

FOURTH YEAR

LATIN

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LOYOLA PRESS

CHICAGO

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INTRODUCTION

Our modern civilization has its roots in three ancient soils, the farmlands of old Latium round about Rome, the brilliant hills and valleys of Greece, and the stark, rugged Holy Land. From Greece came thought, philosophy, art; from Rome, statecraft and law; from Palestine came the Incarnate Word of God with His Redemption and the assurance of the restoration of the human race through the grace of Christ.

Cicero stands for us as the type of the civilized Roman, a man at once of action and of letters. In Virgil both Greece and Rome found their interpreter; he became the teacher of all subsequent ages, over whose pages Augustine wept, whom Dante chose as guide and master, whom Bellarmine learned lovingly by heart. The divine message spoken to the prophets of old, to Mary in her chamber, to the Twelve in the upper room, comes to us in the Bible, in the liturgy, and in the great Christian writings like those of Augustine, Aquinas, and Thomas à Kempis.

Man in a thousand poems has praised the beauty of the fields and hills and the fire of the setting sun, but the cow browsing in the meadow and the bird singing its endless song in the woods are both blind to all that beauty. Unreasoning affection may drive a dog to die for its master; but only the master can judge the demands of duty and coolly choose the hard and the high thing. The paean of creation wakes an answering echo in the heart of man alone. Duty is unknown in the world of physics and zoology, but to it ten thousand martyrs have given praise with their blood. All the order of social life, its ways and customs and traditions, the ideals of noble living, the pursuit of science and letters belong to man and to man alone.

All these things belong to and mark off man precisely because he is an intelligent and free being, an image of God, as the catechism says, because of the spirit that makes him a thing far removed from mere atoms and cosmic energy. That mind of his

uncovers the meaning of the world, lays bare the duties of life; from that will of his goes up the incense of passionate reverence and noble desire.

To consider the intellect and will of man as the core and center of his being, the source whence meaning comes to human history, and to human life its value, this is to adopt the spirit and view of humanism. The humanist searches history for the marks of man's spirit; he finds in the free acts of human beings the highest values in this world of time and space. These are the things we shall be looking for in Cicero and Virgil.

But there is a higher consideration. Man, again precisely because of his spiritual soul, stands in a peculiar relation to the noblest of all beings, God Himself. Alone in all creation he lifts his arms in prayer and praise to the Creator. Yet, there is something beyond even this, the mystery or secret of which St. Paul speaks, hidden from the beginning, revealed after long ages in Christ Jesus. For God—beyond all hope and all imagining—has raised man to a higher intimacy: God Himself now enters by grace the deep recesses of our souls, dwelling there in love and in power, making of us, beyond the meaning of mere metaphor, sons of God, destined for divine life. "I came that they may have life."

This brings us to the idea of Christian humanism. The Christian humanist now considers the spirit of man no longer merely as the crown and climax of creation, but as the living temple of the all-holy God. He studies man's will not as cabined and confined within the straitened limits of time and space, but as working against a background of eternity, torn between the titanic forces of two worlds, choosing—with eternal life or death at stake. But these grander things, "for Greece too dark, for Rome too daring," we shall find only in the great documents of Christianity.

This textbook represents an attempt to use Cicero and Virgil as steppingstones to an interpretation of Christian humanism. Its author wishes to express his gratitude to Marcus A. Haworth, S. J. and Charles T. Hunter, S. J. for their services in preparing an improved version of the first printing of the book.

PART I

THE DEFENSE OF ARCHIAS

THE CASE OF GRATIUS VS. ARCHIAS

The case of Gratius vs. Archias was entered on the docket of the Roman courts in 62 B. C. Cicero had now for eight years held the foremost position in the law courts of Rome, and his recent consulship, of Catilinarian fame, had made him a distinguished political figure. Thus, at the height of his influence and in the maturity of his powers, he undertakes to defend his old friend and teacher, Archias.

It was not only gratitude to his teacher that made Cicero undertake the case. Political influences were also at work. Early in 66 B. C., when Cicero was the praetor, he had delivered a famous oration advocating that Pompey, a democrat, be given the supreme command of the war against Mithridates since Lucullus, an aristocrat, was unable to successfully prosecute it because of opposition at Rome. Cicero in turn could therefore expect that Pompey would support him in his treatment of the Catilinarian conspirators, who were mostly democrats, but this token of gratitude was not forthcoming. Ired by Pompey's lack of sympathy and unpopular with his own party because of his summary treatment of the conspirators, Cicero transferred his allegiance from the democrats to that of the aristocrats.

