

AS GCE in Classics: Latin H039

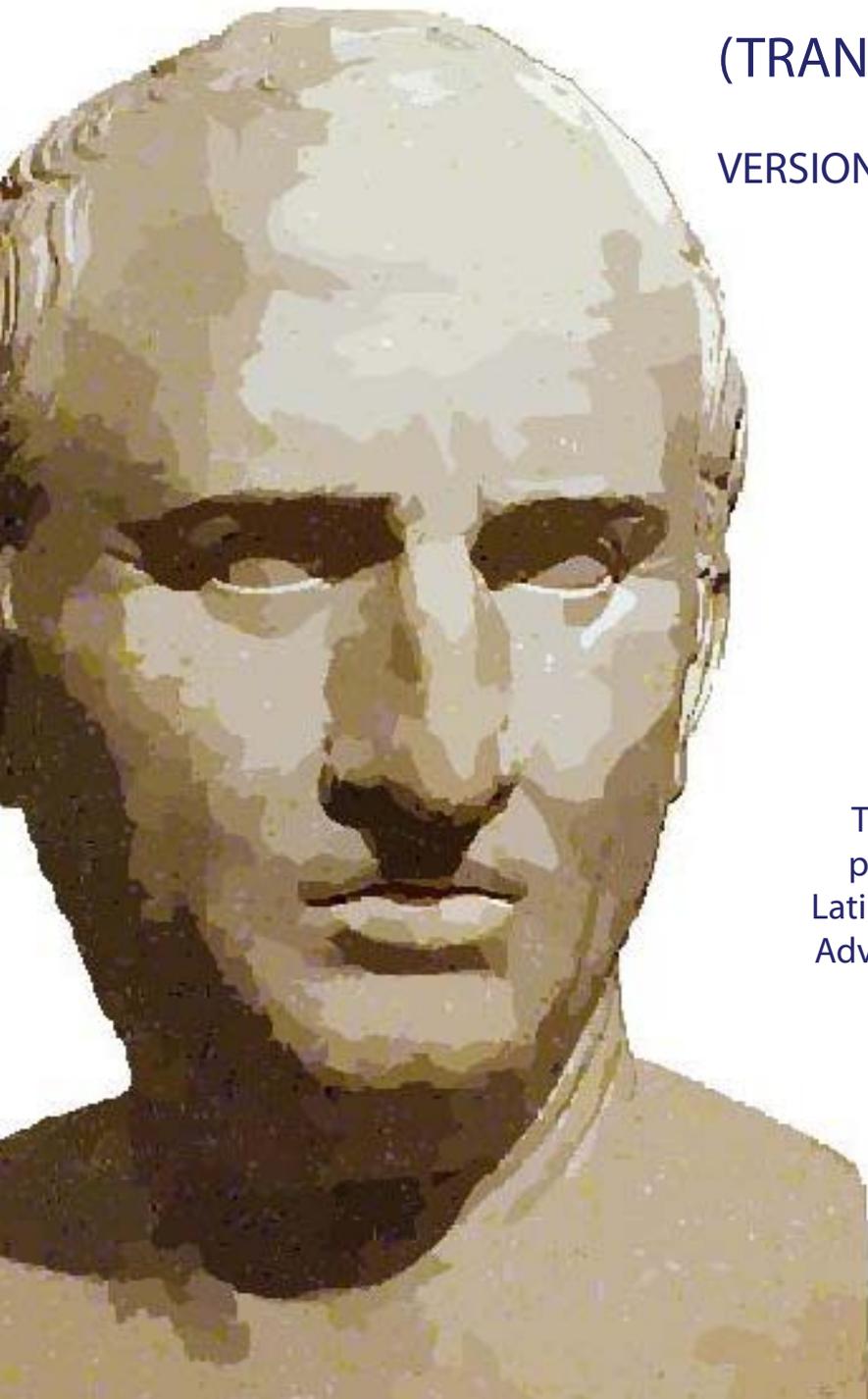
TEACHER SUPPORT

Cicero, In Verrem II.

1. 53–69

(TRANSLATION PROVIDED)

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This extract and accompanying notes
provide the source material for Unit 2:
Latin Verse and Prose Literature of the OCR
Advanced Subsidiary GCE in Classics: Latin
H039

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CHRONOLOGICAL TABLE

Date	Event	Source
106BC	The birth of Cicero at Arpinum	Cic. De Leg. 2.3
Late 90s	Rhetorical education at Rome under Lucius Crassus and Marcus Antonius	Cic. De Orat 2.1-3
85BC	Cicero completes his education with the Stoic philosopher Diodotus	Cic. Brut. 308-10
81BC	Cicero's first surviving speech <i>Pro Quinctio</i>	Aulus Gellius, Noctes Atticae 15.28
80BC	Cicero's successful defence speech <i>Pro Roscio</i>	Cic. Pro Rosc. <i>passim</i>
79-77BC	Cicero studies rhetoric under Apollonius Molon in Rhodes	
75BC	Cicero serves as quaestor in Sicily	Cic. Verr. 2.3.47
70BC	Cicero takes on the case against Verres	Cic. Verr. <i>Passim</i>
43BC	Cicero is murdered after being put on the proscribed list of Mark Antony, Lepidus and Octavian	

MARCUS TULLIUS CICERO

More of Cicero's work survives than any other Roman author and consequently we are able to piece together a great deal about his life from these sources alone. Plutarch subsequently wrote one of his *Parallel Lives* about Cicero and arranged many of the existing sources into a coherent and chronological order. For students wanting to piece together a life of Cicero for themselves I recommend the website www.attalus.org, which catalogues events, people and places from the sources in which they are mentioned. For those seeking a more imaginative introduction to Cicero's life and times I recommend the no less scholarly, but infinitely more engaging historical novels *Imperium* and *Lustrum* by Robert Harris.

The following very brief summary of Cicero's life is drawn from the Oxford Classical Dictionary. Cicero was born on 3rd January 106BC near a town called Arpinum around 70 miles south-east of Rome. It is likely that he would have received his earliest education at home but by the late 90s after assuming the *toga virilis* – the mark of a boy achieving manhood – he was introduced to Quintus Mucius Scaevola for rhetorical and legal education in Rome. His education continued with philosophical instruction during the the 80sBC under the Stoic Diodotus before he became active as an advocate in 81BC, when his first extant speech *Pro Quinctio* was written. It was in the following year when Cicero successfully defended Sextus Roscius in what was politically a very tricky and risky case, that Cicero's earned himself a reputation as a capable lawyer.

He did take time between 79 and 77BC, however, to pursue further rhetorical and philosophical training in Athens and Rhodes and when he returned to Rome he was elected as quaestor of Sicily. In the early part of 70BC Cicero returned to Sicily to gather evidence against Verres in his capacity as official

prosecutor at the request of the Sicilians. Cicero cleverly won the case after the first stage and Verres fled from Rome. As such the second round of Verrine orations, which are divided into five books, part of which form this year's set text, were never actually delivered. They serve as a record of what would have been said.

Cicero's victory in this case, defended as it was by a man called Hortensius, the former champion of the Roman bar, cemented Cicero's reputation hereafter. He subsequently continued up the *cursus honorum*, being elected aedile in 69BC, praetor in 66BC and consul in 63BC. It was in this year that he successfully indicted Cataline, put an end to the conspiracy to overthrow the Republic and became the self-titled *pater patriae*.

He was then exiled in 58BC for having executed the conspirators without a trial, was recalled a year later and then became embroiled in the latter part of the First Triumvirate under Caesar, Pompey and Crassus, seeking to absent himself from the political machinations which ensued. Unable to remain neutral any longer after he returned from his proconsulship of Cilicia in 50BC, he eventually joined the republicans (i.e. Pompey's party), in Greece. Caesar's eventual victory in the Civil War therefore saw the end of Cicero's political career, despite his being pardoned by Caesar.

After Caesar's assassination on the Ides of March 44BC, Cicero did not hide his contentment and then openly declared, in a series of passionate political pamphlets known as the 'Philippics', his opposition to Antony, even stating that Antony should have been killed too. After accepting the young Octavian's invitations of allegiance he was eventually abandoned by Octavian when he subsequently decided to form a Second Triumvirate with Mark Antony and Lepidus. One of their first acts was to compile a list of common enemies and have them put to death. Antony secured Octavian's agreement that Cicero should be on that list. He was killed whilst fleeing to Greece on 7th December 43BC, having lived through 63 of

the most tumultuous and significant years in the history of Rome and producing an unprecedented documentary record of the time in his 774 surviving letters, 58 speeches and several works of philosophy, poetry and instruction in the art of oratory.

GAIUS VERRES

Most of what we know about the life of Gaius Verres comes from Cicero's Verrine Speeches. Like many affluent young men from noble families Gaius Verres was reputed to have misspent much of his youth in drunken nocturnal revels, and to have kept salubrious company with pimps, gamblers and rebels (Cic. In Verrem 2.1.33). He achieved the quaestorship in the year 84 BC, before becoming a deputy in Asia, a city praetor and finally a praetor in Sicily, the gross mismanagement of which leads to his prosecution by Cicero in the Verrine speeches (Cic. In Verrem 2.1.34). During his quaestorship we learn that Verres defrauded Cnaeus Carbo, the consul whose quaestor he was, and went over to Sulla with a large sum of money, (Cic. In Verrem 1.2.11, 1.2.38, 2.1.11, 2.1.34-40, 2.1.77). Some years later in 80BC Verres was sent as proquaestor to Dolabella in Cilicia (a region on the south-east coast of Anatolia) and is said to have looted various allied states along the way including Aspendos, which is mentioned in section 53 of this set text. Continuing a decade's worth of fraud, extortion and improper behaviour we learn from Cicero that Verres (Cic. In Verrem 2.1.95-102) extorted money from various parts of Asia through improper taxation of corn in Lycia, Pamphylia, Piscidia, and all Phrygia. In the year 74BC, Verres is alleged to have deprived various heirs apparent of their fortunes (Cic. In Verrem 2.1.104-118, 2.1.122-127, 2.1.155-157) as well as attempting to make money from the restoration of temples, most notably the Temple of Castor (Cic. In Verrem, 2.1.127-154). These inheritance tricks continue into the following year as he stops Dion of Halaesa from receiving an inheritance (Cic. In Verrem 2.1.27-28, 2.2.19-24). As if these legal loopholes, and administrative

misdemeanours did not seem a damning enough indictment of his character and capabilities, the main cause for his trial, however, was his activity as governor of Sicily, when he was responsible for systematically exploiting the province. This included seizing the possessions of many innocent Sicilians, increasing the corn tax impositions to such an extent that corn production in Sicily diminished as a result as well as a host of other activities and misdeeds including attempted rape.

THE CONTEXT OF THE CASE

The first Verrine oration was the only one to actually be delivered since it was so effective that Verres did not even turn up to hear the remaining speeches which Cicero had prepared¹. The first speech focuses not on the crime of extortion for which Verres was being convicted but on two other things:

1. Cicero's knowledge of the attempts by the defence to prevent the case going ahead on technical grounds, to ensure the combination of the judge and jury could be altered to ensure Verres' acquittal, and
2. the reliability of an entirely senatorial jury at a time when they were under scrutiny due to allegations of bribery and corruption.

This approach turned out to be a stroke of genius as the jury were keen to acquit themselves by showing a hard line against Verres.

¹ *Pseudo-Asconius Verr. I. 153.24-8*

ROMAN ORATORY

Aristotle divided rhetoric into three genres (Rhetoric 1.3): deliberative, forensic and epideictic. What distinguished them from one another was actually the audience who was observing. Deliberative rhetoric was employed when a speaker wished to persuade statesmen of some future action, forensic rhetoric was employed when a speaker wished to convince jurymen about past events, whereas epideictic rhetoric was employed purely to be judged as skilful in its own right. Cicero's legal speeches therefore come under the title of forensic rhetoric.

