

Maria Gisella Giannone, University of Exeter

**Isocrates, *Antidosis* 141-152**

[141] When Lysimachus brought this charge against me, I thought about these very issues, as each of you might, and I examined my life and my accomplishments, spending the most time on what I thought I ought to receive praise for. When one of my associates heard me, he had the courage to say the harshest thing of all, that, although the things I mentioned deserved recognition, he himself particularly feared that they might irritate the majority of those who heard them.

[142] "Some people", he said, "turn so savage and hostile because of envy and lack of resources that they make war not against evil, but against good deeds. They hate not only the most reasonable men but also the best activities; and in addition to their other vices, they congregate with other criminals and show them sympathy, while destroying those they envy if they can. [143] They do these things not because they are ignorant of the issues on which they vote; rather, they hope to do injustice and do not expect to be caught. They think that by saving those who are like themselves they are helping themselves. I have said these things to you so that forewarned you might handle the situation more effectively and use more secure arguments before the jurors. But now what decision can you expect such men to take if you describe to them a life and deeds that are not in the least like theirs but are such as you are trying to describe me?

[144] You prove that the speeches you composed do not deserve blame but the greatest gratitude, that some of those who had been close to you committed no crime or misdemeanor, but others were crowned by Athens for their virtue, and that you yourself have lived from day to day such a decorous and orderly life as no other citizen I know of, and moreover, that you brought no suit against anyone nor were you brought to trial except in the matter of the exchange, and that you were never party to trial or served as witness for anyone else. Indeed, you have not done a single one of the things that all those in public life do.

[145] "In addition to these personal eccentricities, you say that you avoided positions of authority along with the benefits these bring, and all other public matters, but you numbered not only yourself but your son too among the twelve hundred taxpayers and liturgists. Three times already you have funded a trierarchy, and you discharged other liturgies more splendidly and lavishly than the laws require. [146] Don't you realize that those who hear this account but themselves do just the opposite will be irritated and will think you are arguing that their lives are not respectable? If they saw that the resources to support the liturgies and the rest of your affairs came through hard work and struggle, they would not think about it in the same way; but they think that the income you receive from foreigners is much greater than what is actually paid, [147] and they believe that you live more comfortably than others, even those who engage in philosophy and in the same profession as you. They perceive that most of these—except those who have a passion for your way of life—produce rhetorical displays for the public assemblies and private gatherings, where they compete with one another, make exaggerated promises, argue, and find fault with one another, omitting no abuse.

[148] But they trouble only themselves and they let their listeners laugh at their speeches, or occasionally praise them, but most often hate them or feel however they wish about them. You have no part in all this but live differently from the sophists and from private citizens, whether rich or poor. [149] Reasonable and sensible people might

perhaps admire you for this, but others who are less talented and who generally are more upset at the honest success of others than at their own misfortune, can only be annoyed and resentful. Since this is how they feel, consider what you should say and what you should omit.”

[150] As he was making this speech, I thought, and even now think, that those who are irritated by hearing me present myself to Athens as a liturgist who does what is ordered are the strangest and most difficult of all people. I do not need to enter my lot for public office, receive the benefits Athens gives to others, or, for that matter, defend and prosecute cases. [151] I have organized my life not for the sake of wealth or out of arrogance, and I do not look down on those who do not live as I do myself. I loved peace (*hēsychia*) and the quiet life (*apragmosynē*), and in particular I saw men who live this kind of life enjoying a good reputation both here and elsewhere. I thought that such a life was sweeter than the life of those who are always occupied and was, moreover, more suited to the activities in which I initially engaged. [152] For this reason I chose this way of life. I did not accept benefits from the city, for I thought it would be terrible if I got in the way of someone else who was forced to support himself in that way and through my presence someone was deprived of life’s necessities when I could maintain myself on my own private means. For these reasons, I deserve your praise rather than criticism.

