

## Ancient Sources for Acts

### Chapter 16

#### Acts 16:1–5

#### Jubilees 30:7–8

<sup>7</sup>And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonored the name of the house of her father, and she shall be rooted out of Israel. <sup>8</sup>And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

#### m. Qidd. 3.12

**I** A. In any situation in which there is a valid betrothal and no commission of a transgression, the offspring follows the status of the male.

B. What is such a situation?

C. It is the situation in which a priest girl, a Levite girl, or an Israelite girl married to a priest, a Levite, or an Israelite.

**II** D. And any situation in which there is a valid betrothal, but there also is the commission of a transgression, the offspring follows the status of the impaired [inferior] party.

E. And what is such a situation?

F. It is a widow married to a high priest, a divorcee or woman who has undergone the rite of *halisah* married to an ordinary priest, a *mamzer* girl, or a *Netin* girl married to an Israelite, an Israelite girl married to a *mamzer* or a *Netin*.

**III** G. And in any situation in which a woman has no right to enter betrothal with this man but has the right to enter into betrothal with others, the offspring is a *mamzer*.

H. What is such a situation?

I. This is a man who had sexual relations with any of those women prohibited to him by the Torah.

**IV** J. But any situation in which a woman has no right to enter into betrothal with this man or with any other man—the offspring is in her status.

K. And what is such a situation?

L. It is the offspring of a slave girl or a gentile girl.

## **Acts 16:6–10**

Philo, *Embassy to Gaius* 281

“Concerning the holy city I must now say what is necessary. It, as I have already stated, is my native country, and the metropolis, not only of the one country of Judaea, but also of many, by reason of the colonies which it has sent out from time to time into the bordering districts of Egypt, Phoenicia, Syria in general, and especially that part of it which is called Coelo-Syria, and also with those more distant regions of Pamphylia, Cilicia, the greater part of Asia Minor as far as Bithynia, and the furthest corners of Pontus. And in the same manner into Europe, into Thessaly, and Boeotia, and Macedonia, and Aetolia, and Attica, and Argos, and Corinth and all the most fertile and wealthiest districts of Peloponnesus.

Pliny the younger, *Epistle* 10.96 (See Acts 11:22–26)

Strabo, *Geography* 13.1.26

It is said that the city of the present Ilians was for a time a mere village, having its temple of Athena, a small and cheap temple, but that when Alexander went up there after his victory at the Granicus River he adorned the temple with votive offerings, gave the village the title of city, and ordered those in charge to improve it with buildings, and that he adjudged it free and exempt from tribute; and that later, after the overthrow of the Persians, he sent down a kindly letter to the place, promising to make a great city of it, and to build a magnificent sanctuary, and to proclaim sacred games. But after his death Lysimachus devoted special attention to the city, and built a temple there and surrounded the city with a wall about forty stadia in circuit, and also incorporated into it the surrounding cities, which were now old and in bad plight. At that time he had already devoted attention to Alexandria, which had indeed already been founded by Antigonus and called Antigonía, but had changed its name, for it was thought to be a pious thing for the successors of Alexander to found cities bearing his name before they founded cities bearing their own. And indeed the city endured and grew, and at present it not only has received a colony of Romans but is one of the notable cities of the world.

Suetonius, *Caesar* 79.3

Nay, more, the report had spread in various quarters that he intended to move to Ilium or Alexandria, taking with him the resources of the state, draining Italy by levies, and leaving the charge of the city to his friends; also that at the next meeting of the Senate Lucius Cotta would announce as the decision of Fifteen, that inasmuch as it was written in the books of fate that the Parthians could be conquered only by a king, Caesar should be given that title.

## **Acts 16:11–40**

*b. Men.* 43b

A man is bound to say the following three blessings daily: ‘[Blessed are thou...] who has not made me a heathen’, ‘...who has not made me a woman’ and ‘...who hast not made me a brutish man.’

## **Acts 16:11–15**

Homer, *Iliad* 4.141–42

As when a woman staineth ivory with scarlet, some woman of Maeonia or Caria, to make a cheek-piece for horses,

2 Maccabees 1:4

May he open your heart to his law and his commandments, and may he bring peace.