Along with sixteen books of letters to his friends, several philosophical works, some poems of questionable merit and the 58 speeches which survive, Cicero also wrote extensively about the art of speech which made him so famous. His first work was the *De Inventione*, which was a "treatise on some techniques of rhetorical argument" (OCD 3rd Edition). The *De Oratore* (55BC), *Brutus* and *Orator* (46BC) are broader philosophical works which "present an idealized picture of the orator as a liberally educated master of his art" (OCD 3rd Edition) while the minor work *Partitiones oratoriae* was a fictionalised dialogue "in which Cicero instructs his son in the elements of the art" (OCD 3rd Edition).

In the *De Oratore* (2.128) Cicero outlines for us the three qualities which a speech must have to be effective. He says it needs to be able to (*docere*) inform, (*movere*) stir and (*delectare*) delight and in the earlier *De Inventione* he outlines for us the five stages for structuring such a speech (*De Inv.*1.9). These are:

- inventio*** the conceiving of topics which are either true or seem to be true, which make the case probable
- dispositio*** the arrangement of these discovered topics in order
- elocutio*** the adaptation of appropriate words and sentences to fit the *inventio*

- memoria*** the solid understanding of the topics and words in mind
- pronuntiatio*** the modulation of the body and the voice appropriate to the dignity of the words and topics.

Once the speech has been developed Cicero then says that there are six parts to the structure of that speech (*De Inv.* 1.19 et passim):

- exordium*** an introduction, preparing the minds of the listeners appropriately for the remaining speech
- narratio*** the revelation of the deeds done, or seem to have been done
- partitio*** the division into topics
- confirmatio*** the part of the speech which adds plausibility, authority and confirmation to the argument
- reprehensio*** the part of the speech in which the adversary's *confirmatio* is refuted or weakened
- conclusio*** the end of the whole speech when the threads are drawn to together (*enumeratio*), great hatred is roused against a man (*indignatio*) and there is a complaint (*conquestio*) designed to rouse pity.

While this is very informative of the structural elements of a speech there is little so far which explicitly outlines the rhetorical devices which Cicero employed, or the common *topoi* – rhetorical commonplaces - used for arousing indignation and pity. For this we must turn to other writers who more explicitly outline these tricks of the trade. First of all there is the anonymous *Rhetorica ad Herrenium* which used to be falsely attributed to Cicero. In this we can learn about the principle of amplification, which is the use of commonplaces to stir the hearers.

“(1) The first commonplace is taken from authority, when we call to mind of what great concern the matter under discussion has been to the immortal gods, or to our ancestors, or kings, states, barbarous nations, sages, the Senate; and again, especially how sanction has been provided in these matters by laws.

(2) The second commonplace is used when we consider who are affected by these acts on which our charge rest; whether all men, which is a most shocking thing; or our superiors, such as are those from whom the commonplace of authority is taken; or our peers, those in the same situation as we with respect to qualities of character, physical attributes, and external circumstances; or our inferiors, whom in all these respects we excel.

(3) By means of the third commonplace we ask what would happen if the same indulgence should be granted to all culprits, and show what perils and disadvantages would ensue from indifference to this crime.

(4) By means of the fourth commonplace we show that if we indulge this man, many others will be the more emboldened to commit crimes — something which the anticipation of a judicial sentence has hitherto checked.

(5) By the fifth commonplace we show that if once judgement is pronounced otherwise than as we urge, there will be nothing which can remedy the harm or correct the jurors’ error. Here it will be in point for us to make a comparison with other mistakes, so as to show that other mistakes can either be moderated by time or corrected designedly, but that so far as the present mistake is concerned, nothing will serve either to alleviate or to amend it.

(6) By means of the sixth commonplace we show that the act was done with premeditation, and declare that for an intentional crime there is no excuse, although a rightful plea of mercy is provided for an unpremeditated act.

(7) By means of the seventh commonplace we show it is a foul crime, cruel, sacrilegious, and tyrannical; such a crime as the outraging of women, or one of those crimes that incite wars and life-and-death struggles with enemies of the state.

(8) By means of the eighth commonplace we show that it is not a common but a unique crime, base, nefarious, and unheard of, and therefore must be the more promptly and drastically avenged.

(9) The ninth commonplace consists of comparison of wrongs, as when we shall say it is a more heinous crime to debauch a free-born person than to steal a sacred object, because the one is done from unbridled licentiousness and the other from need.

(10) By the tenth commonplace we shall examine sharply, incriminatingly, and precisely, everything that took place in the actual execution of the deed and all the circumstances that usually attend such an act, so that by the enumeration of the attendant circumstances the crime may seem to be taking place and the action to unfold before our eyes.”¹

It is worth noting how many of these commonplaces you can find in the comparatively small section of the text which you will be studying for AS.

Once a speech had been researched, structured and had begun to integrate some of the topoi mentioned above, the orator then had at his disposal several hundred stylistic devices which could be used to embellish his words. The best source for discussion of these is Quintilian’s *Institutiones Oratoriae*.

¹ The translation is lifted from http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Rhetorica_ad_Herennium/1*.html (1st May 2011 16:25) and is itself a copy of the English translation of the 1954 version of the text in the Loeb Classical Library, which is now in the public domain.

Some of these devices are as follows:

apostrophe when an orator speaks directly to someone, breaking the flow of his speech – the effect says Quintilian is designed to attract the attention of the listener so he does not grow bored.

repetition words may be repeated at the beginning or end of sentences or phrases that either seek to amplify a point or to present an antithesis, or opposite point of view.

anaphora this is one specific type of repetition where a word or phrase is repeated at the beginning of successive clauses, it is quite often used in conjunction with the tricolon crescens. This is the sort of place where one imagines the orator banging his fist on the table or lectern, if he used one, at each repetition.

asyndeton the omission of conjunctions from a list is used to express anything forcefully, and the items on the list are meant to appear numerous as a result; the list seems exhaustive polysyndeton the use of numerous conjunctions in a list produces a similar effect to asyndeton and is designed to highlight the extent of the items being covered.

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pleonasm the use of copious words beyond what is actually necessary to convey meaning.

antithesis the opposition of ideas designed to highlight the conflict between two words or states of affairs.

exclamation calling out to someone.

tricolon delivering ideas in threes; when there is a sense that the second point is more forceful, important or emphasised than the first, and the third point more than the second, this is

known as a 'tricolon crescens' or 'tricolon crescendo'.

polyptoton the use of a word several times in quick succession with different inflections, designed to draw attention to that item

praeteritio the feigned claim by an orator not to mention that Verres, for instance, has committed some crime or crimes, but in claiming he is not going to mention it, he actually does so.

tautology saying the same thing more than once in order to leave the listener in no doubt as to the point you are trying to make.

the rhetorical question used to drive home a point very emphatically; questions require answers, so put the questioned person 'on the spot'; in a rhetorical question, the answer would be impossible, awkward or embarrassing for the person being questioned.

Each of these devices appears at least once in this set text and an explanation of the effect is given in the notes at the back. There are many hundreds of these devices available to the orator and the following website <http://www.public.iastate.edu/~goodwin/classical/listoflists.html> provides an excellent source based Orator's Toolkit for those keen to research this topic further.

THE TEXT: CICERO, IN VERREM II. 1. 53-69

[53] Aspendum vetus oppidum et nobile in Pamphylia scitis esse, plenissimum signorum optimorum. Non dicam illinc hoc signum ablatum esse et illud: hoc dico, nullum te Aspendi signum, Verres, reliquisse, omnia ex fanis, ex locis publicis, palam, spectantibus omnibus, plaustris evecta exportataque esse. Atque etiam illum Aspendium citharistam, de quo saepe audistis id quod est Graecis hominibus in proverbio, quem omnia 'intus canere' dicebant, sustulit et in intimis suis aedibus posuit, ut etiam illum ipsum suo artificio superasse videatur.

[54] Pergae fanum antiquissimum et sanctissimum Dianae scimus esse: id quoque a te nudatum ac spoliatum esse, ex ipsa Diana quod habebat auri detractum atque ablatum esse dico.

Quae, malum, est ista tanta audacia atque amentia! Quas enim sociorum atque amicorum urbis adisti legationis iure et nomine, si in eas vi cum exercitu imperioque invasisses, tamen, opinor, quae signa atque ornamenta ex iis urbibus sustulisses, haec non in tuam domum neque in suburbana amicorum, sed Romam in publicum deportasses.

[55] Quid ego de M. Marcello loquar, qui Syracusas, urbem ornatissimam, cepit? quid de L. Scipione, qui bellum in Asia gessit Antiochumque, regem potentissimum, vicit? quid de Flaminio, qui regem Philippum et Macedoniam subegit? quid de L. Paulo, qui regem Persen vi ac virtute superavit? quid de L. Mummius, qui urbem pulcherrimam atque ornatissimam, Corinthum, plenissimam rerum omnium, sustulit, urbisque Achaiae Boeotiaeque multas sub imperium populi Romani dicionemque subiunxit? Quorum domus, cum honore ac virtute florerent, signis et tabulis pictis erant vacuae; at vero urbem totam templaque deorum omnesque Italiae partes illorum donis ac monumentis exornatas videmus.

[56] Vereor ne haec forte cuiquam nimis antiqua et iam obsoleta videantur; ita enim tum aequabiliter omnes erant eius modi ut haec laus eximiae virtutis et innocentiae non solum hominum, verum etiam

[53] You know that Aspendus is an ancient and noble town in Pamphylia, full of very fine statues. I do not say that one statue or another was taken away from thence: this I say, that you, O Verres, left not one statue at Aspendus; that everything from the temples and from all public places was openly seized and carried away on wagons, the citizens all looking on. And he even carried off that harp-player of Aspendus, of whom you have often heard the saying, which is a proverb among the Greeks, who used to say that he could sing everything within himself, and put him in the inmost part of his own house, so as to appear to have surpassed the statue itself in trickery.

[54] At Perga we are aware that there is a very ancient and very holy temple of Diana. That too, I say, was stripped and plundered by you; and all the gold which there was on Diana herself was taken off and carried away. What, in the name of mischief, can such audacity and inanity mean? In the very cities of our friends and allies, which you visited under the pretext of your office as lieutenant, if you had stormed them by force with an army, and had exercised military rule there, still, I think, the statues and ornaments which you took away, you would have carried, not to your own house, nor to the suburban villas of your friends, but to Rome for the public use.

[55] Why should I speak of Marcus Marcellus, who took Syracuse, that most beautiful city? why of Lucius Scipio, who waged war in Asia, and conquered Antiochus, a most powerful monarch? why of Flaminius, who subdued Philip the king, and Macedonia? why of Lucius Paullus, who with his might and valour conquered king Perses? why of Lucius Mummius, who overthrew that most beautiful and elegant city Corinth, full of all sorts of riches, and brought many cities of Achaia and Boeotia under the empire and dominion of the Roman people?—their houses, though they were rich in virtue and honour, were empty of statues and paintings. But we see the whole city, the temples of the gods, and all parts of Italy, adorned with their gifts, and with memorials of them.

[56] I am afraid all this may seem to some people too ancient, and long ago obsolete. For at that time all men were so uniformly disposed in the same manner, that this credit of eminent virtue and incorruptibility appears

temporum illorum esse videatur. P. Servilius, vir clarissimus, maximis rebus gestis, adest de te sententiam laturus: Olympum vi, copiis, consilio, virtute cepit, urbem antiquam et omnibus rebus auctam et ornatam. Recens exemplum fortissimi viri profero; nam postea Servilius imperator populi Romani Olympum urbem hostium cepit quam tu in isdem illis locis legatus quaestorius oppida pacata sociorum atque amicorum diripienda ac vexanda curasti.

[57] Tu quae ex fanis religiosissimis per scelus et latrocinium abstulisti, ea nos videre nisi in tuis amicorumque tuorum tectis non possumus: P. Servilius quae signa atque ornamenta ex urbe hostium vi et virtute capta belli lege atque imperatorio iure sustulit, ea populo Romano adportavit, per triumphum vexit, in tabula publica ad aerarium perscribenda curavit. Cognoscite ex litteris publicis hominis amplissimi diligentiam. Recita. RATIONES RELATAE P. SERVILI. Non solum numerum signorum, sed etiam unius cuiusque magnitudinem, figuram, statum litteris definiri vides. Certe maior est virtutis victoriaeque iucunditas quam ista voluptas quae percipitur ex libidine et cupiditate. Multo diligentius habere dico Servilium praedam populi Romani quam te tua furta notata atque perscripta.

