

of the family; and always, whenever some one died, every member of the family that had ever existed was present. The pedigree, too, of the individual was traced by lines to each of the painted portraits. Their record rooms were filled with archives and records of what each had done when holding the magistracy. Outside their houses and around the thresholds were placed other statues of those mighty spirits, together with the spoils taken from the enemy affixed there, memorials which a purchaser was not allowed to displace; so that the houses continued to triumph eternally even after they had changed masters. This was a powerful stimulus, when the walls each day reproached an unwarlike owner for having thus intruded upon the triumphs of another. There is still extant an indignant address by the orator Messala, in which he forbids the images of the Laevinii, who were strangers, to be included among those of his own family.

182. A ROMAN FUNERAL

Polybius, *Histories* vi. liii. i–liv. 2; Adapted from: LCL

Whenever any illustrious man dies, he is carried in the course of his funeral with all the paraphernalia into the Forum to the so-called Rostra,⁵¹ sometimes conspicuous in an upright posture and more rarely reclined. Here with all the people standing round, a grown-up son, if he has left one and he happens to be present—otherwise some other relative—mounts the Rostra and delivers an oration on his virtues and successful achievements during his lifetime. As a consequence, the multitude, and not only those who had a part in these achievements but those also who had none, when the deeds are recalled to their minds and brought before their eyes, are moved to such sympathy that the loss seems to be not a private affair of the mourners, but a public one affecting the whole people. Next, after the interment and the performance of the usual ceremonies, they place the image of the departed in the most conspicuous place in the house, enclosed in a wooden shrine. This image is a mask reproducing with remarkable fidelity both the features and complexion of the deceased. On the occasion of public sacrifices they display these images and decorate them with much care, and when any distinguished member of the family dies they take them

51. The speaker's platform in the Forum, so called from the beaks (*rostra*) of captured ships which were attached to it.

to the funeral, putting them on men who seem to them to bear the closest resemblance to the original in stature and other traits. These representatives assume togas with a purple border if the deceased was a consul or a praetor, whole purple if he was a censor, and embroidered with gold if he had celebrated a triumph or achieved anything similar. These ride in chariots preceded by *fasces*, axes, and other insignia by which the different magistrates are wont to be accompanied according to the dignity of the rank in the state held by each during his life; and when they arrive at the Rostra they all seat themselves in order on ivory chairs. There could not easily be a more inspiring spectacle for a young man who aspires to fame and virtue. For who would not be inspired by the sight of the images of men renowned for their excellence, all together as if alive and breathing? What spectacle could be more glorious than this? Besides, he who makes the oration over the man about to be buried, when he has finished speaking of him, recounts the successes and exploits of the rest whose images are present, beginning from the most ancient. By this means, by this constant renewal of the good report of brave men, the fame of those who performed noble deeds is rendered immortal, while at the same time the fame of those who did good service to their country becomes known to the people and a heritage for future generations.

183. FUNERAL EULOGY OF TURIA

Though this funeral encomium in honor of Turia was delivered by her husband Quintus Lucretius Vespillo (some scholars doubt that it concerns this couple) in 8–2 B.C., most of the events referred to are of the last decades of the Republic. Vespillo was proscribed in 43 B.C., but after his pardon became consul, in 19 B.C. The legal matters concerned with the attempt of Turia's relatives to upset her father's will are omitted here.

CIL vol. VI, nos. 1527, 31670 (=Dessau, no. 8393)⁵²

Before the day fixed for our marriage you were suddenly left an orphan, by the murder of both your parents in the solitude [of the country?].

Through your efforts chiefly the death of your parents did not remain unavenged. For I had departed to Macedonia, and Gaius Cluvius, your sister's husband, into the province of Africa.

52. Plus a fragment published in *American Journal of Archaeology* (1950), 54:223–226.

So zealous were you in the performance of this pious duty, in requesting and investigating and insistently demanding the punishment of the guilty that, had we ourselves been present, we could not have done more. You share the credit for this with that pious woman, your sister.

While you were busy with these matters, to shield your honor, after the punishment of the assassins, you at once retired from your father's house to the home of my mother, where you awaited my return. . . .

Marriages of such long duration, not dissolved by divorce, but terminated by death alone, are indeed rare. For our union was prolonged in unclouded happiness for forty-one years. Would that our long marriage had come to its final end by *my* death, and that *I* as the older—which was more just—had yielded to fate.

Why recall your natural qualities, your modesty, deference, affability, your amiable disposition, your faithful attendance to household duties, your enlightened religion, your unassuming elegance, the modest simplicity of your attire? Need I speak of your attachment to your kindred, your affection for your family—when you cherished my mother as you did your own parents—you who share countless other virtues with Roman matrons who cherish their fair name? These qualities which I claim for you are your own; few have possessed the like and been able to hold on to and maintain them; the experience of men teaches us how rare they are.

With joint zeal we have preserved all the patrimony which you received from your parents. Entrusting it all to me, you were not troubled with the care of increasing it; thus did we share the task of administering it, that I undertook to protect your fortune, and you to guard mine. On this point I pass by many things in silence, for fear of attributing to myself a portion of your deserts. Suffice it for me to have indicated my sentiments.

You gave proof of your generosity not only towards very many of your kin, but especially in your filial devotion. . . . You brought up in our home . . . some worthy young girls of your kinship. And that these might attain to a station in life worthy of your family, you provided them with dowries. Gaius Cluvius and myself, by common accord, executed your intention, and approving of your generosity, in order that your patrimony might suffer no diminution, offered our own family possessions instead and gave up our own estates to provide the dowries settled upon by you. This I have related, not to sing my own praises,

but to show that we held ourselves in honor bound to execute from our property those obligations incurred by you out of the fulness of your heart. . . .

