

Tum ille 'tu vero, quod monuit idem, ut ea, quae in quoque maxima essent, imitaremur; ex quo vereor ne nihil sim tui nisi supplasionem pedis imitatus et pauca quaedam verba et aliquem, si forte, motum.' 'Ergo ista,' inquit Crassus 'quae habes a me, non reprehendo, ne me ipsum inrideam—sunt autem ea multo et plura et maiora, quam dicis—quae autem sunt tua plane aut imitatione ex aliquo expressa, de his te, si qui me forte locus admonuerit, commonebo. Praetereamus igitur praecepta Latine loquendi quae puerilis doctrina tradit et subtilior cognitio ac ratio litterarum alit aut consuetudo sermonis cotidiani ac domestici, libri confirmant et lectio veterum oratorum et poetarum; neque vero in illo altero diutius commoremur, ut disputemus, quibus rebus adsequi possimus, ut ea, quae dicamus, intelligantur: Latine scilicet dicendo, verbis usitatis ac proprie demonstrantibus ea, quae significari ac declarari volumus, sine ambiguo verbo aut sermone, non nimis longa continuatione verborum, non valde productis eis, quae similitudinis causa ex aliis rebus transferuntur, non discerptis sententiis, non praeposteris temporibus, non confusis personis, non perturbato ordine. Quid multa? Tam facilis est tota res, ut mihi permirum saepe videatur, cum difficiliter intellegatur, quid patronus velit dicere,

1. *tum ille, tu vero, quod monuit* Schuetzio duce H Fr. *tum ille tum quod monuit* ω. *tum ille, 'quid quod monuit'* Bakium secutus S: 'tu vero,' inquit ille, 'quoniam monuit.' Lambin. 5. *sunt autem ea* KS Fr: *sunt autem mea* ω. 10. *aut parum* recte inclusit K. 11. *libri confirmant et lectio* ω. *confirmat lectio* Ern. K.

phinum similis' in Verg. Aen. v. 594: and see Munro on Lucr. iv. 1211. Hor. Sat. ii. 1. 3 is said to be the only instance of the genitive in Augustan poets.

dixit, ii. 89.

1. *tu vero*, 'yes, you can:.' de Off. iii. 54 'quaero num id iniuste aut improbe fecerit. Ille vero.' *Vero* has commonly a confirmatory force; here it is rather corrective.

3. *supplasionem*, § 220, i. 230, Brut. 158 (quoted on § 33).

4. *si forte*, 'possibly,' *εὐτύχοι* (Munro on Lucr. v. 720), not, I think, as Pid. and Sor. 'if I am fortunate.' Cp. pro Mil. 104 'hicine vir patriae natus usquam in patria morietur, aut, si forte, pro patria?': de Off. ii. 70, etc.

5. *ea*, i.e. what you have derived from me. The MS. reading *mea* would hardly express this.

7. *expressa*, 'copied,' § 15.

9. *cognitio ac ratio*, 'systematic study.' 10. *aut*, 'or else,' as in the case of women, who have no opportunity for study.

14. *proprie*, 'without any metaphor:.' cp. § 149. Aristot. Rhet. iii. 2. 1 τῶν δὲ ὀνομάτων καὶ ῥημάτων σαφῆ μὲν ποιεῖ τὰ κύρια (the *dominantia verba* of Hor. A. P. 234, note).

16. *continuatione*, 'periodic structure.' Orat. 85 'continuationem verborum modo relaxet et dividat utaturque verbis quam usitatissimis, tralationibus quam mollissimis.'

