

## 1: Aulus Gabinius - Encyclopedia Britannica - Bible Encyclopedia

*Plato and political philosophy The Republic The Laws Aristotle and the from HIST at Binghamton University. Controlling elites. Ambitus and repetundae.*

The Lex Baebia was the first law criminalizing electoral bribery, instituted by M. Popularist politicians were particularly vulnerable to charges of currying favor with the masses, and ambitus might be alleged when a man of lower social rank defeated his superior in an election: The Stoic philosopher Epictetus 1stâ€™2nd centuries AD recoiled from the rough-and-tumble of electoral politics and ambitus: And what is the result? Twelve bundles of rods , sitting three or four times on the tribunal, giving games in the Circus , and distributing meals in little baskets. A candidate candidatus was so called from his appearing in the public places, such as the fora and Campus Martius, before his fellow-citizens, in a whitened candidus toga. On such occasions, the candidate was attended by his friends deductores , or followed by the poorer citizens sectatores , who could in no other manner show their good will or give their assistance. The candidate, in going his rounds or taking his walk, was accompanied by a nomenclator, who gave him the names of such persons as he might meet; the candidate was thus enabled to address them by their name, an indirect compliment which could not fail to be generally gratifying to the electors. The candidate accompanied his address with a shake of the hand prensatio. The term benignitas comprehended generally any kind of treating, such as shows or feasts. Candidates sometimes left Rome and visited the coloniae and municipia, in which the citizens had the suffrage; thus Cicero proposed to visit the Cisalpine towns, when he was a candidate for the consulship. Liberalitas and benignitas are opposed by Cicero, as things allowable, to ambitus and largitio, as things illegal. Money was paid for votes; and in order to ensure secrecy and secure the elector, persons called interpretes were employed to make the bargain, sequestres to hold the money until it was to be paid,[4] and divisores to distribute it. The object of the law was to check ambitio, the name for going about to canvass, in place of which ambitus was subsequently employed. Still the practice of using a white dress on occasion of canvassing was usual, and appears to have given origin to the application of the term candidatus to one who was a petitioner. The law was passed mainly to check the pretensions of novi homines, of whom the nobiles were jealous. This law forbade any person to exhibit public shows for two years before he was a candidate. It also forbade candidates hiring persons to attend them and be about their persons. In the second consulship of M. Licinius Crassus and Cn. This lex, which is entitled De Sodalitiis, did not alter the previous laws against bribery; but it was specially directed against a particular mode of canvassing, which consisted in employing agents sodales to mark out the members of the several tribes into smaller portions, and to secure more effectually the votes by this division of labour. This distribution of the members of the tribes was called decuriatio. They were called Judices Editicii, because the accuser or prosecutor nominated four tribes, and the accused was at liberty to reject one of them. The judices were taken out of the other three tribes; but the mode in which they were taken is not quite clear. The penalty under the Lex Licinia was exile, but for what period is uncertain. It provided for the mode of naming the judices, and shortened the proceedings. Julius Caesar obtained the supreme power in Rome, he used to recommend some of the candidates to the people, who, of course, followed his recommendation. As to the consulship, he managed the appointments to that office just as he pleased. If any violence was used by a candidate, he was liable to exile aquae et ignis interdictio. The popular forms of election were observed during the time of Augustus. Under Tiberius they ceased. Tacitus observes, "The comitia were transferred from the campus to the patres," the senate. But in a short time, the appointment to public offices was entirely in the power of the emperors; and the magistrates of Rome, as well as the populus, were merely the shadow of that which had once a substantial form. A Roman jurist, of the imperial period Modestinus , in speaking of the Julia Lex de Ambitu, observes, "This law is now obsolete in the city, because the creation of magistrates is the business of the princeps, and does not depend on the pleasure of the populus; but if any one in a municipium should offend against this law in canvassing for a sacerdotium or magistratus, he is punished, according to a senatus consultum, with infamy, and subjected to a penalty of aurei". Rein observes that "by this change the control over the voters was scarcely any longer possible; and those who were

bribed could not be distinguished from those who were not. It is worth remark that there is no indication of any penalty being attached to the receiving of a bribe for a vote. The utmost that can be proved is, that the *divisores* or one of the class of persons who assisted in bribery were punished. When, therefore, Rein, who refers to these two passages under the *lex Tullia*, says: The proposed *Lex Aufidia* went so far as to declare that if a candidate promised money to a tribe and did not pay it, he should be unpunished; but if he did pay the money, he should further pay to each tribe annually? The trials for *ambitus* were numerous in the time of the republic. *Murena*, who was charged with *ambitus*, and that in defence of *Cn. Plancius*, who was tried under the *Lex Licinia*, are both extant.