(transl. D. C. Mirhady-Y.L. Too, *Isocrates I*, Austin 2000, pp. 232-234)

## Thucydides II 40

40. 'We cultivate beauty without extravagance, and intellect without loss of vigour; wealth is for us the gateway to action, not the subject of boastful talk, and while there is no disgrace in the admission of poverty, the real disgrace lies in the failure to take active measures to escape it; our politicians can combine management of their domestic affairs with state business, and others who have their work to attend to can nevertheless acquire a good knowledge of politics. We are unique in the way we regard anyone who takes no part in public affairs: we do not call that a quiet life, we call it a useless life (*monoi gar ton te mēden tōnde metechonta ouk apragmona, all'achreion nomizomen*). We are all involved in either the proper formulation or at least the proper review of policy, thinking that what cripples action is not talk, but rather the failure to talk through the policy before proceeding to the required action. This is another difference between us and others, which gives us our exceptional combination of daring and deliberation about the objective—whereas with others their courage relies on ignorance, and for them to deliberate is to hesitate. True strength of spirit would rightly be attributed to those who have the sharpest perception of both terrors and pleasures and through that knowledge do not shrink from danger.

'We are at variance with most others too in our concept of doing good: we make our friends by conferring benefit rather than receiving it. The benefactor is the firmer friend, in that by further kindness he will maintain gratitude in the recipient as a current debt: the debtor is less keen, as he knows that any return of generosity will be something owed, not appreciated as an independent favour. And we are unique in the way we help others—no calculation of self-interest but an act of frank confidence in our freedom'.

(transl. M. Hammond, *Thucydides. The Peloponnesian War*, Oxford 2009, pp.92-93)

Lynette Mitchell, University of Exeter

Viral Rhetorics: Demosthenes, *Prooimion 5*

I observe, men of Athens, that there is no mistaking what kind of speeches you would like to hear and to what kind you are averse. Yet to say what one thinks will find favour I consider to be the badge of those who wish to work some deception, whereas to endure, when one is speaking for measures he is convinced are advantageous to the State, either your heckling or what else you choose to do, I judge to be the part of a loyal and honest citizen. [2] And I should like to have you bear patiently with the speeches of both sides to this end, if for no other, in order that, if someone shall be found to offer a proposal better than those upon which you are intent, you may avail yourselves of it, but, if he falls short and is unable to make his point, that he may seem to have suffered this repulse through his own fault and not because of your refusing to listen. Furthermore, your experience would not be so disagreeable if you should listen to some fool making a long speech as it would if you prevented a man from speaking who had something timely to propose. [3] In all matters, of course, the first step toward right judgement is never to imagine you understand before learning, especially knowing as you do that many men before now have often changed their minds. If, then, you on your part are now convinced of these truths, I think that I on my part shall seem justified in speaking briefly in opposition and be found to propose the plans that are best for you.

Aske Damtoft Poulsen, University of Bristol

## The accusation against Thrasea Paetus (Tacitus, *Annals* 16.21-35)

### TRANSLATION (Latin text below)

[21] After the butchery of so many distinguished men, Nero finally desired to extirpate virtue itself by killing Thrasea Paetus and Barea Soranus, being long hostile to each and with additional reasons against Thrasea because he left the senate when there was a motion concerning Agrippina, as I have recalled, and because at the Juvenalian Games he had provided insufficiently conspicuous service. The latter was the offense which penetrated deeper, because it was the same Thrasea who at Patavium, his place of origin, had sung in tragic costume at the metropolitan games instituted by the Trojan Antenor. Also, on the day on which the praetor Antistius was condemned to death for abusive compositions against Nero, he proposed and secured milder measures; and, deliberately absent when divine honors were being decreed for Poppaea, he had not attended her funeral. All of this Capito Cossutianus would not allow to be forgotten, since, quite apart from his headlong tendency to outrage, he was prejudiced against Thrasea because it was through his influence, in helping the Cilicians' legates when they had been questioning Capito for extortion, that he had lost his case.