At the time of Archias' trial Lucullus, who had helped Cicero gain the consulship the previous year, was the leading aristocrat at Rome. Since his character was above reproach, the democrats sought to vex him and his party by attacking Archias, whom the Luculli had befriended and sponsored when he arrived at Rome. Thus the trial was but another minor incident in the ceaseless struggle between the aristocrats and the democrats, and Cicero's motives in undertaking the defense of Archias were partly personal and partly political.

Gratius, the prosecutor, was but the mouthpiece for the democrats and based his charge on two points: the official records of Heraclea were lacking to prove Archias' citizenship, and the cen-

sus lists of Rome did not carry his name as a citizen. The case then would be something like a modern action to deport an alien illegally resident in our country. For if the charge could be proven against Archias, he would be subject to expulsion from Rome according to the Lex Papia of 66 B. C.

Cicero evidently won the case, for Archias was still living in Rome in 61 B. C. But Cicero did much more than just win a legal case. He pleaded, before the hardheaded Roman jurors and, indeed, before all the world, the cause of literature and learning. His own love of literary studies and their deep effect on his own mind and character he expressed in graceful and finished phrases. More than a legal piece, the speech is a document in defense of humanism.

It must therefore be read against the background of Cicero's humanism. In Cicero's view man achieved the fullness of the good life (*bene beātēque vivere*) as a free citizen under a great and free government. This idealized *civis Rōmānus* was for him the highest type of social and civilized man. Cicero thought of this noble citizen as a man steeped in old traditions, moving through life conscious that he was the heir of the heroic traditions of Roman history, that his was the splendor of the Roman name. Yet would he be keenly aware of the duties of the present, loyal to family and friends, devoted to the state and the best interests of the *populus Rōmānus*. Glory he would indeed seek, but only in deeds of justice and courage. He would be interested in all the adornments of scholarship and learning and his memory would be stored with echoes of the great poets.

Altogether, Cicero's idealized citizen would be a character of gracious dignity, embodying in himself all "those qualities which make the Roman name most abidingly great—honor, temperate wisdom, humanity, courtesy, magnanimity." It was not a mere love of fulsome phrases that led Cicero to scatter words like *hūmānitās*, *libertās*, *fortissimus*, *modestissimus*, *continentissimus* throughout his pages. To him these are more than mere words, they are symbols of his deepest convictions; they sum up his philosophy of humane and civilized living.

A NOTE TO THE STUDENT

You will find the text of Cicero printed in three kinds of type. Words printed in ordinary type (like: *Sī quid*) you have already had and are expected to know. If you have forgotten them, brush up on them in your own study time. Words which belong to the required fourth-year list (given in the vocabularies of the Exercises, Part IV) are printed in boldface (like: **ingenī**) the first time they occur in Cicero. Master them as you meet them. Words printed in italics (like: *exercitātiō*) are not so common or important. You will find them in the vocabulary at the foot of the page. You need not learn them except in context.

As you prepare Cicero, read carefully the Comment on the opposite page. Try to answer for yourself the questions proposed there.

The footnotes in the Exercises (Part IV) are planned to help you translate correctly and easily. Use them.

The references used in this book are:

Gr. 142: which refers to paragraph 142 of *A Latin Grammar for High Schools*.

Gr. p. 59: which refers to page 59 of *A Latin Grammar for High Schools*.

page 60: which refers to page 60 of this book.

THE DEFENSE OF ARCHIAS

Address to the Jury
Delivered by
Marcus Tullius Cicero

I AM PROFOUNDLY INDEBTED TO MY FRIEND AND TEACHER, AULUS LICINIUS

- 1 Sī quid est in mē ingenī, iudicēs,
quod sentiō quam sit exiguum,
aut sī qua exercitātiō dīcendī,
in quā mē nōn infitior mediocriter esse versātum,
5 aut sī hūjusce rei ratiō aliqua
ab optimārum artium studiīs ac disciplinā prōfecta,
ā quā ego nūllum cōnfiteor aetātis meae tempus abhorruisse,
eārum rērum omnium

exercitātiō, exercitātiōnis, training, exercise.

infitor, 1, tr.; acc. w. infin., deny.

mediocriter, adv., moderately.

