

foro et in omnibus templis, quae circum forum sunt, collocato dici pro Milone decuisse, ut si de re privata ad unum iudicem diceremus, vim eloquentiae sua facultate, non rei natura metiuntur.

- 11 Qua re quoniam non nullorum sermo iam increbuit, partim se ipsos Attice dicere, partim neminem nostrum<sup>1</sup> dicere, alteros neglegamus; satis enim eis res ipsa respondet, cum aut non adhibeantur<sup>2</sup> ad causas aut adhibiti derideantur; nam si rideretur,<sup>3</sup> esset id ipsum Atticorum. Sed qui dici a nobis Attico more nolunt,<sup>4</sup> ipsi autem se non oratores esse profitentur, si teretes auris habent intellegensque iudicium, tamquam ad picturam probandam adhibentur etiam inscii faciendi cum aliqua sollertia iudicandi;
- 12 sin autem intellegentiam ponunt in audiendi fastidio neque eos quicquam excelsum magnificumque delectat, dicant se quiddam subtile et politum velle, grande ornatumque contemnere; id vero desinant dicere, qui subtiliter dicant, eos solos Attice dicere, id est quasi sicce et integre. Et ample et ornate et copiose cum eadem integritate Atticorum est. Quid? dubium est utrum orationem nostram tolerabilem tantum

<sup>1</sup> nostrum *vulg.*: vestrum *GP*: nostrorum *f.*

<sup>2</sup> adhibeantur *Manutius alii*: adhibentur *C.*

<sup>3</sup> rideretur *Hendrickson, o.c.*, p. 118: riderentur *C.*

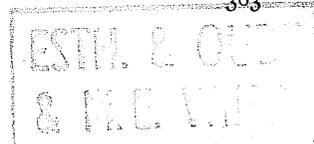
<sup>4</sup> nolunt *Ofg.*: volunt *GPT.*

<sup>a</sup> "They" in this sentence refers to the self-styled "Attic" orators at Rome, who are not formally introduced until the next paragraph.

<sup>b</sup> The two classes are perhaps represented by Calvus (cf. *Brutus* 284) and his followers, practising orators who had greater success than Cicero here grants them: the second

stationed in the Forum and in all the temples round about, it was fitting to defend him in the same style that we would use in pleading a private case before a single referee, they measure the power of eloquence by their own limited ability, not by the nature of the art.<sup>a</sup>

- 11 Therefore we must make an answer to the claims of certain people which have now gained some currency: one group say that they themselves speak in the Attic manner, the others that no Roman does.<sup>b</sup> The second group we may neglect, for they are sufficiently answered by the facts, since they are not invited to conduct trials, or if invited, they are laughed out of court; for if it was their wit which caused the jury to laugh, this would be prime evidence that they were "Attic." But those who deny that we speak in the Attic manner, but confess that they themselves are not orators, if they have cultivated ears and an intelligent judgement, we consult them as a painter consults people invited to view a painting, who have
- 12 no ability to paint, but a certain skill in criticism. If, on the other hand, they make intelligence consist in fastidiousness of taste in oratory and take no pleasure in anything lofty and magnificent, let them say that they prefer a plain and refined style and despise the grand and ornate. But let them cease to claim that the plain orators are the only ones who speak in the Attic manner, that is, as they say, sparsely and without fault. A grand, ornate, and copious style that is equally faultless is the mark of Attic orators. Is there any doubt whether we desire our eloquence to group is not so easy to identify; the most plausible conjecture is that it is composed of men like Memmius (*Brutus* 247), highly trained in letters, but only in Greek, for he scorned Latin.



an etiam admirabilem esse cupiamus? Non enim iam quaerimus quid sit Attice, sed quid sit optime dicere.

- 13 Ex quo intellegitur, quoniam Graecorum oratorum praestantissimi sint ei qui fuerint Athenis, eorum autem princeps facile Demosthenes, hunc si qui imitetur, cum et Attice dicturum et optime, ut,<sup>1</sup> quoniam Attici nobis propositi sunt ad imitandum, bene dicere id sit Attice dicere.

V. Sed cum in eo magnus error esset, quale esset id dicendi genus, putavi mihi suscipiendum laborem utilem studiosis, mihi quidem ipsi non necessarium.

- 14 Converte enim ex Atticis duorum eloquentissimorum nobilissimas orationes inter seque contrarias, Aeschines et<sup>2</sup> Demosthenis; nec converte ut interpres, sed ut orator, sententiis isdem et earum formis tamquam figuris, verbis ad nostram consuetudinem aptis. In quibus non verbum pro verbo necesse habui reddere, sed genus omne<sup>3</sup> verborum vimque servavi. Non enim ea me adnumerare lectori putavi oportere, sed tamquam appendere. Hic labor meus hoc assequetur,<sup>4</sup> ut nostri homines quid ab illis exigant, qui se Atticos volunt, et ad quam eos quasi formulam dicendi revocent intellegant.

“Sed exorietur<sup>5</sup> Thucydides; eius enim quidam eloquentiam admirantur.”<sup>6</sup> Id quidem recte; sed

<sup>1</sup> ut *Oo*: utrus *G*: utrum *PT*: verum *r*: cf. *Hendrickson, o.c.*, p. 119.

<sup>2</sup> et added by *Orelli*.

<sup>3</sup> omne *Hieronymus*: omnium *C*.

<sup>4</sup> adsequetur *Ascensius*: adsequitur *C*.

<sup>5</sup> exorietur *GPc*: exoritur *c*.

<sup>6</sup> admirantur *c*: admiratur *GP*.

<sup>a</sup> The *Oration against Ctesiphon* of Aeschines (circa 390-circa 315 B.C.) and *The Oration on the Crown* (or *In Defence of Ctesiphon*) by Demosthenes (384/3-322 B.C.).

be merely tolerable, or to arouse admiration as well? For we are not inquiring what speaking in the Attic manner is, but what is the best manner. It can be inferred from this that since the most outstanding Greek orators were those who lived at Athens, and of these Demosthenes was easily the chief, one who imitates him will speak in the Attic manner and in the best manner, so that, since they set up Attic orators as models for our imitation, speaking in the Attic fashion means speaking well.

V. But since there was a complete misapprehension as to the nature of their style of oratory, I thought it my duty to undertake a task which will be useful to students, though not necessary for myself.

- 14 That is to say I translated the most famous orations of the two most eloquent Attic orators, Aeschines and Demosthenes, orations which they delivered against each other.<sup>a</sup> And I did not translate them as an interpreter, but as an orator, keeping the same ideas and the forms, or as one might say, the “figures” of thought, but in language which conforms to our usage. And in so doing, I did not hold it necessary to render word for word, but I preserved the general style and force of the language. For I did not think I ought to count them out to the reader like coins, but to pay them by weight, as it were.
- 15 The result of my labour will be that our Romans will know what to demand from those who claim to be Atticists and to what rule of speech, as it were, they are to be held.

“But Thucydides<sup>b</sup> will rise up against you; for some admire his eloquence.” Right they are; but

<sup>b</sup> Athenian of the fifth century B.C., who wrote the history of the Peloponnesian War.