17. *quae . . transferuntur*, 'metaphors derived:.' *productis*, 'spun out.' Cp. Orat. 94 'iam cum confluerunt plures continuae tralationes, alia plane fit oratio; itaque genus hoc Graeci appellant ἀλληγορίαν, nomine recte, genere melius ille (Aristoteles), qui ista omnia tralationes vocat.' Metaphors must not be so extended as to pass into allegory.

quam si ipse ille, qui patronum adhibet, de re sua diceret. Isti enim, qui ad nos causas deferunt, ita nos plerumque ipsi docent, ut non desideres planius dici; easdem res autem simulac Fufius aut vester aequalis Pomponius agere coepit, non aeque quid dicant, nisi admodum attendi, intellego; ita confusa est oratio, ita perturbata, nihil ut sit primum, nihil ut secundum, tantaque insolentia ac turba verborum, ut oratio, quae lumen adhibere rebus debet, ea obscuritatem et tenebras adferat atque ut quodam modo ipsi sibi in dicendo obstrepere videantur. Verum, si placet, quoniam haec satis spero vobis quidem certe maioribus molesta et putida videri, ad reliqua aliquanto odiosiora pergamus.' 'Atqui vides' inquit Antonius 'quam alias res agamus, [quam te inviti audiamus,] qui adduci possimus—de me enim conicio—relictis ut rebus omnibus te sectemur; ita de horridis rebus nitida, de ieiunis plena, de pervolgatis nova quaedam est oratio tua.' 'Faciles enim,' inquit 'Antoni, partes eae fuerunt duae, quas modo percucurri vel potius paene praeterii, Latine loquendi planeque dicendi; reliquae sunt magnae, implicatae,

13. *quam te inviti audiamus* recte ut glossema cecit Bakius: post *sectemur* addunt codices *te audiamus*, quae idem spuria esse intellexit.

3. Fufius, i. 179, ii. 194.

4. Pomponius, tribune in the year after this, B. C. 90; hence he was a competitor with Cotta: vester is of course addressed to Cotta and Sulpicius. Cicero speaks of him more favourably in Brut. 221 'fortis vero actor et vehementis et verbis nec inops nec abiectus, et quem plane oratorem dicere auderes Cn. Pomponius, lateribus pugnans, incitans animos, acer, acerbus, criminosus:.' cp. Brut. 305.

aeque, 'as clearly,' as when a client tells his tale. Reid suggests *equidem*.

7. *insolentia*, 'strange choice,' § 44.

9. *sibi obstrepere*, 'to be bawling themselves down.' Liv. i. 40. 6 'primo uterque vociferari et certatim alter alteri obstrepere.'

10. *maioribus*: it would be difficult to find another instance in which Cicero uses *maiores* for elders without *natu* or some other indication of age in the context. There is also some awkwardness in the use of *vobis* shortly after *vester* addressed to the younger men of the company. Dr. Reid plausibly suggests that this may be a case of the 'crushing' not uncommon in MSS. for 'maiora exspectantibus' or some similar expression.

11. *odiosiora*, 'more troublesome,' because involving greater difficulty. It is clearly quite wrong here to interpret 'more petty,' with most recent editors. These topics are the 'magnae, implicatae, variae, graves' of the next section.

12. *alias res agamus*, 'how inattentive we are.' Brut. 233 'mirarere tam alias res agere populum:.' opposed to *hoc agere* (Munro on Lucr. i. 41); cp. pro Sex. Rosc. 60 'usque eo animadverti eum alias res agere antequam Chrysogonum nominavi,' where Landgraf remarks that the phrase is one belonging to popular speech.

14. *horridis*, 'unattractive.'

15. *ieiunis*, 'barren,' 'dry.'

17. *percucurri*: there seems very slight authority in good prose for the unduplicated form of the perfect: cp. Neue, ii. 468-9. *percurrisse* occurs in Hor. Car. i. 28. 6: cp. Verg. Aen. iv. 153.

§§ 52-96. *Crassus proceeds to discuss the true conception and the proper compass of the ornate dicendi, with a digression on the relation of philosophy to eloquence (§§ 56-61), especially in post-Socratic schools (§§ 62-73).*

ego tum gravida, expletis iam fui ad pariendum mensibus;  
per idem tempus Polydorum Hecuba partu postremo parit.  
59 omnis autem hos motus subsequi debet gestus, non hic verba  
220 exprimens scaenicus, sed universam rem et sententiam non demon-  
stratione, sed significatione declarans, laterum inflexione hac  
5 forti ac virili, non ab scaena et histrionibus, sed ab armis aut  
etiam a palaestra; manus autem minus arguta, digitis subsequens  
verba, non exprimens; brachium procerius proiectum quasi  
quoddam telum orationis; suppositio pedis in contentionibus aut  
221 incipiendis aut finiendis. Sed in ore sunt omnia, in eo autem  
ipso dominatus est omnis oculorum; quo melius nostri illi senes,  
qui personatum ne Roscium quidem magno opere laudabant;

posed *Paris Helenam* of the MSS., to avoid the accent on the last syllable of *tempestate*.