## 2: Ambitus | Revolv

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However, there were high expectations for the adopted Greek. Public knowledge of his publications on natural philosophy and stoicism led senators to infer he was of a similar mind to Marcus Aurelius. On the following day, senators received messages from him that ordered the cessation of all discretionary spending, maintaining only those services necessary for the public. Vague reference to something unpleasant, should they refuse, cautioned senators and officials from ignoring his demands. More observant senators noticed that some funds were still being spent by Agricola himself, for the purpose of sending couriers out into the provinces, but otherwise, no one directly interacted with Agricola for seven months. The speech that Agricola delivered when the Senate convened changed the minds of many senators, who had previously believed that the emperor was craven or insane. Using this control, Agricola would maintain a near total balance of spending throughout the rest of his reign, neither overspending nor spending too frugally. Overhauling taxation was a difficult task, requiring an entirely new sector for the administration in Rome. In this capacity, a quaestor would act beyond the jurisdiction of the governor of his province and would report directly to the Senate that elected him. For example, in surveying a farm, a census-taker would ask how much land its tenants planned to devote to growing certain crops. The amount of each would get recorded, allowing an estimate of their harvests for the following few years. The financial analysis using data from the Census was primitive and employed qualitative reasoning rather than quantitative statistical reasoning but it did the job well enough to avoid dramatic inefficiencies or gross injustices - all in all a drastic improvement over earlier procedures. Agricola pioneered the widespread utilization of property taxes to control the migration of people, a practice that future administrations would use to great effect. There have been times since Agricola when the Senate publicized that a certain city or province was exempt from property taxes for a specific period of time, motivating people to immigrate to there. Coming on the heels of a major abolition of other taxes, the income tax of Agricola was not poorly received by the public, even the wealthy citizens who were most severely affected. Although state revenue still fell from its levels ever since the Urban crisis, the tremendous rise in efficiency of tax collectors and the permanent end to abuses under the tax farming system were recognized for their positive effects even by contemporary commentators. Collection Since tax collectors were now employed and could not simply be hired during certain times of the year, taxes were to be gathered continuously in the new system. In this way, fewer collectors could gather a large amount by spreading their collection throughout the year based on location within a province. Meanwhile, each bank assigned this duty was required to record all payments. Of course, discrepancies could also be overlooked. Indirect taxes continued to be collected in various forms. However, the number and complexity of these taxes was reduced by the first reorganization of taxes. Although Agricola had abolished the interprovince form of this tax, future administrations would implement a new one when money became tight. These varied frequently enough that tracking their changes, additions, or removals through time would be nearly impossible and highly tedious. Nevertheless, they are worth mentioning at least once in a complete history. Most taxes on goods were enforced at a fixed rate for a certain quantity of the item and were almost never collected at the market stage of their distribution. Private spending became easier to plan around annual payments and saving money in a bank became less risky once people knew exactly how much they would owe the government. More importantly, the new system protected taxpayers and the government from collectors who hustle people for more money or pocket some of what they gather. Neither crime was feasible in the face of the meticulous bookkeeping of the quaestorian accountants. The downside was that someone who suffered a calamitous loss of wealth or income would be incapable of meeting the agreed taxes - a situation that was partially accounted for through the option of requesting re-evaluation of wealth at a censitorium. As in Italy, tax collectors in all the provinces were now being paid a fixed salary and the merchants who would have bid on contracts to collect taxes were no longer spending their money on unproductive investments, freeing some more money for more entrepreneurial endeavors. Instead of wealthy

merchants, tax collectors were now drawn from the literate, lower class. Within a few decades, the regular visits of census-takers to Roman homes entered popular culture as a well-established trope, becoming the topic of plays, jokes, and novels. Whatever money was in a bank would be regularly exchanged with collectors for more recent coins, ensuring the widespread distribution of new coinage. At this time, banks were sufficiently widespread and the emperor sufficiently savvy to implement such a system in the homeland. Future emperors would employ the same practice to varying degrees - from ceasing to collect coins on this scale to collecting coins from the banks of multiple provinces. By the 9th century, the procedure of replacing coins in banks became a permanent feature for all provinces in the empire. The Senate viewed the renewal of coinage as essential to keeping the common people apprised of the situation in the capital, both by the image of the emperor on one side and by the changing symbolic image on the other side. Civil development As taxation became more sophisticated, Agricola deployed the resources of the treasury to improving other aspects of the empire. In his view, a weakness of the present system of government was the imbalance of wealth between Italy and the provinces, which he had mitigated by bringing the Italian method of taxation into the latter realm reducing the chances of abusive tax collection. Like a brain greedily drawing blood from its extremities, Rome had hurt itself by consuming more and more of the provincial wealth. The capital and the empire as a whole were expected to benefit greatly from attention to major cities elsewhere. For this purpose, Agricola wanted to develop strong commercial and administrative centers outside Italy. Several committees were formed in by senatorial decree to organize the allocation of spending in a number of major cities. Devoting the wealth of the treasury toward cities outside Italy was unusual for Rome, with the exception of the minor transfer payments to the Consuls of each client nation, so the development programs of Agricola had strong effects on local wealth and commerce. For illustration, the three cities that received the most extensive improvement are discussed below: For defense, early governors had built the original city within a circular wall and later governors had encircled the growing city in a second layer. To make matters worse, the aqueduct service only met the necessities of its residents, leaving little water for public baths and fountains. Even at this rate, most of the arable land in the region was used for pastures. Since Corellia was one of the few major settlements in the area, the region could afford a large population growth without needing to draw from nearby supplies of food. Access to fresh water was more than tripled over the next decade while small roads branched into the far reaches of the Scottish highlands. A third layer of circular walls was built half a kilometer outside the earlier outer walls. In the middle of the forum, residents could now walk up stairs onto a terrace whose edges were lined with gardens and whose center featured a prominent fountain. The floor of this terrace rose 4. There were explicit directions from Agricola to focus on the commercial and financial development of the new city. This population of relatively wealthy citizens had an impact on the success of the city in the more sophisticated financial markets of Roman society. Constantine himself had already prepared enough aqueducts for hundreds of thousands of residents but there was no proper road network within and around the city. Villas were comfortably spaced by their buyers to leave room for large public and private gardens on that side of the Horn. Some people complained that reaching the city was difficult from there, requiring their slaves to travel by ferry across the Golden Horn. The emperor sent messengers assuring them that he would remedy this situation. This would allow ships to go farther into the planned harbors of the Golden Horn despite the presence of the bridge. Auctions for goods, services, and slaves could be led by an auctioneer shouting from the porch at the top of an imperial staircase at the southern end of the extension - directly opposite the Basilica Valeria. The upper landing or porch for this staircase was a popular spot for merchants to relax, whenever there were no ongoing auctions in the forum. Overall, Byzantium had risen to the foremost settlement in Greece, surpassing Athens and Corinthia in size and influence. Only Alexandria, Antioch, and Rome rivaled its grandeur. Millions of modii of food annually passed through its ports and thousands of wealthy merchants called it their home. This city more than any other was vital to the survival of Rome and the wealth of its empire. Workers were sent into the harbor waters to excavate the sea floor, deepening the harbor and removing dangerous sections so that ships could more easily maneuver in port. Little islands in the harbor were also flattened into the sea bed. With the extra room, docks were expanded so that dozens of more ships could simultaneously enter port. A plaza extending into the harbor was built around the Timonium, the theater