[22] Moreover he hurled other imputations too against him: that at the beginning of the year Thrasea would avoid the solemn oath; he was not present at the enunciation of vows, although endowed with a quindecimviral priesthood; he had never sacrificed for the health of the princeps or for his heavenly voice; regular and tireless at one time, a man who showed himself a supporter or opponent of even commonplace fathers' decisions, for three years he had not entered the curia, and very recently, when they were competing with one another to convene quickly for the curbing of Silanus and Vetus, he had preferred to give his time to the private business of his clients. That was already secession and factionalism, and, if many proved equally bold, it was war! "Just as once it was C. Caesar and M. Cato," he said, "so now it is you, Nero, and Thrasea that the community speaks of in its greed for examples of disaffection. And he has followers, or rather satellites, who follow, not yet the truculence of his opinions, but his demeanor and look—stiff and grim as these people are, in order to remonstrate against your 'recklessness.' He is the only man by whom

your preservation is not entreated, your arts not honored. He snubs the princeps's successes; is he not sated even with your grief and pain? It is one and the same attitude which is characterized by a failure to believe that Poppaea is divine and by a failure to swear obedience to the enactments of Divine Augustus and Divine Julius. He spurns religion, ignores the law. The journal of the Roman people is read with extra care throughout the provinces, throughout the armies, to find out what Thrasea has not done. Either let us transfer to those doctrines of his, if they are so superior, or let the desirers of revolution be deprived of their leader and instigator. That sect of his produced the Tuberones and Favonii, names unwelcome even to the state of old. To overturn the empire, they make a parade of freedom; but, if they overthrow it, they will attack freedom itself. In vain did you remove Cassius, if you are to allow the rivals of the Bruti to swell and thrive! In short, write nothing yourself about Thrasea; leave the senate to be the arbitrator between us." Cossutianus' temper, so ready with anger, was encouraged by Nero, and he drafted in also Marcellus Eprius, with his fierce eloquence.

[23] As for Barea Soranus, already Ostorius Sabinus, a Roman equestrian, had demanded him as a defendant for himself after his proconsulship of Asia, when by his justice and industriousness he increased the affronts felt by the princeps, and because he had expended care in opening the port of the Ephesians and had neglected to take revenge on the influential Pergamene community when it prevented Acratus, Caesar's freedman, from carrying off statues and pictures. But the actual charges given were friendship with Plautus and the ambition of winning over his province to hopes of revolution. The time chosen for the condemnation was that at which Tiridates was arriving to receive the kingdom of Armenia, so that an internal crime might be eclipsed by foreign-directed rumors—or so that he might exhibit his Commander's greatness by the slaughter of distinguished men, as if by a kingly deed.

[24] As the whole community therefore poured out to welcome the princeps and to see the king, Thrasea, who was debarred from the reception, was not cast down but composed a note for Nero, asking for the allegations and asserting that he would clear himself if he had knowledge of the charges and a chance of wiping them out. Nero took the note quickly, in the hope that a terrified Thrasea had written something which would emphasize the brilliancy of the princeps and

dishonor his own reputation But, when he did not find it, instead he became afraid of the looks and spiritedness and free-speaking of a guiltless man, and he ordered the fathers to be called.

[25] Then Thrasea debated among his intimates whether he should attempt a defense or spurn it. Different advice was forthcoming. Those who favored his entering the curia said that they were unconcerned about his steadfastness: in their opinion he would say nothing except what would augment his glory. It was the sluggish and the panic-stricken who surrounded their final moments with secrecy; let the people gaze on a true man facing death, let the senate hear utterances which were truly more than human, as if from some divinity: it was possible that even Nero would be impressed by a veritable marvel; but, if he persisted in his cruelty, at least among posterity the memory of an honorable departure would be differentiated from the shirking of those perishing in silence.

[26] On the other hand, those who thought he should wait at home said the same things about Thrasea himself but that mockery and insults were looming: he should withdraw his ears from disparagement and abuse. It was not only Cossutianus and Eprius who were ready for crime, they said; there were plenty of others who in their monstrousness would perhaps dare blows with their hands: even the good would follow in dread. Let him rather deprive the senate, which he had always adorned, of the infamy of so great an outrage, and let him leave it uncertain what the fathers, had they seen Thrasea as a defendant, would have decreed. That Nero would be afflicted by shame at his outrages was an idle hope by which to be exercised; it was much more to be feared that he would direct his savagery against Thrasea's spouse, daughter, and other ties. Accordingly, undefiled and unpolluted, in the glory of those whose footsteps and study had guided his life, let him seek his end. Present at the council was Rusticus Arulenus, a fiery young man, and in his desire for praise he offered to intervene in the senate's decision (he was a tribune of the plebs). But Thrasea curbed his spirit: he should not take any empty initiative, of no advantage to the defendant and ruinous to the intervener. His own time was over, he said, and there was no deserting a system of life which had been constant for so many years; but Rusticus was merely at the inception of his magistracies, and what lay in front of him was still intact: he should weigh carefully

beforehand the route on which, at such a time, he embarked for undertaking a political career.