-ce, an enclitic emphasizing the word to which it is joined.

COMMENT

Introduction (lines 1-60). The orator's purpose is to persuade and instruct; in neither of these can he succeed with a hostile or indifferent audience. In approaching an audience, therefore, his first concern is to win their sympathy and attention (*reddere auditōrēs benevolōs, attentōs, docilēs*). Cicero here wins sympathy by revealing the loyalty and gratitude which prompts him to defend an old friend and teacher. He uses the 'human-interest' approach still recommended today by speakers, writers, and salesmen. Besides, he arouses interest by promising a novel procedure.

1-5. Cicero sums up his oratorical power in three words which are to be carefully distinguished: *ingenium*, native talent; *exercitātiō*, the facility resulting from practice; *ratiō*, theoretical knowledge, the grasp of general principles. A combination of these three produces the finished and perfect orator—*absolutus atque perfectus*. Indeed, these elements insure success in any profession.

1. The *sī* does not really introduce a conditional idea but is rather a polite way of stating Cicero's accomplishments. Translate as: 'Whatever talent . . .'

2. Notice Cicero's fondness for what we may call a closed-in word arrangement. *Quam* modifies *exiguum*; but putting the short and unemphatic word *sit* between them (1) emphasizes both the *quam* and the *exiguum*; (2) unites the whole phrase since the *quam* and the *exiguum* attract each other grammatically like two magnetic poles. Cf. *Sī quid est in mē ingenī*, not *Sī quid ingenī est in mē*; *ratiō aliqua ab optimārum artium studiīs ac disciplinā prōfecta*, not *ratiō aliqua prōfecta* . . . Try to imitate this arrangement in your own Latin compositions.

3. *dīcendī*; gerund or gerundive?

4. Notice that emphasis falls at the end of sentences and phrases; therefore, Latin puts the important word in that position; *esse versātum*, not *versātum esse*. *Esse* is colorless and weak; the verb *versātum* carries meaning. In general, the verb is the strongest part of speech in Latin ("in verbis sermōnis vīs"—Quintilian); therefore it often stands last.

6. *artium*; the basic studies of language, literature, history, and philosophy.

7. On what word does the arrangement place emphasis?

8. To what does *eārum rērum* refer?

vel in primis hic Aulus Licinius

10 fructum a me repetere prope suo iure debet.

Nam quoad longissimē potest mens mea
respicere spatium praeteritū temporis
et pueritiae memoriam recordari ultimam,

inde usque repetens,

15 hunc video mihi principem

et ad suscipiendam

et ad ingrediendam rationem horum studiorum existisse.

Quodsi haec vox,

hujus hortatū praeceptisque conformata,

20 nonnullis aliquando salutū fuit,

a quo id accipimus

quo ceteris opitulari

et aliis servare possimus,

huc profectō ipsi,

25 quantum est situm in nobis,

et opem et salutem ferre debemus.

THE LIBERAL ARTS ARE THE BASIS OF ALL HUMANISTIC EDUCATION

Ac ne quis a nobis hoc ita dici forte miratur,

quod alia quaedam in hoc facultas sit ingenii

neque haec dicendi ratio aut disciplina,

30 ne nos quidem huic uni studio penitus umquam dediti fuimus.

quoad, conj., as long as, as far as.

praeteritus, a, um, past.

pueritia, ae, boyhood.

recordor, 1, tr., recall, call to mind.

ingredior, ingredi, ingressus sum, 3, tr., go into, enter upon.

hortatus, ūs, encouragement, exhortation.

conformō, 1, tr., mold, train.

opitulator, 1, intr.; w. dat., help.

situs, a, um, placed; situm est, it lies.

facultas, facultatis; w. gen., ability, opportunity (for).

9. Aulus Licinius is Archias' Roman name. In using it Cicero cleverly implies that Archias is a citizen. When a slave was freed or a foreigner naturalized, a new name was taken, generally that of the person's patron. Licinius was the name of the gens to which the Luculli, patrons of Archias, belonged.

11. Explain the relation with the preceding sentence expressed by *nam*. These little words like *nam*, *igitur*, *etenim*, etc., are very important, for they express the essential relationship between thoughts. To understand them is good intellectual practice, for, as an eminent psychologist has said, "the perception of relationships is the highest function of the intellect."

