

dicant, diligentia est; id tamen dissimulanter facere, ne sibi ille
aliquid proficere videatur, prudentia est; deinde ut in eis locis,
quos proponam paulo post, pervolvatur animus, ut penitus insinuet
in causam, ut sit cura et cogitatione intentus, diligentia est;
ut his rebus adhibeat tamquam lumen aliquod memoriam, ut
150 vocem, ut viris, *diligentia est*. Inter ingenium quidem et dili-
gentiam perpaulum loci reliquum est arti: ars demonstrat
tantum, ubi quaeras, atque ubi sit illud, quod studeas invenire;
reliqua sunt in cura, attentione animi, cogitatione, vigilantia, ad-
siduitate, labore; complectar uno verbo, quo saepe iam usi
sumus, diligentia; qua una virtute omnes virtutes reliquae con-
155 tinentur. Nam orationis quidem copia videmus ut abundant
philosophi, qui, ut opinor—sed tu haec, Catule, melius—nulla
dant praecepta dicendi nec idcirco minus, quaecumque res pro-
posita est, suscipiunt, de qua copiose et abundanter loquantur.
36 Tum Catulus *est*, inquit *ut dicis, Antoni, ut plerique philosophi*
159 *nulla tradant praecepta dicendi et habeant paratum tamen quid*
de quaque re dicant; sed Aristoteles, is, quem ego maxime

1. id tamen ... prudentia est incl. Ell. K.

6. diligentia est om. K cum codd. mut.
(cf. § 134).

11. [virtute omnes] incl. K.

5. ut his rebus ... viris incl. K.

7. perpaulum MKSH. perpaululum P
qua una virtutes M.

1. id tamen ... prudentia est. Sorof
and Pid. seem to me right in declining
to follow most editors from Schuetz to
Kayser, in regarding this as an interpola-
tion. I do not find it as absurd as Ellendt
does, to have a caution thrown in, while
the speaker is praising *diligentia*.

2. proficere videatur, 'lest your op-
ponent should feel that he has made a
hit,' which will encourage him to develop
the same line of argument. Hence it does
matter (against Ell.) 'quid proficere vide-
atur' and not only 'quid proficiat.'

3. paulo post, § 161 ff.
pervolvatur in, 'busy itself with,' a
very rare word in Cic.

6. diligentia est, added by Ernesti,
whom most recent editors follow: the
inferior MSS. have filled up the lacuna,
which exists in all those of the better
class, by the feeble insertion 'haec magna
sunt.' To 'adhibeat' we must understand
as the subject 'a man,' by a kind of
zeugma from 'animus.' Seyfi. Lael. p. 76,
gives similar exx. For the effect of pains-
taking practice in developing memory,

voice, and physical strength cp. i. 34
156 ff. Stangl's suggestion of 'ingenium
est' is not sufficiently supported by i. 113:
voice and strength are matters of *natura*,
but not of *ingenium*.

8. tantum, 'only this.'

9. attentione animi: not elsewhere
used by Cicero in this sense. Perhaps we
should read 'intentione'; but notice that
'attendere' is common.

11. continentur, 'are based,' not 'con-
tained.' Cp. note on i. 2. 5.

13. melius: sc. scis.

§§ 152-161. Catulus remarks that the
views of Antonius do not differ much
from those of Aristotle; which leads to a
brief discussion of the manner in which
philosophy was regarded at Rome (§§
154-156); and Antonius shows that the
doctrines of the Stoics could be of no service
to the orator (§§ 157-159), while he praises
the keen insight of Aristotle (§ 160) and
the dialectic power of Carneades (§ 161).

16. est ... ut tradant, 'it is the case
that,' as in Hor. Carm. iii. 1. 9 'est ut
viro vir latius ordinet arbusta sulcis.'
Many more exx. in Kühner, ii. 813.