[27] As for Thrasea himself, he left to his own contemplation the question whether it was proper to come to the senate. But at next light two armed praetorian cohorts took up position in the temple of Genetrix Venus. Access to the senate was blockaded by a cluster of men in togas, but with swords unconcealed, and wedges of soldiers dispersed through the forums and basilicas. It was under their gaze and threats that the senators entered the curia, and they listened to the princeps's speech through the agency of his quaestor. Addressing no one by name, he criticized the fathers on the grounds that they were abandoning their official responsibilities, and it was by their example that Roman equestrians were being converted to sluggishness. What wonder that none came from distant provinces, when many who had acquired the consulship and priesthoods preferred to be enslaved to the attractions of their gardens?

[28] **This was like a weapon, and the accusers seized it. While Cossutianus made a start, Marcellus with greater force cried out that the highest matters of state were at issue: the truculence of inferiors was curtailing the mildness of the Commander. Up to the present day, he said, the fathers had been too soft in allowing themselves to be outwitted with impunity by the defecting Thrasea, by his son-in-law Helvidius Priscus, of the same mad persuasion, as well as by Paconius Agrippinus, heir to his father's hatred for principes, and by Curtius Montanus, scribbling his execrable poems. What he missed was a consular at the senate, a priest at the vows, a citizen at the oath—unless, contrary to the established practices and ceremonies of their ancestors, Thrasea had openly put on the traitor and the enemy. In short, let him act the senator and, accustomed as he was to protecting the disparagers of the princeps, let him come and propose what he wished corrected or changed: it would be easier for them to tolerate his censuring of single items than it was now to tolerate the silence of his universal condemnation. Was it peace across the globe or victories without loss to the armies that displeased him? A man sorrowful at the public good, who regarded forums, theaters, and temples as a wilderness, and who threatened his own exile, should not have his twisted ambition fulfilled. But to him their decisions did not seem real, nor did the magistrates or the**

**Roman City. Let him sever his life from the community, his gaze on which, like his former affection for it, he had now cast aside.**

[29] Brutal and threatening as Marcellus was, there was fire in his language, look, and eyes throughout speeches such as this, during which there was none of that normal and (given the frequency of the dangers) now customary sorrowfulness in the senate, but a new and deeper panic affected them as they observed the hands of the soldiers on their weapons. At the same time a vision of the venerable Thrasea himself confronted them; and there were those who pitied Helvidius too, about to be punished for a blameless relationship. What was the allegation against Agrippinus, except the grim fate of his father (since he too, equally innocent, had fallen by Tiberius' savagery)? And as for Montanus, a young man of probity rather than of defamatory poetry, he was being banished as an outcast because he had proclaimed his talent.

[30-33: BAREA SORANUS IS ACCUSED. THRASEA AND SORANUS ARE BOTH CONDEMNED TO DEATH.]

[34] Then to Thrasea, who was in his garden, the consul's quaestor was dispatched as day was already turning to evening. He had collected a substantial throng of illustrious men and ladies, giving his particular attention to Demetrius, a teacher of the Cynic doctrine, with whom (as was possible to infer from the attentiveness on his face and from overhearing the more distinct parts of their talk) he was inquiring about the nature of the soul and the separation of spirit and body – until Domitius Caecilianus arrived, one of his closest friends, who reported to him what the senate had voted. Thrasea therefore urged those present, weeping and protesting as they were, to make off quickly and not to share their own dangers with the lot of a condemned man. As regards Arria, who was for attempting to follow her husband's final moments and the example of her mother Arria, he warned her to hold on to life and not to deprive their mutual daughter of her one and only support.

