

Critical commentary passages

Cicero Against Verres 2.1.66-8

[66] Rubrius invites the followers of this man here; Verres makes sure that all know what was required of them. They arrive punctually; everyone takes his place at table. Conversation arises among the diners and the suggestion to drink in the Greek manner: the host encourages everyone, they issue challenges with greater cups, the dinner swings through the conversation and the good mood of all. After it seemed to Rubrius that the matter has been sufficiently fired up, he says: 'Tell me, Philodamus, why don't you issue orders to have your daughter called inside to us?' Philodamus, as a human being of the highest seriousness and of advanced age and as her father, was taken aback by the suggestion of this disgraceful man. Rubrius urges him on. In response, so as to say something, he declared that it wasn't customary among the Greeks to have women lay down at a dinner-party of men. At this point, people from all over start yelling: 'This is truly intolerable! Let the woman be called!' At the same time Rubrius orders his slaves to lock the door and assume guard at the entrance.

[67] As soon as Philodamus realized that what was happening and what was being prepared was the rape of his daughter, he summons his slaves. He commands them to disregard him, to defend his daughter; gives orders that someone should run off to report to his son this utmost evil threatening the house. In the meantime, uproar arises all over the house; a fight breaks out between the slaves of Rubrius and his own; the outstanding and highly regarded man is being thrown around in his own house. Everyone is fighting for himself. Finally Philodamus is drenched in boiling water by none other than Rubrius. As soon as these matters have been conveyed to his son, he instantly and breathlessly rushes to the house to save the life of the father and the chastity of his sister. In the same spirit, all Lampsacenes, as soon as they heard of this, came together at the house at night, moved by both the rank of Philodamus and, especially, by the magnitude of the outrage. At this point, Cornelius, the lictor of this man here, who had been stationed together with the slaves of Verres by Rubrius as if on guard to abduct the woman, is killed; some of the slaves suffer wounds; Rubrius himself is injured in the melee. This man here, who saw how great an uproar he had incited through his lust, wishes to flee somehow if he could.

[68] On the following day, the men come together early in a meeting; they explore what best to do; those who possessed the highest degree of authority spoke in turn to the people, each presenting his own view. No-one was found who did not think and speak as follows, namely that if the Lampsacenes were to avenge the unspeakable crime of this man here with the force of violence, they should not fear that the senate and the people of Rome would think this citizenry as deserving of punishment; but if legates of the Roman people employed the legal principle against allies and external nations that they were not permitted to keep the chastity of their children safe from their lust, it would be more satisfactory to suffer anything else than be the victims of such bitter violence.

[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; pugna 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 iniuria magnitudo movebat, ad aedis noctu convenerunt. Hic lictor istius Cornelius, qui cum eius servus 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.

[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 ulti vi manuque essent, ne senatus populusque Romanus in eam civitatem animadvertendum putaret; quodsi hoc iure legati populi Romani in socios nationesque exteris uterentur, ut pudicitiam liberorum servare ab eorum libidine tutam non liceret, quidvis esse perpeti satius quam in tanta vi atque acerbitate versari.

Cicero *Against Verres* 2.1.79-81

[79] Did the citizenry of Lampsacus try to wage war on the Roman people? Did it want to defect from our command and name? For I see and understand from what I have read and heard that in whichever civic community a legate of the Roman people suffered any degree of physical harm, let alone was beset, let alone was attacked with fire, sword, by force, and with troops, against that citizenry war tends to be declared and brought unless a sufficient reparation has been made by the entire community.

[80] What, then, was the reason that the entire citizenry of Lampsacus rushed from the assembly to your house, as you yourself write? For neither in the letter that you send to Nero nor in your testimony do you give any reason for such an uproar. You say that you were beset, you say that fire was brought, that brushwood was heaped up all around, that your lictor was killed, you say that you were denied the right to appear in public: the reason for this enormous threat you keep secret. For if Rubrius had committed some harm in his own name and not at your prompting and because of your desire, they would have come to you to complain about the harm caused by your companion rather than to attack you. Since, therefore, the witnesses that I produced said what the reason of that uproar was and he himself kept it secret, does not the testimony of those and in particular the lasting silence of this man here confirm that reason we put forward?

[81] Will you spare this human, then, judges, whose transgressions are so great that those whom he has harmed were unable to wait the time appointed by law to get their revenge or to postpone the force of their grief to a point in the future? You were set upon? By whom? By the inhabitants of Lampsacus. By barbarian humans, I suppose, or those who hold the name of the Roman people in contempt. In fact by humans most gentle in nature, habit, and education, and further, in terms of their legal status, allies of the Roman people, in terms of their fortune, slaves, in terms of their free will, suppliants. Hence it is utterly obvious to everyone that, unless the bitterness of the harm suffered and the violence of the crime had not been so great that the Lampsacenes believed they ought to die rather than to endure, they would never have advanced to the point that they were moved more energetically by the hatred of your lust than fear of the legate's office.

[79] Bellumne populo Romano Lampsacena civitas facere conabatur? deficere ab imperio ac nomine nostro volebat? Video enim et ex iis quae legi et audivi intellego, in qua civitate non

modo legatus populi Romani circumsessus, non modo igni, ferro, manu, copiis oppugnatus, sed aliqua ex parte violatus sit, nisi publice satis factum sit, ei civitati bellum indici atque inferri solere.

