

9. Hominēs tum valetūdinem ut dolōre careant cum opēs ut colantur dēsiderant.

**Tum and cum are used as a pair.**

**Men desire not only health in order to lack pain but also power in order to be revered.**

10. Totiēns rēs adversās tulimus.

**Totiēns is used alone.**

**So often we have endured adverse circumstances.**

## ESSAY P. 217

Define the following words: *dīvitiae*, *opēs*, *honōrēs*, *voluptātēs*, *valētūdō*; give their benefits according to Cicero, and then discuss briefly the advantages of friendship.

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.

- *dīvitiae*: riches, for personal use
- *opēs*: power, that a person can be respected
- *honōrēs*: political offices, that a person can be praised
- *voluptātēs*: pleasures, that a person can indulge himself
- *valētūdō*: good health, that a person can exert his body to the fullest and be without pain

Cicero describes friendship as the harmony of all human and divine matters, and as one of the greatest gifts that the immortal gods have conferred on humankind (*est autem amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensus; qua quidem haud scio an excepta sapientia nil unquam melius homini sit a dis immortalibus datum*, lines 4–6) The reason this is so has to do with the nature of humans: we are social creatures. As a result, we like to share important events with others. Cicero indicates that this is, in fact, one of the benefits of a true and perfect friendship (*vera et perfecta*, line 27), for by sharing the good times, we make them more enjoyable and by sharing the bad times we make them more tolerable (*nam et secundas res splendidiore facit amicitia, et adversas partiens communicansque leviore*, lines 27–28).