[35] Then he proceeded to the portico, where the quaestor discovered him in a state approaching delight, because he had learned that Helvidius, his own son-in-law, was only being debarred from Italy. Receiving then the senate's decision, he led Helvidius and Demetrius to the bedroom; and, extending the veins in each arm and sprinkling upon the ground the gore which he poured out, he called the quaestor

to approach and said: "We are making a libation to Jupiter the Liberator. Look, young man! May the gods avert the omen, of course, but you have been born into times when it is expedient to strengthen the spirit with steadfast examples." After, as the slowness of his departure was bringing on severe rackings, turning to Demetrius ... [the text breaks off here]

### LATIN TEXT

[21] Trucidatis tot insignibus viris ad postremum Nero virtutem ipsam excindere concupivit interfecto Thræsea ... Barea Sorano, olim utrisque infensus et accedentibus causis in Thræseam, quod senatu egressus est cum de Agrippina referretur, ut memoravi, quodque Iuvenalium ludicro parum spectabilem operam praeberat; eaque offensio altius penetrabat, quia idem Thræsea Patavi, unde ortus erat, ludis +cetastis+ a Troiano Antenore institutis habitu tragico cecinerat. die quoque quo praetor Antistius ob probra in Neronem composita ad mortem damnabatur, mitiora censuit obtinuitque; et cum deum honores Poppaeae decernuntur sponte absens, funeri non interfuerat. quae oblitterari non sinebat Capito Cossutianus, praeter animum ad flagitia praecipitem iniquus Thræseae quod auctoritate eius concidisset, iuvantis Cilicum legatos dum Capitonem repetundarum interrogant.

[22] Quin et illa obiectabat, principio anni vitare Thræseam sollemne ius iurandum; nuncupationibus votorum non adesse, quamvis quindecimvirali sacerdotio praeditum; numquam pro salute principis aut caelesti voce immolavisse; adsidium olim et indefessum, qui vulgaribus quoque patrum consultis semet fautorem aut adversarium ostenderet, triennio non introisse curiam; nuperrimeque, cum ad coercendos Silanum et Veterem certatim concurreretur, privatis potius clientium negotiis vacavisse. secessionem iam id et partis et, si idem multi audeant, bellum esse. 'ut quondam C. Caesarem' inquit 'et M. Catonem, ita nunc te, Nero, et Thræseam avida discordiarum civitas loquitur. et habet sectatores vel potius satellites, qui nondum contumaciam sententiarum, sed habitum vultumque eius sectantur, rigidi et tristes, quo tibi lasciviam exprobrent. huic uni incolumitas tua sine *cura*, artes sine honore. prospera principis respuit: etiamne luctibus et doloribus non satiatur? eiusdem animi est Poppaeam divam non credere, cuius in acta divi Augusti et divi Iuli non iurare. spernit religiones, abrogat leges. diurna populi Romani per provincias, per exercitus curatius leguntur, ut noscatur quid Thræsea

non fecerit. aut transeamus ad illa instituta, si potiora sunt, aut nova cupientibus auferatur dux et auctor. ista secta Tiberones et Favonios, veteri quoque rei publicae ingrata nomina, genuit. ut imperium evertant libertatem praeferunt: si perverterint, libertatem ipsam adgredientur. frustra Cassium amovisti, si gliscere et vigere Brutorum aemulos passurus es. denique nihil ipse de Thræsea scripseris: disceptatorem senatum nobis relinque.' extollit ira promptum Cossutiani animum Nero adicitque Marcellum Eprium acri eloquentia.

[23] At Baream Soranum iam sibi Ostorius Sabinus eques Romanus poposcerat reum ex proconsulatu Asiae, in quo offensiones principis auxit iustitia atque industria, et quia portui Ephesiorum aperiendo curam insumpserat vimque civitatis Pergamænae prohibentis Acratum, Caesaris libertum, statuas et picturas evehere inultam omiserat. sed crimini dabatur amicitia Plauti et ambitio conciliandæ provinciae ad spes novas. tempus damnationi delectum, quo Tiridates accipiendo Armeniae regno adventabat, ut ad externa rumoribus intestinum scelus obscuraretur, an ut magnitudinem imperatoriam caede insignium virorum quasi regio facinore ostentaret.