**Acts 16:16–18**

Plutarch, *Moralia* “Obs. Orac.” 414

Now moderation, adequacy, excess in nothing, and complete self-sufficiency are above all else the essential characteristics of everything done by the gods; and if anyone should take this fact as a starting-point, and assert that Greece has far more than its share in the general depopulation which the earlier discords and wars have wrought throughout practically the whole inhabited earth, and that to-day the whole of Greece would hardly muster three thousand men-at-arms, which is the number that the one city of the Megarians sent forth to Plataeae (for the god's abandoning of many oracles is nothing other than his way of substantiating the desolation of Greece), in this way such a man would give some accurate evidence of his keenness in reasoning. For who would profit if there were an oracle in Tegyrae, as there used to be, or at Ptoüm, where during some part of the day one might possibly meet a human being pasturing his flocks? And regarding the oracle here at Delphi, the most ancient in time and the most famous in repute, men record that for a long time it was made desolate and unapproachable by a fierce creature, a serpent; they do not, however, put the correct interpretation upon its lying idle, but quite the reverse; for it was the desolation that attracted the creature rather than that the creature caused the desolation. But when Greece, since God so willed, had grown strong in cities and the place was thronged with people, they used to employ two prophetic priestesses who were sent down in turn; and a third was appointed to be held in reserve. But to-day there is one priestess and we do not complain, for she meets every need. There is no reason, therefore, to blame the god; the exercise of the prophetic art which continues at the present day is sufficient for all, and sends away all with their desires fulfilled. Agamemnon, for example, used nine heralds and, even so, had difficulty in keeping the assembly in order because of the vast numbers; but here in Delphi, a few days hence, in the theatre you will see that one voice reaches all. In the same way, in those days, prophecy employed more voices to speak to more people, but to-day, quite the reverse, we should needs be surprised at the god if he allowed his prophecies to run to waste, like water, or to echo like the rocks with the voices of shepherds and flocks in waste places.” When Ammonius had said this and I remained silent, Cleombrotus, addressing himself to me, said, “Already you have conceded this point, that the god both creates and abolishes these prophetic shrines.”

“No indeed,” said I, “my contention is that no prophetic shrine or oracle is ever abolished by the instrumentality of the god. He creates and provides many other things for us, and upon some of these Nature brings destruction and disintegration; or rather, the matter composing them, being itself a force for disintegration, often reverts rapidly to its earlier state and causes the dissolution of what was created by the more potent instrumentality; and it is in this way, I think, that in the next period there are dimmings and abolitions of the prophetic agencies; for while the god gives many fair things to mankind, he gives nothing imperishable, so that, as Sophocles puts it, 'the works of

gods may die, but not the gods.” Their presence and power wise men are ever telling us we must look for in Nature and in Matter, where it is manifested, the originating influence being reserved for the Deity, as is right. Certainly it is foolish and childish in the extreme to imagine that the god himself after the manner of ventriloquists (who used to be called 'Eurycleis,' but now 'Pythones') enters into the bodies of his prophets and prompts their utterances, employing their mouths and voices as instruments. For if he allows himself to become entangled in men's needs, he is prodigal with his majesty and he does not observe the dignity and greatness of his preeminence.”

“You are right,” said Cleombrotus; “but since it is hard to apprehend and to define in what way and to what extent Providence should be brought in as an agent, those who make the god responsible for nothing at all and those who make him responsible for all things alike go wide of moderation and propriety.

Philo, *Special Laws* 3.100–101

(100) Now the true magical art, being a science of discernment, which contemplates and beholds the books of nature with a more acute and distinct perception than usual, and appearing as such to be a dignified and desirable branch of knowledge, is studied not merely by private individuals, but even by kings, and the very greatest of kings, and especially by the Persian monarchs, to such a degree, that they say that among that people no one can possibly succeed to the kingdom if he has not previously been initiated into the mysteries of the magi. (101) But there is a certain adulterated species of this science, which may more properly be called wicked imposture, which quacks, and cheats, and buffoons pursue, and the vilest of women and slaves, professing to understand all kinds of incantations and purifications, and promising to change the dispositions of those on whom they operate so as to turn those who love to unalterable enmity, and those who hate to the most excessive affection by certain charms and incantations; and thus they deceive and gain influence over men of unsuspecting and innocent dispositions, until they fall into the greatest calamities, by means of which great numbers of friends and relations have wasted away by degrees, and so have been rapidly destroyed without any noise being made.