[58] Dices tua quoque signa et tabulas pictas ornamento urbi foroque populi Romani fuisse. Memini; vidi simul cum populo Romano forum comitiumque adornatum ad speciem magnifico ornatu, ad sensum cogitationemque acerbo et lugubri; vidi conlucere omnia furtis tuis, praeda provinciarum, spoliis sociorum atque amicorum. Quo quidem tempore, iudices, iste spem maximam reliquorum quoque peccatorum nactus est; vidit enim eos qui iudiciorum se dominos dici volebant harum cupiditatum esse servos.

to belong, not only to those men, but also to those times. Publius Servilius, a most illustrious man, who has performed the noblest exploits, is present. He will deliver his opinion on your conduct. He, by his power, had forces; his wisdom and his valour took Olympus, an ancient city, and one strengthened and embellished in every possible manner. I am bringing forward recent example of a most distinguished man. For Servilius, as a general of the Roman people, took Olympus after you, as lieutenant of the quaestor in the same district, had taken care to harass and plunder all the cities of our friends and allies even when they were at peace.

[57] The things which you carried off from the holiest temples with wickedness, and like a robber, we cannot see, except in your own houses, or in those of your friends. The statues and decorations which Publius Servilius brought away from the cities of our enemies, taken by his courage and valour, according to the laws of war and his own rights as commander-in-chief, he brought home for the Roman people; he carried them in his triumph, and took care that a description of them should be engraved on public tablets and hid up in the treasury. You may learn from public documents the industry of that most honourable man. Read—"The accounts delivered by Publius Servilius." You see not only the number of the statues, but the size, the figure, and the condition of each one among them accurately described in writing. Certainly, the delight arising from virtue and from victory is much greater than that pleasure which is derived from licentiousness and covetousness. I say that Servilius took much more care to have the booty of the Roman people noted and described, than you took to have your plunder catalogued.

[58] You will say that your statues and paintings were also an ornament to the city and forum of the Roman people. I recollect: I, together with the Roman people, saw the forum and place for holding the assemblies adorned with embellishments, in appearance indeed magnificent, but to one's senses and thoughts bitter and melancholy. I saw everything glittering with your thefts, with the plunder of the provinces, with the spoils of our allies and friends. At which time, O judges, that fellow conceived the hope of committing his other crimes. For he saw that these men, who wished to be called the masters of the courts of law, were slaves to these desires.

[59] Socii vero nationesque exterae spem omnem tum primum abiecerunt rerum ac fortunarum suarum, propterea quod casu legati ex Asia atque Achaia plurimi Romae tunc fuerunt, qui deorum simulacra ex suis fanis sublata in foro venerabantur, itemque cetera signa et ornamenta cum cognoscerent, alia alio in loco lacrimantes intuebantur. Quorum omnium hunc sermonem tum esse audiebamus, nihil esse quod quisquam dubitaret de exitio sociorum atque amicorum, cum quidem viderent in foro populi Romani, quo in loco antea qui sociis iniurias fecerant accusari et condemnari solebant, ibi esse palam posita ea quae ab sociis per scelus ablata ereptaque essent.

[60] Hic ego non arbitror illum negaturum signa se plurima, tabulas pictas innumerabiles habere; sed, ut opinor, solet haec quae rapuit et furatus est non numquam dicere se emisse, quoniam quidem in Achaiam, Asiam, Pamphyliam sumptu publico et legationis nomine mercator signorum tabularumque pictarum missus est. et istius et patris eius accepi tabulas omnes, quas diligentissime legi atque digessi, patris, quoad vixit, tuas, quoad ais te confecisse. Nam in isto, iudices, hoc novum reperietis. Audimus aliquem tabulas numquam confecisse; quae est opinio hominum de Antonio falsa, nam fecit diligentissime; verum sit hoc genus aliquod, minime probandum. Audimus alium non ab initio fecisse, sed ex tempore aliquo confecisse; est aliqua etiam huiusce rei ratio. Hoc vero

novum et ridiculum est, quod hic nobis respondit cum ab eo tabulas postularem, usque ad M. Terentium et C. Cassium consules confecisse, postea destitisse.

[61] Alio loco hoc cuius modi sit considerabimus; nunc nihil ad me attinet; horum enim temporum in quibus nunc versor habeo tabulas et tuas et patris. Plurima signa pulcherrima, plurimas tabulas optimas deportasse te negare non potes. Atque utinam neges! Unum ostende in tabulis aut tu aut patris tui emptum esse:

[59] But the allies and foreign nations then first abandoned the hope of saving any of their property and fortunes, because, as it happened, there were at that time very many ambassadors from Asia and Achaia at Rome, who worshipped in the forum the images of the gods which had been taken from their temples. And so also, when they recognised the other statues and ornaments, they wept, as they beheld the different pieces of their property in a different place. And from all those men we then used to hear discourses of this sort:—"That it was impossible for any one to doubt of the ruin of our allies and friends, when men saw in the forum of the Roman people, in which formerly those men used to be accused and condemned who had done any injury to the allies, those things now openly placed which had been wickedly seized and taken away from the allies."

[60] Here I do not expect that he will deny that he has many statues, and countless paintings. But, as I fancy, he is accustomed at times to say that he purchased these things which he seized and stole; since indeed he was sent at the public expense, and with the title of ambassador, into Achaia, Asia, and Pamphylia as a purchaser of statues and paintings. I have all the accounts both of that fellow and of his father, of money received, which I have most carefully read and arranged; those of your father, as long as he lived, you own, as far as you say that you have made them up. For in that man, O judges, you will find this new thing. We hear that some men have never kept accounts; which is a mistaken opinion of men with respect to Antonius; for he kept them most carefully. But there may be men of that sort, but they are by no means to be approved of. We hear that some men have not kept them up from the beginning, but after some time have made them up; there is a way of accounting for this too. But this is unprecedented and absurd which this man gave us for an answer, when we demanded his accounts of him: "That he kept them up to the consulship of Marcus Terentius and Gaius Cassius; but that, after that, he gave up keeping them."

[61] In another place we will consider what sort of a reply this is; at present I am not concerned with it; for of the times about which I am at present occupied I have the accounts, both yours and those of your father. You cannot deny that you carried off very many most beautiful statues, very many admirable paintings. I wish you would deny it.

vicisti. Ne haec quidem duo signa pulcherrima quae nunc ad impluvium tuum stant, quae multos annos ante valvas lunonis Samiae steterunt, habes quo modo emeris, haec, inquam, duo quae in aedibus tuis sola iam sunt, quae sectorem exspectant, relicta ac destituta a ceteris signis.

[62] At, credo, in hisce solis rebus indomitas cupiditates atque effrenatas habebat: ceterae libidines eius ratione aliqua aut modo continebantur. Quam multis istum ingenuis, quam multis matribus familias in illa taetra atque impura legatione vim attulisse existimatis? Ecquod in oppido pedem posuit ubi non plura stuprorum flagitiorumque suorum quam adventus sui vestigia reliquerit? Sed ego omnia quae negari poterunt praetermittam; etiam haec quae certissima sunt et clarissima relinquam; unum aliquod de nefariis istius factis eligam, quo facilius ad Siciliam possim aliquando, quae mihi hoc oneris negotique imposuit, pervenire.

[63] Oppidum est in Hellesponto Lampsacum, iudices, in primis Asiae provinciae clarum et nobile; homines autem ipsi Lampsaceni cum summe in omnes cives Romanos officiosi, tum praeterea maxime sedati et quieti, prope praeter ceteros ad summum Graecorum otium potius quam ad ullam vim aut tumultum adcommodati. Accidit, cum iste a Cn. Dolabella efflagitasset ut se ad regem Nicomedem regemque Sadalam mitteret, cumque iter hoc sibi magis ad quaestum suum quam ad rei publicae tempus adcommodatum depoposcisset, ut illo itinere veniret Lampsacum cum magna calamitate et prope pernicie civitatis. Deducitur iste ad lanitorem quendam hospitem, comitesque eius item apud ceteros hospites conlocantur. Ut mos erat istius, atque ut eum suae libidines flagitiosae facere admonebant, statim negotium dat illis suis comitibus, nequissimis turpissimisque hominibus, uti videant et investigent ecqua virgo sit aut mulier digna quam ob rem ipse Lampsaci diutius commoraretur.

Show in your accounts or in those of your father that any one of them was purchased, and you have gained your cause. There is not even any possibility of your having bought those two most beautiful statues which are now standing in your court, and which stood for many years by the folding doors of the Samian Juno; these two, I say, which are now the only statues left in your house, which are waiting for the broker, left alone and deserted by the other statues.

[62] But, I suppose in these matters alone had he this irrepressible and unbridled covetousness; his other desires were restrained by some reason and moderation. To how many noble virgins, to how many matrons do you think he offered violence in that foul and obscene lieutenantancy? In what town did he set his foot that he did not leave more traces of his rapes and atrocities than he did of his arrival? But I will pass over everything which can be denied; even those things which are most certain and most evident I will omit; I will select one of his abominable deeds, in order that I may the more easily at last arrive at Sicily, which has imposed the burden of this business on me.

[63] There is a town on the Hellespont, O judges, called Lampsacus, among the first in the province of Asia for renown and for nobleness. And the citizens themselves of Lampsacus are most especially kind to all Roman citizens, and also are an especially quiet and orderly race; almost beyond all the rest of the Greeks inclined to the most perfect ease, rather than to any disorder or tumult. It happened, when he had prevailed on Cnaeus Dolabella to send him to king Nicomedes and to king Sadala, and when he had begged this expedition, more with a view to his own gain than to any advantage for the republic, that in that journey he came to Lampsacus, to the great misfortune and almost ruin of the city. He is conducted to the house of a man named Janitor as his host; and his companions also, are billeted on other entertainers. As was the fellow's custom, and as his lusts always instigating him to commit some wickedness prompted him, he immediately gives a commission to his companions, the most worthless and infamous of men, to inquire and find out whether there is any virgin woman worthy of his staying longer at Lampsacus for her sake.

[64] Erat comes eius Rubrius quidam, homo factus ad istius libidines, qui miro artificio, quocumque venerat, haec investigare omnia solebat. Is ad eum rem istam defert, Philodamum esse quendam, genere, honore, copiis, existimatione facile principem Lampsacenorū; eius esse filiam, quae cum patre habitaret propterea quod virum non haberet, mulierem eximia pulchritudine; sed eam summa integritate pudicitiaque existimari. Homo, ut haec audivit, sic exarsit ad id quod non modo ipse numquam viderat, sed ne audierat quidem ab eo qui ipse vidisset, ut statim ad Philodamum migrare se diceret velle. Hospes lanitor, qui nihil suspicaretur, veritus ne quid in ipso se offenderetur, hominem summa vi retinere coepit. Iste, qui hospitii relinquendi causam reperire non posset, alia sibi ratione viam munire ad stuprum coepit; Rubrium, delicias suas, in omnibus eius modi rebus adiutorem suum et conscium, parum laute deversari dicit; ad Philodamum deduci iubet.

[65] Quod ubi est Philodamo nuntiatum, tametsi erat ignarus quantum sibi ac liberis suis iam tum mali constitueretur, tamen ad istum venit; ostendit munus illud suum non esse; se, cum suae partes essent hospitum recipiendorum, tum ipsos tamen praetores et consules, non legatorum adseculas, recipere solere. Iste, qui una cupiditate raperetur, totum illius postulatum causamque neglexit; per vim ad eum, qui recipere non debebat, Rubrium deduci imperavit. Hic Philodamus, posteaquam ius suum obtinere non potuit, ut humanitatem consuetudinemque suam retineret laborabat. Homo, qui semper hospitalissimus amicissimusque nostrorum hominum existimatus esset, noluit videri ipsum illum Rubrium invitum domum suam recepisse; magnifice et ornate, ut erat in primis inter suos copiosus, convivium comparat; rogat Rubrium ut quos ei commodum sit invitet, locum sibi soli, si videatur, relinquat; etiam filium suum, lectissimum adolescentem, foras ad propinquum suum quendam mittit ad cenam.