on the water, so that residents could relax by the shore while listening to music and plays emanating out from the theater. Under the Roman Empire, the Musaeum had long since declined due to purges toward the end of Ptolemaic rule. Agricola sought to re-establish this library as an academic crossroads. Scholars throughout Italy and Greece were invited with generous incentives to relocate to Alexandria. Scholars traveling back to Greece brought news of the beauty of this private space, encouraging more academics to visit or work in the Musaeum. Improvements to the Musaeum generally aimed at providing a more welcoming and inspiring atmosphere for artists, poets, and philosophers. Surveyors working for the committee, along the harbor, noticed that some of the land along the eastern shoreline was subsiding into the harbor. Careful digging permitted the installment of brick supports underneath sections of the palace as well as some houses in the region. Over a period of about a dozen years, the road was excavated to place a new road upon firmer foundations with their own drainage to prevent nearby subsidence. Orthodox doctrine was unflinchingly enforced here, with official views decided by the resident augurs. After several years of study, Victor traveled to Syria where he learned Hebrew under the guidance of a converted Jew and spent time with local Jewish Christians. What he found in Rome shocked his fragile sensibilities. Immediately, Victor spoke out against the hedonistic lifestyles of wealthy Romans. His condemnation of the wives of several prominent Roman senators led to some adopting his ascetic practices and other vocally retaliating against him. Several female and a few male friends accompanied Victor, who acted as their spiritual adviser. When his followers had learned enough, Victor sailed west to Alexandria, himself seeking to learn from other ascetics. This future saint had inspired hundreds of other monks and priests in Egypt by his long exile in the desert during the persecution of Christians under Heracleitus. Written after his death was the observation that "[f]or monks, the life of Anthony is a sufficient example of asceticism. There his old followers brought him books in his secluded home and spread word to other priests about his writings. For the rest of his days, Victor wrote incessantly, producing dozens of translations and original treatises. For this reason, infant baptism was unnecessary except as a customary way of welcoming a child into the community and proper baptism should occur once a person had at least passed the age of Although the school was not directly improved by the committee, it benefited from the growing academic community of the city fostered by the growth of the Musaeum. Ports were expanded, specific crafts developed, and Roman facilities e. Demographic shifts There were several reversals of traditional Roman demographic characteristics during the 4th century CE. Urbanization outside of Italy ramped up as citizens immigrated to other provinces and infrastructure within major cities steadily improved. Interested merchants in the targeted cities could respond by mail with a deal, opening direct trade. As with most shifts in the Roman Empire, this process can be summarized by separately discussing its causes among the nobility and the commoners. Before the Valerian Edict was passed, the equites already accepted Christianity by a strong majority and nowhere was this more noticeable than in the Senate. The interest of the Roman elite in Christianity was largely the result of the popularity of Stoicism; its monadic worldview and characterization of divinity as a single, impersonal force was dissonant with polytheism.

## 3: Key Themes in Ancient History: Law and Crime in the Roman World : Jill Harries :

*Legal procedure Exile and ostracism Arbitration Bars to legal action Trial and from ECON A at Binghamton University Controlling elites. Ambitus and repetundae.*

Overview[ edit ] The priesthods of public religion were held by members of the elite classes. There was no principle analogous to separation of church and state in ancient Rome. During the Roman Republic 27 BC , the same men who were elected public officials might also serve as augurs and pontiffs. Priests married, raised families, and led politically active lives. Julius Caesar became pontifex maximus before he was elected consul. The augurs read the will of the gods and supervised the marking of boundaries as a reflection of universal order, thus sanctioning Roman expansionism as a matter of divine destiny. The Roman triumph was at its core a religious procession in which the victorious general displayed his piety and his willingness to serve the public good by dedicating a portion of his spoils to the gods, especially Jupiter , who embodied just rule. As a result of the Punic Wars 264-146 BC , when Rome struggled to establish itself as a dominant power, many new temples were built by magistrates in fulfillment of a vow to a deity for assuring their military success. As the Romans extended their dominance throughout the Mediterranean world, their policy in general was to absorb the deities and cults of other peoples rather than try to eradicate them, [4] since they believed that preserving tradition promoted social stability. Inscriptions throughout the Empire record the side-by-side worship of local and Roman deities, including dedications made by Romans to local gods. Foreign religions increasingly attracted devotees among Romans, who increasingly had ancestry from elsewhere in the Empire. The mysteries, however, involved exclusive oaths and secrecy, conditions that conservative Romans viewed with suspicion as characteristic of " magic ", conspiratorial coniuratio , or subversive activity. Because Romans had never been obligated to cultivate one god or one cult only, religious tolerance was not an issue in the sense that it is for competing monotheistic systems. Augustus , the first Roman emperor, justified the novelty of one-man rule with a vast program of religious revivalism and reform. Public vows formerly made for the security of the republic now were directed at the well-being of the emperor. So-called "emperor worship" expanded on a grand scale the traditional Roman veneration of the ancestral dead and of the Genius , the divine tutelary of every individual. The Imperial cult became one of the major ways in which Rome advertised its presence in the provinces and cultivated shared cultural identity and loyalty throughout the Empire. Rejection of the state religion was tantamount to treason. Ultimately, Roman polytheism was brought to an end with the adoption of Christianity as the official religion of the empire. Founding myths and divine destiny[ edit ] Relief panel from an altar to Venus and Mars depicting Romulus and Remus suckling the she-wolf, and gods representing Roman topography such as the Tiber and Palatine Hill See also: Roman mythology and Founding of Rome The Roman mythological tradition is particularly rich in historical myths, or legends , concerning the foundation and rise of the city. These narratives focus on human actors, with only occasional intervention from deities but a pervasive sense of divinely ordered destiny. Aeneas, according to classical authors, had been given refuge by King Evander , a Greek exile from Arcadia , to whom were attributed other religious foundations: Their mother, Rhea Silvia , had been ordered by her uncle the king to remain a virgin, in order to preserve the throne he had usurped from her father. Through divine intervention, the rightful line was restored when Rhea Silvia was impregnated by the god Mars. She gave birth to twins, who were duly exposed by order of the king but saved through a series of miraculous events. The brothers quarrel while building the city walls, and Romulus kills Remus, an act that is sometimes seen as sacrificial. Tullus Hostilius and Ancus Marcius instituted the fetial priests. The first "outsider" Etruscan king, Lucius Tarquinius Priscus , founded a Capitoline temple to the triad Jupiter, Juno and Minerva which served as the model for the highest official cult throughout the Roman world. The benevolent, divinely fathered Servius Tullius established the Latin League , its Aventine Temple to Diana , and the Compitalia to mark his social reforms. Servius Tullius was murdered and succeeded by the arrogant Tarquinius Superbus , whose expulsion marked the beginning of Rome as a republic with annually elected magistrates. List of Roman deities Twelve principal deities Di Consentes corresponding to those honored at the lectisternium of BC, represented on a

