

4B iii and iv

4B (iii) (You may skip lines 97-102, translated here in brackets)

[Philodamus, a man who was always a far better host than other residents of the provinces, and more friendly, received that very man Rubrius at his own home. And because he did not want to appear unwilling, he prepared a large party. Not only did he tell Rubrius to invite all of his companions, he even sent his own son out to a neighbor's for dinner.¹ But Verres told Rubrius to carry off Philodamus' daughter.]

So Rubrius went to the party very quickly with his companions; they took their places reclining; conversations rose up among them; they drank in the Greek manner;² and at this time they filled the party with talk and merry-making. After things³ seemed to have warmed up enough, Rubrius said, "Excuse me,⁴ Philodamus; why don't you have your daughter join us?" Philodamus, a man of the greatest dignity, got terribly angry. He forcefully denied that women ought to recline at a party together with men.⁵ Then one <man>⁶ from one part of the room, one from another, said "Call the woman"; and at the same time Rubrius told his slaves to close the door. (110) When Philodamus realized this, he summoned his slaves to him and told them to forget about him altogether,⁷ but to defend his daughter with all their might, and to tell his son what was going on with the utmost speed. Meanwhile the uproar spread through the whole house. Rubrius himself doused Philodamus with boiling water. When the slaves of Philodamus reported this to his son, he hastened home at once. All the people of Lampsacum, as soon as they heard these things, were of one mind, and gathered at the

¹ In the original, Cicero says that Philodamus sent his son off because he wanted there to be room at the party for all of Rubrius' friends; Philodamus asked only that there be one seat left for him. Greek drinking parties took place in fairly small rooms, and as the guests reclined on couches, only a few guests could be accommodated at once.

² I.e., without "respectable women" being present.

³ The Latin is singular, but the plural is more idiomatic in English here.

⁴ Idiomatic for *quaeso*.

⁵ This was more taboo in the Greek world than the Roman. When Greek men held a drinking party, the only women present were prostitutes (or musicians or dancing girls who were little higher in status than prostitutes).

⁶ On the construction of *alius*, see page 217 in the fat book.

⁷ "Altogether" is my attempt to render *ipse* here. Literally, "forget about him himself"

house of Philodamus by night. That scoundrel, when he saw that he had stirred up such great unrest through his own desire and lust, wanted to make his escape.⁸

4b (iv)

When all of the Lampsaceni (=people of Lampsacum) had spoken of these things with the same feeling and same grief, they began to hack at the door (of the house Verres was staying in) with iron (tools) and rocks, and at the same time to surround it with fire. Some Roman citizens, who were doing business in Lampsacum, rushed there with great speed. They begged and beseeched the Lampsaceni; they granted that Verres was the worst of men and far more disgraceful than all others; but they said that the Lampsaceni ought to spare a villainous man rather than kill a Roman praetor; for in this way their error would be lesser. By making use of these words, in the end they kept the Lampsaceni from violence.

⁸ The scoundrel is still Verres, who has learned at the tumult over at Philodamus' place and now wants to escape from Lampsacum altogether.