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 auctoritatem **38** et orationis fidem. Sed, ut eo revocetur, unde huc declinavit **157** 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, quam 10 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-

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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 Neopto-lemus Ennii, qui se ait philosophari velle, sed paucis: nam omnino haud placere.' Similarly in Tusc. D. i. 1. 1. Ribbeck restored the lines thus, 'Philosophari est míhi necesse, at paúcis, nam omnino haút placet | Dégustandum ex eá, non in eam ingúrgitandum cénseo;' but he has more recently withdrawn the second line, in consequence of the objections of Mercklin, p. 65 (Fragm. Trag. 2). 'Ne-cesse' is from Tusc. D. l. 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. xxxiv. 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 χαρίεν, ἄν τις αὐτοῦ μετρίως ἅψηται 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 coercuisset:' 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: in-veniendi artem, quae τοπική dicitur, quae-que 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 ὁριζόμενοι τὴν διαλεκτικὴν ἐπιστήμην τοῦ εὖ λέγειν ὁρίζονται, τὸ δὲ εὖ λέγειν ἐν τῷ ἀληθῆ καὶ προσήκοντα λέγειν εἶναι τιθέμενοι, τοῦτο δὲ ἴδιον ἡγούμενοι τοῦ φιλοσόφου, κατὰ τῆς τελεωτάτης φιλοσοφίας φέρουσιν αὐτό 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:

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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 veranc summa sit unius cuiusque rationis, et ad extremum ipsi se compungunt suis acuminibus et multa 5 quaerendo reperiunt non modo ea, quae iam non possint ipsi dissolvere, sed etiam quibus ante exorsa et potius detexta prope **159** retexantur. Hic nos igitur Stoicus iste nihil adiuvat, quoniam,

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'For whatever proposition we make, de-claring 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 logi-cians undertake to decide whether it be true or false, and if on the other hand it be stated in connexion with other pro-positions which are appended to it; they decide whether they are correctly append-ed, and whether the conclusion of each argument is correct; so they prick their own fingers at last with their own sharp-ness, and by their extensive researches they discover not only arguments [so-phisms] which they cannot themselves solve, but also objections by which argu-ments 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 συνημμένον ἀξίωμα of the Stoic logic, i. e. the hypothetical judgment : cp. Gell. xvi. 8. 9 'sed quod Graeci συνημμένον ἀξίωμα dicunt, alii nostrorum adiunctum, alii connexum dix-erunt; id connexum tale est, " si Plato ambulet, Plato movetur," etc. Cp. Diog. L. vii. 71 συνημμένον ἀξίωμα ὡς ἐστιν, 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 τὸ δεύτερον τῷ πρώτῳ, οἷον 'εἰ ἡμέρα ἐστὶ φῶς ἔστι.' Cp. Prantl, Gesch. d. Logik, p. 446-7. Cic. however prefers to translate συνημμένον by *conexum* 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 premises' or 'sub-sumptions,' 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,' and *adiungit*, 'quid ex hiis 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 'con-torta 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 de-texere,' where the interpretation of Lewis and Short is absurd: as the web in weav-ing 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] de-texere.' Cp. Lorenz on Plaut. Pseud. 384 (399 R.) 'neque éxordiri primum unde occipiás, habes, | neque détexundam ad télam certos términos.' Ribbeck Frag. Incert. 97 'Nunc ego te ab summo iam detexam exordio.'

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

quem ad modum inveniam quid dicam, non docet; atque idem
etiam impedit, quod et multa reperit, quae negat ullo modo
posse dissolvi, et genus sermonis adfert non liquidum, non fusum
ac profluens, sed exile, aridum, concisum ac minutum, quod si
qui probabit, ita probabit, ut oratori tamen aptum non esse 5
fateatur; haec enim nostra oratio multitudinis est auribus ad-
commodanda, ad oblectandos animos, ad impellendos, ad ea
probanda, quae non aurificis statera, sed populari quadam trutina
160 examinantur; qua re istam artem totam dimittimus, quae in
excogitandis argumentis muta nimium est, in iudicandis nimium 10
loquax. Critolaum istum, quem cum Diogene venisse com-
memoras, puto plus huic nostro studio prodesse potuisse; erat
enim ab isto Aristotele, a cuius inventis tibi ego videor non

9. *dimittimus AEH* γ Lagg. 13, 36 S: *dimittemus* KP. cum *B* Lagg. 2, 4, 32.
dimittamus ς vulg. (quod tuetur Reid).