1st-century altar from Gabii that is rimmed by the zodiac Rome offers no native creation myth, and little mythography to explain the character of its deities, their mutual relationships or their interactions with the human world, but Roman theology acknowledged that di immortales immortal gods ruled all realms of the heavens and earth. There were gods of the upper heavens, gods of the underworld and a myriad of lesser deities between. Some evidently favoured Rome because Rome honoured them, but none were intrinsically, irredeemably foreign or alien. The political, cultural and religious coherence of an emergent Roman super-state required a broad, inclusive and flexible network of lawful cults. At different times and in different places, the sphere of influence, character and functions of a divine being could expand, overlap with those of others, and be redefined as Roman. Change was embedded within existing traditions. During the archaic and early Republican eras, he shared his temple, some aspects of cult and several divine characteristics with Mars and Quirinus, who were later replaced by Juno and Minerva. These later Roman pantheistic hierarchies are part literary and mythographic, part philosophical creations, and often Greek in origin. The Hellenization of Latin literature and culture supplied literary and artistic models for reinterpreting Roman deities in light of the Greek Olympians, and promoted a sense that the two cultures had a shared heritage. I wander, never ceasing to pass through the whole world, but I am first and foremost a faithful worshiper of Onuava. I am at the ends of the earth, but the distance cannot tempt me to make my vows to another goddess. Thus, divine mother, far from my home-land, exiled in Italy, I address my vows and prayers to you no less. Roman festivals, Fasti, Roman calendar, Ludi, and Roman triumph Roman calendars show roughly forty annual religious festivals. Some lasted several days, others a single day or less: Some of the most ancient and popular festivals incorporated ludi "games", such as chariot races and theatrical performances, with examples including those held at Palestrina in honour of Fortuna Primigenia during Compitalia, and the Ludi Romani in honour of Liber. The triumph of a Roman general was celebrated as the fulfillment of religious vows, though these tended to be overshadowed by the political and social significance of the event. During the late Republic, the political elite competed to outdo each other in public display, and the ludi attendant on a triumph were expanded to include gladiator contests. Under the Principate, all such spectacular displays came under Imperial control: Additional festivals and games celebrated Imperial accessions and anniversaries. Others, such as the traditional Republican Secular Games to mark a new era saeculum, became imperially funded to maintain traditional values and a common Roman identity. That the spectacles retained something of their sacral aura even in late antiquity is indicated by the admonitions of the Church Fathers that Christians should not take part. In the later Empire under Christian rule, the new Christian festivals were incorporated into the existing framework of the Roman calendar, alongside at least some of the traditional festivals. Roman temple Public religious ceremonies of the official Roman religion took place outdoors, and not within the temple building. Some ceremonies were processions that started at, visited, or ended with a temple or shrine, where a ritual object might be stored and brought out for use, or where an offering would be deposited. Sacrifices, chiefly of animals, would take place at an open-air altar within the templum or precinct, often to the side of the steps leading up to the raised portico. The main room cella inside a temple housed the cult image of the deity to whom the temple was dedicated, and often a small altar for incense or libations. It might also display art works looted in war and rededicated to the gods. It is not clear how accessible the interiors of temples were to the general public. The Latin word templum originally referred not to the temple building itself, but to a sacred space surveyed and plotted ritually through augury: The ruins of temples are among the most visible monuments of ancient Roman culture. Temple buildings and shrines within the city commemorated significant political settlements in its development: Religious practice[ edit ] Prayers, vows, and oaths[ edit ] All sacrifices and offerings required an accompanying prayer to be effective. Pliny the Elder declared that "a sacrifice without prayer is thought to be useless and not a proper consultation of the gods. The spoken word was thus the single most potent religious action, and knowledge of the correct verbal formulas the key to efficacy. Public religious ritual had to be enacted by specialists and professionals faultlessly; a mistake might require that the action, or even the entire festival, be repeated from the start. Refusal to swear a lawful oath sacramentum and breaking a sworn oath carried much the same penalty: Sacrifice[ edit ] Roman relief depicting a scene of sacrifice, with libations at a flaming altar and the victimarius carrying the sacrificial axe

In Latin, the word *sacrificium* means the performance of an act that renders something *sacer*, sacred. Sacrifice reinforced the powers and attributes of divine beings, and inclined them to render benefits in return for the principle of *do ut des*. Offerings to household deities were part of daily life. *Lares* might be offered spelt wheat and grain-garlands, grapes and first fruits in due season, honey cakes and honeycombs, wine and incense, [40] food that fell to the floor during any family meal, [41] or at their *Compitalia* festival, honey-cakes and a pig on behalf of the community. October Horse, *Tauromachy*, *Taurobolium*, and *Haruspicy*. The most potent offering was animal sacrifice, typically of domesticated animals such as cattle, sheep and pigs. Each was the best specimen of its kind, cleansed, clad in sacrificial regalia and garlanded; the horns of oxen might be gilded. Sacrifice sought the harmonisation of the earthly and divine, so the victim must seem willing to offer its own life on behalf of the community; it must remain calm and be quickly and cleanly dispatched. Deities of the upper heavens required white, infertile victims of their own sex: Juno a white heifer possibly a white cow; Jupiter a white, castrated ox *bos mas* for the annual oath-taking by the consuls. After the sacrifice, a banquet was held; in state cults, the images of honoured deities took pride of place on banqueting couches and by means of the sacrificial fire consumed their proper portion *exta*, the innards. Animal sacrifice usually took the form of a holocaust or burnt offering, and there was no shared banquet, as "the living cannot share a meal with the dead". Color had a general symbolic value for sacrifices. Demigods and heroes, who belonged to the heavens and the underworld, were sometimes given black-and-white victims. *Robigo* or *Robigus* was given red dogs and libations of red wine at the *Robigalia* for the protection of crops from blight and red mildew. Divine consideration might be sought to avoid the inconvenient delays of a journey, or encounters with banditry, piracy and shipwreck, with due gratitude to be rendered on safe arrival or return. All due care would be taken of the animals. If any died or were stolen before the scheduled sacrifice, they would count as already sacrificed, since they had already been consecrated. Normally, if the gods failed to keep their side of the bargain, the offered sacrifice would be withheld. As a product of Roman sacrifice, the *exta* and blood are reserved for the gods, while the meat viscera is shared among human beings in a communal meal. The *exta* of bovine victims were usually stewed in a pot *olla* or *aula*, while those of sheep or pigs were grilled on skewers. After the Roman defeat at Cannae two Gauls and two Greeks were buried under the *Forum Boarium*, in a stone chamber "which had on a previous occasion [BC] also been polluted by human victims, a practice most repulsive to Roman feelings". The rite was apparently repeated in BC, preparatory to an invasion of Gaul. Its religious dimensions and purpose remain uncertain. Even so, the gladiators swore their lives to the infernal gods, and the combat was dedicated as an offering to the *di manes* or other gods. The event was therefore a *sacrificium* in the strict sense of the term, and Christian writers later condemned it as human sacrifice. The *Junii* took credit for its abolition by their ancestor L. Officially, human sacrifice was *obnoxius* "to the laws of gods and men". Rome banned it on several occasions under extreme penalty. A law passed in 81 BC characterised human sacrifice as murder committed for magical purposes. Pliny saw the ending of human sacrifice conducted by the druids as a positive consequence of the conquest of Gaul and Britain. Despite an empire-wide ban under Hadrian, human sacrifice may have continued covertly in North Africa and elsewhere. He had priestly duties to his *lares*, domestic *penates*, ancestral *Genius* and any other deities with whom he or his family held an interdependent relationship.