13. Is *ultimam* rightly emphasized?

15. To whom does *hunc* refer?

16-17. What is the contrast in idea between *suscipiendam* and *ingrediendam*? *Ratiō* here is 'methodical pursuit,' 'a systematic method.' Notice how the precise meaning of *ratiō*, *rēs*, *studium*, and similar general words must be worked out from the context. Do not be content with 'jellyfish' words like 'thing,' 'study,' etc.

18. *Quod* is here a connective particle. In general it may stand for *et si* ('and if'), *si enim* ('for if'), *si autem* ('if however'). What idea does it express here?

22-26. Notice the parallelism: *opitulari—opem*; *servare—salutem*. Why is a parallel construction so often used in good writing? What is its effect?

24. *huc profectō ipsi*; why is this emphasized so strongly?

27-33. An objection is answered. Archias is a poet; Cicero an orator. How can oratory develop under the training of a poet? The answer lies in this, that there is a basic training common to all intellectual achievement. This training—*artēs liberālēs*, 'a liberal education'—is still today the ideal goal of the arts college and the bachelor of arts (A. B.) degree. For this reason, too, the better schools of law and medicine require the A. B. for admission. A general training in language, literature, and philosophy should be the common possession of all educated men.

27. Why is *quis* used instead of *aliquis*?

29. *ratiō*, 'theoretical knowledge.' *disciplīna*, 'training.'

30. *Dediti fuimus*, not *sumus*, as *dediti* here expresses a continuous state and is therefore equivalent to an adjective.

Etenim omnēs artēs quae ad hūmānitātem pertinent
habent quoddam commūne vinculum,
et quasi *cognātiōne* quādam inter sē continentur.

WITH YOUR LEAVE I SHALL ADOPT A STYLE UNUSUAL
IN LEGAL PROCEEDINGS

- 2 Sed nē cui vestrum *mīrum* esse videātur
35 mē in quaestiōne *lēgitimā* et in iūdicīo pūblicō,
cum rēs agātur
apud praetōrem populī Rōmānī, *lectissimum* virum,
et apud *sevērissimōs* iūdicēs,
tantō *conventū* hominum ac frequentīā
40 hōc ūtī genere dicendī,
quod nōn modo ā *cōnsuētūdine* iūdiciorum,
vērum etiam ā *forēnsī sermōne* abhorreat,
quaesō ā vōbīs
ut in hāc causā mihi dētis hanc *veniam*,
45 *accommodātam* huic reō,
vōbīs, *quemadmodum spērō*, nōn *molestam*,
ut mē prō summō *poētā* atque *ēruditissimō* homine dicentem,
hōc *conkursū* hominum *litterātissimōrum*,
hāc vestrā hūmānitāte,

etenim, conj., for (truly).

cognātiō, *cognātiōnis*, relationship.

mīrus, a, um, strange, wonderful, marvelous.

lēgitimus, a, um, legal.

lectus, a, um, excellent, outstanding, upright.

sevērus, a, um, stern, strict.

conventus, ūs, meeting, assembly, assizes.

quaesō, I beg (you), I beseech, I pray; defective verb used only in first person.

venia, ae, indulgence, permission, pardon.

accommodō, 1, tr.; ad w. acc.; w. dat., fit to, adapt.

quemadmodum, adv., as, how.

molestus, a, um, troublesome, annoying.

conkursus, ūs, a running together, concourse.

litterātus, a, um, learned, cultured.

31. *hūmānitās*, 'culture.' The very derivation of the word indicates its true meaning, for it is built on *hūmānus* (cf. *homō*), 'relating to man or human nature.' *Hūmānitās* is therefore the cultivation which befits man, giving him harmonious perfection of mind and will. It was the ideal of the great Greeks and Romans and needs only baptism and consecration to God to become ours too. "It [Cicero's philosophy] meant all that is conveyed by the Latin word *hūmānitās*; the title of 'the humaner letters,' by which Latin was long designated in the European universities, indicated that in the great Latin writers—in Cicero and Virgil preeminently—a higher type of human life was to be found than existed in the literature of other countries" (J. W. Mackail, *Latin Literature*. New York: Charles Scribner's Sons, 1903. p. 73).

33. *quādam*; *quidam* is often used to soften a metaphor like our "sort of." In the use of metaphors Latin tends to be concrete and objective. This is a source of much of its strength and simplicity.

