



More's original contribution to the Lucian volume is this declamation. How does the character of the speaker here compare to the character of the supposed tyrannicide in Lucian's account? Why would More have interest in composing this original declamation?

Body of the Speech

I. My true motives for speaking

A. What they are not:

1. sorrow (*dolor*) over the death of the tyrant, 51/26-61
2. hatred (*odium*) of the supposed tyrannicide, 51/62-81
3. jealousy and envy (*invidia*) of the tyrannicide's supposed "success," 51/82-52/16

B. What they are:

1. duty to defend the public welfare (*reipublica*) since the city has been "summoned to the bar," 52/17-30
2. duty to reverence the gods, 52/31
3. concern for the city's scarcity of funds and the threat of emptying its treasury, 52/32-47
4. homage and gratitude we owe the gods who alone were responsible for the tyrant's death, 52/47-59

II. Three arguments to be refuted whereby the supposed tyrannicide is suing for the state's lucrative reward, 52/60-64

A. You killed the tyrant's son, you say, but

1. the son was not a tyrant; tyranny is not shareable, 52/65-53/83
2. tyrants do not legally inherit, 53/84-54/13

B. But you intended to kill the tyrant, you insist. 54/13-19

1. You didn't do it, and you didn't even drive him into exile, 54/19-67
2. Consider this medical analogy of a sick man and an incompetent doctor, 54/67-92
3. Consider how a genuine tyrannicide would go about it, 54/92-55/14
4. Contrast that with what this man, an insane Ajax, did, 55/14-45
5. Summary of first two arguments, 55/46-53

C. Regarding your third argument

1. Introduction, 55/53-64
2. You pretend you had foreknowledge, 55/64-86
3. What could prove this claim? 55/86-94
 - a. You must be a Tiresias; if so, reveal some present secret to prove it, 55/95-56/1
 - b. If so, predict some future event, 56/2-16
4. Perhaps you caused it without knowing or intending it, 56/17-34
5. You willingly killed the tyrant's son; how does that "count" as tyrannicide? 56/34-39
 - a. Consider this analogy of a tyrant on horseback who falls on a discarded sword; you couldn't say this was effected by you. 56/40-72
 - b. How credible is it that you guessed that the tyrant would kill himself because he loved his son so much? 56/73-57/12
 - i. But he was desperate, you say. Even less likely, since he was still well protected. 57/12-25
 - ii. What would you have done, in his shoes? You would probably have sought revenge, not kill yourself. 57/25-36
 - c. You knew what would happen, you argue; why else would you have left your sword? The tyrant didn't need your sword; he had plenty. Actually, you left it in fear of being caught red-handed and in fear of being punished. 57/37-74
 - d. When you heard he was dead, you claimed the prize, 57/75-77
6. Were you even able to kill him? No, that would have required planning. If you were able, you didn't, 57/78-88
7. You say that you could have, but you purposely left the tyrant to his grief and to your sword, 57/88-92. You are a shameless liar or a madman, if you preferred to risk the safety of the entire state – acting as you did – when you could have simply killed the tyrant with one blow and saved us all. 57/92-58/15
8. Actually, the gods alone have saved us, at the right time, since after this man killed the tyrant's son, the tyrant would have become a still worse tyrant. 58/16-44
 - a. We can imagine the tyrant, like "Pentheus," mad with sorrow, and raging against the gods, 58/44-71
 - b. What you claim to have done, the gods did. The role you claim, they played. 58/72-87

III. Appeal to the jury: what this man did would have armed the tyrant against us, but the gods turned his action into our liberation. Let us show our gratitude to the gods, lest they withdraw their favor to our republic. 58/88-59/17

Conclusion: A final appeal to the jury: The real tyrannicide was the tyrant himself, so you do not deserve any reward. Forgive this man, reward the gods, and free the city from this obligation, as the gods will. 59/18-29