

4a(iii)

There is at Catina a shrine to Ceres. But men are not allowed to enter the shrine. Women and girls are accustomed to perform the rites. In that shrine there was a very ancient statue of Ceres. This statue the slaves of Verres took, by night, from that most sacred and most ancient site. The next day the priestesses of Ceres reported the matter to their magistrates; the matter seemed most shocking to all. (40) Then that scoundrel¹ (Verres), because he wanted to remove suspicion from himself, told a friend of his to find someone and accuse him. For Verres did not want to be incriminated. So that friend reported the name of a certain slave; then he accused the slave, and presented false witnesses against him. The council at Catina decided to judge the matter by their own laws and summoned the priestesses. When the council asked them about all that had happened, the priestesses responded that slaves of Verres had entered the temple by night and taken the statue from its place; they asserted that they had all seen everything themselves.² The council therefore denied that that slave had entered the temple by night and taken the statue, and stated that he was innocent. I believe, gentlemen of the jury, that you have never heard of worse crimes. But pay attention, for I think that you will soon hear of even worse ones.

4A (iii)

<p>XLV. 99. Audite etiam singularem eius, iudices, cupiditatem, audaciam, amentiam, in iis praesertim sacris polluendis, quae non modo manibus attingi, sed ne cogitatione quidem violari fas fuit.</p> <p>Sacrarium Cereris est apud Catinenses eadem religione, qua Romae, qua in ceteris locis, qua prope in toto orbe terrarum. In eo sacrario intimo signum fuit Cereris perantiquum, quod viri non modo cuius modi esset, sed ne esse quidem sciebant; aditus enim in id</p>	<p>Listen, also, O judges, to the man's singular covetousness, audacity and madness, especially in polluting those sacred things, which not only may not be touched with the hands, but which may not be violated even in thought.</p> <p>There is a shrine of Ceres among the Catenans of the same holy nature as the one at Rome, and worshipped as the goddess is worshipped among foreign nations, and in almost every country in the world. In the inmost part of that shrine there was an</p>
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¹ An overtranslation of *iste*. Often one is forced to either undertranslate *iste* as "that man" (where it is tough to distinguish from *is* or *ille*) or overtranslate it as I do above.

² *se* here is presumably meant to be emphatic. See section 98, note 4.

<p>sacrarium non est viris; sacra per mulieres ac virgines confici solent.</p> <p>Hoc signum noctu clam istius servi ex illo religiosissimo atque antiquissimo loco sustulerunt. Postridie sacerdotes Cereris atque illius fani antistitae, maiores natu, probatae ac nobiles mulieres, rem ad magistratus suos deferunt. Omnibus acerbum, indignum, luctuosum denique videbatur.</p>	<p>extremely ancient statue of Ceres, as to which men were not only ignorant of what sort it was, but even of its existence. For the entrance into that shrine does not belong to men, the sacred ceremonies are accustomed to be performed by women and virgins.</p> <p>Verres's slaves stole this statue by night out of that most holy and most ancient temple. The next day the priestesses of Ceres, and the female attendants of that temple, women of great age, noble and of proved virtue, report the affair to their magistrates. It appeared to all a most bitter, and scandalous, and miserable business.</p>
<p>100. Tum iste permotus illa atrocitate negotii, ut ab se sceleris illius suspicio demoveretur, dat hospiti suo cuidam negotium, ut aliquem reperiret, quem illud fecisse insimularet, daretque operam, ut is eo crimine damnaretur, ne ipse esset in crimine.</p> <p>Res non procrastinatur. Nam cum iste Catina profectus esset, servi cuiusdam nomen defertur; is accusatur, ficti testes in eum dantur. Rem cunctus senatus Catinensium legibus iudicabat. Sacerdotes vocantur; ex iis quaeritur secreto in curia, quid esse factum arbitrarentur, quem ad modum signum esset ablatum. Respondent illae praetoris in eo loco servos esse visos. Res, quae esset iam antea non obscura, sacerdotum testimonio perspicua esse coepit. Itur in consilium; servus ille innocens omnibus sententiis absolvitur, quo facilius vos hunc omnibus sententiis condemnare possitis.</p>	<p>Then that man, influenced by the atrocity of the action, in order that all suspicion of that crime might be removed from himself, employs someone connected with him by ties of hospitality to find a man whom he might accuse of having done it, and bids him take care that he be convicted of the accusation, so that he himself might not be subject to the charge.</p> <p>The matter is not delayed. For when he had departed from Catina, an information is laid against a certain slave. He is accused; false witnesses are suborned against him; the whole senate sits in judgment on the affair, according to the laws of the Catenans. The priestesses are summoned; they are examined secretly in the senate-house, and asked what had been done, and how they thought that the statue had been carried off. They answer that the servants of the praetor had been seen in the temple. The matter, which previously had not been very obscure, began to be clear enough by the evidence of the priestesses. The judges deliberate; the innocent slave is acquitted by every vote, which makes it all the more easy for you to condemn this man by all your votes.</p>