

6. Simul atque assēdistī, omnēs cōsulārēs nōn solum partem istam subselliōrum nūdā atque inānem reliquērunt vērū etiam discessērunt.

**Parallelism**

**As soon as you sat down, all the men of consular rank not only left that part of the seats bare and empty but also departed.**

7. Quotiēns tū mē dēsīgnātum, quotiēns vērō cōsulem interficere cōnātus es!

**Parallelism and ellipsis of *cōsulem interficere conātus es***

**How often you tried to kill me the consul-elect, how many times you tried to kill me the consul.**

8. Carēre mē aspectū cīvium quam īfestis omnium oculis cōspicī mālō.

**Parallelism**

**I prefer that I lack the sight of the citizens than to be caught sight of by the hostile eyes of all.**

9. Tibi multōrum cīvium necēs, tibi vexātiō dīreptiōque sociōrum impūnita fuit ac libera.

**Ellipsis of *impūniti sunt ac liberi***

**The murders of many citizens, the harassing and plundering of allies have been unpunished and free to you.**

**ESSAY P. 195**

How does Cicero set the stage for the introduction of the *patria* through the themes of speech, silence, and fear, and what is his purpose in having the fatherland address Catiline?

Support your assertions with references drawn from throughout the poem. All Latin words must be copied or their line numbers provided, AND they must be translated or paraphrased closely enough so that it is clear you understand the Latin. Direct your answer to the question; do not merely summarize the passage. Please write your essay on a separate piece of paper.

In Chapter 7 of the oration Cicero sets up an antithesis between “speaking” and “silence.” Cicero is conducting a conversation with Catiline (*tēcum loquar*, line 1), while the Senators render their judgment of Catiline through their silence (*quis tē ex hāc tantā frequentīā, tot ex tuīs amīcīs ac necessariīs salutāvīt?* lines 3–4). Cicero further comments on the

unusual silence on the part of Catiline's peers by observing that their silence is more compelling than verbal insult (*sī hoc post hominum memoriam contigit nēminī, vōcis exspectās contumēliam, cum sis gravissimō iūdicio taciturnitātis oppressus*, lines 4–5). Cicero next shifts to the subject of fear. He begins by setting up an analogy that if his slaves were to fear him the way the citizens fear Catiline, he would abandon his home, so surely Catiline should leave the city (lines 10–11). Then Cicero points out that if Catiline's parents were to fear and hate him, he would stay out of their sight, which serves as a transition to the fatherland as the common parent of all (*commūnis est parēns omnium nostrum*, lines 17–18). According to Cicero, the fatherland hates and fears Catiline because he is plotting her murder (*tē patria . . . ōdit ac metuit et iam diū nihil tē iūdicat nisi dē parricidiō suō cogitāre*, lines 17–18). He then raises the question of whether, consequently, Catiline will not respect her authority, follow her judgment, and fear her force (lines 18–19). Cicero repeats the antithesis between speaking and silence at line 20, playing on the personification of the *patria*, by stating that the fatherland silently will speak with Catiline (*tēcum . . . tacita loquitur*). Cicero suggests a close relationship between the fatherland and himself in this passage through verbal repetition (*tēcum . . . loquitur* in line 21 echoes *tēcum loquar* from line 1). The speech of the fatherland is intended to strengthen points made earlier in Cicero's speech by reiterating the notion of his being afraid of Catiline (*mē tōtam esse in metū propter ūnum tē, etc.*, lines 25–29; cf. *māgnō mē metū liberāveris*, section 5, line 26), of his inability to put up with intolerable situations (. . . *nōn est ferendum*, section 5, line 27; compare, *nōbis versārī iam diūtius nōn posse; nōn feram, nōn patiar, nōn sinam*, section 5, lines 26–27), and of his strong desire for Catiline to leave the city (*discēde*, line 28; compare, *egredere . . . ex urbe . . . proficīscere*, etc. section 5, lines 23–24). In essence, then, the personification of the *patria* is intended to enhance Cicero's authority.



### TEACHER BY THE WAY

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