Pliny, *Natural Histories* 30.11

I find it stated that catarrhs oppressive to the head may be cured by the patient kissing a mule's nostrils. Affections of the uvula and pains in the fauces are alleviated by using the dung of lambs before they have begun to graze, dried in the shade. Diseases of the uvula are cured with the juices of a snail pierced with a needle; the snail, however, must be then hung up in the smoke. The same maladies are treated also with ashes of burnt swallows, mixed with honey; a preparation which is equally good for affections of the tonsillary glands. Sheep's milk, used as a gargle, alleviates diseases of the fauces and tonsillary glands. Millepedes, bruised with pigeons' dung, are taken as a gargle, with raisin wine; and they are applied, externally, with dried figs and nitre, for the purpose of soothing roughness of the fauces and catarrhs. For such cases, too, snails should be boiled unwashed, the earth only being removed, and then pounded and administered to the patient in raisin wine. Some persons are of opinion that for these purposes the snails of *Astypalæa* are the most efficacious, and they give the preference to the detersive preparation made from them. The parts affected are sometimes rubbed with a cricket, and affections of the tonsillary glands are alleviated by being rubbed with the hands of a person who has bruised a cricket.

Josephus, *Antiquities* 20.7.21 §142

While Felix was procurator of Judea, he saw this Drusilla, and fell in love with her; for she did indeed exceed all other women in beauty, and he sent to her a person whose name was Simon, one of his friends; a Jew he was, and by birth a Cypriot, and one who pretended to be a magician; and endeavored to persuade her to forsake her present husband, and marry him; and promised, that if she would not refuse him, he would make her a happy woman.

Tacitus, *Annals* 12.52

In the consulship of Faustus Sulla and Salvius Otho, Furius Scribonianus was banished on the ground that he was consulting the astrologers about the emperor's death. His mother, Junia, was included in the accusation, as one who still resented the misfortune of exile which she had suffered in the past. His father, Camillus, had raised an armed insurrection in Dalmatia, and the emperor in again sparing a hostile family sought the credit of clemency. But the exile did not live long after this; whether he was cut off by a natural death, or by poison, was matter of conflicting rumours, according to people's belief.

A decree of the Senate was then passed for the expulsion of the astrologers from Italy, stringent but ineffectual. Next the emperor, in a speech, commended all who, from their limited means, voluntarily retired from the Senatorian order, while those were degraded from it who, by retaining their seats, added effrontery to poverty.

#### **Acts 16:19–24**

Cicero, *Inu.* 1.15.20

XV. An exordium is an address bringing the mind of the hearer into a suitable state to receive the rest of the speech; and that will be effected if it has rendered him well disposed towards the speaker, attentive, and willing to receive information. Wherefore, a man who is desirous to open a cause well, must of necessity be beforehand thoroughly acquainted with the nature and kind of cause which he has to conduct. Now the kinds of causes are five; one honorable, one astonishing, one low, one doubtful, one obscure. The kind of cause which is called honorable, is such an one as the disposition of the hearer favors at once, without waiting to hear our speech. The kind that is astonishing, is that from which the mind of those who are about to hear us has been alienated. The kind which is low, is one which is disregarded by the hearer, or which does not seem likely to be carefully attended to. The kind which is doubtful, is that in which either the examination into the excuses alleged is doubtful, or the cause itself, being partly honorable and partly discreditable; so as to produce partly good-will and partly disinclination. The kind which is obscure, is that in which either the hearers are slow, or in which the cause itself is entangled in a multitude of circumstances hard to be thoroughly acquainted with. Wherefore, since there are so many kinds of causes, it is necessary to open one's case on a very different system in each separate kind. Therefore, the exordium is divided into two portions, first of all a beginning, and secondly language calculated to enable the orator to work his way into the good graces of his hearers. The beginning is an address, in plain words, immediately rendering the hearer well disposed towards one, or inclined to receive information, or attentive. The language calculated to enable the orator to work his way into the good graces of his hearers, is an address which employs a certain dissimulation, and which by a circuitous route as it were obscurely creeps into the affections of the hearer.