*innuptis nuptiis*, from Eur. Hel. 689 ἀγάμος ἀτεκνος, ὃ πόσι, καταστένει γάμον ἀγάμον ἐμόν. The oxymoron is common: it occurs in Soph. O. T. 1214: cp. ἄδωρα δῶρα Soph. Aj. 665, μήτηρ ἀμήτωρ Soph. El. 1154, ἀχαρίς χρίσις Aesch. Prom. 555; *insepulta sepultura* Cic. Phil. i. 5.

*iungo* in the active of 'wedding' is rare: the passive is common enough.

2. *Polydorum*: cp. Eur. Hec. 3, Hom. Il. xx. 407 ff.

3. *motus*: Krebs-Schmalz (Antib. s. v.) assert that Cicero never uses *motus* in the plural for the movements of the body, gestures and gesticulation of an orator, and that *gestus* is only used in the singular: but cp. de Off. i. 130 'et palaestrici motus sunt saepe odiosiores et histrionum nonnulli gestus ineptiis non vacant.' Unless the context (as here) makes the meaning quite clear, he uses 'motus animorum' for 'emotions.'

*verba exprimens*: i. 251. Brut. 151 (of Antonius) 'gestus non verba exprimens sed cum sententia congruens.' Quint. xi. 3, 88 ff. 'alii sunt qui res imitatione significant, quod est genus quam longissime in actione fugiendum: abesse enim plurimum a saltatore debet orator, ut sit gestus ad sensum magis quam ad verba accommodatus.'

4. *demonstratione*, i. e. by reproducing in mimicry.

5. *laterum*: cp. i. 114. But although the word often means 'chest' in Cicero, I do not think it necessarily has this force. Cp. Orat. 59 'in gestu status erectus et celsus, rarus incessus nec ita longus, ex-

curio moderata caque rara: nulla mollitia cervicum, nullae argutiae digitorum, non ad numerum articulus cadens, trunco magis toto se ipse moderans et virili laterum inflexione, brachii projectione in contentionibus, contractione in remissis,' where I should not translate with Dr. Sandys 'a manly expansion of the chest,' but rather 'a vigorous and manly attitude of the body.'

6. *armis*: § 200.

7. *arguta*, 'quick in its movements.' Cp. *arguti oculi* in de Leg. i. 27, Ov. Am. iii. 2, 83. Aulus Gellius (i. 5, 2) says of Hortensius 'quod . . . multa munditia et circumspecte compositeque indutus et amictus esset, manusque inter agendum forent argutae admodum et gestuosae, maledictis compellationibusque probris iactatus est, multaque in eum quasi in histrionem in ipsis causis atque iudiciis dicta sunt.' Quintilian xi. 3, 92 ff. gives elaborate instructions as to the management of the fingers, and says (§ 181) 'non comoedum esse sed oratorem volo: quare neque in gestu persequemur omnes argutias.' But Prof. Nettleship, 'Contributions,' p. 276, seems right in translating here 'tricks.' The meaning of 'quickly moving' is assigned by some, but not by the best recent editors, to 'argutum caput' in Verg. Georg. iii. 80.

8. *procerius*, 'to a greater distance,' probably a unique instance of this meaning. If Mr. Wharton is right (Etym. Lat. s. v.) in treating the word simply as the adjective of *pro*, it might mean here 'straight out in front.'

9. *suppositio*: § 47.

