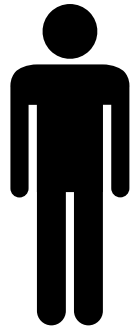


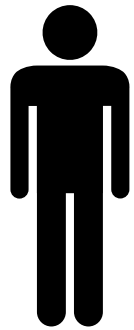
Literature

Component 2 (30%)

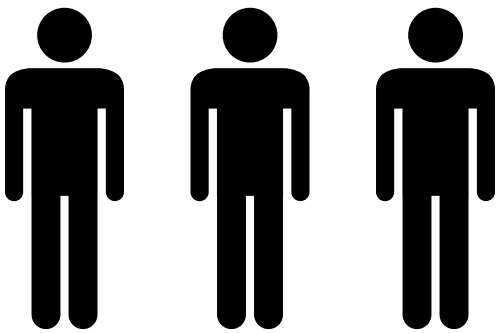
Recalling our learning - *the Cicero and Sextus Roscius Amerinus case*



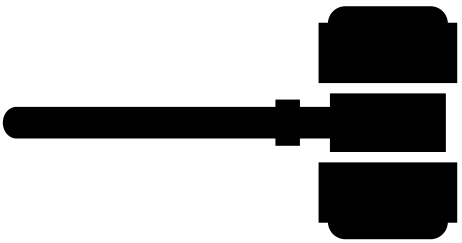
Cicero



Sextus Roscius Amerinus



Conspirators



Accusation



Cicero's defence (what people in the countryside are like):

Lesson 33:

