

Honors Literature – World History

TASK: Read the following text, *Rome and a Value Crisis*, carefully, making all appropriate notations. Identify SOAPStone, DIDLS, PERSIAN, and other information as evidence of your research and analysis of the piece of literature. Answer the related questions on notebook paper. You may use this information for any written essay on the piece. See the text at the very bottom of these notes.

TASK: Comprehension Questions

The Romans believed in *gravitas* (weightiness, seriousness). This quality insisted upon dedication, honesty, perseverance, loyalty, composure, bravery, selflessness, and acceptance of fate.

- A. In what ways does Cicero's speech:
 - 1. Reflect traditional Roman values?
 - 2. Depart from traditional Roman values?

- B. Why might traditional Romans see little value in Greek culture as described by Cicero?

- C. Romans were often ambivalent about Greeks and Greek culture, if not distrustful. They also were often jealous of their accomplishments. In what ways does Cicero reflect this dichotomy?

- D. Document Analysis
 - 1. Who wrote it? (Attribution includes biographical references)

 - 2. What was the author's point of view?

Rome and a Values Crisis

Rome's increasing contact with the eastern Mediterranean, particularly Greece, brought important debates about culture. Many conservatives deplored Greek learning and argued that it would corrupt Roman virtue. Cicero, a leading politician in the Senate and a major Latin writer, here defends Greek literature, using Hellenistic justifications of beauty and utility. Cicero played a major role in popularizing Greek culture during the 1st century B.C.E. His comments also reflect the concerns that Greek culture inspired a source of change.

Do you think that I could find inspiration for my daily speeches on so manifold a variety of topics, did I not cultivate my mind with study, or that my mind could endure so great a strain, did not study provide it with relaxation? I am a votary of literature, and make the confession unashamed; shame belongs rather to the bookish recluse, who knows not how to apply his reading to the good of his fellows, or to manifest its fruits to the eyes of all. But what shame should be mine, gentlemen, who have made it a rule of my life for all these years never to allow the sweets of a cloistered ease or the seductions of pleasure or the enticements of repose to prevent me from aiding any man in the hour of his need? How then can I justly be blamed or censured, if it shall be found that I have devoted to literature a portion of my leisure hours no longer than others without blame devote to the pursuit of material gain, to the celebration of festivals or games, to pleasure and the repose of mind and body, to protracted banqueting, or perhaps to the gaming-board or to ballplaying? I have the better right to indulgence herein, because my devotion to letters strengthens my oratorical powers, and these, such as they are, have never failed my friends in their hour of peril. Yet insignificant though these powers may seem to be, I fully realize from what source I draw all that is highest in them. Had I not persuaded myself from my youth up, thanks to the moral lessons derived from a wide reading, that nothing is to be greatly sought after in this life save glory and honour, and that in their quest all bodily pains and all dangers of death or exile should be lightly accounted, I should never have borne for the safety of you all the brunt of many a bitter encounter, or bared my breast to the daily onsets of abandoned persons. All literature, all philosophy, all history, abounds with incentives to noble action, incentives which would be buried in black darkness were the light of the written word not flashed upon them. How many pictures

of high endeavor the great authors of Greece and Rome have drawn for our use, and bequeathed to us, not only for our contemplation, but for our emulation! These I have held ever before my vision throughout my public career, and have guided the workings of my brain and my soul by meditating upon patterns of excellence.

But let us for the moment waive these solid advantages; let us assume that entertainment is the sole end of reading; even so, I think you would hold that no mental employment is so broadening to the sympathies or so enlightening to the understanding. Other pursuits belong not to all times, all ages, all conditions; but this gives stimulus to our youth and diversion to our old age; this adds a charm to success, and offers a haven of consolation to failure. In the home it delights, in the world it hampers not. Through the night watches, on all our journeying, and in our hours of country ease, it is an unailing companion.

If anyone thinks that the glory won by the writing of Greek verse is naturally less than that accorded to the poet who writes in Latin, he is entirely in the wrong. Greek literature is read in nearly every nation under heaven, while the vogue of Latin is confined to its own boundaries, and they are, we must grant, narrow. Seeing, therefore, that the activities of our race know no barrier save the limits of the round earth, we ought to be ambitious that whithersoever our arms have penetrated there also our fame and glory should extend; for the reason that literature exalts the nation whose high deeds it sings, and at the same time there can be no doubt that those who stake their lives to fight in honour's cause find therein a lofty incentive to peril and endeavor. We read that Alexander the Great carried in his train numbers of epic poets and historians. And yet, standing before the tomb of Achilles at Sigeum, he exclaimed, "Fortunate youth, to have found in Homer an herald of thy valor!" Well might he so exclaim, for had the *Iliad* never existed, the same mound which covered Achilles' bones would also have overwhelmed his memory.

QUESTIONS What kind of objections to Greek learning is Cicero arguing against? Which of his arguments had the most lasting appeal to those who were reshaping Roman culture? Can you think of similar debates about foreign culture in other times and places in history? How would you use this document to reconstruct the debate Cicero was participating in and why it seemed important?

Source: Cicero, *Pro Archia Poeta*. Translated by N. H. Watts. Loeb Classical Library. Cicero, *Pro Archia* (Harvard University Press, 1965), 12–14, 16, 23–24.