

I. Mary Beard, *A Don's Life* (the-tls.co.uk/articles/is-classics-toxic/)

There are plenty of students of Classics now who have come to believe that their subject has a pretty much unmitigatedly “bad” history. I find myself asking how you might argue a more nuanced, balanced and accurate case. In what ways, over the centuries, has Classics contributed to radical and progressive causes? Here I would like blog readers to come up with their own ideas....

II. Michael Drayton, “To the Virginian Voyage.”

And cheerfully at Sea,
Successe you still intice,
To get the Pearle and Gold,
And ours to hold,
Virginia,
Earth's onely Paradise.

Where nature hath in store
Fowle, Venison, and Fish,
And the fruitfull'st Soyle,
Without your Toyle,
Three Harvests more,
All greater than your wish.

And the ambitious Vine
Crownes with his purple Masse,
The Cedar reaching hie
To kisse the Sky,
The Cypresse, Pine
And use-full Sassafras.

To whose, the golden Age
Still Natures lawes doth give,
No other Cares that tend,
But Them to defend
From Winters age,
That long there doth not live.

When as the Lushious smell
Of that delicious Land,
Above the Seas that flowes,
The cleere Wind throwes,
Your Hearts to swell
Approching the deare Strand.

In kenning of the Shore,
(Thanks to God first given,)
O you, the happy'st men,
Be Frolike then,
Let Cannons roare,
Frighting the wide Heaven.

And in Regions farre
Such Heroes bring yee foorth,
As those from whom We came,
And plant Our name,
Under that Starre
Not knowne unto our North.

And as there Plenty growes
Of Lawrell every where,
Apollo's Sacred tree,
You it may see,
A Poets Browes
To crowne, that may sing there.

Thy Voyage attend,
Industrious
Whose Reading shall inflame
Men to seeke Fame,
And much commend
To after-times thy Wit.

III. Tempest, II.i.126-56.

Gonzalo. Had I plantation of this isle, my lord,—

Antonio. He'd sow 't with nettle-seed.

Sebastian. Or docks, or mallows. 128

Gon. And were the king on 't, what would I do?

Seb. Scape being drunk for want of wine.

Gon. I' the commonwealth I would by contraries

Execute all things; for no kind of traffic 132

Would I admit; no name of magistrate;

Letters should not be known; riches, poverty,

And use of service, none; contract, succession,

Bourn, bound of land, tilth, vineyard, none; 136

No use of metal, corn, or wine, or oil;

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No occupation; all men idle, all;
And women too, but innocent and pure;
No sovereignty;— 140
Seb. Yet he would be king on 't.
Ant. The latter end of his commonwealth forgets the beginning.
Gon. All things in common nature should produce
Without sweat or endeavour: treason, felony, 144
Sword, pike, knife, gun, or need of any engine,
Would I not have; but nature should bring forth,
Of its own kind, all foison, all abundance,
To feed my innocent people. 148
Seb. No marrying 'mong his subjects?
Ant. None, man; all idle; whores and knaves.
Gon. I would with such perfection govern, sir,
To excel the golden age. 152
Seb. Save his Majesty!
Ant. Long live Gonzalo!
Gon. And,—do you mark me, sir?
Alon. Prithee, no more; thou dost talk nothing to me.

IV. Francis Daniel Pastorius, *Deliciae Hortenses* 1

Honest Country-man, Cultor virentis Agelli.
Thy Garden, Orchard, Fields,
And Vineyard being planted
With what good Nature yields,
Brave things to thee are granted;
Besides the Gifts of Grace.
Therefore go on, and gather,
Use each kind in its place:
And bless our God and Father,
Who gives thus liberally,
What's needful for our Living;
And would us have reply
In bowed-down Thanks giving,
To him, to whom belongs
All Praise, in Prose and Songs.

V. Francis Daniel Pastorius, From *Voluptates Apianae* 9

Maecenas by Lib'rality, Exited men to Poesy;
God Hap is my Maecenas, And made these Cantilenas:
It did, you see, with me the same, And set my Doggrel-Vein in flame,
For white, black, and mulattos, Fruges consum're natos.

1. Come Sluggards, Lazy-ones,
You Anti-Types of Drones,
That eat the bread of Idleness;
Go to my Bees, and now
Of them be learning, how
This Vice of Vices to suppress,
And slothful Habits to redress.
2. Whereas Examples draw,
When Precepts are of Straw;
Look on my most Industrious Bees!
For God himself does send
Men unto Beasts, to mend
All what with Reason disagrees;
As he, that will, in Scripture sees.
Prov. 6:6. Isa 1:3. Jerem. 8:7. Job 12:7, 8; Matt. 10:16.