34-56. Everything in the first part of this sentence (down to line 45) emphasizes the dignity and the legal character of the court. In contrast to this stands the emphasis on culture and learning in the latter half. This division corresponds to the two parts of the speech, one dealing with the legal point at issue, the other with poets and literature. The sentence makes an apology, pays a compliment, begs a favor. (Point out how the sentence continues to win the listeners' sympathy and attention.)

34. Notice that Latin writers, more than we do in English, connect sentences by initial words showing the relation to what precedes. This practice keeps the line of thought clearly before the reader. Explain *cui*. Why *vestrum* instead of *vestri*? (Gr. 124).

37. *apud praetōrem*; the praetor is thought to have been Quintus Cicero, the orator's brother and a literary man (cf. line 391).

48-49. *hōc concursū hominum litterātissimōrum*, *hāc vestrā hūmānitāte*; these ablative phrases are adverb equivalents, expressing attendant circumstances (Gr. 769). A suggested translation: 'before this gathering of learned men, in the presence of men of your culture.'

- 50 hōc dēnique praetōre exercente jūdiciū,
 patiāminī dē studiīs hūmānitātis ac litterārū paulō loquī li-
 [berius,
 et in ējusmodī *persōnā*
 quae propter *ōtium* ac studium
 55 minimē in jūdiciīs periculisque *trāctāta* est,
 ūtī prope novō quōdam et *inūsītātō* genere dicendī.

I PROPOSE TO CONVINCING YOU THAT HE IS A CITIZEN AND
 TO PERSUADE YOU THAT HE SHOULD BE A CITIZEN

- Quod sī mihi ā vōbīs *tribuī* concēdīque sentiam,
 perficiam profectō ut hunc Aulum Licinium
 nōn modo nōn *sēgregandum*, cum sit cīvis, ā numerō cīvium,
 60 vērūm etiam, sī nōn esset, putētis *asciscendum* fuisse.

AT AN EARLY AGE HE ENTERED UPON A SUCCESSFUL
 LITERARY CAREER

- 3 Nam ut primum ex pueris *excessit* Archiās
 atque ab eīs artibus
 quibus aetās *puerilis* ad hūmānitātem *infōrmārī* solet
 sē ad *scribendī* studium contulit,
 65 primum *Antiochiaē*—nam ibi *nātus* est locō nōbili—
celebrī quondam urbe et *cōpiōsā*

persōna, ae, *person*, *character*.

ōtium, ī, *leisure*, *quiet*, *peace*.

trāctō, 1, tr., *handle*, *treat*, *draw into*.

inūsītātus, a, um, *unusual*.

sēgregō, 1, tr., *separate*, *exclude*.

asciscō, *asciscere*, *ascivī*, *ascītus*, 3, tr., *add*, *enroll*.

excēdō, *excēdere*, *excessī*, *excessum*, 3, intr., *go out of*, *go forth*, *go beyond*.

puerilis, e, *boyish*, *of boyhood*.

infōrmō, 1, tr., *shape*, *mold*.

Antiochiaē, ae, *Antioch*, the chief city of Syria.

celeber, *celebris*, *celebre*, *populous*.

cōpiōsus, a, um, *abundant*, *wealthy*.

52. *in ējusmodī persōnā*; *in* with the ablative often means 'in the case of.'

Proposition to be proved (lines 57-60): Archias is a citizen; if he is not a citizen, he should be made one.

57. *Quod* here is not the connective particle as in line 18, but the relative pronoun (*quod sī = et sī hoc*) referring to the permission asked in the last sentence. Can you show from the grammar of the clause that *quod* must be the relative pronoun?

60. *asciscendum fuisse*; a main clause of a contrary-to-fact condition in indirect discourse (Gr. 590, 671).

Sketch of the case for Archias (lines 61-108). While Cicero here deals mainly with the events leading up to the grant of citizenship, he does at the same time build up the character and talents of Archias as a background for the later parts of the speech. We begin to realize his distinction as a scholar. The history of Archias' life is made to lead to the story of his naturalization.

66. *celeber*; not 'celebrated,' but 'populous.' *quondam*; *i. e.*, in the time of Archias' youth. By 62 B. C. Antioch had suffered severely from a series of wars; its culture had waned.

Study the following specimen translations of lines 61-69.

Literal: For, as soon as Archias passed from boyhood and, from those studies by which youth is usually trained to culture, turned to the pursuit of writing, first at Antioch—for there he had been born of distinguished family—a city once populous and prosperous and abounding in learned men and liberal studies, he quickly began to excel all others in the renown of his talents.