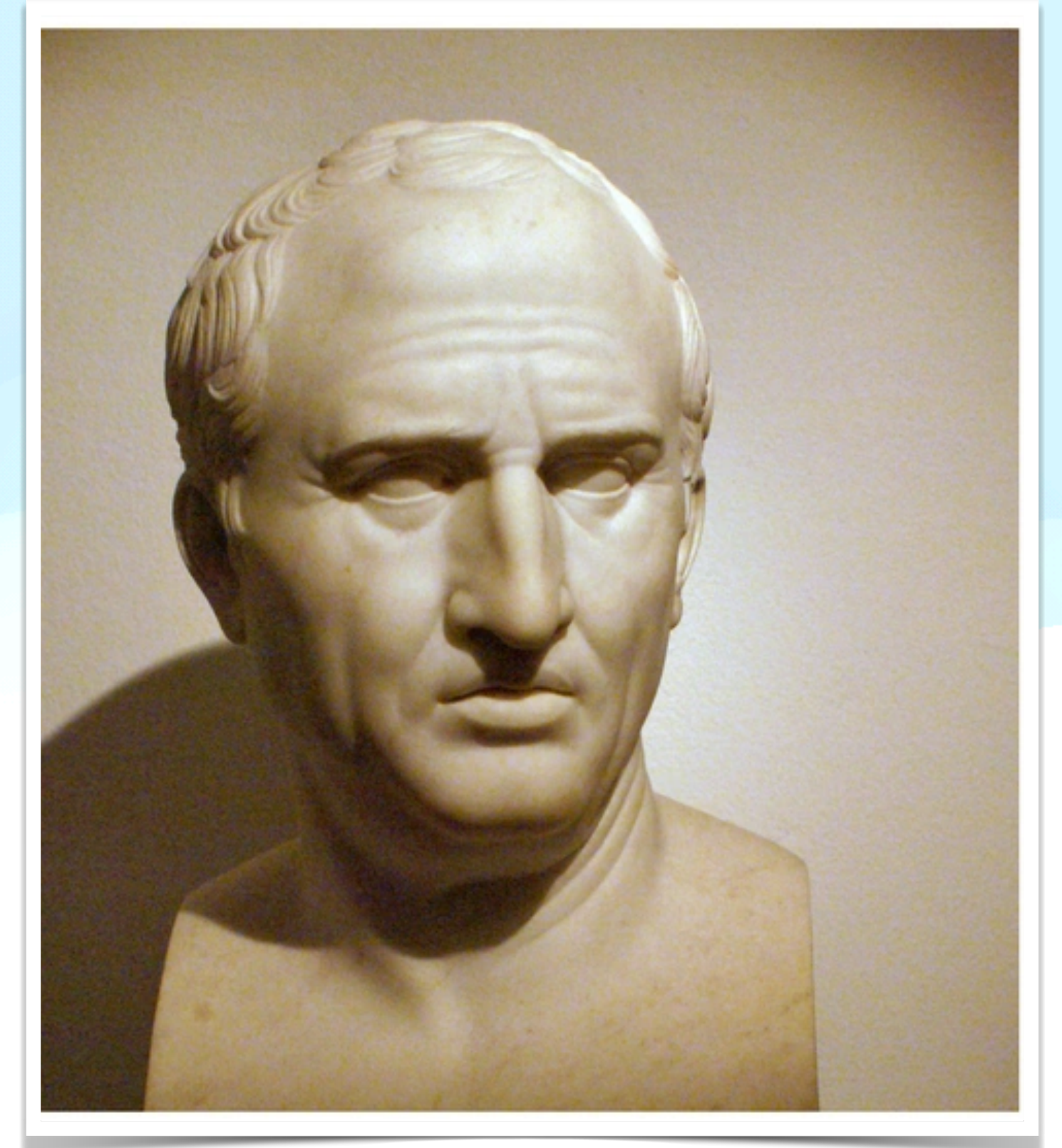
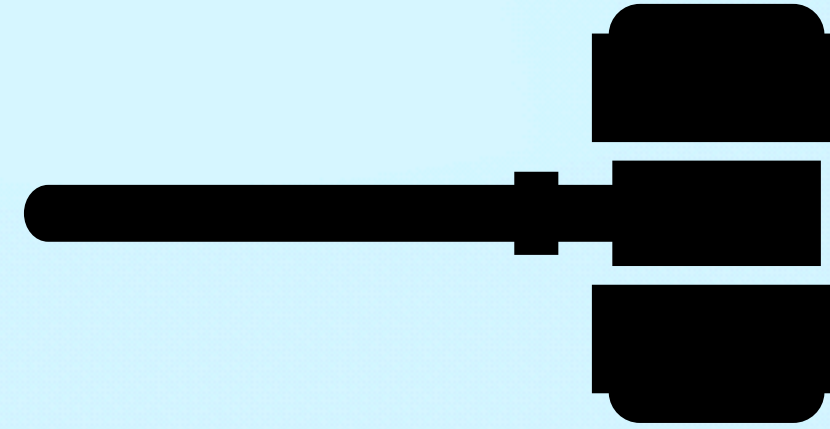
How did Cicero manage to convince the court?

Year 10 Latin

Thursday 8th February 2024

LO: to learn how Cicero convinced the court

Thursday 8th February 2024



Remember:

This speech was originally written in Latin. Today we will match the Latin with the English text we know.

It should also come to your attention how you have depicted the life of this man here – [saying that] he was rough and uncouth, that he never spoke to another person, never stayed in a town.

12 et simul tibi in mentem veniat quem ad modum vitam huiusce
13 depinxeris – hunc hominem ferum atque agrestem fuisse,
14 numquam cum homine quoquam conlocutum esse, numquam
15 in oppido constitisse.

12 et – *and*
simul – *at the same time, also*
tu (dat. tibi) – *you (sing.)*
in +acc. – *into*
mens, mentis, f. – *mind, attention*
venio, -ire – *come*
qui, quae, quod – *who, what*
ad – *to, towards*
modus, modi, m. – *way, manner*
quem ad modum – *in what way, how*
vita, -ae, f. – *life*
hicce, haecce, hocce – *this here*
13 depingo, -ere, -pinxi – *depict, draw, describe*
hic, haec, hoc – *this*
homo, hominis, m. – *man*

ferus, -a, -um – *wild, rough*
atque – *and*
agrestis, -e – *backward, uncouth*
sum, esse, fui – *be*
14 numquam – *never*
cum +abl. – *with*
homo, hominis, m. – *man*
quisquam, quaequam, quicquam – *any, anyone*
colloquor, -loqui, -locutus sum – *speak, have a conversation*
numquam – *never*
15 in +abl. – *in*
oppidum, -i, n. – *town*
consisto, -ere, -stiti – *stay, live*

What is Cicero doing in this part of the speech?