[24] Igitur omni civitate ad excipiendum principem spectandumque regem effusa, Thræsea occursum prohibitus non demisit animum, sed codicillos ad Neronem composuit, requirens obiecta et expurgaturum adseverans, si notitiam criminum et copiam diluendi habuisset. eos codicillos Nero properanter accepit, spe exterritum Thræseam scripsisse, per quæ claritudinem principis extolleret suamque famam dehonestaret. quod ubi non evenit vultumque et spiritus et libertatem insontis ultro extimuit, vocari patres iubet.

[25] Tum Thræsea inter proximos consultavit, temptaretne defensionem an sperneret. diversa consilia adferebantur. quibus intrari curiam placebat, securos esse de constantia eius disserunt; nihil dicturum nisi quo gloriam augeret. segnis et pavidos supremis suis secretum circumdare: aspiceret populus virum morti obvium, audiret senatus voces quasi ex aliquo numine supra humanas: posse ipso miraculo etiam Neronem permoveri: sin crudelitati insisteret, distingui certe apud posteros memoriam honesti exitus ab ignavia per silentium pereuntium.

[26] Contra qui opperendum domi censebant, de ipso Thræsea eadem, sed ludibria et contumelias imminere: subtraheret auris conviciis et

probris. non solum Cossutianum aut Eprium ad scelus promptos: superesse qui forsitan manus ictusque per immanitatem ausuri sint; etiam bonos metu sequi. detraheret potius senatui quem perornavisset infamiam tanti flagitii et relinqueret incertum quid viso Thrasea reo decreturi patres fuerint. ut Neronem flagitiorum pudor caperet inrita spe agitari; multoque magis timendum ne in coniugem, in filiam, in cetera pignora eius saeviret. proinde intemeratus, impollutus, quorum vestigiis et studiis vitam duxerit, eorum gloria peteret finem. aderat consilio Rusticus Arulenus, flagrans iuvenis, et cupidine laudis offerebat se intercessurum senatus consulto: nam plebei tribunus erat. cohibuit spiritus eius Thrasea ne vana et reo non profutura, intercessori exitiosa inciperet. sibi actam aetatem, et tot per annos continuum vitae ordinem non deserendum: illi initium magistratuum et integra quae supersint. multum ante secum expenderet quod tali in tempore capessendae rei publicae iter ingrederetur. ceterum ipse an venire in senatum deceret meditationi suae reliquit.

[27] At postera luce duae praetoriae cohortes armatae templum Genetricis Veneris insedere; aditum senatus globus togatorum obsederat non occultis gladiis, dispersique per fora ac basilicas cunei militares. inter quorum aspectus et minas ingressi curiam senatores, et oratio principis per quaestorem eius audita est: nemine nominatim compellato patres arguebat quod publica munia desererent eorumque exemplo equites Romani ad segnitiam verterentur: etenim quid mirum e longinquis provinciis haud veniri, cum plerique adepti consulatum et sacerdotia hortorum potius amoenitati inservirent. quod velut telum corripere accusatores.

[28] Et initium faciente Cossutiano, maiore vi Marcellus summam rem publicam agi clamitabat; contumacia inferiorum lenitatem imperitantis deminui. nimium mitis ad eam diem patres, qui Thraseam desciscentem, qui generum eius Helvidium Priscum in isdem furoribus, simul Paconium Agrippinum, paterni in principes odii heredem, et Curtium Montanum detestanda carmina factitantem eludere impune sinerent. requirere se in senatu consularem, in votis sacerdotem, in iure iurando civem, nisi contra instituta et caerimonias maiorum proditorem palam et hostem Thrasea induisset. denique agere senatorem et principis obtrectatores protegere solitus veniret, censeret quid corrigi aut mutari vellet: facilius perlaturus singula increpantem quam nunc silentium perferrent omnia damnantis. pacem illi per orbem terrae, an victorias sine damno exercituum displicere? ne hominem bonis

**publicis maestum, et qui fora theatra templa pro solitudine haberet, qui minitaretur exilium suum, ambitionis pravae compotem facerent. non illi consulta haec, non magistratus aut Romanam urbem videri. abrumperet vitam ab ea civitate cuius caritatem olim, nunc et aspectum exuisset.**

[29] Cum per haec atque talia Marcellus, ut erat torvus ac minax, voce vultu oculis ardesceret, non illa nota et celebritate periculorum sueta iam senatus maestitia, sed novus et altior pavor manus et tela militum cernentibus. simul ipsius Thraseae venerabilis species obversabatur; et erant qui Helvidium quoque miserarentur, innoxiae adfinitatis poenas daturum. quid Agrippino obiectum nisi tristem patris fortunam, quando et ille perinde innocens Tiberii saevitia concidisset. enimvero Montanum probae iuventae neque famosi carminis, quia protulerit ingenium, extorrem agi.