The structure of this sentence is obviously still Latin; one main idea holds the center of the stage, everything else is subordinated to it. The first need is to break the sentence into smaller units more in keeping with English idiom.

Literary: When Archias was scarcely more than a boy and had just completed the usual elementary studies, he entered upon a literary career. He was born of distinguished family at Antioch, a city which was then populous and prosperous and a center of scholarship and culture. There, then, his talents first gained him a pre-eminent position in literary circles.

Or more elaborately: "As soon as Archias had left behind him his boyhood, and those influences which mould and elevate the boyish mind, he applied himself to the pursuit of a literary career. First at Antioch, where he had been born of gentle parents, a place which in those days was a

atque ērudītissimīs hominibus *liberālissimīs*que studiīs *afflu-*
[*enti*,
celeriter *antecellere* omnibus ingenī glōriā coepit.

HE WAS EVERYWHERE RECEIVED WITH ENTHUSIASM

- 70 *Post* in cēterīs *Asiae* partibus *cūctā*que *Graeciā*
sīc ējus adventūs **celebrābantur**,
ut fāmam ingenī *expectātiō* hominis,
expectātiōnem ipsius adventus *admīrātiō*que superāret.
- Erat Italia tum plēna **Graecārum** artium ac disciplinārum,
75 studiaque haec et in *Latiō* vehementius tum **colēbantur**
quam nunc eīdem in oppidīs,
et hīc Rōmae,
propter *tranquillitātem* reī publicae,
nōn *neglegēbantur*.

SOUTHERN ITALY FETED AND HONORED HIM

- 80 Itaque hunc et *Tarentīnī* et *Locrēnsēs* et *Rēgīnī* et *Neāpolitānī*
cīvitāte cēterisque praemiīs dōnārunt, et omnēs quī aliquid dē

liberālis, e, noble, generous.

affluō, *affluere*, *afflūxī*, 3, intr., flow into, abound.

antecellō, *antecellere*, 3, intr.; w. dat., surpass.

post, adv., afterward.

cūctus, a, um, all, entire.

Graecia, ae, Greece.

expectātiō, *expectātiōnis*, awaiting, anticipation.

admīrātiō, *admīrātiōnis*, admiration, wonder.

tranquillitās, *tranquillitātis*, calm, peaceful condition.

neglegō, *neglegere*, *neglēxī*, *neglēctus*, 3, tr., disregard.

Tarentīnī, *Tarentīnōrum*, the Tarentines, the inhabitants of Tarentum, a city in southeastern Italy.

Locrēnsēs, *Locrēnsium*, m., the Locrians, the inhabitants of Locri, a city in the extreme southwestern part of Italy.

Rēgīnī, *Rēgīnōrum*, the inhabitants of Regium, a city in southern Italy.

Neāpolitānī, *Neāpolitānōrum*, the Neapolitans, the inhabitants of Naples.

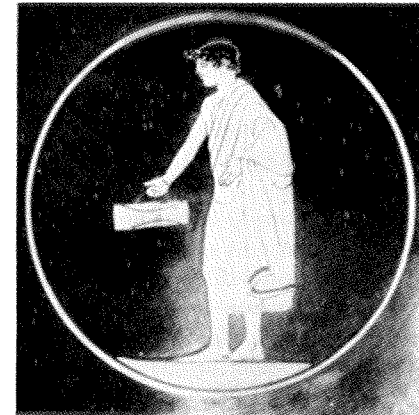
renowned and prosperous city, the seat of brilliant scholarship and artistic refinement, his intellectual pre-eminence rapidly gained for him a commanding position among his contemporaries" (N. H. Watts, *Cicero, The Speeches*. Loeb Classical Library, Harvard University Press, 1923. p. 11).

70. *Post*; here an adverb = *postea*.

72-73. It does not always happen that the advance 'advertising' falls short of the event itself.

74-79. The cultural contribution of Greece early became part of the Roman tradition and, in this form, lived on into the Middle Ages, when a direct knowledge of Greek became rare indeed. This historical coincidence of Greek and Latin culture with the Roman Empire was providentially prepared, for into such a world, civilized by Greece and organized by the genius of Rome, where the Chosen People had maintained the purity of monotheism, came Christ and His Church.