[64] He had a companion of the name of Rubrius, a man made for such vices as his, who used to find out all these things for him wherever he went, with wonderful address. He brings him the following news,—that there was a man of the name of Philodamus, in birth, in rank, in wealth, and in reputation by far the first man among the citizens of Lampsacus; that his daughter, who was living with her father because she had not yet got a husband, was a woman of extraordinary beauty, but was also considered exceedingly modest and virtuous. The fellow, when he heard this, was so inflamed with desire for that which he had not only not seen himself, but which even he from whom he heard of it had not seen himself, that he said he should like to go to Philodamus immediately. Janitor, his host, who suspected nothing, being afraid that he must have given him some offence himself, endeavoured with all his might to detain him. Verres, as he could not find any pretext for leaving his host's house began to pave his way for his meditated violence by other steps. He says that Rubrius, his most loved friend, his assistant in all such matters, and the partner of his counsels, is lodged with but little comfort. He orders him to be conducted to the house of Philodamus.

[65] But when this is reported to Philodamus, although he was ignorant what great misfortune was at that moment being contrived for him and for his children, still he comes to him,—represents to him that that is not his office,—that when it was his turn to receive guests, he was accustomed to receive the praetors and consuls themselves, and not the attendants of lieutenants. Verres, as he was hurried on by that one desire alone, disregarded all his demands and allegations, and ordered Rubrius to be introduced by force into the house of a man who had a right to refuse him admittance. On this, Philodamus, when he could not preserve his rights, studied at least to preserve his courtesy and affability. He who had always been considered most hospitable and most friendly towards our people, did not like to appear to have received even this fellow Rubrius into his house unwillingly; he prepares a banquet magnificently and luxuriously, being, as he was, among the richest of all his fellow-citizens; he begs Rubrius to invite whoever were agreeable to himself; to leave, if he pleased, just room for himself alone. He even sends his own son, a most excellent youth, out to one of his relations to supper.

[66] Rubrius istius comites invitat; eos omnis Verres certiores facit quid opus esset. Mature veniunt, discumbitur. Fit sermo inter eos, et invitatio ut Graeco more biberetur; hortatur hospes, poscunt maioribus poculis, celebratur omnium sermone laetitiaque convivium. Posteaquam satis calere res Rubrio visa est, "Quaeso", inquit, "Philodame, cur ad nos filiam tuam non intro vocari iubes?" Homo, qui et summa gravitate et iam id aetatis et parens esset, obstipuit hominis improbi dicto. Instare Rubrius. Tum ille, ut aliquid responderet, negavit moris esse Graecorum ut in convivio virorum accumberent mulieres. Hic tum alius ex alia parte, "Enim vero ferendum hoc quidem non est; vocetur mulier!" et simul servis suis Rubrius ut ianuam clauderent et ipsi ad foris adsisterent imperat.

[67] Quod ubi ille intellexit, id agi atque id parari ut filiae suae vis adferretur, servos suos ad se vocat; his imperat ut se ipsum neglegant, filiam defendant; excurrat aliquis qui hoc tantum domestici mali filio nuntiet. Clamor interea fit tota domo; inter servos Rubri atque hospitis iactatur domi suae vir primarius et homo honestissimus; pro se quisque manus adfert; aqua denique ferventi a Rubrio ipso Philodamus perfunditur. Haec ubi filio nuntiata sunt, statim exanimatus ad aedis contendit, ut et vitae patris et pudicitiae sororis succurreret; omnes eodem animo Lampsaceni, simul ut hoc audierunt, quod eos cum Philodami dignitas tum iniuriae magnitudo movebat, ad aedis noctu convenerunt. Hic licitor istius Cornelius, qui cum eius servis erat a Rubrio quasi in praesidio ad auferendam mulierem conlocatus, occiditur; servi non nulli vulnerantur; ipse Rubrius in turba sauciatur. Iste, qui sua cupiditate tantos tumultus concitatos videret, cupere aliqua evolare, si posset.

[66] Rubrius invites Verres's companions; Verres informs them all what there was to be done. They come early. They sit down to supper. Conversation takes place among them, and an invitation is given to drink in the Greek fashion. The host encourages them; they demand wine in larger goblets; the banquet proceeds with the conversation and joy of every one. When the business appeared to Rubrius to have got warm enough, "I would know of you, O Philodamus," says he, "why you do not bid your daughter to be invited in hither to us?" The man, who was both a most dignified man, and of mature age, and a parent, was amazed at the speech of the rascal. Rubrius began to urge it. Then he, in order to give some answer, said that it was not the custom of the Greeks for women to sit down at the banquets of men. On this some one else from some other part of the room cried out, "But this is not to be borne; let the women be summoned." And immediately Rubrius orders his slaves to shut the door, and to stand at the doors themselves.

[67] But when Philodamus perceived that what was intended and being prepared was, that violence should be offered to his daughter, he calls his servants to him, he bids them disregard him and defend his daughter, and orders some one to run out and bear the news to his son of this overpowering domestic misfortune. Meantime an uproar arises throughout the whole house; a fight takes place between the slaves of Rubrius and his host. That noble and most honourable man is buffeted about in his own house; every one fights for his own safety. At last Philodamus has a quantity of boiling water thrown over him by Rubrius himself. When the news of this is brought to the son, half dead with alarm he instantly hastens home to bring aid to save the life of his father and the modesty of his sister. All the citizens of Lampsacus, with the same spirit, the moment they heard of it, because both the worth of Philodamus and the enormity of the injury excited them, assembled by night at his house. At this time Cornelius, the licitor of Verres, who had been placed with his slaves by Rubrius, as if on guard, for the purpose of carrying off the woman, is slain; some of the slaves are wounded; Rubrius himself is wounded in the crowd. Verres, when he saw such an uproar excited by his own cupidity, began to wish to escape some way or other if he could.

[68] Postridie homines mane in contionem conveniunt; quaerunt quid optimum factu sit; pro se quisque, ut in quoque erat auctoritatis plurimum, ad populum loquebatur; inventus est nemo cuius non haec et sententia esset et oratio, non esse metuendum, si istius nefarium scelus Lampsaceni ulți vi manuque essent, ne senatus populusque Romanus in eam civitatem animadvertendum putaret; quodsi hoc iure legati populi Romani in socios nationesque exteras uterentur, ut pudicitiam liberorum servare ab eorum libidine tutam non liceret, quidvis esse perpeti satius quam in tanta vi atque acerbitate versari.

[69] Haec cum omnes sentirent, et cum in eam rationem pro suo quisque sensu ac dolore loqueretur, omnes ad eam domum in qua iste deversabatur profecti sunt; caedere ianuam saxi, instare ferro, ligna et sarmenta circumdare ignemque subicere coeperunt. Tunc cives Romani, qui Lampsaci negotiabantur, concurrunt; orant Lampsacenos ut gravius apud eos nomen legationis quam iniuria legati putaretur; sese intellegere hominem illum esse impurum ac nefarium, sed quoniam nec perfecisset quod conatus esset, neque futurus esset Lampsaci postea, levius eorum peccatum fore si homini scelerato pepercissent quam si legato non pepercissent.¹

[68] The next morning men come early to the public assembly; they ask what is best to be done; every one delivered his own opinions to the people according as each individual had the most weight. No one was found whose opinion and speech was not to this purpose:—"That it need not be feared, if the Lampsacenes had avenged that man's atrocious wickedness by force and by the sword, that the senate and Roman people would have thought they ought to chastise their city. And if the lieutenants of the Roman people were to establish this law with respect to the allies, and to foreign nations,—that they were not to be allowed to preserve the chastity of their children unpolluted by their lusts, it was better to endure anything rather than to live in a state of such violence and bitterness."

[69] As all were of this opinion, and as every one spoke in this tenor, as his own feelings and indignation prompted each individual, all immediately proceeded towards the house where Verres was staying. They began to beat the door with stones, to attack it with weapons, to surround it with wood and faggots, and to apply fire to it. Then the Roman citizens who were dwelling as traders at Lampsacus run together to the spot; they entreat the citizens of Lampsacus to allow the name of the lieutenancy to have more weight with them than the insult of the lieutenant; they say that they were well aware that he was an infamous and wicked man, but as he had not accomplished what he had attempted, and as he was not going to be at Lampsacus any longer, their error in sparing a wicked man would be less than that of not sparing a lieutenant.

¹ Source: www.thelatinlibrary.com/cicero/verres.2.1.shtml

NOTES

CHAPTER 53

Aspendus – a city in Pamphylia which the defendant Verres plundered of its statuary and art during his pro-quaestorship of Cilicia (OCD 3rd Edition).

Pamphylia – ‘land of all tribes’, the southern coastal plain of modern Turkey between Antalya and Side. It was part of the Roman province of Asia from its creation in 133BC and around 80BC it was attached to Cilicia (OCD 3rd Edition).

Cilicia – a district of southern Asia Minor (OCD 3rd Edition).

plenissimum – very full – hyperbole to highlight the significant robbery which Verres perpetrates.

nullum signum – “not one statue” – a hyperbole: did Verres really take every single statue from Aspendos or is Cicero exaggerating for effect?

ex publicis locis . . . palam . . . spectantibus omnibus – notice the descriptions which highlight Verres’ shamelessness; he is happy to steal from public places, openly and with everyone watching.

Verres – legate of Cn. Cornelius Dolabella in Cilicia, and eventually his pro-quaestor; he helped Dolabella plunder the province and then turned informer during his subsequent prosecution.

signorum – “the charge of stealing a signum is shocking in and of itself: anyone who could do this, was quite simply out of civilisation itself, a man utterly lacking in morals”.

Aspendium citharistam – Cicero’s knowledge of the stolen citharista being proverbial to the Greeks for its ability to sing to itself is an example of Cicero demonstrating his knowledge of Greek culture and customs, which will be continually contrasted with Verres’ knowledge of the purely material value of Greek culture, i.e. the paintings and pictures which he pillages. The reference to the statue’s ability *intus canere* and the subsequent comparison of it to Verres may be a fine example of Cicero’s effective wordplay and humour. The phrase *intus canere* suggests both a technique

of musical performance (see the note on this in the vocabulary list) and also the fact that the statue was so skilfully and beautifully sculpted that one could see by the look on its face that it was fully absorbed in the beauty and meaning of its music, placing the music deep in its heart; Verres outdid that – he placed the whole statue deep in his house.

CHAPTER 54

Pergae – near modern Asku, a city of Pamphylia on the river Cestrus, which was supposedly founded by the ‘mixed multitude’ of Greeks who wandered across Asia Minor after the Trojan War (OCD 3rd Edition).

antiquissimum et sanctissimum – the pair of superlatives are designed to add to the pervasive image of Verres as a disgraceful temple robber with no sense of morality or appreciation of cultural heritage. The use of superlatives is a common but important feature of Cicero’s word choice.

nudatum – the notion of denuding the goddess Diana is blasphemous in itself and also perhaps has echoes of the myth of Actaeon who was eventually torn apart by his own hounds; a further example of Verres’ sacrilege for material gain.

quae . . . amentia! – this exclamation is typical of Cicero demonstrating moral indignation or outrage.

amentia – “mindlessness”¹ is an anti-Stoic concept, the condition in which we live when we are the subject of our passions. Again Cicero here is demonstrating his spiritual and intellectual appreciation of Greek culture in contrast to Verres’ baser understanding of the value of its material culture.

quas enim . . . deportasses – antithesis – Cicero draws a contrast here between Verres’ plundering of cities which were Rome’s allies and furnishing his own and his friends’ houses, and the more expected response of plundering enemy cities and then delivering up the plunder for the public benefit of Rome.

