**Sex workers**

*There is a lot more that one could include about sex workers, particularly from the elegiac poets Ovid, Tibullus, and Propertius, whose girlfriends also seem to have been courtesans, but for whose company they did not wish to pay and whom they complained about when they took on paying clients. But to a large extent relying on those sources gets at very specific Roman fantasies of the ‘Hooker with the heart of gold’ trope, and not very much at what the experience of sex work was like. For most it was miserable, degrading, and forced. Many sex workers were slaves (see further below) and laboured under terrible conditions, which we will talk more about in class. And all slaves could be used as sexual objects by their masters or mistresses. But they, under Roman law, were not Romans and not even people, and thus their experiences were not thought worthy of writing about on the whole.*

*Among the elite, it was not uncommon to be accused of prostituting oneself at some point. Few people seem to have gone so far as Cicero attacking Mark Antony in his Philippics (43 BCE). After Cicero issued a number of these Antony had him proscribed and his head and hands were cut off and displayed in Rome:*

Shall we then examine your conduct from when you were a boy? Let’s do that and begin at the beginning. Do you recollect that, while you were still clad in the *toga praetexta*,[[1]](#footnote-1) you became a bankrupt? That was the fault of your father, you will say. I admit that. In truth, such a defence is full of a son’s love. But it is peculiarly suited to your own audacity, that you sat among the fourteen rows of the knights, though by the Roscian law there was a place appointed for bankrupts, even if any one had become such by the fault of fortune and not by his own. You assumed the *toga virilis,* which you soon made a woman’s one:[[2]](#footnote-2) at first a public prostitute, with a regular price for your shame - and not a low one, at that. But very soon Curio[[3]](#footnote-3) stepped in, who carried you off from your public trade, and, as if he had bestowed a matron’s robe upon you, settled you in a steady and durable wedlock. 45 No boy bought for the gratification of passion was ever so wholly in the power of his master as you were in Curio’s. How often has his father turned you out of his house? How often has he placed guards to prevent you from entering? while you, with night for your accomplice, lust for your encourager, and wages for your compeller, were let down through the roof. That house could no longer endure your wickedness. Do you not know that I am speaking of matters with which I am extremely familiar? Remember that time when Curio, the father, lay weeping in his bed; his son throwing himself at my feet with tears recommended to me you; he entreated me to defend you against his own father, if he demanded six millions of sesterces of you; for that he had been bail for you to that amount.[[4]](#footnote-4) And he himself, burning with love, declared positively that because he was unable to bear the misery of being separated from you, he should go into exile. 46 At that time I soothed – or I should say removed - the misery of that most flourishing family! I persuaded the father to pay the son’s debts; to release the young man, endowed as he was with great promise of courage and ability, by the sacrifice of part of his family estate; and to use his privileges and authority as a father to prohibit him not only from all intimacy with, but from every opportunity of meeting you. When you recollected that all this was done by me, would you have dared to provoke me by abuse if you had not been trusting to those swords which we behold?

47. But let us say no more of your profligacy and debauchery. There are things which it is not possible for me to mention with honour; but you are all the more free for that, since you have not hesitated to be an actor in scenes which a modest enemy cannot bring himself to mention.[[5]](#footnote-5)

Cicero, *Philippic* 2.44 -47

***In the following invective against the historian Sallust attributed to Cicero, he accuses him also of prostituting himself. (It is not by Cicero, however, and it should be noted that in the Invective against Cicero attributed to Sallust, he accuses Cicero of incest with his daughter. Invective had basically no boundaries in Rome.)***

5 13 I shall now return to you, Sallust, saying nothing of your father; for even if he never committed a sin in all his life, he could not have inflicted a greater injury upon his country than in begetting such a son. Nor shall I inquire into any sins of your boyhood, lest I may seem to criticize your father, who had full control of you at that time, but how you spent your youth. For if this be shown, it will readily be understood how vicious was the childhood which led up to a manhood so shameless and lawless. When the profit derived from your vile body could no longer suffice for your bottomless gullet, and when you were too old to endure what another's passion prompted, you were incited by an unbounded desire of trying upon others what you had not considered disgraceful to your own person. 14 Therefore, Fathers of the Senate, it is not easy to determine whether he acquired his property or squandered it with more dishonourable members.