In the kind of cause which we have called astonishing, if the hearers be not positively hostile, it will be allowable by the beginning of the speech to endeavor to secure their good-will. But if they be excessively alienated from one, then it will be necessary to have recourse to endeavors to insinuate oneself into their good graces. For if peace and good-will be openly sought for from those who are enemies to one, they not only are not obtained, but the hatred which they bear one is even inflamed and increased. But in the kind of cause which I have called low, for the sake of removing his contempt it will be indispensable to render the hearer attentive. The kind of cause which has been styled doubtful, if it embraces an examination into the excuses alleged, which is also doubtful, must derive its exordium from that very examination; but if it have some things in it of a creditable nature, and some of a discreditable character, then it will be expedient to try and secure the good-will of the hearer, so that the cause may change its appearance, and seem to be an honorable one. But when the kind of cause is the honorable kind, then the exordium may either be passed over altogether, or if it be convenient, we may begin either with a relation of the business in question, or with a statement of the law, or with any other argument which must be brought forward in the course of our speech, and on which we most greatly rely; or if we choose to employ an exordium, then we must avail ourselves of the good-will already existing towards us, in order that that which does exist may be strengthened.

Quintilian, *Institutio Oratoria* 4.1.1–4

“Lampsacus, gentlemen, is a town situated on the Hellespont”), or of the time at which something occurred (as in the verse 2 “In early spring, when on the mountains hoar

The snows dissolve),” or of the causes of an occurrence, such as the historians are so fond of setting forth, when they explain the origin of a war, a rebellion or a pestilence. Further they style some statements of fact “complete,” and others “incomplete, [3] “ a distinction which is self-evident. To this they add that our explanation may refer to the past (which is of course the commonest form), the present (for which compare Cicero's remarks about the excitement caused among the friends of Chrysogonus when his name was mentioned), or of the future (a form permissible only to prophets): for hypotyposis or picturesque description cannot be regarded as a statement of facts. [4] However let us pass to matters of more importance. The majority regard the statement of facts as being indispensable: but there are many considerations which show that this view is erroneous. In the first place there are some cases which are so brief, that they require only a brief summary rather than a full statement of the facts.

Pliny, *Natural Histories* 30.11 (See Acts 16:16–18)

Juvenal, *Sat.* 6.542–45 (see on 13:49–52)

Josephus, *Antiquities* 8.2.5 §45–48

(45) God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, (46) and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this:—(47) He put a ring that had a root of one of those sorts mentioned by

Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. (48) And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man;

Lucian, *Lover of Lies* 16

For my part, I should like to ask you what you say to those who free possessed men from their terrors by exorcising the spirits so manifestly. I need not discuss this: everyone knows about the Syrian from Palestine, the adept in it, how many he takes in hand who fall down in the light of the moon and roll their eyes and fill their mouths with foam; nevertheless, he restores them to health and sends them away normal in mind, delivering them from their straits for a large fee. When he stand beside them as they lie there and asks: 'Whence came you into his body?' the patient himself is silent, but the spirit answers in Greek or in the language of whatever foreign country he comes from, telling how and whence he entered into the man; whereupon, by adjuring the spirit and if he does not obey, threatening him, he drives him out. Indeed, I actually saw one coming out, black and smoky in color."

Lucian, *Gout* 171–73

Some purge themselves with sacred medicine, others are mocked by chants impostors sell, and other fools fall for the spells of Jews.

Lucian, *Val. Max.* 1.3.3

Cn. Cornelius Hispalus, Foreign Praetor, in the Consulship of M. Popillus Laenas and L. Calpurnius [139 A.D.], ordered the astrologers by edict to leave Rome and Italy within ten days. For they spread profitable darkness with their lies over frivolous and foolish minds by fallacious interpretation of the stars. The same Hispalus made the Jews go home, who had tried to infect roman manners with the cult of Jupiter Sabazius.

Tacitus, *Histories* 5.4

Moyses, wishing to secure for the future his authority over the nation, gave them a novel form of worship, opposed to all that is practiced by other men. Things sacred with us, with them have no sanctity, while they allow what with us is forbidden. In their holy place they have consecrated an image of the animal by whose guidance they found deliverance from their long and thirsty wanderings. They slay the ram, seemingly in derision of Hammon, and they sacrifice the ox, because the Egyptians worship it as Apis. They abstain from swine's flesh, in consideration of what they suffered when they were infected by the leprosy to which this animal is liable. By their frequent fasts they still bear witness to the long hunger of former days, and the Jewish bread, made without leaven, is retained as a memorial of their hurried seizure of corn. We are told that the rest of the seventh day was adopted, because this day brought with it a termination of their toils; after a while the charm of indolence beguiled them into giving up the seventh year also to inaction. But others say that it is an observance in honor of Saturn, either from the primitive elements of their faith having been transmitted from the Idæi, who are said to have shared the flight of that God, and to have founded

the race, or from the circumstance that of the seven stars which rule the destinies of men Saturn moves in the highest orbit and with the mightiest power, and that many of the heavenly bodies complete their revolutions and courses in multiples of seven.

