

3. In the early part of the passage, give an example of litotes (explaining something by saying what it is not, e.g., “not much” means “little”) from Acosta’s lines as well as one from Seneca’s lines.

*Seneca: **Nec sit Thule ultima** “Thule may not be the farthest land”;*

*Acosta: **Ita esse factum negare non possumus . . .** “we are not able to deny.”*

4. In the central part of the passage, find *industriam et audaciam* and *progressuram (esse)*. These words go with *potuit* at the beginning of their sentence and with *existimare* to form a main clause with an indirect statement enclosed. Translate the clause, giving both a literal and a more standard translation for the indirect statement.

He was able to think industry and audacity to be going to progress . . .

He could think that industry and audacity were going to progress.

COMPREHENSION QUESTIONS

1. How can you tell that Acosta considers the prediction of a “land larger than all Asia and Europe” amazing for Seneca’s day?

Acosta gives reasons for Seneca’s prediction, one of which is divination.

2. From what two sources does Acosta say Seneca knew about the existence of other worlds?

By divination, as he is a poet, and by philosophical teachings.

3. What result did Seneca think the hard work of men was going to bring?

The revelation of new lands.

4. How had Acosta dealt with the fact that he must report, and justify, geographical facts he has discovered that are in no way in agreement with the works of ancients held to be sacrosanct, especially Aristotle?

He first takes quotes from Christian fathers, who must rank above pagan sources, and then quotes learned pagans.

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