

Temples as Witness and Victim in Cicero's Orations

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<p>1. tu, Iuppiter, qui isdem quibus haec urbs auspiciis a Romulo es constitutus, quem Statorem huius urbis atque imperii vere nominamus, hunc et huius socios a tuis ceterisque templis, a tectis urbis ac moenibus, a vita fortunisque civium arcebis et homines bonorum inimicos, hostis patriae, latrones Italiae scelerum foedere inter se ac nefaria societate coniunctos aeternis suppliciis vivos mortuosque mactabis (in <i>Cat.</i> 1.33).</p>	<p>1. You, Jupiter, who were established by Romulus with the same auspices by which this city [was established], whom we correctly call the “Stayer” of this city and empire, repel this man and his allies from your temples and others’, from the houses and walls of the city, from the lives and fortunes of the citizens, and ruin with eternal punishments the enemies of the good, those hostile to the country, the robbers of Italy, those, dead and alive, joined by treaty and foul alliance of crimes. (<i>in Cat.</i> 1.33).</p>
<p>2. Qua potestate iste permissa sic abusus est ut ex Cn. Fannio et ex Q Tadio cognovistis, verum tamen cum esset omnibus in rebus apertissime impudentissimeque praedatus, hoc voluit clarissimum relinquere indicium latrociniorum suorum, de quo non audire aliquando sed videre cotidie possemus (<i>Verr.</i> 2.1.130).</p>	<p>2. After which power was granted, that man thus abused it, as you have learned from Gnaeus Fannius and Quintus Tadius, nevertheless since he had committed crimes in all matters most openly and shamelessly, he wanted to leave this as his most obvious sign of his crimes, about which we would not sometimes hear but see it every day (<i>Verr.</i> 2.1.130).</p>
<p>3. Iste ad se Rabonium vocat; quaerit equid sit quod a pupillo traditum non sit, quod exigi debeat. Cum ille, id quod erat, diceret facilem pupillo traditionem esse, signa et dona comparare omnia, ipsum templum omni opere esse integrum, indignum isti videri coepit ex tanta aede tantoque opere se non opimum praeda, praesertim a pupillo, discedere (<i>Verr.</i> 2.1.132).</p>	<p>3. [Verres] calls Rabonius to him. He asks whether there is anything which has not be handed over to him by his ward, which should be demanded. When he said, that which was the case, that the transfer to his ward was easy, that all the statues and gifts were accounted for, that the temple itself was untouched in every way, that man started to consider it shameful to separate himself from such a great temple and so great a work without enriching himself with plunder, especially from his ward (<i>Verr.</i> 2.1.132).</p>
<p>4. Hic istius scelerato nefarioque latrocinio bonis patriis fortunisque omnibus spoliatus venit in iudicium, si nihil aliud, saltem ut eum cuius opera ipse multos annos esset in sordibus paulo tamen obsoletius vestitum videret (<i>Verr.</i> 2.1.152).</p>	<p>4. This man, through the foul and nefarious banditry of that one, having been stripped of his paternal goods and all fortunes came into the court, if for nothing else, to see the one whose deeds he had spent many years in mourning clothes, a little less poorly than usual (<i>Verr.</i> 2.1.152).</p>

<p>5. Sed ea non muto, non moveo; summo studio illius praeclara acta defendo. Pecunia utinam ad Opis maneret! cruenta illa quidem, sed his temporibus, quoniam iis, quorum est, non redditur, necessaria (<i>Phil.</i> 1.17).</p>	<p>5. But these things I do not change, I don't disturb. I defend his outstanding actions with the utmost zeal. If only the money remained in the temple of Ops. Bloody, though it may be, but it is necessary in these times, since it hasn't been returned to its rightful owners (<i>Phil.</i> 1.17).</p>
<p>6. Illa vero dissipatio pecuniae publicae ferenda nullo modo est, per quam sestertium septiens miliens falsis perscriptionibus donationibusque avertit, ut portenti simile videatur tantam pecuniam populi Romani tam brevi tempore perire potuisse (<i>Phil.</i> 5.11).</p>	<p>6. That plundering of public funds cannot be endured at all, through which he got rid of 700,000 sesterces with false entries and donations, such that it seems like a sign from the gods that so much of the Roman people's money could be lost in such short time (<i>Phil.</i> 5.11).</p>
<p>7. quid hic victor non audebit, qui nullam adeptus victoriam tanta scelera post Caesaris interitum fecerit...populo Romano leges imposuerit, armis et praesidiis populum et magistratus foro excluserit, senatum stiparit armatis, armatos in cella Concordiae, cum senatum haberet, incluserit...cum exercitu Romam sit ad interitum nostrum et ad dispartitionem urbis venire conatus (<i>Phil.</i> 3.30)?</p>	<p>7. What will he not dare as victor, who, having achieved no victory, did such foul crimes since Caesar's murder...who has imposed laws on the Roman people, who has blocked off the people and magistrates from the forum with armed guards, who has crowded the senate with armed men, who has brought in armed men in the temple of Concord, when he was convening the senate...who has tried to come to Rome with an army to carry out our murders and the destruction of the city (<i>Phil.</i> 3.30)?</p>
<p>8. ad quos tu decumanum Diognetum Venerium misisti, novum genus publicani. Cur hoc auctore non Romae quoque servi publici ad vectigalia accedunt?...Hic Diognetus, qui ex publicis vectigalibus tanta lucra facit, vicarium nullum habet, nihil omnino peculi. Vos etiam nunc dubitate, si potestis, utrum tantum numerum tritici Venerius apparitor istius sibi acceperit an huic exegerit (<i>Verr.</i> 2.3.86).</p>	<p>8. To whom you sent a tithe-farmer, Diognetus, an attendant of Venus, a new kind of tax-collector. With this one as a model, why don't the public enslaved attendants at Rome undertake the tax-collection? ... This Diognetus, who makes such vast profits from public taxes, has no proxy, no savings at all. Even still, doubt, if you can, whether the secretary of Venus received such a quantity of wheat for himself or extracted it for [Verres] (<i>Verr.</i> 2.3.86).</p>

Abstract hyperlink

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