### **Acts 16:25–29**

#### Lucian, *Icarom.* 1

Me. Let me see, now. First stage, Earth to Moon, 350 miles. Second stage, up to the Sun, 500 leagues. Then the third, to the actual Heaven and Zeus's citadel, might be put at a day's journey for an eagle in light marching order.

Fr. In the name of goodness, Menippus, what are these astronomical sums you are doing under your breath? I have been dogging you for some time, listening to your suns and moons, queerly mixed up with common earthly stages and leagues.

Me. Ah, you must not be surprised if my talk is rather exalted and ethereal; I was making out the mileage of my journey.

Fr. Oh, I see; using stars to steer by, like the Phoenicians?

Me. Oh no, travelling among them.

Fr. Well, to be sure, it must have been a longish dream, if you lost yourself in it for whole leagues.

#### Philostratus, *Apollonius* 4.36

Such was the condition in which philosophy stood when Apollonius was approaching Rome; and at a distance of one hundred and twenty stadia from its walls he met Philolaus of Cittium in the neighborhood of the Grove of Aricia. Now Philolaus was a polished speaker, but too soft to bear any hardships. He had quitted Rome, and was virtually a fugitive, and any philosopher he met with he urged to take the same course. He accordingly addressed himself to Apollonius, and urged him to give way to circumstances, and not to proceed to Rome, where philosophy was in such bad odor; and he related to him what had taken place there, and as he did so he kept turning his head round, lest anybody should be listening behind him to what he said. "And you," he said, "after attaching this band of philosophers to yourself, a thing which will bring you into suspicion and odium, are on your way thither, knowing nothing of the officers set over the gates by Nero, who will arrest you and them before ever you enter or get inside." "And what," said Apollonius, "O Philolaus, are the occupations of the autocrat said to be?" "He drives a chariot," said the other, "in public; and he comes forward on the boards of the Roman theaters and sings songs, and he lives with gladiators, and hem himself fights as one and slays his man." Apollonius therefore replied and said: "Then, my dear fellow, do you think that there can be any better spectacle for men of education than to see an emperor thus demeaning himself? For if in Plato's opinion man is the sport of the gods, what a theme we have here provided for philosophers by an emperor who makes himself the sport of man and sets himself to delight the common herd with the spectacle of his own shame?" "Yes, by Zeus," said Philolaus, "if you could do it with impunity; but if you are going to be taken up and lose your life, and if Nero is going to devour you alive before you see anything of what he does, your interview with him will cost you dear, much dearer than it ever cost Ulysses to visit the Cyclops in his home; though he lost many of his comrades in his anxiety to see him, and because he yielded to the temptation of beholding so cruel a monster." But Apollonius said: "So you think that this ruler is

less blinded than the Cyclops if he commits such crimes?” And Philolaus answered: “Let him do what he likes, but do you at least save these your companions.”

Epictetus, *Discourses* 2.6.26–27

We shall then become imitators of Socrates, when, even in a prison, we are able to write hymns of praise; but as we now are, consider whether we could even bear to have another say to us in prison, “Shall I read you a hymn of praise?” “Why do you trouble me; do you not know my sad situation? In such circumstances, am I able to hear hymns?” “What circumstances? I am going to die.” And are all other men to be immortal?

Testament of Joseph 8.5

And when I was in bonds, the Egyptian woman was oppressed with grief, and she came and heard how I gave thanks unto the Lord and sang praises in the abode of darkness, and with glad voice rejoiced, glorifying my God that I was delivered from the lustful desire of the Egyptian woman.

Tertullian, *To the Martyrs* 2

Other attachments, equally burdensome to the spirit, may have accompanied you to the prison gate; so far your relatives, too, may have escorted you. From that very moment on you have been separated from the very world. How much more, then, from its spirit and its ways and doings? Nor let this separation from the world trouble you. For, if we reflect that it is the very world that is more truly a prison, we shall realize that you have left a prison rather than entered one.

The world holds the greater darkness, blinding men's hearts. The world puts on the heavier chains, fettering the very souls of men. The world breathes forth the fouler impurities--human lusts.