## 4: Prorogatio - Wikipedia

*The Latin word ambitus is the origin of the English word "ambition," which is another of its original meanings; ambitus was the process of "going around and commending oneself or one's proposals to the people," an activity liable to unethical excesses.*

A candidate *candidatus* was so called from his appearing in the public places, such as the fora and Campus Martius, before his fellow-citizens, in a whitened *candidus toga*. On such occasions, the candidate was attended by his friends *deductores*, or followed by the poorer citizens *sectatores*, who could in no other manner show their good will or give their assistance. The candidate, in going his rounds or taking his walk, was accompanied by a *nomenclator*, who gave him the names of such persons as he might meet; the candidate was thus enabled to address them by their name, an indirect compliment which could not fail to be generally gratifying to the electors. The candidate accompanied his address with a shake of the hand *prensatio*. The term *benignitas* comprehended generally any kind of treating, such as shows or feasts. Candidates sometimes left Rome and visited the *coloniae* and *municipia*, in which the citizens had the suffrage; thus Cicero proposed to visit the Cisalpine towns, when he was a candidate for the consulship. *Liberalitas* and *benignitas* are opposed by Cicero, as things allowable, to *ambitus* and *largitio*, as things illegal. Money was paid for votes; and in order to ensure secrecy and secure the elector, persons called *interpretes* were employed to make the bargain, *sequestres* to hold the money until it was to be paid, [4] and *divisores* to distribute it. The object of the law was to check *ambitio*, the name for going about to canvass, in place of which *ambitus* was subsequently employed. Still the practice of using a white dress on occasion of canvassing was usual, and appears to have given origin to the application of the term *candidatus* to one who was a petitioner. The law was passed mainly to check the pretensions of *novi homines*, of whom the *nobiles* were jealous. By the *Lex Cornelia Baebia* BC, those who were convicted of *ambitus* were incapacitated from being candidates for ten years. This law forbade any person to exhibit public shows for two years before he was a candidate. It also forbade candidates hiring persons to attend them and be about their persons. In the second consulship of M. Licinius Crassus and Cn. This lex, which is entitled *De Sodalitiis*, did not alter the previous laws against bribery; but it was specially directed against a particular mode of canvassing, which consisted in employing agents *sodales* to mark out the members of the several tribes into smaller portions, and to secure more effectually the votes by this division of labour. This distribution of the members of the tribes was called *decuriatio*. They were called *Judices Editicii*, because the accuser or prosecutor nominated four tribes, and the accused was at liberty to reject one of them. The *judices* were taken out of the other three tribes; but the mode in which they were taken is not quite clear. The penalty under the *Lex Licinia* was exile, but for what period is uncertain. The *Lex Pompeia* BC 52, passed when Pompeius was sole consul for part of that year, appears to have been rather a measure passed for the occasion of the trials then had and contemplated than any thing else. It provided for the mode of naming the *judices*, and shortened the proceedings. Julius Caesar obtained the supreme power in Rome, he used to recommend some of the candidates to the people, who, of course, followed his recommendation. As to the consulship, he managed the appointments to that office just as he pleased. If any violence was used by a candidate, he was liable to *exile aquae et ignis interdictio*. The popular forms of election were observed during the time of Augustus. Under Tiberius they ceased. Tacitus observes, "The *comitia* were transferred from the campus to the *patres*," the senate. But in a short time, the appointment to public offices was entirely in the power of the emperors; and the magistrates of Rome, as well as the *populus*, were merely the shadow of that which had once a substantial form. A Roman jurist, of the imperial period Modestinus, in speaking of the *Julia Lex de Ambitu*, observes, "This law is now obsolete in the city, because the creation of magistrates is the business of the princeps, and does not depend on the pleasure of the *populus*; but if any one in a *municipium* should offend against this law in canvassing for a *sacerdotium* or *magistratus*, he is punished, according to a *senatus consultum*, with infamy, and subjected to a penalty of *aurei*". Laws to repress bribery were made while the voting was open; and they continued to be made after the vote by ballot was introduced at the popular elections by the *Lex Gabinia* BC Rein observes that "by this change the control over the voters was scarcely

any longer possible; and those who were bribed could not be distinguished from those who were not. It is worth remark that there is no indication of any penalty being attached to the receiving of a bribe for a vote. The utmost that can be proved is, that the *divisores* or one of the class of persons who assisted in bribery were punished. When, therefore, Rein, who refers to these two passages under the *Lex Tullia*, says: The proposed *Lex Aufidia* went so far as to declare that if a candidate promised money to a tribe and did not pay it, he should be unpunished; but if he did pay the money, he should further pay to each tribe annually? The trials for *ambitus* were numerous in the time of the republic. *Murena*, who was charged with *ambitus*, and that in defence of *Cn. Plancius*, who was tried under the *Lex Licinia*, are both extant.