Cicero uses two words (*ferum* and *agrestem*) to describe one idea (*hendiadys*). He also repeats the word *numquam*. The overall effect is emphasis on the notion that rustic men are uncivilised, both in terms of socialising and appreciating life in the city.

But in country ways, in a simple lifestyle, in such a rough and uncivilised existence crimes of that kind are not usually committed. Just as you would not be able to find every crop or [every] tree in every field, so not every crime occurs in every [mode of] life.

15 sed in rusticis moribus, in victu arido, in
 16 hac horrida incultaque vita maleficia istius modi gigni non
 17 solent. ut non omnem frugem neque arborem in omni agro
 18 reperire possis, sic non omne facinus in omni vita nascitur.

What is Cicero doing in this part of the speech?

in rusticis ... vita: The first part of the sentence gives a list of three descriptions of country life (*tricolon*). The third (*in hac horrida incultuaque vita*) echoes the description of Roscius that Cicero attributes to the prosecutor in line 13 (*ferum et agrestem*). He will turn this description against them in the following lines.

Cicero repeats *omnis* four times in different cases (*polyptoton*), to build towards his explanation for crimes being more prevalent in the city than the country.

Questions on Content and Style

(lines 12-17) How does Cicero present the stereotype of the 'rough and uncouth'?

<p>15 sed – but in +abl. – in rusticus, -a, um – rustic, country mos, moris, m. – habit, custom, way of life victus, -us, m. – lifestyle aridus, -a, um – dry, simple</p> <p>16 hic, haec, hoc – this horridus, -a, -um – rough incultus, -a, -um – uncivilised (-que – and) vita, vitae, f. – life, existence maleficium, -i, n. – crime, misdeed, wrong iste, ista, istud – that modus, -i, m. – type, kind gigno, -ere – give birth, produce</p>	<p>17 non – not soleo, -ere – be accustomed ut – as, just as omnis, omne – all, every frux, frugis, f. – crop, fruit neque – nor arbor, -is, f. – tree omnis, omne – all, every ager, agri, m. – field, farm, land</p> <p>18 reperio, -ire – find possum, posse, potui – be able sic – so, in the same way facinus, facinoris, n. – crime vita, -ae, f. – life, way of life nascor, -i – be born, be produced, occur</p>
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In the city extravagance is created, from extravagance it is natural for greed to emerge, from greed for violent behaviour to burst out, [and] from that all kinds of crimes and misdeeds are produced.

18 in
 19 urbe luxuries creatur, ex luxuria existat avaritia necesse est,
 20 ex avaritia erumpat audacia, inde omnia scelera ac maleficia
 21 gignuntur.

18	in +abl. – in	ac – and
19	urbs, urbis, f. – city	maleficium, -i, n. – crime, misdeed, wrong
	luxuries, -ei, f. – extravagance	21 gigno, -ere – give birth, produce
	creo, -are – create, produce	vita, -ae, f. – life, way of life
	ex +abl. – out of, from	autem – however, on the other hand
	luxuria, -ae, f. – extravagance	hic, haec, hoc – this
	existo, -ere – emerge, begin	rusticus, -a, um – rustic, country
	avaritia, -ae, f. – greed	qui, quae, quod – who, which
	necesse – necessary	tu – you (sing.)
	sum, esse, fui – be	22 parsimonia, -ae, f. – thrift, economy
20	ex +abl. – out of, from	diligentia, -ae, f. – hard work
	avaritia, -ae, f. – greed	iustitia, -ae, f. – fairness, good conduct
	erumpo, -ere – burst out	magistra, -ae, f. – teacher
	audacia, -ae, f. – recklessness, violent behaviour	sum, esse, fui – be
	inde – from that, after that	
	omnis, omne – all, every	
	scelus, sceleris, n. – crime	

What is Cicero doing in this part of the speech?