Pseudo-Cicero, *Invective Against Sallust*

*Prostitution was not illegal in Rome, but prostitutes were supposed to be registered so they could be taxed. Occasionally taxes raised by this could be directed towards specific public ends:*

The Emperor Alexander Severus[[6]](#footnote-6) placed a tax on pimps and both male and female prostitutes, with the stipulation that the income thus raised go not into the public treasury but towards the cost of restoring the Theatre, the Circus, the Colosseum, and the Stadium.

*Historia Augusta,* *Severus Alexander* 24.3

*Being a sex worker carried with it legal handicaps as well as great social stigma, and free or freed Romans who worked in the sex trade had the status of infamis. Many sex workers were slaves, and treated with little regard – working in Roman brothels was extremely rough work, and being sold into one was regarded with horror by slaves. Eventually it was forbidden to sell slaves into brothels by an imperial decree, but how much that was enforced is a good question to ask of a society like Rome.* *Sex workers were not just female. The Tabula Heracleensis, the regulations of a town in Southern Italy that gained Roman citizenship in 89 BCE. These forbade men who sold their bodies for a variety of purposes from sitting with various town officials in public places:*

25 No one shall become a decurion or a conscript in the senate of any municipality, colony, prefecture, market, or meeting place of Roman citizens, nor shall anyone who comes under the following categories be permitted to express his opinion or to cast his vote in that body: anyone who is condemned for theft which he himself has committed or who compounds such theft; anyone who is condemned in an action for trusteeship, partnership, guardianship, mandate, infliction of injury or fraud; anyone who is condemned either by the Plaetorian Law or for something that he has done or does contrary to that law;" anyone who binds himself to fight as a gladiator; anyone who denies a debt on oath before the praetor or takes an oath that he is solvent; anyone who gives notice to sureties or creditors that he cannot pay his debt in full or who compounds with them to that effect; anyone for whom the sureties pay and settle the obligation; anyone whose possessions are seized and advertised for sale at public auction by the edict of the magistrate in charge of the administration of justice, excepting the cases of those whose property was so treated when they were wards, or of someone who was absent on public business, provided that he does not contrive fraudulently to be absent for such purpose; anyone who is condemned at Rome by public trial whereby it is unlawful for him to remain in Italy and who is not restored to his former status; anyone who is condemned by public trial in that municipality, colony, prefecture, market, or meeting place of which he is a citizen; anyone who is condemned of having lodged a false accusation or of having done something from collusion; anyone who is deprived of his rank in the military service because of disgrace; anyone whom a general dismisses from the army in disgrace; anyone who takes money or any other reward for bringing in the head of a Roman citizen; anyone who prostitutes his body for gain; anyone who trains gladiators or acts on the stage or keeps a brothel. If any of the aforesaid persons in contravention of this law takes his place or gives his vote among the decurions or the conscripts in the senate of the above-mentioned communities he shall be liable to a penalty of 50,000 sesterces to be paid to the State, and anyone so minded shall be entitled to sue for that sum.

*Tabula Heracleensis*

*Many tales of elite women becoming prostitutes due their boundless appetite for sex have to be taken with an enormous grain of salt, as these stories all sound the same are all brought up for the same reasons, which is usually to point out how terribly unchaste women are now (whenever now was) compared to the mythical women of the past, and especially elite women, who were problematic because they could wield enormous power sometimes – that is especially true with Empresses:*

85 1 In the same year, bounds were set to female depravity by stringent resolutions of the senate; and it was enacted that no woman should trade in her body, if her father, grandfather, or husband had been a Roman equestrian. For Vistilia, the daughter of a praetorian family, had advertised her venality on the aediles' list — the normal procedure among our ancestors, who imagined the unchaste to be sufficiently punished by the avowal of their infamy. Her husband, Titidius Labeo, was also required to explain why, in view of his wife's manifest guilt, he had not invoked the penalty of the law. As he pleaded that sixty days, not yet elapsed, were allowed for deliberation, it was thought enough to pass sentence on Vistilia, who was removed to the island of Seriphos.