80. Notice the emphatic position of *hunc*. Today, too, when distinguished visitors from abroad come to our shores, civic and social leaders eagerly do them public honor.



—Courtesy of the Metropolitan Museum of Art

A GREEK SCHOOLBOY

ingeniis poterant iudicāre *cognitiōne* atque *hospitiō* dignum existimārent. Hāc tantā *celebritāte* fāmae cum esset jam *absentibus* nōtus, Rōmam vēnit, Mariō cōsule et *Catulō*. *Nactus* est primum 85 cōsulēs eōs quōrum alter rēs ad scribendum maximās, alter cum rēs gestās, tum etiam studium atque *aurēs* adhibere posset.

THE FASHIONABLE HOMES OF ROME, ITS SCHOLARS
AND LEADERS WERE PROUD TO WELCOME HIM

Statim Lūcullī, cum *praetextātus* etiam tum Archiās esset, eum in domum suam recēpērunt. Sed etiam hoc nōn solum ingeni ac litterārū, vērū etiam nātūrae atque virtūtis est, domum, quae 90 hūjus *adulēscentiae* prīma *fāvīt*, eandem esse *familiārissimam*

cognitiō, *cognitiōnis*, *acquaintance*.

hospitium, *ī*, *hospitality*, *reception*, *inn*.

celebritās, *celebritātis*, *renown*, *celebrity*.

absēns (*gen. absentis*), *absent*.

Catulus (*ī*), *Quīntus* (*ī*), *Quintus Catulus*.

nanciscor, *nanciscī*, *nactus sum*, 3, tr., *obtain*, *fall in with*, *get*.

praetextātus, *a*, *um*, *wearing the boy's toga*, *very young*.

faveō, *favēre*, *fāvī*, *fautum*, 2, intr.; w. dat., *favor*, *show favor to*.

familiāris, *e*, *intimate*, *friendly*.

83. *Hāc tantā celebritāte fāmae*; this phrase, standing outside its clause, is a connecting link with what precedes. It summarizes Archias' successes abroad and serves to set the scene at Rome for his entrance. Reports had been coming in from all sides; expectations at Rome were high. *Absentibus* refers to those at Rome who had not yet seen Archias. We would rather think of Archias as the absent one. Try, therefore, to find some translation that will not use our word 'absent.'

84. *Mariō cōsule et Catulō*; the arrangement shows that Marius is the more important of the two. His military ability put an end to the menace of German invasion when the Cimbri and the Teutones were devastating Gaul and threatening Italy (102-101 B. C.). *Nactus est*, 'he came upon,' 'found on his arrival.' Note the difference between *primum* and *primō*. *Primum* = 'first in order,' 'first of a series' (or 'for the first time'); *primō* = 'at first,' 'at the beginning' (implies a change afterward).

Lines 84-97 give a description of Archias' brilliant reception by the intellectual and social leaders of Rome. *Primum* (line 84) introduces the first item of this description, as if to say: "His *first* bit of luck was to find men in the consulship . . ."

85. What force does *eōs* have here (Gr. 550, 551)? Has it any relation to the subjunctive *posset*? *rēs ad scribendum maximās*; the 'closed-in' order again. Here, besides unity, clarity is produced, since there can be doubt about what *ad scribendum* modifies. The closed-in order is often used with prepositional phrases when they modify nouns or adjectives.

86. *Rēs gestās* is the regular Latin expression for deeds (especially military) done with exertion and glory = 'exploits.' *Studium atque aurēs* is hendiadys, that is, the two words express a single idea—'attentive ears,' 'appreciation.'

87. What force does *statim* add to Cicero's point? *praetextātus*; 'almost in short pants,' as we might say. The *toga praetexta* (a toga with a purple border) was the traditional garb of freeborn Roman boys until they were about seventeen. The men (except senators) wore a pure white toga. Archias, of course, as an Asiatic, probably never wore the *toga praetexta*. Cicero uses the expression merely to indicate his youth, but, by speaking of Archias as if he had always been a Roman, he slyly insinuates his citizenship.