18 – 21 in urbe ... gignuntur: the repetition of words referring to extravagance and greed (*luxuries, luxuria*, with *avaritia* occurring twice) are characterising the city as a place of excessive wealth and a damaging level of luxury, leading to crimes and misdeeds. The use of two words (*scelera ac maleficia*) for one idea (*hendiadys*) strengthens the impression of wrongdoing. Note the powerful verb (*erumpat*) describing violent behaviour as a product of greed. The style of these lines suggests words spilling out with increasing intensity from Cicero, mimicking the escalating behaviour he is describing.

*This country life, on the other hand,
which you call uncouth,
is the teacher of thrift, hard work, and good
conduct.*

21 vita autem haec rustica quam tu agrestem vocas
22 parsimoniae, diligentiae, iustitiae magistra est.

18	in +abl. – in	ac – and
19	urbs, urbis, f. – city	maleficium, -i, n. – crime, misdeed, wrong
	luxuries, -ei, f. – extravagance	21 gigno, -ere – give birth, produce
	creo, -are – create, produce	vita, -ae, f. – life, way of life
	ex +abl. – out of, from	autem – however, on the other hand
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	avaritia, -ae, f. – greed	qui, quae, quod – who, which
	necesse – necessary	tu – you (sing.)
	sum, esse, fui – be	agrestis, -e – backward, uncouth
20	ex +abl. – out of, from	voco, -are – call
	avaritia, -ae, f. – greed	22 parsimonia, -ae, f. – thrift, economy
	erumpo, -ere – burst out	diligentia, -ae, f. – hard work
	audacia, -ae, f. – recklessness, violent behaviour	iustitia, -ae, f. – fairness, good conduct
	inde – from that, after that	magistra, -ae, f. – teacher
	omnis, omne – all, every	sum, esse, fui – be
	scelus, sceleris, n. – crime	

What is Cicero doing in this part of the speech?

21 – 22 vita ... est: these final lines are important in showing Cicero's positive opinion of country living. He reminds the court that his accusers have said rustic men are backward (*agrestem*) but he himself describes country living as the teacher of good qualities: of thrift (*parsimoniae*), of hard work (*diligentiae*) and of good conduct (*iustitiae*) in a list of three (*tricolon*).

Questions on Content and Style

- (lines 17-22) How effective is Cicero at portraying the divide between city and country?

Themes: country life, city living, the nature of country people, ancestral virtues

Cicero's case here presents two views of country living. On the one hand, the prosecutor has claimed that people who live in the country are backwards and uncivilised. On the other hand, Cicero believes that life in the country fosters good attributes in a person, especially thrift, hard work and good conduct.

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One of the arguments that Cicero uses in defence of Roscius is that jurors should look to the example of their ancestors to ascertain what is admirable behaviour. Cicero gives Atilius as an example of a Roman to be admired because he was an active farmer and also used his knowledge of country ways to help him be a leader of the Roman republic.

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Appealing to examples from the past is a theme throughout the texts studied in this prescription.

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Cicero goes beyond this to suggest that country living is in fact what has made the Roman state great.

An important aspect of Cicero's defence is his claim that country living fosters less crime than life in the city. Cicero does this by setting out exactly how he believes city living, through cause and effect, leads to violent behaviour. Students might like to consider whether the nature of an area can affect crime rates. Do we now see more crime in the city or in the countryside?

Now for your homework questions

Due Tuesday 20th February

(please hand your books in at the end of this lesson - I will mark them and get them back to you today!)

Questions on the whole passage

1. What two opinions of country living are presented in this text?
2. Does Cicero believe that country living is compatible with state affairs?

<p>'state affairs' = running the country</p>
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3. Is Cicero presenting an idealised or realistic account of Rome's past? Does his reference to Rome's past help his argument in favour of country living?
4. How does Cicero present the contrast between country living and city living? Is his argument on the causes of crime persuasive in suggesting there is more crime in the city?
5. Do you think that Cicero has demonstrated in his writing that country life teaches 'thrift, hard work and good conduct'? Use examples from the text to support your point of view.