## 5: Handling Debts and Ambition | Richard Evans - [www.enganchecubano.com](http://www.enganchecubano.com)

*Law and crime in the Roman world. and the legal tradition --Cognitio --The thief in the night --Controlling elites I: ambitus and repetundae --Controlling.*

Sulpicius, which was as short-lived as its author, both politician and law expiring in 88 BC. Sempronius Asellio in 89 and the tribune of the plebs M. Livius Drusus in 89. The former had refused to rule in favour of creditors in law suits set in motion against debtors,<sup>2</sup> who were probably mostly senators, while the latter was clearly intent on legislating against the spiralling out of control of corruption in public life. Politics and the ambition to obtain military and civic prominence during the last fifty years of the Roman Republic was therefore to be characterised as one which contained extreme levels of debt among the political elite. The question addressed here is whether that fiscal malady began at the level of competition for the senior magistracies praetorship and consulship or whether it already existed at a much earlier stage in the *cursus honorum*? Moreover, how was it that politicians seem, on the whole, to have managed to remain solvent and avoid bankruptcy and relegation from the senatorial order? Finally, is there evidence to show that senators fell out of public life because of financial embarrassment to such an extent that this had an impact on senatorial membership and numbers? The politics of the *res publica* from the dictatorship of Sulla down to the start of the Principate are complex enough but interlaced with all the momentous events and crises of these years is the constant and unalleviated presence of senatorial financial embarrassment, which is well attested in the literary sources. Debt among Roman politicians was not, however, a new phenomenon and can certainly be identified as early as the first decades of the second century, and most likely existed before then. Extortion in the provinces necessarily arose from the expense of winning magistracies and the subsequent need for recouping assets which had been spent on securing support in the electoral process. Competition for public office increased in the second century because there were more available candidates aspiring to the public career who were empowered through the influx of wealth created by imperial expansion. The two additional praetors created after the Second Punic War made senior senatorial status more available, but this still meant that there were just eight places available to a far larger pool of qualified contenders than ever. The continued intensity of electoral battles and concomitant malpractice in trials account for the passage of the *lex Gabinia* and *lex Cassia tabellaria* of 141 and 149 respectively which also aimed to eliminate corruption. The introduction of the ballot evidently promoted other means of influencing voters as the tribunician measure of Gaius Marius in 107 BC indicates. Throughout the century the attempt to secure votes came with an ever increasing price tag. Elections and so too trials became ever more expensive to manage and were increasingly a headache for candidates with aspirations to public office. The scale of debt among senators was obvious to Sulpicius by 88 BC. His solution to allow senators no debt failed and therefore the existing state of affairs went unreformed. The extension of Roman citizenship to much of Italy after 89 added greatly to the competitive environment but what should have been a reinvigorated political scene, following a period of extreme internal instability, was actually compounded by the problem of elite debt. However, Appian, *BC* 1. Cornelius Cethegus and M. Baebius Tamphilus, suggest that intense competition, including bribery, in elections was already rife, Livy, *Ab Urbe Condita* 39. Note the discussion by Astin. However, the enlargement in the college of quaestors, twenty up from ten or fourteen, partly in line with the changes in the praetorship since quaestors were the adjutants of provincial governors, and partly as a move to soften the blow which had been dealt to those desiring senate membership through holding the tribunate of the plebs which now became a political dead end,<sup>4</sup> ought now have become the place where an increase in competition might have become problematic. This would have focussed the competition more intensely at the lower rungs of the *cursus honorum* than had been the case hitherto. That the vast majority of senators had debts in excess of two thousand denarii can be inferred from the friction between moneylenders and debtors, whom the praetor Sempronius Asellio had been protecting, an action which for him proved fatal. However, one must ask the question of whether or not there would have been great enthusiasm to take on that task? It is by no means certain that the average Roman eques would easily have opted for an uncertain life in the public gaze for the more secure pursuit of business interests and wealth creation. New

wealth may then have been designated to replace a debt-ridden culture. It might be considered generous to assign to Sulla quite such a profound and farseeing reform nonetheless it does remain a possible interpretation of his intentions. Senators were subjected to a quinquennial review, and those failing the grade because of, for example, moral turpitude or excessive debt, were excluded from the *lectio senatus* by the censors. They could, however, regain their places by winning another election. Licinius Geta, consul, lost his position in the census of Cic. It is not clear whether or not *tribunicii* were similarly accorded this status. Probably not given that they were debarred from other offices. A former quaestor might have gone on to become a tribune, but the evidence is lacking on whether this avenue of office holding was commonly sought. Neither murder was solved. There may have been no particular rule for candidates for this office. Geta had either re-entered the senate by winning a curule office in the interim or regained his senatorial status by winning the censorial elections. The censors expelled thirty-two altogether, and Licinius Geta was plainly the most senior of these senators. Just one attempt to remove C. Servilius Glaucia and exclude the ex-tribune Saturninus failed; Ap. Claudius Pulcher, later consul in 79, was expelled in 78. This shows how political and personal motives infringed on a process which was meant to ensure strict observance of codes of practice by impartial referees. Misuse of the censorship clearly influenced Sulla to opt for automatic renewal of the senatorial order, and to allow self-regulation instead. Self-regulation has its own dangers since it naturally promotes as much abuse as partial refereeing. Our literary sources may be deficient here or the reinvention of the censorship was also a move more politically inspired than concern for regulatory matters. Gellius Poplicola and Cn. Cornelius Lentulus Clodianus expelled sixty-four senators. The consul of the preceding year P. Cornelius Lentulus Sura was the most senior expulsion, and given his later collaboration with Catiline, the most notorious. Later debt problems may have impelled him towards conspiracy in 63, but his relegation in 70 was more likely a political act than one based on any moral or financial delinquency. His brother had been a praetor in 74, but must have been several years older, while the consul of 63 was born probably in the same year as Cicero. What debts then could Antonius have accumulated in such a brief senatorial career and in which only the initial office had been attained Cic. Antonius was also a tribune in 68 when he was responsible for the *lex Antonia de Termessensibus*. Curius was also expelled in 70 and he too was implicated in the Catilinarian plot but never accused Sall. Curius is also described as a possible consular candidate in 64 Cic. Curius could have won a praetorship in 68 for 67 and pursued a canvass for the consulship at the earliest opportunity. Had other senior figures been targeted it would surely have occasioned comment, and no other senior senator disappears from view at this point. Cassius Sabaco is described as a friend of Marius, and accused of *ambitus*. His status is not attested, but probably quaestorian. For the censorship in see Evans Marcius Philippus and M. Perperna, must also have excluded Sulla and other political figures who were later to reappear as his allies, for example, Q. Caecilius Metellus Pius cos. Such exclusions are not noted in the sources, Evans Poplicola had been a praetor twenty-one years before his consulship, financial considerations may be added to the reasons for his delay otherwise attributed to a lack of connections or clout, Gruen As an incumbent magistrate, his execution without trial was to haunt Cicero, the presiding consul, for the rest of his career. On the law see also Magie 1. On the question about the identity of Curius, see MRR. Lentulus Sura, his former colleague Cn. Few consular senators from before 80 were still alive: Sergius Catilina, the scale of whose debts is related by universally negative sources Sall. His financial situation was arguably not then as perilous as that of Antonius, which raises some interesting issues. In 73 Catiline had been accused of incest with Fabia, one of the Vestals, but acquitted. The charge is likely to have been in the context of a campaign for the aedileship and so the date of this otherwise unattested position may be assigned to 72 rather than 71, the last possible date before his praetorship in 70. It may also indicate that Catiline was away from Rome in 70 either in some official capacity or serving with a friendly proconsul, and so escaped the full scrutiny of the censors. By the autumn of 63 he was in the unusual though not unique state of being a politician who had just failed in three successive consular candidacies. However, it should be noted that Q. II 63, was a senior political figure, but this status does not apply to the other apparently debt-ridden coplotter such as C. Cornelius Cethegus who was executed alongside Lentulus Sura. According to the available statistics,<sup>19</sup> *ambitus* trials in the thirty years between the dictatorships of Sulla and Caesar far outnumber other charges such as *maiestas* and *res repetundae*. Verres, the