88-89. In general, the Latin genitive can express any sort of connection between two nouns, as source, ownership, material, and so forth. Here (*ingeni ac litterarum*) the connection may be considered as one of source, *i. e.*, the firmness of the friendship *arises from* his talents and accomplish-

senectūti. Erat temporibus illis **jūcundus Quīntō Metellō** illi Numidicō et ejus Piō filiō, audiēbātur ā *Mārcō Aemiliō*, vīvēbat cum *Quīntō Catulō* et patre et filiō, ā *Lūciō Crassō* colēbātur, Lūcullōs vērō et *Drūsum* et *Octāviōs* et **Catōnem** et tōtam *Hortēnsiorum* domum *dēvincntam* cōnsuētūdine cum tenēret, *afficiēbātur* summō **honōre**, quod eum nōn solum colēbant quī aliquid percipere atque audire studēbant vērū etiam sī quī forte *simulābant*.

HE FULFILLED ALL THE REQUIREMENTS FOR NATURALIZED CITIZENSHIP

4 Interim satis longō *intervallō*, cum esset cum *Mārcō Lūcullō* in *Siciliam* profectus et cum ex eā prōvinciā cum eōdem Lūcullō
100 *dēcēderet*, vēnit **Hēraclēam**. Quae cum esset cīvitās **aequissimō** jūre ac *foedere*, **ascribī** sē in eam cīvitātem voluit idque, cum ipse per sē dignus putārētur, tum auctōritāte et grātiā Lūcullī ab **Hēracliēnsibus** impetrāvit. Data est cīvitās *Silvānī* lēge et *Carbōnis*: Sī quī *foederātis* cīvitātibus ascriptī fuissent, sī tum

senectūs, senectūtis, f., old age.

Aemilius (ī), **Mārcus** (ī), *Marcus Aemilius*.

Catulus (ī), **Quīntus** (ī), *Quintus Catulus*.

Crassus (ī), **Lūcius** (ī), *Lucius Crassus*.

Drūsus, ī, *Drusus*.

Octāvius, ī, *Octavius*.

Hortēnsius, ī, *Hortensius*, a great lawyer and orator of Cicero's time.

dēvinciō, dēvincire, dēvincī, dēvincntus, 4, tr., *bind, unite*.

afficiō, afficere, affēcī, affectus, 3, tr.; w. abl., *affect, treat with*.

simulō, 1, tr., *pretend*.

intervallum, ī, *interval, intervening space* (of distance or time).

Lūcullus (ī), **Mārcus** (ī), *Marcus Lucullus*.

Sicilia, ae, *Sicily*.

dēcēdō, dēcēdere, dēcēssī, dēcēssum, 3, intr.; w. abl.; *dē* or *ex* (ē) w. abl., *go away from*.

foedus, foederis, *treaty*.

Silvānus, ī, *Silvanus*.

Carbō, Carbōnis, m., *Carbo*.

foederātus, a, um, united by treaty, allied.

ments; or as one of proof, *i. e.*, this friendship is a *sign* or *proof* of his talents and accomplishments (*cf. Militis boni est fortiter pugnare*).

91. Show why *senectūti* deserves its emphatic position in this sentence. Is it really a proof of high character to retain the lifelong friendship of good men? Is not this principle involved in lines 88-90?

91-97. This sentence is the climax of the *Rōmam vēnit*. Name after name is added, each like a trophy of social conquest, until Archias appears at last as *the 'lion' of Roman society (afficiēbātur summō honōre)*; to cultivate him has become a fashion so that even those who cannot appreciate his real worth run after him in imitation of their betters. It is the way of the world; half of every great man's praise is mere 'parrotting.'

92-93. *vivēbat cum*, 'lived on intimate terms with,' 'was an intimate friend of.'

101. To what does *id* refer?

102. *per sē dignus*; Cicero is at pains to make this plain. It was not mere political 'pull' through Lucullus (*auctōritāte et grātiā Lūcullī*) that secured Archias his citizenship. Distinguish between *auctōritās*, influence based on position, ability, or character and *grātiā*, popularity based on pleasing personal qualities. In speaking of a judge of the Supreme Court, we would use *auctōritās*; a popular movie star would have *grātiā*.

104-106. *ascriptī fuissent . . . habuissent . . . essent professi*; pluperfect subjunctives in indirect discourse, secondary sequence. The words explain the law, in dependence on the main verb *data est* (hence, secondary). They correspond to the future perfect of the direct, which would be *ascriptī fuerint . . . habuerint . . . fuerint professi, eis dabitur cīvitās*. *Ferēbātur* is in the indicative because it was not in the original text of the law but is an explanation inserted by Cicero. The main clause is omitted in the quotation as it is easily understood and only the conditions are to the point here.