'quid quod eadem illa ars, quasi Penelope
telam retexens, tollit ad extremum su-
periora.' The whole context, in which
Cicero is discussing the Stoic dialectic is
well worth reading (with Reid's notes) as il-
lustrative of the argument of Antonius here.

2. multa reperit: e.g. such fallacies
as the 'mentiens,' the 'calvus' and the
'acervalis.' Cp. Cic. de Div. ii. 4. 11;
Whately's Logic, Bk. III. and De Morgan's
Formal Logic, ch. xiii, which is as amus-
ing as it is sound.

3. adfert, 'employs;' cp. de Off. i. 3. 9.
liquidum, fusum, profluens, 'trans-
parent, smooth, and flowing:' cp. § 64
and Or. 20. 66 'in his tracta quaedam et
fluens (oratio) expetitur.'

4 exile, 'meagre.' **concisum**, 'bro-
ken:' 'genus dicendi *concisum* ... num-
quam in laude, saepe in vitio ponitur.'
Ell. cp. § 61, 327.
minutum, 'disjointed,' 'staccato'=
κατακεκομμένη λέξις. Reid on Acad. ii.
75. The last two epithets are almost
equivalent: hence the use of *ac*.

5. ita ... ut, 'with this limitation ...
that:' cp. § 327 'concisum est ita, ut non
brevitati servitum sit, sed magis venus-
tati.'

8. statera, 'balance,' can hardly be
anything but a heteroclite adaptation of a
Greek στατήρ, belonging to the same first
stage of the introduction of Greek words
into Latin, to which *trutina* = τρυτάνη,
and many similar terms of commerce
belong: cp. Corssen, ii.² 256, and 814:
στατήρ is no longer extant in the meaning
of 'balance,' but it would be the normal

derivative from ἱστάναι, in its common
signification of 'to weigh.' The word is
usually said to mean a 'steelyard,' and
this is evidently the instrument described
under the name of *statera* by Vitruv. x. 8.
No other passage but that in Vitruvius
requires the meaning 'steelyard,' while
some, in which two scales are spoken of
(e.g. Petron. Sat. 35; Suet. Vesp. 25),
positively require the meaning 'balance.'
Cp. Conington on Pers. v. 100 'certo com-
pescere puncto nescius examen:' and Pers.
i. 6 'examenque improbum in illa castiges
trutina.' Here it is evidently the more
delicate instrument. Cp. Varro Sat. Men.
p. 198, l. 8 (Riese) (περὶ φιλοσοφίας)
'itaque videas barbato nostro illum com-
mentari et unum quodque verbum statera
auraria pendere.' The quotations from
Persius also give the use of 'examen,'
from which 'examinare,' in its primary
force here retained, is derived.

13. ab isto Aristotele, 'a follower of
Aristotle,' [cp. de Fin. v. 3. 7 'ab eo
(Zenone) qui sunt,' i. e. the Stoics] not
in this instance a pupil, a rendering which
chronology forbids: Aristotle died B.C.
322. Critolaus must have been born
about B.C. 220–200. He was the sixth
head of the Peripatetic school, the suc-
cession being Aristotle, Theophrastus,
Straton, Lycon, Ariston, Critolaus. Cri-
tolaus had given much attention to rhe-
toric, which he maintained was not
a science or an art, but 'usum dicendi
(nam hoc τριβή significat'): Quintil.
ii. 15. 23: cp. de Fin. v. 5.
inventis, 'doctrines.'