former proconsul in Sicily was convicted and exiled for he like many other senior senators succumbed to crime when assigned a provincia where he replenished his depleted wealth. However, it may be that a new phenomenon emerged in the procedure which preceded the trial itself exemplified in the actions of Q. No doubt Caecilius Niger would have gained in a fiduciary way from this compliance. A willingness to be bought for financial favours could indicate both financial pressures on the resources of a junior senator or good strategy in anticipation of future heavy 15 Note also Q. Between 69 and 60 53 trials are noted 9 of which were for ambitus, between 59 and 50, of 91 trials given 29 were for ambitus. Gabinius Capito and C. Caeparius of Terracina, Sall. Other senators said to be involved were P. Autronius the former consular candidate who had been convicted of ambitus yet was evidently still in Rome, the brothers P. Cornelius Sulla and L. Vargunteius, all convicted of ambitus, Gruen n. Calpurnius Bestia and Q. Curius who appear to have escaped punishment but none had notable senatorial careers, Sall. Bestia was either tribune in 62 or aedile in 59 and perhaps not as closely connected to Catiline as Sallust suggests. Gruen for a brief resume. He was clearly still regarded as highly wealthy when he was proscribed precisely for his fortune by the triumvirs in

**6: Religion in ancient Rome - Wikipedia**

*About Author Jill Harries is Professor of Ancient History in the School of Classics at the University of St Andrews.*

Constitutionality[ edit ] In his study of the praetorship in the Republic, T. Corey Brennan has argued that originally prorogation was of two types, granted either by the Roman People or by the Senate: A provincia was originally a task assigned to an official, the sphere of responsibility within which he was authorized to act, which might be specified geographically; when such territories were formally annexed, [5] the fixed geographical entity was a "province. According to the Lex Cornelia de maiestate , a governor was then required to give up his province within 30 days. In the Late Republic, the prorogatio imperii for supposed military crises provided one precedent for the legal maneuvering that permitted the multiple and sequential consulships of Gaius Marius in the context of the Cimbrian War , [11] as later when constitutional mechanisms were sought for consolidating the powers that created Augustus. Before a commander could enter the city limits pomerium for his triumph, he had to lay aside arms formally and ritually, that is, he had to reenter society as a civilian. At first, the appointment of dictatores and magistri equitum filled the need for additional military commanders. Publius Philo in BC. Philo was in the middle of a siege of Naples when his term in office was due to expire. The Senate decided that it was imprudent to recall him; instead, the tribunes of the plebs were to propose that "on the expiration of his consulship he conduct the campaign pro consule in place of a consul until the war was concluded. Fabius Maximus Rullianus became the second magistrate to have his command prorogued. Territorial expansion and increasing militarization drove a recognition that the "emergencies" had become a continual state of affairs, and a regular system of allotting commands developed. By the end of this long conflict, a second praetor had been added to the three magistrates holding imperium. The new office was the praetor qui inter peregrinos ius dicit "praetor who administers justice among foreigners". Brennan has argued that the purpose of this new office was not, as is often thought, to administer justice to foreigners living in Rome, but inter peregrinos in the provinces as the situation seemed to require. When the peregrine praetor was abroad with a military command, the urban praetor could remain in Rome to avoid suspending public and judicial business. The praetor urbanus, however, might also go abroad to take on a military command if the situation seemed to warrant it. During the s and s, the praetor peregrinus is found most often in northern Italy , fighting without much success against various Gallic polities. Cornelius Scipio was assigned to Spain, and had his command prorogued through , when he was killed and his army defeated by Carthaginian forces. It was under these pressures that private citizens privati were granted imperium. Scipio did not return to Rome until , and proconsuls continued to be appointed specifically for Spain after that. Advancement through the political career track had not been regularized before the s; the consulship and praetorship might be held in either order, without prerequisites. A law dating around BC began to require that candidates for the consulship first serve as praetors, now numbering six. Competition for the praetorship became fierce, and campaign corruption ambitus virulent. The Lex Baebia et Cornelia of devised a complicated system aimed at limiting the number of ex-praetors vying for the consulship. In the sortition for provinciae, the two Spains were to be left out in odd-numbered years, and only four praetorships would be available in those years. In effect, a provincial appointment in Spain meant automatic prorogation, resulting in a two-year term " and sometimes a shortage of administrators for other provinces that in turn required further prorogation. Six praetors become the norm again in the mids, with administrative needs prioritized over the moral issues. The number of praetors was not increased even though the two new territories were organized as praetorian provinces. For the first time since the s, it became impossible for sitting magistrates to govern all the permanent praetorian provinciae, which now numbered eight. Prorogation became fully institutionalized, and even the praetor urbanus was sometimes prorogued. Governors who received established territorial provinces could expect longer tenures. The holding of imperium thus depended less and less on elected office, detaching power further from its foundation in the People. When Sulla assumed the dictatorship in late 82 BC, the territorial provinces alone numbered ten, with possibly six permanent courts to be presided over in the city. Valerius Flaccus held various combinations of provincial assignments on the Iberian