You helped my escape by selling your jewels and turning over to me all your gold and the pearls removed from your person; and thereupon the household furnished money; and deceiving the guards of our opponents, you made my absence comfortable. You ceased making trial of the violence of the soldiery, as your courage kept urging you to try; the clemency of those against whom you were planning this provided a safer path for you. In the midst of such a great disaster your spirit was so steadfast that no unbecoming word escaped your lips. . . .

[Rightly did Caesar say that you deserved the credit?] for my survival and for his restoration of me from exile to my native land. For unless you had prepared the way which he kept safe, looking out for my safety, his promises of assistance had been of no avail. So I owe no less a debt to your loyal devotion than to Caesar.

Why should I now conjure up the memory of the hidden counsels, concealed plans, and secret talks? How, aroused by the sudden arrival of messages from you to a realization of the present and imminent perils, I was saved by your counsel. How you did not allow me recklessly through excessively bold plans to face danger, and how, bent on more discreet plans, you provided for me a safe retreat, choosing as sharers in your plans for my safety—fraught with danger as they were for you all—your sister and her husband, Gaius Cluvius. Were I to attempt to touch on all these matters, it would be an endless task. Suffice it for me and for you that the retreat provided by you ensured my safety.

I should confess, however, that on this occasion I suffered one of the bitterest experiences of my life, in the fate that befell you. When the favor and decision of Caesar Augustus, then absent [from Rome], had restored me to my country, still a useful citizen perhaps, Marcus Lepidus,⁵³ his colleague, then present in the city, interposed objections to my pardon. Then, when you prostrated yourself at his feet, he not only did not raise you up—but, dragged along and abused, as though a common slave, your body all covered with bruises, yet with unflinching steadfastness of purpose you recalled to him Caesar's edict and the letter of felicitation on my pardon. Braving his taunts and suffering the most brutal insults and wounds, you denounced these cruelties publicly so

53. One of the members of the Second Triumvirate (see § 115).

that he became known as the author of all my perils. And his punishment for this was not long delayed.⁵⁴

Could such courage remain without effect? Your unexampled patience furnished the occasion for Caesar's clemency, and, by guarding my life, branded the savage cruelty [of Lepidus]. . . .

When all the world was again at peace and the Republic reestablished, peaceful and happy days followed for us. We longed for children, which an envious fate denied us for some time. Had Fortune permitted herself to smile on us in the ordinary fashion, what had been lacking to complete our happiness? But advancing age put an end to our hopes. . . . Despairing of your fertility and disconsolate to see me without children . . . you spoke of divorce because of my unhappiness on this account, offering to yield our home to another spouse more fertile, with no other intention than that of yourself searching for and providing for me a spouse worthy of our well-known mutual affection, whose children you assured me you would have treated as though your own. . . . Nothing would have been changed, only that you would have rendered to me henceforth the services and devotion of a sister or mother-in-law.

I must admit that I was so angry that I was deprived of my mind, and that I was so horrified at your proposal that I scarcely regained control of myself. That you should have spoken of divorce between us before the decree of fate had been given; that you should have conceived of any reason why you, while you were still alive, should cease to be my wife, you who when I was almost an exile from life remained most faithful. . . .

Would that our time of life had permitted our union to endure until I, the older, had passed away — which was more just — and that you might perform for me the last rites, and that I might have departed, leaving you behind, with a daughter to replace me in your widowhood.

By fate's decree your course was run before mine. You left me the grief, the longing for you, the sad fate to live alone. . . .

The conclusion of this oration will be that you have deserved all, and that I remain with the chagrin of not being able to repay you all. Your wishes have always been my supreme law; and whatever it will be granted to me to do in addition, in this I shall not fail.

I pray that your *Manes* [protecting spirits of the dead] may assure and protect your repose.

54. Lepidus was deposed from power by Octavian in 36 B.C., and kept under house arrest in the resort town of Circeii in Latium until his death in 13 B.C.

184. EPITAPHS AND BURIAL PLACES

FROM THE TOMB OF THE SCIPIOS

The following are among the inscriptions found in the tomb of the distinguished patrician clan of the Scipios, just outside Rome.

CIL, vol. I, 2d ed., nos. 6–9, 12, 13, 15, 16 (= *ROL*, 4:2–9); *From LCL*

i

Lucius Cornelius Scipio son of Gnaeus.⁵⁵

Lucius Cornelius Scipio Barbatus, Gnaeus' begotten son, a valiant gentleman and wise, whose fine form matched his bravery surpassing well, was aedile, consul, and censor among you; he took Taurasia and Cisauna from Samnium; he overcame all the Lucanian land and brought hostages therefrom.

ii

Lucius Cornelius Scipio son of Lucius, aedile, consul, censor.⁵⁶

This man Lucius Scipio, as most agree, was the very best of all good men at Rome. A son of Barbatus, he was aedile, consul, and censor among you; he it was who captured Corsica, Aleria too, a city. To the goddess of Weather he gave deservedly a temple.

iii

Lucius Cornelius Scipio son of Lucius,⁵⁷ grandson of Publius, quaestor, tribune of the soldiers. Died at thirty-three years. His father vanquished King Antiochus.

iv

Gnaeus Cornelius Scipio Hispanus⁵⁸ son of Gnaeus, praetor, curule aedile, quaestor, tribune of soldiers (twice); member of the board of ten for judging law suits; member of the board of ten for making sacrifices.

55. Consul in 298 B.C., censor in 290.

56. Consul in 259 B.C., censor in 258.

57. Son of Lucius Scipio who defeated Antiochus at Magnesia in 190 B.C.

58. Probably a son of Scipio Hispallus, who was consul in 176 B.C.