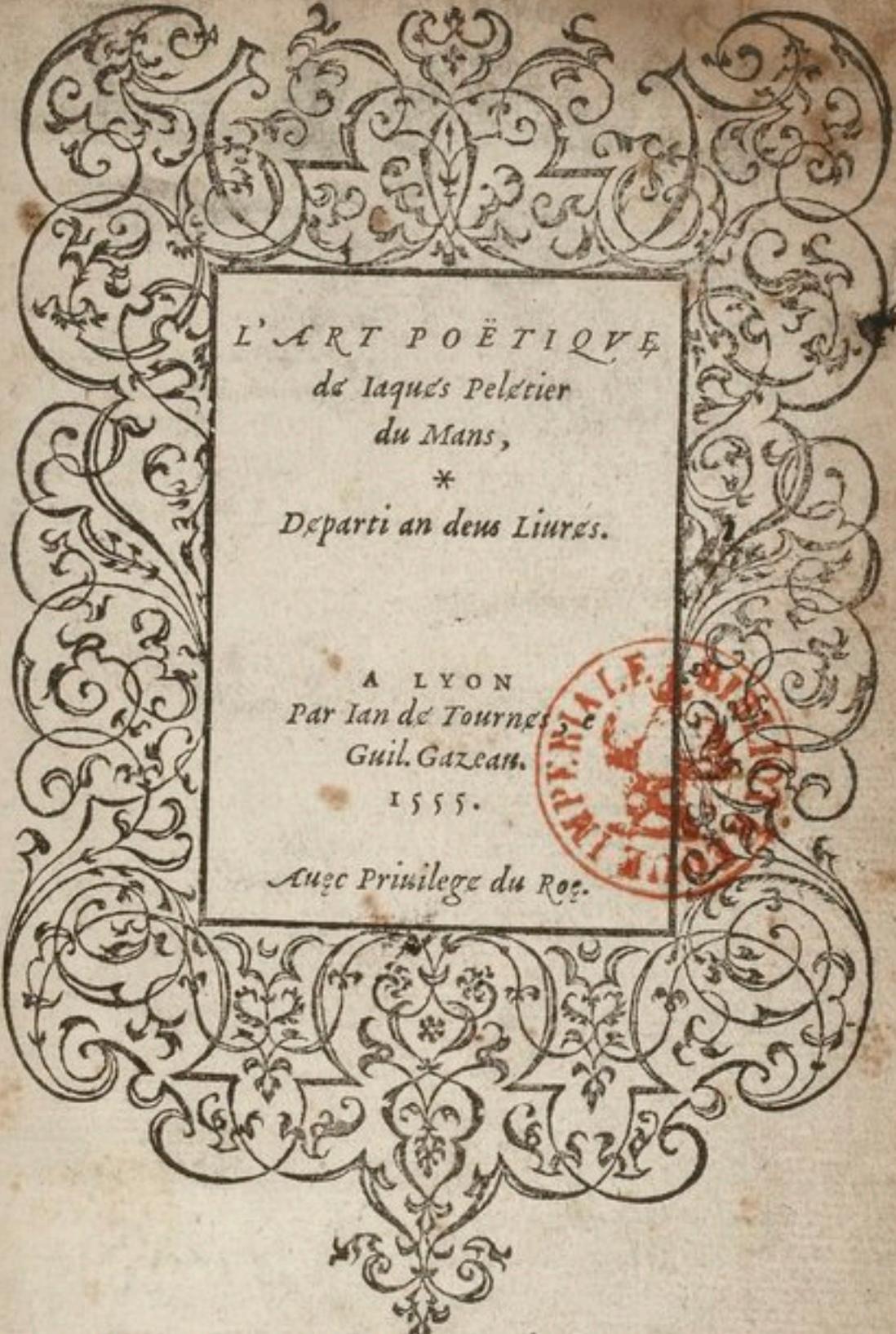
[30-33: BAREA SORANUS IS ACCUSED. THRASEA AND SORANUS ARE BOTH CONDEMNED TO DEATH.]