admiror, posuit quosdam locos, ex quibus omnis argumenti via
non modo ad philosophorum disputationem, sed etiam ad hanc
orationem, qua in causis utimur, inveniretur; a quo quidem
homine iam dudum, Antoni, non aberrat oratio tua, sive tu
similitudine illius divini ingenii in eadem incurris vestigia sive
5 etiam illa ipsa legisti atque didicisti, quod quidem mihi magis
veri simile videtur; plus enim te operae Graecis dedisse rebus
video, quam putaramus. Tum ille *'verum'* inquit *'ex me audies, 153*
Catule: semper ego existimavi iucundiorum et probabiliorem
10 huic populo oratorem fore, qui primum quam minimam artificii
alicuius, deinde nullam Graecarum rerum significationem daret:
atque ego idem existimavi pecudis esse, non hominis, cum tantas
res Graeci susciperent, profiterentur, agerent seseque et videndi
res obscurissimas et bene vivendi et copiose dicendi rationem
15 duros hominibus pollicerentur, non admoveere aurem et, si
palam audire eos non auderes, ne minueres apud tuos civis
auctoritatem tuam, subauscultando tamen excipere voces eorum
et procul quid narrarent attendere. Itaque feci, Catule, et
istorum omnium summatim causas et genera ipsa gustavi. *'Valde 37*
20 hercule' inquit Catulus *'timide tamquam ad aliquem libidinis 154*

1. omnis argumenti AEH: omnis argumenti via M²PS. omne argumentum K.
3. orationem om. P. 12. atque S cum codd.: atqui K.

1. posuit quosdam locos, in the eight
books of *Τομὰς*, still extant. Cicero re-
produced the substance of these, at the
request of his friend Trebatius, when tra-
velling to Greece to join Pompeius, in
his *'Topica'*.

argumenti via, 'systematic treatment
of an argument:' cp. i. 4. 14 (note).

3. a quo quidem homine, a com-
pressed expression for 'a cuius hominis
praeceptis:' cp. i. 4. 15 (note).

4. aberrat: for tense cp. Roby,
§ 1460.

7. Graecis rebus, equivalent to
'Greek literature.'

10. huic populo: cp. 'hoc populo,'
§ 4. Mayor on de Nat. D. i. 79.

11. alicuius, 'any:' cp. Kühner, ii.
468-9. For the thought see ad Her. i. 17.

12. atque ego idem, 'and at the same
time I:' cp. pro Arch. 7. 15 'atque idem
ego contendo' (Reid).

13. videndi, i.e. physics: bene vi-
vendi, ethics: dicendi, rhetoric or
dialectic: the regular division of know-
ledge in the Greek schools: cp. i. 15. 68

(note). For 'res obscurissimae' of phy-
sical phenomena cp. Reid on Acad. i. 19.

15. si ... non auderes: the subjunctive
is not only due to the fact that the clause
is in reported thought. In direct speech
it would run, 'si non audeas ... excipi-
endae sunt voces.' Cp. Roby, §§ 1564,
1566, also § 1546. The 'non' is carried
on to 'excipere,' which, like *exaudire*,
has sometimes, as here, the force of to
'catch up' at a distance: cp. Liv. xl. 7.
4 'ad has excipiendas voces speculator
missus.'

19. causas, 'subjects' of discussion:
genera ipsa, 'main points.' Valde ti-
mide go together.

20. tamquam ad aliquem libidinis
scopulum, 'as though to some rock to
which pleasure would draw you,' with an
evident reference to the dangerous coast
on to which voyagers were attracted by
the song of the Sirens. The metaphor is
very common in Cicero, and is com-
mended by him in iii. 41. 163 as preferable
to 'Syrtis.' I cannot think that there is
any reference, as Pid. supposes, to the

Antonius; 'ac sic decrevi philosophari potius, ut Neoptolemus apud Ennium "paucis: nam omnino haud placet." Sed tamen haec est mea sententia, quam videbar exposuisse: ego ista studia non improbo, moderata modo sint: opinionem istorum studiorum et suspicionem artificii apud eos, qui res iudicent, oratori ad-⁵ versariam esse arbitror, imminuit enim et oratoris auctoritatem³⁸ et orationis fidem. Sed, ut eo revocetur, unde huc declinavit¹⁵⁷ oratio, ex tribus istis clarissimis philosophis, quos Romam venisse dixisti, videsne Diogenem eum fuisse, qui diceret artem se tradere bene disserendi et vera ac falsa diiudicandi, quam¹⁰ verbo Graeco *διαλεκτικήν* appellaret? In hac arte, si modo est haec ars, nullum est praeceptum, quo modo verum inveniatur,¹⁵⁸ sed tantum est, quo modo iudicetur; nam et omne, quod elo-

7. *huc* incl. K.

13. *et om.* K: incl. PAH.

tem consumitur: cp. de Inv. i. 50. 94; Hor. Ep. i. 18. 39.