peninsula and in Gaul for more than a decade 92â€”81 BC , without any indication that he ever returned to Rome or was without a command. On more than one occasion, [36] Pompeius Magnus "Pompey the Great" received imperium pro consule before he ever held a magistracy â€” at first from the Senate, then by vote of the People, the latter perhaps indicative of the revival of popularist politics. Given the extended prorogations, the five-year proconsular commands assigned to Julius Caesar in Gaul and Marcus Crassus in Syria are less exceptional than they have sometimes been regarded; it could be argued that the five-year appointment was a realistic assessment of the time required to accomplish the task, and avoided the uncertainty, delays, and political jockeying of year-by-year prorogation. Although competition for remunerative provinces, especially Asia, might be fierce, [37] provinces that offered more administrative headaches than kickbacks were regarded as drudge duty. Cicero indicated his lack of enthusiasm for provincial governing when he repeatedly wrote to friends asking them to make sure that his proconsulship in Cilicia 51â€”50 BC would not be prorogued. The Praetorship in the Roman Republic. Oxford University Press, The Constitution of the Roman Republic. University of California Press,

**7: Aulus Gabinius - Wikipedia**

*An international forum for the discussion of law. High-quality, original, refereed academic writing ; Contemporary substantive law, legal theory and history, and other aspects of the study of law in its social and cultural context.*

Terminology[ edit ] A candidate was called petitor, and his opponent with reference to him, competitor. A candidate candidatus was so called from his appearing in the public places, such as the fora and Campus Martius, before his fellow-citizens, in a whitened candidus toga. On such occasions, the candidate was attended by his friends deductores , or followed by the poorer citizens sectatores , who could in no other manner show their good will or give their assistance. The candidate, in going his rounds or taking his walk, was accompanied by a nomenclator, who gave him the names of such persons as he might meet; the candidate was thus enabled to address them by their name, an indirect compliment which could not fail to be generally gratifying to the electors. The candidate accompanied his address with a shake of the hand prensatio. The term benignitas comprehended generally any kind of treating, such as shows or feasts. Candidates sometimes left Rome and visited the coloniae and municipia, in which the citizens had the suffrage; thus Cicero proposed to visit the Cisalpine towns, when he was a candidate for the consulship. Liberalitas and benignitas are opposed by Cicero, as things allowable, to ambitus and largitio, as things illegal. Money was paid for votes; and in order to ensure secrecy and secure the elector, persons called interpretes were employed to make the bargain, sequestres to hold the money until it was to be paid, [4] and divisores to distribute it. The object of the law was to check ambitio, the name for going about to canvass, in place of which ambitus was subsequently employed. Still the practice of using a white dress on occasion of canvassing was usual, and appears to have given origin to the application of the term candidatus to one who was a petitor. The law was passed mainly to check the pretensions of novi homines, of whom the nobiles were jealous. This law forbade any person to exhibit public shows for two years before he was a candidate. It also forbade candidates hiring persons to attend them and be about their persons. In the second consulship of M. Licinius Crassus and Cn. This lex, which is entitled De Sodalitiis, did not alter the previous laws against bribery; but it was specially directed against a particular mode of canvassing, which consisted in employing agents sodales to mark out the members of the several tribes into smaller portions, and to secure more effectually the votes by this division of labour. This distribution of the members of the tribes was called decuriatio. They were called Judices Editicii, because the accuser or prosecutor nominated four tribes, and the accused was at liberty to reject one of them. The judices were taken out of the other three tribes; but the mode in which they were taken is not quite clear. The penalty under the Lex Licinia was exile, but for what period is uncertain. It provided for the mode of naming the judices, and shortened the proceedings. Julius Caesar obtained the supreme power in Rome, he used to recommend some of the candidates to the people, who, of course, followed his recommendation. As to the consulship, he managed the appointments to that office just as he pleased. If any violence was used by a candidate, he was liable to exile aquae et ignis interdictio. The popular forms of election were observed during the time of Augustus. Under Tiberius they ceased. Tacitus observes, "The comitia were transferred from the campus to the patres," the senate. But in a short time, the appointment to public offices was entirely in the power of the emperors; and the magistrates of Rome, as well as the populus, were merely the shadow of that which had once a substantial form. A Roman jurist, of the imperial period Modestinus , in speaking of the Julia Lex de Ambitu, observes, "This law is now obsolete in the city, because the creation of magistrates is the business of the princeps, and does not depend on the pleasure of the populus; but if any one in a municipium should offend against this law in canvassing for a sacerdotium or magistratus, he is punished, according to a senatus consultum, with infamy, and subjected to a penalty of aurei". Rein observes that "by this change the control over the voters was scarcely any longer possible; and those who were bribed could not be distinguished from those who were not. It is worth remark that there is no indication of any penalty being attached to the receiving of a bribe for a vote. The utmost that can be proved is, that the divisores or one of the class of persons who assisted in bribery were punished. When, therefore, Rein, who refers to these two passages under the lex Tullia, says: The proposed Lex Aufidia went so far as to declare that if a candidate

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**8: Project MUSE - Self and Community in the Younger Pliny**

*Key Themes in Ancient History: Law and Crime in the Roman World* by Jill Harries, , available at Book Depository with free delivery worldwide.

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### 9: Regulating Bribery or Generosity? Augustus's™ Laws on Ambitus | Society for Classical Studies

*Vol 13 reviews report of the disgraceful miscarriage of justice at the trial of the Christians in Lyon in AD , in my view the only undoubted such miscarriage evidenced for the Christians.*

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