[34] Tum ad Thraseam in hortis agentem quaestor consulis missus vesperscente iam die. inlustrium virorum feminarumque coetus frequentis egerat, maxime intentus Demetrio Cynicae institutionis doctori, cum quo, ut coniectare erat intentione vultus et auditis, si qua clarius proloquebantur, de natura animae et dissociatione spiritus corporisque inquirebat, donec advenit Domitius Caecilianus ex intimis amicis et ei quid senatus censuisset exposuit. igitur flentis queritantisque qui aderant facessere prope Thrasea neu pericula sua miscere cum sorte damnati hortatur, Arriamque temptantem mariti suprema et exemplum Arriae matris sequi monet retinere vitam filiaeque communi subsidium unicum non adimere.

[35] Tum progressus in porticum illic a quaestore reperitur, laetitiae propior, quia Helvidium generum suum Italia tantum arceri cognoverat. accepto dehinc senatus consulto Helvidium et Demetrium in cubiculum inducit; porrectisque utriusque brachii venis, postquam cruorem effudit, humum super spargens, propius vocato quaestore 'libamus' inquit 'Iovi liberatori specta, invenis; et omen quidem dii prohibeant, ceterum in ea tempora natus es quibus firmare animum expediat constantibus exemplis.' post lentitudine exitus gravis cruciatus adferente, obversis in Demetrium ... [the text breaks off here]

Rowan Tomlinson, University of Bristol

2266



L'ART POËTIQUE  
de Jacques Pelétier  
du Mans,  
\*  
De parti an deus Liures.

A LYON  
Par Ian de Tournes,  
Guil. Gazean.  
1555.

Avec Privilege du Roy.



felicite que d'être pareilh : qui mieus ét, songe qu'il ét plus ese d'être superieur, quz d'être egal. Car la nature des choses ne soufre james perfeccion de ressamblance. Par seule imitation rien ne se fet grand : C'et le fet d'un homme pareceus e de peu de keur, de marcher tousjours apres un autre : Celui sera tousjours dernier, qui tousjours suiura. Et donq le Poete premierement l'esprit, le courage, la majeste, la facilite, e brief ce que la nature peut donner. Puis ne doute point qu'il ne soit possible de se fere le plus grand. L'office d'un Poete, et de donner nouveaute aus choses vielhes, autorite aus nouveles, beaute aus rudes, lumiere aus obscures, foie aus douteuses, e a toutes leur naturel, e a leur naturel toutes. Qu'il regarde qui c'et qui l'a ancores fet : e s'il n'a ete fet, an quoe et la faute. Auisse les generalitez e les particularitez : examine les passages de Philosophie, la facon de narrer, e combien diverse : quele grauite, quele grace e biensance. S'il i a des vices, qu'il les euite, chose facile : les vertus, qu'il les egale, chose possible : ou les surmonte, chose honorable. Homere a ete si excelant an ce general dispositif e uniuersel titre de Poeme, qu'il et ese a connoetre qu'il ni a point de meilleur chemin.

*Virgile e* E s'il i an ut à un, *Virgile* l'ut trouue, l'homme le plus  
*Homere.* courageus que nature et james presante sus la terre :  
 d'auoir ose antreprandre de fere ce que troes Poetes  
 ont fet, chacun pour le plus excelant an son genre.  
*Teocrite, Hesiod e Homere* : Auoir surmonte les deus :  
 assuiu le tiers, e an voez de le lesser derriere, si n'ut  
 ete la surprise de la mort : Auoir fet an douze Liures  
 ce qu'Homere an quarante e huit ( combien qu'*Aristarque*  
 a fet le nombre des Liures d'Homere, e or-  
 donne

L'office du  
 Poete.