1. *ac . . . potius*: cp. § 74 (note). Cp. de Rep. i. 18. 30 'atque idem [Sex. Aelius, cp. i. 45. 198 note] . . . Zethum illum Pacuvii nimis inimicum doctrinae esse dicebat: magis eum delectabat Neoptolemus Ennii, qui se ait philosophari velle, sed paucis: nam omnino haud placere.' Similarly in Tusc. D. ii. 1. 1. Ribbeck restored the lines thus, 'Philosophari est mihi necesse, at paucis, nam omnino haud placet | Dégustandum ex ea, non in eam ingurgitandum censeo;' but he has more recently withdrawn the second line, in consequence of the objections of Mercklin, p. 65 (Fragm. Trag. 2). 'Necesse' is from Tusc. D. i. c.: and the last line from A. Gell. v. 16. 'Decrevi' may perhaps have a reference to 'decretum,' the usual Latin for *δόγμα*: 'my creed is.'

2. *paucis*, 'only a little:' perhaps this idiom arose from the phrase 'paucis verbis,' but if so, it came to be used without any reference to speaking. Mr. Roby has kindly furnished me with many parallel instances, from which I select 'paucis agere,' Liv. xlii. 34. 1; 'paucis auscultare,' Ter. Andr. 536; 'pluribus nolle,' Liv. xxiv. 32; 'alternis,' Liv. ii. 6. 9; iv. 52. 11, etc. See Roby, § 1237.

3. *videbar*, at the close of his exposition: § 153.

4. *modo* = 'dummodo,' Roby, § 1668. The view is much like that of Callicles in Plato, Gorg. p. 484 c, φιλοσοφία γάρ τοι ἐστὶ χάρις, ἂν τις αὐτοῦ μετρίως ἀψῆται ἐν τῇ ἡλικίᾳ: ἐὰν δὲ περαιτέρω τοῦ δέοντος ἐνδιατρίψῃ, διαφθορὰ τῶν ἀνθρώπων. Cp.

Tac. Agric. 4 'Memoria teneo solitum ipsum, narrare se prima in iuventa studium philosophiae acrius, ultra quam concessum Romano ac senatori, hausisse, ni prudentia matris incensum ac flagrantem animum coersisset:' and de Fin. i. 1. 1.

7. *eo*, i. e. to determine the relations of philosophy to rhetorical 'inventio.'

9. *videsne*, § 64 (note).

Diogenem, the Stoic: cp. Top. 2. 6 'Cum omnis ratio diligens disserendi duas habeat artis, unam inveniendi, alteram diiudicandi, utriusque princeps, ut mihi quidem videtur, Aristoteles fuit; Stoici autem in altera elaboraverunt: iudicandi enim vias diligenter persecuti sunt ea scientia, quam *διαλεκτικήν* appellant: inveniendi artem, quae *τοπική* dicitur, quaeque et ad usum potior erat, et ordine naturae certe prior, totam reliquerunt.' Cp. Zeller's Stoics, p. 70 ff.

artem bene disserendi: cp. Alex. Aphr. Top. 3 οἱ μὲν ἀπὸ τῆς Στοᾶς ὀρίζονται τὴν διαλεκτικὴν ἐπιστήμην τοῦ εὖ λέγειν ὀρίζονται, τὸ δὲ εὖ λέγειν ἐν τῷ ἀληθῆ καὶ προσήκοντα λέγειν εἶναι τιθέμενοι, τοῦτο δὲ ἴδιον ἡγούμενοι τοῦ φιλοσόφου, κατὰ τῆς τελευταίας φιλοσοφίας φέρουσιν αὐτὸ κ.τ.λ.

12. *nullum est praeceptum*: the Stoics did not include rhetoric under dialectic, but made the two to be distinct divisions of τὸ λογικὸν μέρος. Rhetoric however was of little importance with them, being merely 'a collection of artificial rules, without philosophical worth' (Zeller, p. 72). Logic received special attention.

13. *nam et omne*: so AEH; γ alone of the good MSS. omitting *et*; 'et omne' answers to 'et ad extremum.' Translate:

quimur sic, ut id aut esse dicamus aut non esse, et, si simpliciter dictum sit, suscipiunt dialectici, ut iudicent, verumne sit an falsum, et, si coniuncte sit elatum et adiuncta sint alia, iudicant, rectene adiuncta sint et verane summa sit unius cuiusque rationis, et ad extremum ipsi se compungunt suis acuminibus et multa quaerendo reperiunt non modo ea, quae iam non possint ipsi dissolvere, sed etiam quibus ante exorsa et potius detexta prope retexantur. Hic nos igitur Stoicus iste nihil adiuvat, quoniam,¹⁵⁹