[80] Quae fuit igitur causa cur cuncta civitas Lampsacenorum de contione, quem ad modum tute scribis, domum tuam concurreret? Tu enim neque in litteris quas Neroni mittis, neque in testimonio causam tanti tumultus ostendis ullam. Obsessum te dicis, ignem adlatum, sarmenta circumdata, lictorem tuum occisum esse dicis, prodeundi tibi in publicum potestatem factam negas: causam huius tanti terroris occultas. Nam si quam Rubrius iniuriam suo nomine ac non impulsu tuo et tua cupiditate fecisset, de tui comitis iniuria questum ad te potius quam te oppugnatum venirent. Cum igitur quae causa illius tumultus fuerit testes a nobis producti dixerint, ipse celarit, nonne causam hanc quam nos proposuimus cum illorum testimonia tum istius taciturnitas perpetua confirmat?

[81] Huic homini parcetis igitur, iudices, cuius tanta peccata sunt ut ii quibus iniurias fecerit neque legitimum tempus exspectare ad ulciscendum neque vim tantam doloris in posterum differre potuerint? Circumsessus es. A quibus? A Lampsacenis. Barbaris hominibus, credo, aut iis qui populi Romani nomen contemnerent. Immo vero ab hominibus et natura et consuetudine et disciplina lenissimis, porro autem populi Romani condicione sociis, fortuna servis, voluntate supplicibus: ut perspicuum sit omnibus, nisi tanta acerbitas iniuriae, tanta vis sceleris fuisset ut Lampsaceni moriendum sibi potius quam perpetiendum putarent, numquam illos in eum locum progressuros fuisse ut vehementius odio libidinis tuae quam legationis metu moverentur.

Cicero *In Catilinam* 1.11-13

[11] We owe a heavy debt of gratitude to the immortal gods and not least to Jupiter Stator, the most venerable guardian of this city, in whose temple we are today, because so often in the past have we escaped this pestilence, so foul, so loathsome, so deadly to the Republic. Never again must one man have the power to imperil the very existence of the State. As long as you, Catiline, plotted against me when I was consul-designate, I protected myself not with a public guard but by my own alertness. At the last consular elections when I was consul you wanted to kill me and your fellow candidates in the Campus Martius; I sounded no public call to arms but foiled your wicked efforts with a guard provided by a force of friends; whenever you went for me, I thwarted you in person, although I saw that my death would be a major disaster to the Republic.

[12] Now you are openly attacking the whole commonwealth; you are hailing to their destruction and devastation the temples of the immortal gods, the buildings of this city, the lives of all the citizens and the whole of Italy. I do not yet, however, presume to take the most obvious course, the course appropriate to the authority of my position and the stern tradition of our ancestors, and I shall therefore act in a way that is more lenient in degree of severity but more conducive to the common safety. If I give an order for you to be killed, there will remain in the State the rest of the conspirators; but if, as I have long been urging, you leave the city, there will then be drained from it that flood of the State's deadly sewage—your accomplices.

[13] Well, Catiline? Surely you are not hesitating to do at my bidding what you were minded to do of your own free will? The consul orders a public enemy to leave the city. You ask me, "You don't mean exile?" I do not command that but, if you ask my opinion, that is my advice. What is there, Catiline, that can give you any pleasure in this city now? There is not here outside that conspiracy of ruined men a single person who does not fear you, not one who does not hate you. What mark of family scandal is there not branded upon your life? What deplorable episode in your personal affairs does not help form your reputation? What lust has never shone in your eyes, what crime has never stained your hands, what shameful deed has never fouled your entire body? What young man that you had ensnared with the allurements

of your seduction have you not provided with a weapon for his crime or a torch for his passion?

[11] Magna dis immortalibus habenda est atque huic ipsi Iovi Statori, antiquissimo custodi huius urbis, gratia, quod hanc tam taetram, tam horribilem tamque infestam rei publicae pestem totiens iam effugimus. Non est saepius in uno homine summa salus periclitanda rei publicae. Quam diu mihi consuli designato, Catilina, insidiatus es, non publico me praesidio, sed private diligentia defendi. Cum proximis comitiis consularibus me consulem in campo et competitores tuos interficere voluisti, compressi conatus tuos nefarios amicorum praesidio et copiis nullo tumultu publice concitato; denique, quotienscumque me petisti, per me tibi obstiti, quamquam videbam perniciem meam cum magna calamitate rei publicae esse coniunctam.

[12] Nunc iam aperte rem publicam universam petis, templa deorum immortalium, tecta urbis, vitam omnium civium, Italiam totam ad exitium et vastitatem vocas. Qua re, quoniam id quod est primum, et quod huius imperi disciplinaeque maiorum proprium est, facere nondum audeo, faciam id quod est ad severitatem lenius, adcommunem salutem utilius. Nam si te interfici iussero, residebit in re publica reliqua coniuratorum manus; sin tu, quod te iam dudum hortor, exieris, exhaurietur ex urbe tuorum comitum magna et perniciosa sentina rei publicae.

[13] Quid est, Catilina? num dubitas id me imperante facere quod iam tua sponte faciebas? Exire ex urbe iubet consul hostem. Interrogas me, num in exsilium? Non iubeo, sed, si me consulis, suadeo. Quid est enim, Catilina, quod te iam in hac urbe delectare possit? in qua nemo est extra istam coniurationem perditorum hominum qui te non metuat, nemo qui non oderit. Quae nota domesticae turpitudinis non inusta vitae tuae est? quod privatarum rerum dedecus non haeret in fama? quae libido ab oculis, quod facinus a manibus umquam tuis, quod flagitium a toto corpore afuit? cui tu adolescentulo quem corruptelarum inlecebris inretisses non aut ad audaciam ferrum aut ad libidinem facem praetulisti?