¹ See Cicero, *Tusculanae Disputationes* III.10

vi cum exercitu imperioque - the antithesis is strengthened by the tricolon of expressions of force which would usually be expected of someone plundering a city; none of which Verres uses- particularly not the more nearly legal force behind exercitu and imperio.

A further contrast is established between the selfish and self-serving aims of Verres and the more noble alternative through the use of **tuam** and **publicam**.

CHAPTER 55

One of Cicero's more popular rhetorical techniques is to give weight to his argument through the use of precedents thereby supporting his case against a defendant. The entirety of Chapter 55 catalogues a series of Roman generals whose famous victories in and around Greece brought both great renown for Rome and also a horde of treasure for the public benefit. We are meant to see these as the models which Verres fails to emulate and the good reputation they won for Rome as besmirched by his contrary activity. By such a paratactic arrangement of 'good' generals and then Verres himself, we are invited to make an unsatisfactory comparison.

Marcus Claudius Marcellus, Roman commander, responsible for the capture of Syracuse in 212BC as part of the First Punic War. Plutarch's Life of Marcellus chapter 21 tells how he brought back many beautiful offerings from the city which led to the softening of the Roman people².

Lucius Cornelius Scipio, Roman general, who along with his brother Publius Cornelius Scipio Africanus, led the Roman forces to victory at the Battle of Magnesia against Antiochus III, the ruler of the Seleucid Empire. As a result he was awarded the title Asiagenes. For more information see Livy's History of Rome, Book 37ff or Appian's History of Rome, chapters 21ff. (OCD 3rd Edition).

Titus Quintius Flamininus defeated King Philip of Macedonia and magnanimously declared that Greece was free from his shackles at the Isthmian Games of 196BC. According to Valerius Maximus in his work Memorable Deeds and Sayings (Book IV.8.5) "he ordered all the Greek cities, which were under the control of King Philip, to be free and free from tribute" (author's translation).

Lucius Aemilius Paulus conquered King Perseus (or Perses) of Macedon at Pydna in 168 BC, successfully bringing the Third Macedonian War to a close. As a result he was awarded the title Macedonicus. For more information see Livy's History of Rome, Book 44ff. (OCD 3rd Edition).

Lucius Mummius Achaicus conquered Corinth in 146BC, and according to Cicero, both here and in the De Officiis (2.22.76) chose to adorn Italy with its spoils rather than his own house. It seems likely that they were actually also given to his friends and set up in his own home but Cicero chooses not to mention that here (OCD 3rd Edition).

pulcherrimam . . . ornatissimam . . . plenissimam – notice the tricolon of superlatives which signify what a great haul of treasure Mummius carried off from Corinth and therefore the legacy he bestowed on Rome. This is in direct contrast to the self-interested plundering by Verres.

Achaia – official name for the Roman province of Greece, commemorating Rome's defeat of the Achaean confederacy in 146BC (OCD 3rd Edition).

Boeotia – a region in central Greece.

cum honore . . . erant vacuae – notice again the antithesis which Cicero sets up between metaphysical qualities such as honour and virtue and the material possessions which undermine them- and observe the word choice and word order which he uses.

² <http://www.livius.org/cg-cm/claудиус/marcellus.html>

CHAPTER 56

nimis antiqua et iam obsoleta - notice how Cicero combats any criticism that may arise from resorting to the hackneyed literary trope or cliché of a glorious golden age of valour and virtuous men in times gone by. By utilising the very contemporary example of one of the jurors of Verres' case, Publius Servilius, Cicero actually turns what is a rhetorical commonplace into a very effective putdown.

Publius Servilius Vatia Isauricus – "Publius Servilius, an energetic man, was sent, after his consulate, into Cilicia and Pamphilia. He reduced Cilicia, besieged and took the most eminent cities of Lycia, amongst them Phaselis, Olympus, and Corycus. The Isauri he also attacked, and compelled to surrender, and, within three years, put an end to the war. He was the first of the Romans that marched over Mount Taurus. On his return, he was granted a triumph, and acquired the surname of Isauricus" from Eutropius' Abridgement of Roman History translated with notes by the Rev. John Selby Watson, London: Henry G. Bohn, York Street, Convent Garden (1853).

clarissimus, maximis . . . fortissimo – notice once again the superlatives which Cicero bestows upon Servilius and his deeds implicitly in contradistinction to Verres, and all the more effective because he is his contemporary and one of the jury.

vi, copiis, consilio, virtute – the asyndeton here serves to suggest an exhaustive list of Servilius' qualities and resources: he has strength, the forces, the resourcefulness and the courage which Verres lacks.

diripienda . . . vexanda – essentially tautologous here, and the meanings of the two verbs reinforce each other, "you took pains to ensure that the pacified cities of our allies and friends should be plundered and ravaged" (author's translation). These actions clash with the attitudes and actions of a 'good' general such as Servilius.

CHAPTER 57

In this chapter Cicero yet again attempts to set up a distinction, this time not between the actions and attitudes of a 'good' general and a bad one, but between the public and the private display of goods. A public display is presented as the civically responsible thing to

do while the private hording of goods is the preserve of a self-interested and indulgent miser.

ex fanis religiosissimis – according to Frazel³ there is a rhetorical commonplace of the temple-robber which Cicero would have been aware of from his study of Greek preliminary exercises called the progymnasmata. The idea being that goods and locations are presented as sacred (whether or not they were) and as such the character presented as the thief is implicitly caricatured as a sacrilegious thug. Notice here the superlative *religiosissimis* and the further description of temples to add those in chapters 53 and 54.

scelus et latrocinium – pleonasm here to highlight Verres' heinous criminality, and *latrocinium* perhaps has the feel of a particularly uncivilised variety of crime- the kind of thing Romans did not do, but pirates and native brigands did.

tu . . . tuis . . . tuorum – notice the prevalence of the pronoun and pronominal adjective here to demonstrate Verres' selfishness and the exclusivity of his possession of items which could be publically enjoyed, or at least the contrast being drawn between Verres' less moral and Servilius' more moral actions.

P. Servilius . . . curavit – the sentence in asyndeton goes to show the lengths to which a man of strength and courage (*vi et virtute*) goes to ensure that items for public consumption are just that; not only does he bring the items to Rome, he bears them in triumph for all to see and then ensures they are fully accounted for in the public treasury. What a magnanimous tricolon!

certe . . . cupiditate - Cicero sets up a direct comparison between the morally elevated sense of joy (*iucunditas*) derived from courage and victory – the attitude and action of the 'good' general – and the morally base sense of pleasure (*voluptas*) derived from passion and greed – the attitude and action of the self-serving materialist Verres. He closes with a comparison seemingly between the comprehensiveness of their accounting practices, which is actually symbolic of the far deeper distinction between their differing moral fibre.

³ Frazel, Thomas D., (2009) *The Rhetoric of Cicero's In Verrem*, Vandenhoeck & Ruprecht: Göttingen

CHAPTER 58

ornamento fuisse – predicative dative + dative – to be an adornment to (Terry Bird).

ad speciem – “in terms of appearance”.

ad sensum cogitationemque – “in terms of consideration and thought”.

The distinction between ‘appearance’ and ‘consideration’ further demonstrates the dichotomy between the shallow materialist Verres and the considered metaphysician Cicero, both are Greek gifts but the latter is of a higher moral order than the former.

furtis . . . praeda . . . spoliis – tautologous tricolon to further emphasise and dramatise Verres’ brigandry. *tuis... provinciae... sociorum atque amicorum* make this a tricolon crescendo, growing in terms of the number of people covered by each element in it, and the contrast between Verres and his victims.

iste – “Cicero’s custom in speeches is to refer to his enemy by name as infrequently as possible, unless for special effect; normally expressions such as ‘that man’ (*iste*) are preferred” D.H.Berry *Cicero: Political Speeches* (2006) OUP: Oxford.

reliquorum . . . peccatorum – the rest of the Verrine speeches deal with the host of other crimes of which Verres is accused. These include: his debauched youth, defection to Sulla, looting, extortion, interference with inheritance, defrauding temples, mugging two Syrian princes, illegally punishing Roman citizens and attempting rape (Cic. *In Verrem*, *passim*).

eos qui iudiciorum se dominos dici volebant – Cicero here effectively exploits the low public opinion from which the senatorial jury are currently suffering. At the very beginning of the first Verrine Oration (*In Verrem* 1.1.1) Cicero reveals the crisis of confidence in the Roman judicial system that existed at that time among Romans as well as foreign peoples. There was a belief that no wealthy man, even if guilty, could be convicted due to a kind of senatorial protectionism, and Cicero was appealing to the Senate to prove by convicting Verres, that it was above such things.

CHAPTER 59

natio – “used commonly in a more limited sense than *gens*, and sometimes as identical with it; cf.: *gens*, *populus*; usually applied by Cicero to distant and barbarous people” (Lewis&Short).

deorum . . . fanis . . . venerabantur – notice the peppering of religious vocabulary to further remove any doubt of the sacrilegious nature of Verres’ actions.

nihil esse quod quisquam dubitaret – “there was no doubt that anyone could feel at all” an effective pleonastic way of saying that it was absolutely true.

The description of the implied criminality of the entire Roman people as a result of the actions of one man, Verres, further burdens the jury with the moral imperative to convict him and to dispel any criticisms about the nature of a jury made up entirely of men of his own rank, senators.

CHAPTER 60

Achaia – see chapter 56.

Asia – the Roman province of Asia originally consisted of Mysia, the Troad, Aeolis, Lydia, Ionia, much of Caria, the islands along the coast and at least the land corridor from Pisidia to Pamphylia. It was bequeathed by Attalus III of Pergamum to the Romans in 133BC. (OCD 3rd Edition).

Pamphylia – see chapter 53.

Achiam, Asiam, Pamphyliam – the asyndeton of provinces is designed to emphasise the geographical extent of Verres’ thefts.

M. Antonius – the famous orator who is one of the models for Cicero’s *De Oratore*, grandfather of the triumvir, worked his way up the *cursus honorum* to consul.

Marcus Terentius Varro Lucullus along with **Caius Cassius Longinus** was consul in 73BC.

audimus aliquem . . . audimus alium . . . hoc vero novum et ridiculum est – Cicero builds a description of three different accounting methods: not keeping accounts at all, starting them only later, or starting them off but then stopping. The third approach is designed to sound absurd; this is, of course, Verres' method. Coupled with the numerical hyperboles at the beginning of the chapter, **plurima** and **innumerabilis**, Verres is made to seem all the more fraudulent for not accounting for so many items.

CHAPTER 61

nunc nihil ad me attinet – “for the present time it is of no concern to me” – the entirety of Chapter 60 was a kind of extended praeteritio: Cicero takes the time to discredit Verres' accounting practices in order to undermine his character, only to tell us at the beginning of Chapter 61 that it is not relevant to current subject matter of his case.

plurima . . . plurimas . . . – the polyptoton of the quantitative (and superlative) adjective **plurimi** is again designed to highlight the extent of Verres' theft.

utinam neges . . . vicisti – Cicero's dramatic exclamation adds a characteristic element of theatricality to this part of the speech, “If only you did say it was not so. . . then you have won”. Cicero's faux entreaty for Verres to acquit himself by just providing one piece of evidence is of course designed to mock and undermine the defendant.

ne . . . quidem . . . habes [dicere] quo modo emeris – “you do not even have a means to say how you bought”.

pulcherrima . . . quae multos annos ante valvas lunonis Samiae steterunt – again Cicero uses the superlative adjective as well as the formerly sacred location of the two statues in question to demonstrate the profanity of Verres' activities as well as constructing an ethical discourse about the acquisition of art given its nature as cultural property⁴.

sola . . . relicta . . . destituta . . . – three further adjectives designed to convey how culturally bereft the world is now that the statues which Verres seized have been sold into private collections or are standing out of sight waiting to be sold.