VI. George Sandys on the 1622 Native American Uprising

For the English throughout this wild Countrey, planted dispersedlie in small familie, far from Neighbour, as Covetous of large possessions (larger then 100 tymes their Number were able to Cultivate) and to lyue like Libertines out of the eye of the Magistrate, not able to secure themselues, nor to bee relieued by others, vpon anie occasion, insomuch as if they had had anie knowledge of the purpose of the Indians, the most part Could not possiblie haue prevented treacheries: but must either haue beene beseiged in their houses (and Consequentlie famished) or Cut of as they followed their labours.

VII. George Sandys, "The Minde of the Frontispiece"

Fire, Aire, Earth, Water, all the Opposites
That stroue in Chaos, powrefull Love unites;
And from their Discord drew this Harmonie,
Which smiles in Nature: who, with rausht eye,
Affects his owne made Beauties. But, our Will,
Desire, and Powres Irascible, the skill

Of Pallas orders; who the Mind attires
With all Heroick Vertues: This aspires
To Fame and Glorie; by her noble Guide
Eternized, and well-nigh Deifi'd.
But who forsake that faire Intelligence,
To follow Paßion, and voluptuous Sense;
That shun the Path and Toyles of Hercules;
Such, charmed by Circe's luxurie, and ease,
Themselves deforme: 'twixt whom, so great an ods,
That these are held for Beasts, and those for Gods.

VIII. Sabinus on the Cyclops

In Sicilia olim fuerunt homines barbari & immanes ab orbiculato oculo Cyclopes appellati: nam *κύκλος* circulus, & *ὄψ* aspectus seu oculus dicitur. Orbicularis vero oculus in media fronte, significat formam galeae, quae apud veteres ita fiebat, ut rotundum foramen in fronte, tamquam fenestram haberet, unde eminebat ea pars faciei, quae a confinio superciliorum oriens, infra nasum porrigitur. Ac verisimile est istos barbaros, quoniam erant praedones, exercuisse latrocinia ejusmodi galeis tectos, atque inde nomen consecutos fuisse.

(Sabinus In Librum XIII)

In Sicily once there were barbarous and huge men called Cyclopes after their orb-shaped eye. For *kyklos* is a circle, and countenance or eye is called *ops*. But the orb-shaped eye in the mid-forehead signifies the shape of a helmet, which among the ancients was made such that it used to have a round opening in front, like a window, whence protruded that part of the face which rises from the boundary of the eyebrows and stretches below the nose. And it is likely that those barbarians, since they were bandits, practiced brigandry covered in helmets of that sort, and that from that they obtained the name.

IX. Sandys' 1632 Commentary on the Cyclops

Now the *Cyclops* (as formerly said) were a salvage people giuen to spoyle and robbery; vnsociable amongst themselues, & inhumane to strangers: And no maruaile; when lawlesse, and subiect to no gouernement, the bond of society; which giues to euery man his owne, suppressing vice, and aduancing vertue, the two maine columnnes of a Common-wealth, without which it can haue no supportance. Besides man is a politicall and sociable creature: they therefore are to bee numbred among beasts who renounce society, whereby they are destitute of lawes, the ordination of ciuility. Hence it ensues, that man, in creation the best, when auerse to iustice, is the worst of all creatures.

(Sandys 1632, 477-8)

X. Sandys Compared with Ovid in Book 13.738-55

Sandys 1632	Ovid
<p>To whom thus <i>Galatea</i>, sighing, said; While <i>Scylla</i> comb'd her haire. You, louely Maid, Are lou'd of generous-minded men, whom you With safetie may refuse, as now you doe. But I, great <i>Nereus</i> and blue <i>Doris</i> Seede, Great in so many sisters of that breede; By shunning of the <i>Cyclops</i> loue prouok't A sad reuenge. Here teares her vtterance chok't.</p>	<p>Quam, dum pectendos praebet Galatea capillos, talibus adloquitur, referens suspiria, dictis: “Te tamen, o virgo, genus haud inmite virorum expetit, utque facis, potes his impune negare; At mihi, cui pater est Nereus, quam caerulea Doris enixa est, quae sum turba quoque tuta sororum, non nisi per luctus licuit Cyclopi amore effugere,” — et lacrimae vocem impediere loquentis.</p>

XI. The Cyclops' *Feritas* in Ovid and in Sandys

Caedis amor feritasque sitisque inmensa cruoris
 cessant, et tutae veniunt abeuntque carinae.
 13.768-9

[His love of slaughter and his bestial wildness and his measureless thirst of blood decline,
 and the hulls of ships come and go safely.] (literal translation).

His thirst of blood, and loue of slaughter cease;
 Lesse cruell now: ships come and goe in peace. (Sandys' Translation).

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