

[For *Pro Marcello*, I use the Oxford text of A.C. Clark and the translations of James E.G. Zetzel]

1. *Marc. 1: Diuturni silenti, patres conscripti, quo eram his temporibus usus, non timore aliquo, sed partim dolore, partim verecundia, finem hodiernus dies attulit, idemque initium quae vellem quaeque sentirem meo pristino more dicendi. Tantam enim mansuetudinem, tam inusitatam inauditamque clementiam, tantum in summa potestate rerum omnium modum, tam denique incredibilem sapientiam ac paene divinam, tacitus praeterire nullo modo possum.*

[My fellow senators:

The long silence I have maintained of late, not from fear but in part from sorrow, in part from a sense of shame, comes to an end this day, and at the same time I start to voice my desires and opinions as I once did. Such gentility, such unexampled and unfamiliar mercy, such moderation from someone holding universal power, and finally such incredible and almost superhuman wisdom I can in no way let pass in silence. (tr. Zetzel)]

2. *Marc. 12: Et ceteros quidem omnis victores bellorum civilium iam ante aequitate et misericordia viceras: hodierno vero die te ipsum vicisti. Vereor ut hoc quod dicam perinde intellegi possit auditum atque ipse cogitans sentio: ipsam victoriam vicisse videris, cum ea quae illa erat adepta victis remisisti. Nam cum ipsius victoriae condicione omnes victi occidissemus, clementiae tuae iudicio conservati sumus. Recte igitur unus invictus es, a quo etiam ipsius victoriae condicio visque devicta est.*

[Before this you had already outdone all other victors in civil wars by your fairness and mercy; but this day you have outdone yourself. I am afraid that what I say will not be understood by my hearers in the same way that I feel it in my thoughts. In returning to the defeated what they had lost, you seem to have conquered victory itself. All of us who were conquered would have fallen by the terms that attend victory; but by the judgment of your mercy we have been preserved. It is right, then, for you alone to be unconquered by whom the very nature of victory itself has been conquered. (tr. Zetzel)]

3. *Marc. 26-27: Quod si rerum tuarum immortalium, C. Caesar, hic exitus futurus fuit ut devictis adversariis rem publicam in eo statu relinqueres in quo nunc est, vide, quaeso, ne tua divina virtus admirationis plus sit habitura quam gloriae; si quidem gloria est inlustris ac pervagata magnorum vel in suos vel in patriam vel in omne genus hominum fama meritorum. Haec igitur tibi reliqua pars est; hic restat actus, in hoc elaborandum est ut rem publicam constituas, eaque tu in primis summa tranquillitate et otio perfruare: tum te, si voles, cum et patriae quod debes solveris, et naturam ipsam expleveris satietate vivendi, satis diu vixisse dicito.*

[And if this, Caesar, is to be the conclusion of your actions, actions that are immortal, that after conquering you opponents you leave the commonwealth in the condition in which it now is, then take care, I urge you, that your superhuman virtue not appear more astounding than glorious, at least if we define glory as the conspicuous and widespread reputation for great services either to one's fellow citizens or one's country or the entire human race. [27] This then is the part that is unfinished. This is the action that remains; in this you must toil to reconstitute the commonwealth, and you must take delight in its great calm and order. Then, if you want, when you have returned your country what you owe it and have satisfied nature itself through length of life, then say that you have lived long enough. (tr. Zetzel.)]

4. "I want to close the door definitively on the reductive habit of reading a text like the *pro Marcello* as either authentic or sincere. Like de Beauvoir's Parisian mandarins, who cannot know and are unable to control the consequences of their actions, including their speech and writing and others' interpretations of their words, Cicero could exert only limited power over his utterances and their effects." (Connolly 2011:164).

5. Quintilian, *Inst. Or.* 8.6.67: Est autem haec [sc. Hyperbole] decens vere superiectio.

6. Quintilian *Inst. Or.* 8.6.76: tum est hyperbole virtus cum res ipsa de qua loquendum est naturalem modum excessit: conceditur enim amplius dicere, quia dici quantum est non potest, meliusque ultra quam citra stat oratio.

[Hyperbole only has positive value when the thing about which we have to speak transcends the ordinary limits of nature. We are then allowed to amplify, because the real size of the thing cannot be expressed, and it is better to go too far than not to go far enough. (tr. Russell)]

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