Finally, the world contains the larger number of criminals, namely, the entire human race. In fact, it awaits sentence not from the proconsul but from God.

Wherefore, O blessed consider yourselves as having been transferred from prison to what we may call a place of safety. Darkness is there, but you are light; fetters are there, but you are free before God. It breathes forth a foul smell, but you are an odor of sweetness. There the judge is expected at every moment, but you are going to pass sentence upon the judges themselves.

There sadness may come upon the man who sighs for the pleasures of the world. The Christian, however even when he is outside the prison, has renounced the world and, when in prison, even prison itself. It does not matter what part of the world you are in, you who are apart from the world.

And if you have missed some of the enjoyments of life, remember that it is the way of business to suffer one losses in order to make larger profits. I say nothing yet about the reward to which God invites the martyrs. Meanwhile, let us compare the life in the world with that in prison to see if the spirit does not gain more in prison than the flesh loses there.

In fact, owing to the solicitude of the Church and the charity of the brethren, the flesh does not miss there what it ought to have, while, in addition, the spirit obtains what is always beneficial to the faith: you do not look at strange gods; you do not chance upon their images; you do not, even by mere physical contact, participate in heathen holidays; you are not plagued by the foul fumes of the sacrificial banquets, not tormented by the noise of the spectacles, nor by the atrocity or frenzy or

shamelessness of those taking part in the celebrations; your eyes do not fall on houses of lewdness; you are free from inducements to sin, from temptations, from unholy reminiscences, free, indeed, even from persecution.

The prison now offers to the Christian what the desert once gave to the Prophets. Our Lord Himself quite often spent time in solitude to pray there more freely, to be there away from the world. In fact, it was in a secluded place that He manifested His glory to His disciples. Let us drop the name 'prison' and call it a place of seclusion.

Though the body is confined, though the flesh is detained, there is nothing that is not open to the spirit. In spirit wander about, in spirit take a walk, setting before yourselves not shady promenades and long porticoes but that path which leads to God. As often as you walk that path, you will not be in prison.

The leg does not feel the fetter when the spirit is in heaven. The spirit carries about the whole man and brings him wherever he wishes. And where your heart is, there will your treasure be also. There, then, let our heart be where we would have our treasure.

Bacchae 443–48

And the Bacchae whom you shut up, whom you carried off and bound in the chains of the public prison, [445] are set loose and gone, and are gamboling in the meadows, invoking Bromius as their god. Of their own accord, the chains were loosed from their feet and keys opened the doors without human hand.

**Acts 16:35–40**

Cicero, *Against Verres* 2.5.161–62

[161] He thanks the men and praises their good-will and diligence in his behalf. He himself, inflamed with wickedness and frenzy, comes into the forum. His eyes glared; cruelty was visible in his whole countenance. All men waited to see what does he was going to take,—what he was going to do; when all of a sudden he orders the man to be seized, and to be stripped and bound in the middle of the forum, and the rods to be got ready. The miserable man cried out that he was a Roman citizen, a citizen, also, of the municipal town of Cosa,—that he had served with Lucius Pretius a most illustrious Roman knight, who was living as a trader at Panormus, and from whom Verres might know that he was speaking the truth. Then Verres says that he has ascertained that he had been sent into Sicily by the leaders of the runaway slaves, in order to act as a spy; a matter as to which there was no witness, no trace, nor even the slightest suspicion in the mind of any one. [162] Then he orders the man to be most violently scourged on all sides. In the middle of the forum of Messana a Roman citizen, O judges, was beaten with rods; while in the mean time no groan was heard, no other expression was heard from that wretched man, amid all his pain, and between the sound of the blows, except these words, “I am a citizen of Rome.” He fancied that by this one statement of his citizenship he could ward off all blows, and remove all torture from his person. He not only did not succeed in averting by his entreaties the violence of the rods, but as he kept on repeating his entreaties and the assertion of his citizenship, a cross—a cross I say—was got ready for that miserable man, who had never witnessed such a stretch of power.