⁴ See Miles, Margaret M. “Cicero's Prosecution of Gaius Verres: A Roman View of the Ethics of Acquisition of Art” in *International Journal of Cultural Property* (2002), 11: 28-49

CHAPTER 62

cupiditas – desire in a bad sense (Lewis&Short).

indomitas . . . effrenatas . . . – “untamed . . . unbridled . . .” – favourite rhetorical adjectives of Cicero, used against his great antagonist Catiline, for example, to suggest all that is uncivilised, un-Roman and out of control. There is certainly an animality to **effrenatas**.

mater familias like **paterfamilias** uses the archaic genitive of **familia**; **mater familias** means something like mistress of the house or matron.

ecquo – **used in impassioned interrogation** with a sense of “is there a single?” (Lewis&Short).

taetra atque impura – both words carry a negative moral connotation and are almost synonymous providing a good example of tautology.

stuprum – violation - always implying the infliction of dishonour on the subject, whether male or female, not used of dealings with prostitutes, etc.

stuprorum flagitiorumque – not interchangeable and as such not tautologous, but closely related and as such a good example of pleonasm to highlight Verres' disgraceful character.

sed ego omnia quae negari poterunt praetermittam – a good example of praeteritio – the rhetorical device through which, by saying you will pass over a list of shameful acts, one actually mentions the host of shameful acts.

quo facilius possim – “so that I may more easily. . .”

Sicilia – Verres was governor of Sicily and, according to Cicero, was so avaricious that Sicilians only had the possessions left which Verres had failed to notice during his tenure. Sicilian law, the law of the Roman Senate and a general sense of human justice were all flouted by Verres and he invented a spurious edict which allowed him to take possession of inheritance if either the testamentary papers were not sealed correctly, or if they failed to be produced. He also adjusted the Lex Hieronica – a produce tax – as well as the corn tax to enable him to impose a more burdensome levy on the province. For a full account of the charges against Verres you should read the entirety of the Verrine Orations,

which are littered with these accusations and more.

CHAPTER 63

The story which forms the second part of the prescribed text is the first part of a two part story of Verres' victim Philodamus. In this part Verres attempts to have sex with Philodamus' young and beautiful daughter, in the second (outside the prescription for this examination) we hear of the show trial and then execution of Philodamus and his son, at Verres' instigation.

Cicero shows consummate skill in narration in these paragraphs. The story moves quickly but effectively, with all the important details being included, and completely plausibly. The scene in which it takes place is carefully set and the contrast in character between the evil Verres and his henchmen on the one hand, and Philodamus, his family and the people of Lampsacus on the other is very clearly made indeed. As a result, the story is told very persuasively, the aim being to turn all those who hear it against Verres.

The methods by which Cicero achieves this aim of persuasion should be closely noted as the story is studied.

Hellesponto - the Sea of Helle, the Hellespont, so named after Helle, who was drowned in it, the modern Dardanelles (Lewis&Short).

Lampsacus – a strategically positioned town in Mysia (part of the Roman province of Asia), on the Hellespont, now modern day Lamsaki (Lewis&Short)
Notice the highly favourable description of Lampsacus with its accumulation of positive (though perhaps persuasively idealised) characteristics – **in primis . . . cum . . . tum . . . praeter ceteros . . .** all designed to make Verres' treatment of the town all the more disgraceful.

Nicomedes - son of Prusias, a king of Bithynia (Lewis&Short).

Sadala – a king of Thrace (Lewis&Short).

Cnaeus Cornelius Dolabella – “praetor of Cilicia in 80-79BC, and one of the most rapacious and oppressive of the provincial governors. On the death of the regular

quaestor C. Malleolus, Verres, who had been Dolabella's legatus, became his pro-quaestor. In Verres Dolabella found an active and unscrupulous agent, and, in return, connived at his excesses. But the proquaestor proved as faithless to Dolabella as he had been to Carbo ; turned evidence against him on his prosecution by M. Scaurus in b. c. 78, and by shifting his own crimes to the praetor's account, and stipulating for a pardon for himself, mainly contributed to the verdict against Dolabella.”⁵

efflagitasset this is an important word choice; Verres, sensing the access it would give him to places where he could fulfil his range of evil desires, 'badgered' Dolabella into giving him the job of dealing with the two kings.

libidines flagitiosae – the choice of the adjective is designed to further elucidate the dissolute character of Verres: one's **libidines** – unlawful or inordinate desires – were perhaps inevitably **flagitiosae** – disgraceful/scandalous but Cicero wishes to drive the point home as forcefully as he can.

Notice the contrast between the company that Verres keeps – **nequissimis turpissimisque hominibus** – and those that he targets, a **virgo** and a **mulier digna**.

CHAPTER 64

Rubrius – one of Verres' companions otherwise unknown.

Philodamus – a citizen of Lampsacus otherwise unknown.

genere, honore, copiis, existimatione – notice the asyndeton here which focuses the speaker's and hearer's attentions alike right on to the key words used, perhaps giving each one an emphasis of its own which might have been lessened by the insertion of conjunctions– the list of Philodamus' virtuous qualities is designed to make his assault at the hands of the scandalous Verres all the more morally repugnant.

Similarly the mentioning of the pure characteristics of the daughter is designed to make the eventual **stuprum** all the more abhorrent. She is described as a **mulierem eximia pulchritudine; sed eam summa integritate pudicitiaque existimari** – “a woman of uncommon beauty, yet she is thought to have the

⁵ From the *Dictionary of Greek and Roman Biography and Mythology* edited by William H. Smith

utmost chastity and virtue" i.e. beautiful as she was, she had never used her beauty in any seductive or alluring way towards men, but had maintained her virginity and respectability.

non modo . . . sed ne . . . quidem . . . – a more indignant variation of the more common **non solum . . . sed etiam . . .** – the whimsy by which Verres is willing to be guided to perform the insulting and arrogant act of rape shows just how insubstantial his moral fibre really was.

viam munire – “to pave the way” (C.D.Yonge, 1903).

CHAPTER 65

suae partes – “his turn” (C.D.Yonge, 1903).

ius obtinere – “to maintain his right” (Lewis&Short).

The abuse of Philodamus’ hospitality (remember the sanctity of the host-guest relationship in a range of Classical Literature beginning with Homer) is made all the more acute through Cicero’s superlative description of

1. his character,
2. his attempts to act appropriately as a host despite the abuse of his right to refuse a guest of lower standing than a praetor or consul as well as his
3. his uncommon generosity– **hospitalissimus amicissimusque . . . magnifice et ornate . . . rogat Rubrium ut quos ei commodum sit invitet** etc... As such the second half of the chapter essentially takes on the character of a catalogue of virtuous deeds.

CHAPTER 66

Graeco more – to drink “in the Greek style” was to drink for the sake of getting drunk. At a Greek drinking party or symposium, tables were arranged in a particular manner, certain topics of conversation were deemed more appropriate than others and someone was elected to be the symposiarch in charge of the ceremony. There are various sources which you can consult for the rules associated with a symposium including Plutarch’s Sympotic Questions.

iam id aetatis . . . esset – “he had reached that age (maturity)” (Lewis&Short).

The polysyndeton in tricolon - **et summa gravitate et iam id aetatis et parens esset** – serves to highlight exactly why Rubrius’ request for Philodamus’ daughter to attend is quite so offensive, if it needed spelling out.

negavit moris esse Graecorum ut in convivio virorum accumberent mulieres – Philodamus’ response is quite right. The only women traditionally associated with Greek symposia were ‘hetairai’ or high-class prostitutes and no respectable female citizens are depicted as present on the plentiful vase paintings. Given these associations, that Rubrius asks Philodamus to invite his daughter to the party is to be considered deeply insulting and offensive.

The menacing and tasteless nature of the scene is skilfully built up:

- (i) the drunkenness
- (ii) the inappropriate request
- (iii) the taking of offence
- (iv) the insistence
- (v) the outnumbering
- (vi) the use of those superior numbers.

CHAPTER 67

If chapter 65 was a catalogue of Philodamus’ virtuous deeds, so Chapter 67 is a catalogue of Verres’ and his entourage’s shameful ones. The entire chapter is a very fast paced retelling of the violence which ensued as a result of Verres’ botched plan to violate Philodamus’ daughter, the narrative being full of the description of movement and emotion.

hoc tantum domestici mali – “this great domestic misfortune” (C.D. Yonge, 1903).

manus adfert – “attack” (C.D.Yonge, 1903).

CHAPTER 68

non esse metuendum ne senatus populusque Romanus in eam civitatem animadvertendum putaret – “they should not be scared that the Roman senate and people would think they ought to punish that city”.

Chapter 68 largely contains indirect speech relaying the supposedly unanimous verdict of the Lampascenes that their life is not worth living if the Roman senate and people tolerate the violation of chastity. Not only

is this invented speech a rhetorically dramatic device which allows Cicero to lend his own opinion to others briefly, but it also serves to support Cicero's verdict on the poor public opinion under which the senatorial jury is currently labouring, that they are corrupt and money rather than justice is their primary motivation (see note on Chapter 58). Again Cicero is encouraging the jury to use this case against Verres as an opportunity to vindicate their character.

CHAPTER 69

The shame of having the resident Roman traders of Lampsacus defend the outrageous acts of their legatus, who was actually meant to be safeguarding their welfare, puts a final disgraceful gloss on the whole proceedings. That they have to appeal to the nominal rank of Roman legatus as an honourable position, despite the filthy and wicked acts of the man himself, shows the dire state which great Roman institutions are in, entirely due to the acts of the men who staff those institutions; again we (and the jury) are presumably meant to make the connection with the current crisis of the senatorial jury's reputation.

The violence that the behaviour of Verres provoked from the town of Lampsacus, which in Chapter 63 Cicero had taken pains to inform us was **clarum et nobile**, whose inhabitants were **sedati et quieti** and **praeter ceteros ad summum Graecorum otium . . . accomodati**, is clearly designed to shame the jury into a conviction.

The violent retribution they take delivered as an exhaustive list – **caedere ianuam saxis, instare ferro, ligna et sarmenta circumdare ignemque subicere coeperunt** – goes some way to demonstrate via their physical behaviour the great emotional damage and pain which we are meant to understand the Lampascenes have suffered at the hands of Verres.

Notice the plethora of morally charged words which punctuate this chapter: **iniuria, impurum, nefarium, peccatum, scelerato**.

