



*Quid hoc tota Sicilia est clarius, quam omnis Segestae matronas et virgines
convenisse cum Diana exportaretur ex oppido, unxisse unguentis, complexse coronis
et floribus, ture, odoribus incensis usque ad agri finis prosecutas esse?*

*Hanc tu tantam religionem si tum in imperio propter cupiditatem atque audaciam
non pertimescebas, ne nunc quidem in tanto tuo liberorumque tuorum periculo
perhorrescis? Quem tibi aut hominem invitis dis immortalibus aut vero deum tantis
eorum religionibus violatis auxilio futurum putas? Tibi illa Diana in pace atque in
otio religionem nullam attulit?*

Look out for another passive verb and some perfect tense infinitives and also subjunctives (...isse) best translated in English just by the past tense here.

*Quid hoc tota Sicilia **est clarius, quam**
Quid quam hoc* "What than this" *tota Sicilia* "in all Sicily".

Then follow the three famous deeds:

*omnis Segestae matronas et virgines **convenisse***

Convenire "to assemble"

*cum Diana **exportaretur** ex oppido,*

***unxisse** unguentis, **complexse** coronis et floribus, ture, odoribus incensis*

(You need to supply the object *Dianam* for the infinitive verbs.)

ungere "to anoint" *unguentum* "ointment" *complere* "to cover" *corona* "garland" *flos* "flower" *tus* "frankincense" *odor* perfume *incensus* "incense".

*usque ad agri **finis prosecutas esse?***

Usque ad "up to" "all the way to" *prosecutas* "escorted" "accompanied" *ager* "territory"

Translate and compare.

What is more well known/famous is all Sicily than that all the Segestan mothers and maids assembled when Diana was carried out of the town? That they anointed [Diana] with ointment? That they covered [her] with garlands, flowers, [and] perfumed incense? That she was followed to the end of [their] territory?

Now Cicero addresses Verres himself (*tu*). Notice the person of the verbs. Notice which phrase Cicero places at the head of this sentence, giving it very strong emphasis. This is an example of a **rhetorical question** i.e. one that does not require an answer.

Hanc tu tantam religionem si

Hanc tantum religionem “this very strong religious feeling” *Si* really belongs at the beginning of the sentence but Cicero wants to start with *Hanc tantum religionem*.

tum in imperio

propter cupiditatem atque audaciam non pertimescebas,

ne nunc quidem in tanto tuo liberorumque tuorum periculo perhorrescis?

Perhorescere “to tremble”.

Translate and compare.

If you were not frightened by this very strong religious feeling while you were in command/office because of greed and boldness, do you not indeed tremble now you and your children are in such danger?

Cicero mentions Verres's children because if Verres was found guilty his sentence would affect his children's inheritance.

*Quem tibi **aut** hominem invitis **dis immortalibus***

Quem Hominem “which man” *invitis* “against the will of”

*aut vero **deum tantis eorum religionibus violatis auxilio futurum [esse] putas?***

Aut vero “or indeed” *tantis eorum religionibus violatis* “when such sacrilege has been committed against them.”

Translate and compare.

Or which man against the will of the immortal gods, or indeed [which] god, do you think will help you when such sacrilege has been committed against them?

Tibi illa Diana, in pace atque in otio, religionem nullam attulit?

In pace atque in otio “in peace and in leisure” i.e. in settled, peaceful times.

Translate and compare.

In settled peaceful times did that [statue of] Diana bring you no religious devotion?

Verres was praetor during a settled time, not a war. Cicero is going to go on to point out that Diana's statue has not been so fortunate – see the next lesson. *In pace atque in otio* is another example of Paired Words.

For my flashcards see: <https://quizlet.com/gb/640752205/cicero-theft-from-segesta-complete-for-cie-igcse-2023-5-flash-cards/>

Look through this lesson's lines for words which relate to English words. Do you know the words “unguent”, “corona” and “cupidity”?

It is worth taking a moment to compare Cicero's ideas of religious devotion with those of the Bible. Even today there are parts of the world where people worship in ways that remind us of the Segestans. You can find details of an example here:

http://resources.hwb.wales.gov.uk/VTC/ngfl/re/m_parry_carmarthenshire/arteffactau/cysegrfa.htm and the location of the website will make you realise that those parts of the world are not far away.

Roman Catholics are sensitive to the protestant challenge that they worship and pray to saints, statues and images. The introduction to the prayer below (from a modern website) therefore describes it as “praying **with** the Blessed Mother” (emphasis mine) but what does it sound like to you? How does it compare with what Cicero describes?

“Hail, Queen of the Most Holy Rosary, my Mother Mary, hail! At thy feet I humbly kneel to offer thee a Crown of Roses, snow white buds to remind thee of thy joys, each bud recalling to thee a holy mystery, each 10 bound together with my petition for a particular grace. O Holy Queen, dispenser of God’s graces, and Mother of all who invoke thee, thou canst not look upon my gift and fail to see its binding. As thou receivest my gift, so wilt thou receive my petition; from thy bounty thou wilt give me the favo[u]r I so earnestly and trustingly seek. I despair of nothing that I ask of thee. Show thyself my Mother!”¹



1 <https://hallow.com/2020/08/23/how-to-pray-54-day-novena/>