'For whatever proposition we make, declaring it to be either true or false [i. e. that there is no middle course], if on the one hand it is a simple proposition the logicians undertake to decide whether it be true or false, and if on the other hand it be stated in connexion with other propositions which are appended to it, they decide whether they are correctly appended, and whether the conclusion of each argument is correct; so they prick their own fingers at last with their own sharpness, and by their extensive researches they discover not only arguments [sophisms] which they cannot themselves solve, but also objections by which arguments which they have previously started or rather almost brought to a conclusion are upset.' For the Stoic *ἀξιώματα* or 'judgments' (*effata*) see Reid's reff. on Acad. ii. 95.

efferre = 'state': cp. Or. 22. 72 'eadem res saepe aut probatur aut reicitur alio atque alio elata verbo.'

3. *adiunctum* is the word by which some translated the *συννημμένον ἀξίωμα* of the Stoic logic, i. e. the hypothetical judgment: cp. Gell. xvi. 8. 9 'sed quod Graeci *συννημμένον ἀξίωμα* dicunt, alii nostrorum *adiunctum*, alii *connexum* dixerunt; id *connexum* tale est, "si Plato ambulet, Plato movetur," etc. Cp. Diog. L. vii. 71 *συννημμένον μὲν ἔστιν, ὡς ὁ Χρύσιππος ἐν ταῖς Διαλεκτικαῖς φησι καὶ Διογένης ἐν τῇ Διαλεκτικῇ τέχνῃ τὸ συν-εστὸς διὰ τοῦ "εἰ" συναπτικοῦ συνδέσμου. ἐπαγγέλλεται δὲ ὁ σύνδεσμος οὗτος ἀκολουθεῖν τὸ δεύτερον τῷ πρώτῳ, ὅλον "εἰ ἡμέρα ἐστὶ φῶς ἐστὶ."* Cp. Prantl, Gesch. d. Logik, p. 446-7. Cic. however prefers to translate *συννημμένον* by *connexum* or sometimes *coniunctio*: so it is not likely that the word is here limited to that technical sense. Pid. and Sorof take it to be 'minor premisses' or 'subsumptions,' but the regular term for these is 'adsumptiones' [= *πρόσληψις* of the Stoic terminology, Zeller, p. 117, note]:

cp. de Inv. i. 34. 59 'aut unum in locum cum conduxerit breviter propositionem [the major premiss] et adsumptionem, *adiungit*, quid ex his conficiatur:' and then follows an example. Cp. Tusc. v. 25. 72 'sequitur tertia, quae per omnes partes sapientiae manat et funditur, quae rem definit, genera dispertit, *sequentia adiungit*, perfecta concludit, vera et falsa diiudicat, disserendi ratio et scientia.' Ernesti, Clav. Cic. s. v. explains *adiungere* 'quid ex quoque sequatur videre, vel docere,' which is nearly correct, except that it unduly restricts the meaning. The Stoics paid great, and indeed undue attention to fallacies (e.g. Chrysippus among a number of treatises on the subject wrote no less than five on the one fallacy of the *ψευδόμενος*), but were so far from dealing with them satisfactorily, that they could often find no way out of their difficulties except by declining to continue the argument. Cp. Acad. ii. 29. 93, where the phrase for this is 'quiescere' = *ἡσυχάζειν*. See Zeller, p. 122, note.

5. *acuminibus*: cp. Acad. ii. 75 'contorta et aculeata σοφίσματα,' with Reid's note.

7. *dissolvere*: Acad. ii. 46.

exorsa, § 145 (note).

detexta prope: cp. Plaut. Amph. 290 'illic hoc homo denuo uolt pallium detextere,' where the interpretation of Lewis and Short is absurd: as the web in weaving was struck repeatedly by the shuttle and the comb, to 'finish weaving' a man's cloak was equivalent to giving him 'a good dressing.' Titinius, quoted by Nonius, p. 406. 19: (Ribbeck, Frag. Com. p. 136), has 'quae inter decem annos nequisti unam togam [Ribb. *tógulam* unam] detextere.' Cp. Iorenz on Plaut. Pseud. 384 (399 R.) 'neque exordiri primum unde occipias, habes, neque detexundam ad telam certos terminos.' Ribbeck Frag. Incert. 97 'Nunc ego te ab summo iam detexam exordio.'

8. *retexantur*: cp. Acad. ii. 29. 95