Cicero, *In Verrem* 5.66

But why need I say more about Gaius? As if you were hostile to Gaius, and not rather an enemy to the name and class of citizens, and to all their rights. You were not, I say, an enemy to the individual, but to the common cause of liberty. For what was your object in ordering the Mamertines, when, according to their regular custom and usage, they had erected the cross behind the city in the Pompeian road, to place it where it looked towards the strait; and in adding, what you can by no means deny, what you said openly in the hearing of everyone, that you chose that place in order that the man who said that he was a Roman citizen, might be able from his cross to behold Italy and to look towards his own home? And accordingly, O judges, that cross, for the first time since the foundation of Messana, was erected in that place. A spot commanding a view of Italy was picked out by that man, for the express purpose that the wretched man who was dying in agony and torture might see that the rights of liberty and of slavery were only separated by a very narrow strait, and that Italy might behold her son murdered by the most miserable and most painful punishment appropriate to slaves alone. It is a crime to bind a Roman citizen; to scourge him is a wickedness; to put him to death is almost parricide. What shall I say of crucifying him? So guilty an action cannot by any possibility be adequately expressed by any name bad enough for it. Yet with all this that man was not content. "Let him behold his country," said he; "let him die within sight of laws and liberty." It was not Gaius, it was not one individual, I know not whom,--it was not one Roman citizen.--it was the common cause of freedom and citizenship that you exposed to that torture and nailed on that cross. But now consider the audacity of the man. Do you not think that he was indignant that he could not erect that cross for Roman citizens in the forum, in the comitium, in the very rostra? For the place in his province which was the most like those places in celebrity, and the nearest to them in point of distance, he did select. He chose that monument of his wickedness and audacity to be in the sight of Italy, in the very vestibule of Sicily, within sight of all passersby as they sailed to and fro.

Suetonius, *Claudius* 25

His military organization of the equestrian order was this. After having the command of a cohort, they were promoted to a wing of auxiliary horse, and subsequently received the commission of tribune of a legion. He raised a body of militia, who were called Supernumeraries, who, though they were a sort of soldiers, and kept in reserve, yet received pay. He procured an act of the senate to prohibit all soldiers from attending senators at their houses, in the way of respect and compliment. He confiscated the estates of all freedmen who presumed to take upon themselves the equestrian rank. Such of them as were ungrateful to their patrons, and were complained of by them, he reduced to their former condition of slavery; and declared to their advocates, that he would always give judgment against the freedmen, in any suit at law which the masters might happen to have with them. Some persons having exposed their sick slaves, in a languishing condition, on the island of Aesculapius, because of the tediousness of their cure; he declared all who were so exposed perfectly free, never more to return, if they should recover, to their former servitude; and that if any one chose to kill at once, rather than expose, a slave, he should be liable for murder. He published a proclamation, forbidding all travelers to pass through the towns of Italy any otherwise than on foot, or in a litter or chair. He quartered a cohort of soldiers at Puteoli, and another at Ostia, to be in readiness against any accidents from fire. He prohibited foreigners from adopting Roman names, especially those which belonged to families. Those who falsely pretended to the freedom of Rome, he beheaded on the Esquiline. He gave up to the senate the provinces of Achaia and Macedonia, which Tiberius had transferred to his own administration. He deprived the Lycians of their liberties, as a punishment for their fatal dissensions; but restored to the Rhodians their freedom, upon their repenting of their former misdemeanors. He exonerated forever the people of Ilium from the

payment of taxes, as being the founders of the Roman race; reciting upon the occasion a letter in Greek, from the senate and people of Rome to king Seleucus, on which they promised him their friendship and alliance, provided that he would grant their kinsmen the Iliensians immunity from all burdens.

He banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus. He allowed the ambassadors of the Germans to sit at the public spectacles in the seats assigned to the senators, being induced to grant them favors by their frank and honorable conduct. For, having been seated in the rows of benches which were common to the people, on observing the Parthian and Armenian ambassadors sitting among the senators, they took upon themselves to cross over into the same seats, as being, they said, no way inferior to the others, in point either of merit or rank. The religious rites of the Druids, solemnized with such horrid cruelties, which had only been forbidden the citizens of Rome during the reign of Augustus, he utterly abolished among the Gauls. On the other hand, he attempted to transfer the Eleusinian mysteries from Attica to Rome. He likewise ordered the temple of Venus Erycina in Sicily, which was old and in a ruinous condition, to be repaired at the expense of the Roman people. He concluded treaties with foreign princes in the forum, with the sacrifice of a sow and the form of words used by the heralds in former times. But in these and other things, and indeed the greater part of his administration, he was directed not so much by his own judgment, as by the influence of his wives and freedmen; for the most part acting in conformity to what their interests or fancies dictated.