*contentionibus*, 'passages of passion.'  
12. *Roscium*: i. 124, 129, 251, 254 etc. He must at this time have been at the

animi est enim omnis actio et imago animi voltus, indices oculi: nam haec est una pars corporis, quae, quot animi motus sunt, tot significationes [et commutationes] possit efficere; neque vero est quisquam qui eadem conivens efficiat. Theophrastus quidem  
5 Tauriscum quendam dicit actorem aversum solitum esse dicere,  
qui in agendo contuens aliquid pronuntiaret. Qua re oculorum  
est magna moderatio; nam oris non est nimium mutanda species,  
ne aut ad ineptias aut ad pravitatem aliquam deferamur; oculi  
sunt, quorum tum intentione, tum remissione, tum coniectu, tum  
10 hilaritate motus animorum significemus apte cum genere ipso  
orationis; est enim actio quasi sermo corporis, quo magis menti

height of his reputation, for he died about B. C. 62, and we know that he was a great favourite with Sulla. Cp. Macrob. iii. 14, 12 (ii. 10 in the old editions) 'certe satis constat eum [sc. Cicero nem] contendere cum ipso histrione solitum utrum ille saepius eandem sententiam variis gestibus efficeret an ipse per eloquentiae copiam sermone diverso pronuntiaret.' Diomedes (Gr. Lat. i. 489 Keil) says 'antea galearibus, non personis, utebantur, ut qualitas coloris indicium faceret aetatis, cum essent aut albi, aut nigri, aut rufi; personis vero uti prius coepit Roscius Gallus, praecipuus histrio, quod oculis perversis erat, nec satis decorus sine personis nisi parasitus pronuntiabat.' Donatus de Comoed. p. 10 R, and praef. Ad. p. 7, ascribes the introduction of masks to Cincius Faliscus and Minucius Prothymus; he seems to refer this to the time of Terence, which can hardly be right. Cp. Ribb. Röm. Trag. pp. 661 and 672, and Teuffel, Röm. Litt. § 16, 13. Apparently Roscius adopted the practice of wearing a mask some twenty or five-and-twenty years before the date of this dialogue, and the old men, who remembered when it was not the custom, did not like it. Ribbeck notices that the effect would be much worse in the Roman theatre, where the orchestra was full of spectators who were near the stage, than in the Greek theatre where all were at a greater distance.

1. *animi*, etc. 'for delivery is wholly concerned with the feelings': cp. Orat. 60 'voltus vero, qui secundum vocem plurimum potest, quantam adferet tum dignitatem, tum venustatem! In quo cum effeceris ne quid ineptum aut voltuosum sit, tum oculorum est quaedam magna moderatio; nam ut imago est animi voltus,

sic indices oculi; quorum et hilaritatis et vicissim tristitiae modum res ipsae, de quibus agatur, temperabunt.'

4. *conivens*, 'with his eyes shut.' This reading was restored by conjecture for *contuens*, and is now found in *M*. For the spelling cp. Lachmann on Lucret. ii. 1061, and Nettleship's 'Contributions' s. v.

Theophrastus: § 184.

5. *Tauriscum*: nothing seems to be known of this man. He said that if an actor kept his eyes fixed upon one spot, it was like turning his back on the audience.

6. *oculorum est magna moderatio*: Sorof renders 'the suitable movement of the eyes is of great importance.' But in Orat. l. c. *quaedam* is inserted, which points rather to the rendering 'there is need of constantly managing the eyes': as Ern. says, 'saepe sunt mutandi et ad orationem attemperandi.' Sandys quotes with *sic* for *est*: this would be an improvement, but has no authority. *esto* has been conjectured. *oculorum* is contrasted with *oris*, emphatic from its position.

8. *ineptias*, 'instances of bad taste': cp. Quint. xi. 3, 126 'discursare vero ineptissimum.'

*pravitatem*: ii. 91.

9. *intentione*, 'earnest look.'

*remissione*, 'relaxing the strain:' the word is used in de Off. i. 146 of the brows, as contrasted with 'contractione,' where it cannot mean (as L. & S.) 'lowering.'

*coniectu*, 'fixed gaze,' contrasted with 'merry glances.' Watson inverts the sense by rendering 'quick glances:' cp. ii. 225.

10. *apte cum*, a rare combination: it may be on the analogy of 'conexa cum,' etc. In Tim. 45 we have 'ad illud astrum quocum aptus fuerit revertetur.'