VOCABULARY

a, ab	by, from
abicio, abicere, abieci, abiectus	to throw away, give up
ac	and
accidit	it happens, it happened
accipio, accipere, accepi, acceptus	to accept, receive
accumbo, -ere, -cubui, -cubitus	to recline at table for the purpose of dinner
accuso, accusare, accusavi, accusatus	to accuse
acerbitas, -tatis (f.)	bitterness
acerbus, -a, -um	harsh, bitter, unripe
Achaia, -ae (f.)	the province of Achaia, in the northern part of the Peloponnesus, on the Gulf of Corinth
ad (+ acc)	to
adcommodatus, -a, -um	inclined; fitting
adeo, ire, i(v)i, itus	to approach, attack
adfero, -ferre, -tuli, -latus	to bring against
adiutor, -is (m.)	helper
admoneo, -ere, -ui, -itus	to advise
adorno, 1.	to adorn
adsecula, -ae (m.)	attendant, servant, hanger on
adsisto, -ere, astiti	to post oneself, to stand
adsum	to be present
adulescens, -ntis (m.)	youth
adventus, -us (m.)	arrival
aedes, -is	sometimes used for a part of the domus, a room, an apartment, chamber
aequaliter	justly
aerarium, -i (n.)	the place in the temple of Saturn at Rome where the public treasure was kept, the treasury
aetas, -atis (f.)	time of life, 'maturity', age
ago, -ere, egi, actus	to do
aio	to say
aliquando	sometime, hereafter
aliqui, aliqua, aliquod	some
aliquis, aliquae, aliquod	someone, something
alius, alia, aliud	other
amentia, -ae (f.)	madness
amicissimus, -a, -um	most friendly
amicus, -i (m.)	friend
amplissimus, -a, -um	distinguished, very distinguished, honourable, most honourable
animadverto	(here) to blame, chastise, punish
animus, i (m.)	mind, spirit
annus, -i (m.)	year
ante	before
antea (adv.)	formerly
Antiochus, -i	Syrian king
antiquus, -a, -um	old, ancient
Antonius	See notes
apporto, 1.	to bring, carry or convey to
apud	among, at the house of

aqua, -ae (f.)	water
arbitror, -ari, arbitratus	to be of the opinion, to believe
artificium, -ii (n.)	ingenuity, craft, cunning
Asia, -ae (f.)	Asia Minor
Aspendius, -a, -um (adj.)	of Aspendos; a harper of Aspendos was distinguished in antiquity for playing with the fingers of the left hand (instead of the plectrum), and on the side of the instrument turned inwards, and accordingly concealed from the view of the spectators. Hence, 'Aspendius' was used proverbially of a man that took more thought for his own than for others' advantage (Lewis& Short)
Aspendos, -i (f.)	a town built by the Argives, in Pamphylia, on the Eurymedon, now Minugat
at	but
atque	and
attinet	it concerns
auctoritas, -atis	authority
audacia, -ae (f.)	boldness
audio, 4.	to hear
aufero, auferre, abstuli, ablatum	to steal, take away
augeo, -ere, auxi, auctus	to strengthen
aurum, -i (n.)	gold
aut	either, or
autem	but
bellum, -i (n.)	war
bibo, bibere, bibi	to drink
Boeotia, -ae (f.)	Bœotia, a district of Greece proper, whose capital was Thebes, the birthplace of Bacchus and Hercules
caedo, -ere, cecidi, caesum	to beat, strike, cudgel
calamitas, -tatis (f.)	misfortune
caleo, -ere, ui	to be warm
capio, capere, cepi, captus	to capture
Cassius, -ii (m.)	See notes
casu (set phrase)	by chance
causa, -ae (f.)	cause, reason
celebro, 1.	to celebrate, engage in
cena, -ae (f.)	dinner
certe (adv.)	certainly
certus, -a, -um	certain
ceterus, -a, -um	the other, the rest
circumdo, 1.	to surround
citharista, -ae (f.)	cithara player
civis, -is (c.)	citizen
civitas, -tatis (f.)	state, city
clamor, -oris (m.)	shout, uproar
clarus, -a, -um	clear, evident
claudo, -ere, -si, -sus	to close
coepi, -isse	to begin
cogitatio, -ionis (f.)	thought, reflection
cognosco, ere, cognovi, cognitus, 3.	to learn, to see, to understand
colluco, -ere,	to shine, to be bright
comes, -itis (m.)	companion, friend
comes, -itis (m.)	companion, friend

comitium, -ii (n.)	the assembly of the Romans
commodus, -a, -um	agreeable
commoror, 1.	to linger
comparo, 1.	to make ready, furnish, provide
concito, 1.	to stir up
concurro, -ere, concurri, concursum	to run together
condemno, 1.	to condemn
conficio, -ere, -fec, -fectus	to make, put together, prepare
conloco, 1.	to billet, locate
conor, 1.	to try
conscius, -a, -um	accomplice, accessory, confidante
considero, 1.	to examine
consilium, -i (n.)	determination, resolve
constituo, -ere, constitui, constitutus	to set, place, fix
consuetudo, -inis (f.)	customary manner
consul, -is (m.)	consul
contendo, -ere, -di, -tum	to hurry
contineo, -ere, -tinui, -tentum	to hold or keep in check
contio, -nis (f.)	meeting, public assembly
convenio, -ire, -veni	to meet, to gather together
convivium, -ii (n.)	banquet
copiae, -arum (f.)	wealth, riches
copiosus, -a, -um	rich
Corinthus, -i (m.)	Corinth
credo, -ere, credidi, creditus	to trust, believe in
cum + abl.	with
cum + subj	when, since, although
cupiditas, cupiditatis (f.)	lust, avarice, covetousness, desire
cupio, 3.5	to want, desire
cur	why?
curo, 1.	to take pains to ensure
de	about
debeo, -ere, debui, debitus	to owe, to ought
deduco, -ere, -xi, -ctus	to lead away
defendo, -ere, -di, -sus	to defend
defero, -ferre, tuli, latus	to remove, take down
definio, 4.	to define
deliciae, -arum (f.)	dear friend, precious fellow, minion
denique	finally
deporto, 1.	to carry off
deposco, -ere, -poposci	to demand, to request earnestly
desisto, -ere, -stiti, -stitus	to cease
destituo, -ere, -ui, -utum	to forsake, abandon
detraho, -ere, detraxi, detractus	to drag away
deus, i (m.)	god
deversor, 1.	to lodge as a guest
Diana, -ae (f.)	Diana, goddess of the hunt, sister of Apollo
dicione (appears in acc, gen, dat, abl sing and plur once)	authority, sovereignty
dico, -ere, dixi, dictus, 3.	to say, to call
dictum, -i (n.)	remark
digero, -ere, -gessi, -gestum	to arrange, set in order

dignitas, -tatis (f.)	character, merit
dignus, -a, -um	worthy
diligens, -entis	industrious, careful
diligentia, -ae (f.)	diligence, industry
diripiendus, -a, -um	to be torn asunder
discumbo, -ere, -cubui, -cubitus	to recline at table for the purpose of dinner
diutius (comparative adv.)	for longer
do, dare, dedi, datus	to give
Dolabella	See notes
dolor, -is	grief
domesticus, -a, -um	at home, domestic
dominus, -i (m.)	master
domus, -us	house
donum, -i (n.)	gift
dubito, 1.	to doubt
duo, duae, duo	two
ecquis, ecquid	is there any?
efflagito, 1.	to demand urgently, request earnestly
effrenatus, -a, -um	unbridled
ego (pronoun) I	
eligo, -ere, elegi, electus	to choose
emo, -ere, emi, emptus	to buy
enim (conj.)	for
eripio, -ere, -ripui, -reptum	to snatch away, to take away
et	and
etiam (conj.)	even
eveho, -ere, evexi, evectus, 3.	to carry out
evolo, 1.	to escape
ex or e (indecl.)	from
exanimatus	dead
exardeo, -ere, -rsi, -rsus	to be on fire, burn, blaze
excurro (see curro)	to run out
exemplum, -i (n.)	example
exercitus, -us (m.)	army
eximius, -a, -um	extraordinary, distinguished, excellent
existimatio, -nis (f.)	reputation
existimo, 1.	to value, estimate, reckon
exitium, -ii (n.)	ruin, destruction
exorno, 1.	to adorn
exporto, 1.	to export
exspecto, 1.	to wait for
exter or exterus	of another country, foreign, strange
facile (adv.)	easily
facilius (adv.)	more easily
facio, -ere, feci, factus	to make, do
factus, -us (m.)	deed
falsus, -a, -um	false
familia, -ae or -as	family
fanum, -i (n.)	a place dedicated to some deity by forms of consecration, a sanctuary, temple
ferrum, -i (n.)	weapon

ferveo, -ere, -bui	to be boiling hot
figura, -ae (f.)	figure
filia, -ae (f.)	daughter
filium, -i (m.)	son
flagitiosus, -a, -um	shameful, disgraceful
flagitium, -ii (n.)	shameful act, atrocity
Flaminius	See notes
floreo, 2.	to flourish
foras (adv.)	out of doors
foris, -is (f.)	door, gate
forte	perhaps
fortissimus, -a, -um	very brave
fortuna, -ae (f.)	fortune, luck
forum, i (n.)	forum
furor, -ari, furatus est	to steal, purloin, filter
furtum, -i (n.)	theft, robbery
genus, -eris (n.)	birth, descent
gero, gerere, gessi, gestus	to achieve, to wage
Graecus, i (m.)	a Greek
gravis, -e	serious
gravitas, -tatis (m.)	dignity
habeo, -ere, habui, habitus	to have
habito, 1.	to live
Hellespontus, i (m.)	the Hellespont
hic, haec, hoc	this
hice, haece, hoce	the more emphatic form of hic, haec, hoc
homo, hominis (m.)	man
honestus, -a, -um	respected, honored
honor, -oris (m.)	honour
hortor, 1.	to urge, encourage
hospes, -itis (m.)	host
hospitalis, -e	hospitable
hostis, -is	enemy
humanitas, -tatis (f.)	humanity
iacto, 1.	to throw about, cast about
iam	now, already, at that time
ianua, -ae (f.)	door
ibi	there
ignarus, -a, -um	unaware
ignis, -is	fire
ille, illa, illud	that
illinc	from there
imperator, -oris (m.)	general
imperatorius, -a, -um	of or pertaining to a general
imperium, -ii (n.)	military command
impero, 1. (+dat.)	I order, command
impluvium, -ii (n.)	here: hallway
impono (see pono)	to impose
improbus, -a, -um	vile, wicked, base
impurus, -a, -um	unclean, filthy, foul
in + abl.	in, on

in + acc.	into, onto
in summe	in the highest
indomitus, -a, -um	inconquerable
ingenuus or-a	free-born man or woman
initium, -ii (n.)	the beginning
iniuria, -ae (f.)	injury, injustice
innocentia, -ae (f.)	incorruptibility
innumerabilis, -e	countless
inquam	I say
inquit	he said
insto, -are, -stiti, -status	to urge, insist upon, to pursue a matter; to attack
integritas, -tatis (f.)	(of females) chastity
intellego, -ere, -xi, -ctus	to understand
inter	between, among
interea	meanwhile
intimus, -a, -um	innermost
intro	to the inside
intueor, -eri, -itus	to look upon
intus canere	Lewis & Short: carmen intus canere, to sing for one's self, i. e. to consult only one's own advantage
invado, -ere, -vasi, -vasus	to invade
invenio, -ire, -veni, -ventus	to find
investigo, 1.	to track, trace out, search after
invitatio, -ionis (f.)	invitation, challenge, enticement
invito, 1.	to invite
invitus, -a, -um	unwilling
ipse, -a, -um	himself, herself, itself
is, ea, id	this or that
is, ea, id	this, that
isdem, eadem, idem	the same
iste, ista, istud	that
ita (adv.)	so
Italia, -ae (f.)	Italy
item	also, likewise, in the same manner
iter, itineris (n.)	journey
iubeo, -ere, iussi, iussus	to order
iucunditas, -itatis (f.)	joy
iudex, -icis (m.)	judge
iudicium, -ii (n.)	a court of justice, judgement
Iuno, -nis (f.)	Juno
ius, iuris (n.)	legal right, power, authority
Janitor	a citizen called Janitor
laboro, 1.	to work, to take pains
lacrimo, 1.	to cry, to weep
laetitia, -ae (f.)	happiness, joy
Lampsaceni, -orum (m.)	the inhabitants of Lampsacus
Lampsacus, -i (f.)	a city of Mysia, on the Hellespont, now Lamsaki
latrocinium, -ii (n.)	robbery
laus, laudis (f.)	praise
laute (adv.)	elegantly, sumptuously
lectus, -a, -um	excellent, very good

legatio, -ionis	an embassy, a diplomatic mission
legatus	deputy
legatus, -i (m.)	ambassador, lieutenant
lego, -ere, legi, lectus	to collect, to survey
levis, -e	light
lex, legis (f.)	law
liberi, -orum (m.pl.)	children
libido, -inis (f.)	passion, wantonness
licet	it is lawful, it is allowed
lictor, -is (m.)	bodyguard
lignum, -i (n.)	firewood
littera, -ae (f.)	document, letter
locus, i (m.)	place
loquor, loqui, locutus sum	to speak
lugubris, -e	mournful, disastrous, mean
M. Claudius Marcellus	See notes
Macedonia, -ae (f.)	Macedonia
magis (adv.)	more
magnificus, -a, -um	splendid, rich, fine
magnitudo, -inis (f.)	size
magnus, -a, -um	big, great
maior, -us (comparative of magnus)	greater, larger
maiores	ancestors
malum, i (n.)	an evil, mischief
malum, i (n.)	an exclamation: alas! misery!
mane (adv.)	in the morning
manus, -us (f.)	hand, band of men
mater, matris (f.)	mother
mature (adv.)	early
maximus, -a, -um	
(superlative of magnus)	greatest, largest
memini, -isse	I remember
mercator, -is (m.)	merchant
metuo, -ere	to fear
migro, 1.	to be off to, to transfer to
minime (adv.)	not at all
mirus, -a, -um	amazing
mitto, -ere, misi, missus	to send
modus, i (m.)	manner; measure, moderation
monumentum, i (n.)	monument
mos, moris (m.)	custom, habit, manner
moveo, -ere, movi, motus	to move
mulier, -is (f.)	woman
multo	by far
multus, -a, -um	much, many
Mummius, -ii (m.)	See notes
munus, -eris (n.)	service, duty
nam	for
nanciscor, nancisci, nactus sum	to meet with, to light upon
natio, -ionis (f.)	race, nation, people
ne (conj.)	so that not, that, in case, lest