longe aberrare. Atque inter hunc Aristotelem, cuius et illum legi
librum, in quo exposuit dicendi artis omnium superiorum, et
illos, in quibus ipse sua quaedam de eadem arte dixit, et hos,
germanos huius artis magistros hoc mihi visum est interesse,
5 quod ille eadem acie mentis, qua rerum omnium vim naturamque
viderat, haec quoque aspexit, quae ad dicendi artem, quam ille
despiciebat, pertinebant; illi autem, qui hoc solum colendum
ducebant, habitarunt in hac una ratione tractanda non eadem
prudentia, qua ille, sed usu in hoc uno genere studioque maiore.
10 Carneadi vero vis incredibilis illa dicendi et varietas perquam 161
esset optanda nobis, qui nullam umquam in illis suis disputa-
tionibus rem defendit, quam non probarit, nullam oppugnavit,
quam non everterit. Sed hoc maius est quiddam, quam ab his,
qui haec tradunt et docent, postulandum sit.

15 Ego autem, si quem nunc plane rudem institui ad dicen- **39**
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1. *Aristotelem* incl. K.   3. *de eadem arte* incl. K.   6. *ille* incl. K.
13. *his M*¹: *eis M*².

1. cuius ... librum, i.e. τεχνῶν
συναγωγήν: Introd. p. 41.
3. illos, the three books of the Rhe-
toric, and also the Topica, § 152.
4. germanos, 'regular:' cp. ad Att.
iv. 5. 3 'scio me asinum germanum
fuisse;' Or. 9. 32 'germanos se putant
esse Thucydides.' The word is here used
with a certain irony.

6. viderat: the tense does not neces-
sarily imply that Aristotle's Rhetoric was
one of the latest of his works. The first
sketch of it was among his earliest (Stahr
in Dict. Biog. i. 332), though it was long
in revision.

7. despiciebat: i.e. in its practical
application. Cicero when arguing that no
Greek (except perhaps Demetrius Pha-
lereus) had been distinguished at once as
a philosopher and as an orator, adds (de
Off. i. 1. 4) 'eodemque modo de Aristotele
et Isocrate iudicio, quorum uterque suo
studio delectatus contempsit alterum.' It
is not correct to say that Aristotle de-
spised the art of rhetoric, which he treated
with a profundity and completeness rarely
if ever equalled; but he attached much
less importance to form than to substance:
and so was often at variance with the
views of the 'stylistic' school, represented
especially by Isocrates: Introd. pp. 39–41.
For Cicero's acquaintance with the Rhe-
toric of Aristotle see § 32 (note).

8. habitarunt in hac una ratione

tractanda, 'dwelt upon the discussion of
this one branch of the theory' of rhetoric:
habitare in this sense is a favourite ex-
pression with Cicero: cp. Or. 15. 49 'in
bonis haerebit et habitabit suis:' cp.
§ 292; the same figure is somewhat less
metaphorically applied in i. 62. 264, and
is otherwise expressed in iii. 20. 77.

10. Carneadi: i. 19. 88 (note). For
his oratorical power cp. i. 11. 45 (note);
iii. 18. 68; Tusc. v. 4. 11; Acad. i. 12.
46 (Reid); ii. 18. 60; de Fin. iii. 12. 41.
perquam, § 201. Roby, § 1649.

11. esset, i.e. if we had the choice,
which we have not.

12. probarit: see note on *insederit*,
§ 122.

13. everterit, 'upset;' cp. ἀνασκευή.
maius quam ... postulandum sit:
for the omission of *ut* (the regular classi-
cal expression) or the relative (used by
Livy and the poets) after a comparative
adverb, especially after *potius*, cp. Kühner,
ii. 857; Madvig on de Fin. iv. 8. 20.
Whether it can be omitted after an adjec-
tive is very doubtful, hence it is better to
take *sit* as hypothetical 'than would be
fair to demand.'

§§ 162–177. *A rapid sketch of the doc-
trine of 'topics,' (which are derived either
from the case itself or from without) with
illustrations (§§ 162–173). A brief treat-
ment is pronounced sufficient; for atten-
tion and natural acuteness will do more*