nec	not
nefarium, -ii (n.)	crime, sin
nefarius, -a, -um	sinful
neglego, -ere, -xi, -ctum	to disregard, neglect
nego, 1.	to say that. . . not, to deny
negotio, 1.	to do business
negotium, -ii (n.)	business; task
nemo	no-one
neque	neither . . . nor
nequissimus, -a, -um	most worthless, wretched
Nicomedes, -is (m.)	Son of Prusias, a king of Bithynia
nihil (adv.)	nothing
nimis (adv.)	too
nisi	unless, if not, except
nobilis, -e	noble
noctu	by night
nolo, nolle, nolui	to not want
nomen, -inis (n.)	name
nomine	with the title, pretext, excuse
non	not
non solum . . . sed etiam . . .	not only . . . but also . . .
nos (pronoun)	we
noster, -ra, -rum	our
noto, 1.	to note down
novus, -a, -um	unheard of, unusual, unprecedented
nudo, 1.	to strip
nullus, -a, -um	no
numerus, -i (m.)	number
numquam (adv.)	never
nunc (adv.)	now
nuntio, 1.	to announce, report
ob (prep. + acc.)	on account of
obsoletus, -a, -um	obsolete, redundant
obstipesco, -ere, -pui	to be stupified
obtineo, -ere, -tinui, -tentus	to preserve
occido, -ere, occisi, occisus	to kill
offendo, -ere, -di, -sus	to hurt, offend
officiosus, -a, -um	full of courtesy
Olympus, -i (m.)	Olympus
omnis, -is, -e	all
onus, -eris (n.)	burden
opinio, -nis (f.)	opinion
opinor, 1.	to think
oppidum, -i (m.)	town
optimus, -a, -um	excellent, very good
opus, operis (n.)	work, task, deed
oratio, -ionis	speech
ornamentum, -i (n.)	ornament
ornatus, -a, -um	ornate, beautiful
ornatus, -us (m.)	decoration, ornament, adornment
oro, 1.	to beg

ostendo, -ere, -di, -sus and tus	to show
otium, -ii (n.)	ease, leisure
paco, 1.	to pacify
palam (adv.)	openly
Pamphylia, -ae (f.)	a country on the sea-coast of Asia Minor, between Lycia and Cilicia
Pamphylia, -ae (f.)	Pamphylia
parco, -ere, peperci	to spare
parens, -ntis (m.)	parent
paro, 1.	to prepare
pars, partis (f.)	part
parum (adv.)	too little, insufficiently
pater, patris (m.)	father
paulo (adv.)	a little
peccatum, -i (n.)	sin, transgression
per	through
percipio, -ere, -cepi, -ceptum	to feel
perficio, -ere, -feci, -fectus	to accomplish
perfuno, -ere, -fudi, -fusus	to pour over
Perga, -ae (f.)	Perga, ancient Greek city in Anatolia and the capital of Pamphylia
pernicies, -ei (f.)	destruction, death, ruin, overthrow
perpetior, perpeti, perpersus sum	to endure, to bear steadfastly
perscribo, -ere, scripsi, scriptus	to write out in full, to enter, to register
Perses, -ae (m.)	king of Macedonia
pervenio, 3.5	to reach, arrive at
pes, pedis	foot
Philippus	king of Macedonia
Philodamus	See notes
pictus, -a, -um	painted
plaustrum, -i (n.)	waggon
plenissimus, -a, -um	very full
plurimus, -a, -um	very many, very much
plus, pluris	more
poculum, -i (n.)	wine-cup
pono, ponere, posui, positus	to place, put
populus, -i (m.)	people
posco, -ere, poposci	to demand
possum, posse, potui	to be able
postea	after
posteaquam	after
postridie	on the following day
postulatum, -i (n.)	demand
postulo, 1.	to demand
potentissimus, -a, -um	most powerful
potius	rather
praeda, -ae (f.)	property taken in war, booty, spoil, plunder
praesidium, -ii (n.)	garrison, protection
praeter	beyond
praeterea	in addition, besides
praetermitto, -ere, -misi, -missus	to permit to go by
praetor, -is (m.)	praetor
primarius	eminent, distinguished

primum	for the first time
primus, -a, -um	first
principis, -ipis	the first, chief, the most eminent
pro + acc.	on behalf of
probo, 1.	to approve of
profero, ferre, tuli, latus	to bring forward
proficiscor, proficisci, profectus sum	to set out
prope	near
propinquus, -a, -um	a relation, relative
propterea (adv.)	because, on that account
proverbium, -ii (n.)	An old saying, a saw, maxim, adage, proverb
provincia, -ae (f.)	province
publicus, -a, -um	public
pudicitia, -ae (f.)	shame, modesty, virtue
pugna, -ae (f.)	fight
pulcherrimus, -a, -um	most beautiful
pulchritudo, -inis	beauty
puto, 1.	think
quaero, -ere, quaesivi, quaesitus	to look for, enquire
quaeso, -ere, ivi or ii	to ask, beg, pray, beseech
quaestorius	quaestorian, of quaestor rank
quaestus, -us (m.)	profit, gain, advantage
quam	how
quantus, -a, -um	how big, how great
quasi	as if
qui, quae, quod	who, which
quid	what
quidam, quaedam, quoddam	a certain
quidem	certainly, in fact, indeed
quidvis	whatever
quietus, -a, -um	calm, quiet
quispiam, quispiam, quidpiam	someone, something
quisquam, quaequam, quidquam	any
quisque, quaeque, quodque	each
quoad (adv.)	for as long as
quocumque (adv.)	to whatever place
quodsi	that if; and if
quoniam (adv.)	since
quoque (conj.)	also
rapio, -ere, rapui, raptus	to snatch, seize
ratio, -ionis (f.)	account, way of understanding; reason; method
recens, recentis	recent
recipio, -ere, cepi, -ceptus	to receive
recito, 1.	to read out, recite
refero, -ferre, -tuli, -latus	to note down, register, record
religiosissimus, -a, -um	most holy
relinquo, relinquare, reliqui, relictus, 3.	to leave behind
reliquus, -a, -um	the rest, the remainder
reperio, -ire, repperi, repertus	to find out, discover
res, rei (f.)	deed, thing, way, affair, property, news
respondeo, -ere, -si, -sus	to reply, to respond

stuprum, -i (n.)	violation
sub	beneath, under
subicio, -ere, -ieci, -iectus	to lay, supply
subigo, -ere, -egi, -actus	to subjugate
subiungo, -ere, -xi, -ctus	to bring under
suburbanum, -i (n.)	an estate near Rome, a suburban villa
succurro, -ere, -curri, -cursus	to help
sum, esse, fui	to be
summus, -a, -um	highest
sumptus, -us (m.)	expense
supero, 1.	to surmount, surpass
suspikor, 1.	to suspect
suus, -a, -um	his, her, its, their
Syracusae, -arum	the city of Syracuse in Sicily, now Siragossa
tabula (f.)	tablet, book of account
tabula picta (f.)	painting
taeter, -ra, -rum	offensive, repulsive, foul
tamen	however
tametsi (conj.)	although
tantus, -a, -um	so great
tectum, i (n.)	lit. roof, often house
templum, i (n.)	temple
tempus, -oris (n.)	time; (or in moral sense) state, position
Terentius	See notes
tollo, -ere, sustuli, sublatus	to take away, remove
totus, -a, -um	whole
triumphus, -i (m.)	triumphal procession
tu	you
tum	then, at that time
tumultus, -i (m.)	disorder, tumult
tunc	then, at that time
turba, -ae (f.)	crowd, mob
turpis, -e	disgraceful, shameful, base
tutus, -a, -um	safe
tuus, -a, -um	your
ubi	when, where
ulciscor, ulti, ultus sum	to take vengeance on, punish
ullus, -a, -um	any
unus, -a, -um	one
urbs, urbis (f.)	city
usque ad	up until
ut	in order to, so that, as, when
uti	see ut
utinam	oh that! I wish that! if only! would to heaven! would that!
utor, uti, usus sum	to employ
vacuus, -a, -um	devoid of, empty of
valva, ae (f.)	folding door
veho, ere, vexi, vectus, 3.	to bring, carry or convey
veneror, -ari, -atus sum	to worship
venio, 4.	to come
vereor, eri, veritus sum	to fear

retineo, -ere, -ui, -tentum	to detain, hold back; to keep, retain
rex, regis (m.)	king
ridiculus, -a, -um	laughable, silly, absurd
rogo, 1.	to ask (for)
Roma, -ae (f.)	Rome
Romanus, -i (m.)	a Roman
Rubrius	See notes
Sadala, -ae (m.)	a king of Thrace
saepe (adv.)	often
Samius, -a, -um	of Samos
sanctus, -a, -um	sacred, holy
sarmentum, -i (n.)	brushwood
satis	enough
satius (comparative adv.)	better, more satisfactory
saucio, 1.	to wound, injure
saxum, -i (n.)	rock
sceleratus, -a, -um	wicked
scelus, -eris (n.)	crime
scio, scire, scivi, scitus	to know
Scipio	See notes
se	himself, herself, itself
sector, -is (m.)	a cutthroat or a bidder, purchaser at a public sale of goods
sed	but
sedatus, -a, -um	composed, moderate, calm, quiet
semper	always
senatus, -us (m.)	senate
sensus, -us (m.)	moral sense, common feelings of humanity
sententia, -ae (f.)	opinion, judgement
sentio, -ire, sensi, sensus	to feel, experience, suffer
sermo, -onis (m.)	speech, talk, conversation
servo, 1.	to serve
servus, -i (m.)	slave
sese	himself, herself, itself
si	if
sic	thus, so
Sicilia, -ae (f.)	Sicily
signum, -i (n.)	figure, statue, picture etc...
simul	together with, at the same time
simulacrum, -i (n.)	likeness, image, statue
socius, -ii (m.)	ally
soleo, -ere, - , solitus	to be accustomed
solus, -a, -um	only, alone
soror, -oris (f.)	sister
species, -iei (f.)	appearance
specto, 1.	to watch
spes, -ei	hope
spolio, 1.	to plunder, rob
spolium, -ii (n.)	booty, spoil
statim	immediately
status, -us (m.)	condition
sto, stare, steti, status	to stand

vero	indeed, in truth
Verres	the defendant, Gaius Verres
versor, 1.	to be occupied; to be turned upside down
verum	but
vestigium, -ii (n.)	trace
vetus, -eteris	old
vexo, 1.	to annoy, harrass
via, -ae (f.)	street
viam munire	to pave the way
victoria, -ae (f.)	victory
video, -ere, vidi, visus, 3.	to see
vim afferre	to use force against
vinco, -ere, vici, victus	to win, to conquer
vir, viri (m.)	husband, man
virgo, virginis (f.)	young girl
virtus, -tutis (m.)	virtue
vis (f.)	violence, force
vita, -ae (f.)	life
vivo, vivere, vixi,	to live
voco, 1.	to call
volo, velle, volui	to want
voluptas, -atis (f.)	pleasure
vulnero, -are, -avi, -atus	to wound, injure.



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