Tacitus, *Annales* 2

40 1 He levied new and unheard of taxes, at first through the publicans and then, because their profit was so great, through the centurions and tribunes of the praetorian guard; and there was no class of commodities or men on which he did not impose some form of tariff. On all eatables sold in any part of the city he levied a fixed and definite charge; on lawsuits and legal processes begun anywhere, a fortieth part of the sum involved, providing a penalty in case anyone was found guilty of compromising or abandoning a suit; on the daily wages of porters, an eighth; on the earnings of prostitutes, as much as each received for one embrace;[**g**](http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Caligula%2A.html#note:charging_for_sex) and a clause was added to this chapter of the law, providing that those who had ever been prostitutes or acted as panders should be liable to this public tax, and that even matrimony should not be exempt.

Suetonius, *Life of Caligula* 40

*Roman Law on Prostitution: The following laws come from the Digest of Justinian, an enormous compendium of Roman law compiled during the reign of the Emperor Justinian. As such they represent a body of law built up over many centuries, and incorporate a range of juridical opinions from a range of individuals.*

*Book 3 – on infamia*

6) He also forbids a party to appear before him in behalf of others, who has suffered his body to be used like that of a woman. If, however, he has been violated by robbers or by enemies, he should not be branded with infamy, as Pomponius says.

*3.1.6*

*Titulum 2*(2) …He acts as a pimp who profits by the prostitution of slaves, but where anyone obtains such profit by means of free persons, he is also a pimp. Moreover, where he makes this his principal occupation, or as an addition to some other business; as, for instance, where he is an inn-keeper or a stable-keeper and has slaves of this kind for attendance on strangers, and, by means of their opportunities he obtains money in this manner; or if he is a bath-keeper, as is the custom in some provinces, and has slaves for the purpose of taking care of the clothes of customers, and these are guilty of such practices in the baths, he is liable to the punishment of a pimp. (3) Pomponius is of the opinion that a slave who uses for this purpose other slaves who are his private property[[7]](#footnote-7) is branded with infamy after he has obtained his freedom.

24. *The Same, On the Edict, Book VI*.

The Emperor [Septimius] Severus stated in a Rescript that a woman was not branded with infamy who had been compelled to prostitute herself for money while in slavery.

Book 3.2.24

*These following all come from Book 23, which is dedicated to discussing who could marry who legally under Roman law; as such it talks not just about prostitutes but actors and other entertainers, who also carried infamia, and as such could not marry high-status individuals.*

**41.** ***Marcellus, Digest, Book XXVI*.**

**It is understood that disgrace attaches to those women who live unchastely and earn money by prostitution, even if they do not do so openly.**

1. **If a woman should live in concubinage with someone besides her ex-master, I say that she does not possess the virtue of a matron.**

**42.** ***Modestinus, On the Rite of Marriage*.**

**In unions of the sexes, it should always be considered not only what is legal, but also what is decent.**

**(1) If the daughter, granddaughter, or great-granddaughter of a Senator should marry a freedman, or a man who practices the profession of an actor, or whose father or mother did so, the marriage will be void.**

**43.** ***Ulpianus, On the Lex Julia et Papia, Book I*.**

**We hold that a woman openly practices prostitution, not only where she does so in a brothel, but also if she is accustomed to do this in taverns, or in other places where she manifests no regard for her modesty.**

**(1) We understand the word "openly" to mean indiscriminately, that is to say, without choice, and not if she commits adultery or fornication, but where she sustains the role of a prostitute.** **(2) Moreover, where a woman, having accepted money, has intercourse with only one or two persons, she is not considered to have openly prostituted herself.** **(3) Octavenus, however, says very properly that where a woman publicly prostitutes herself without doing so for money, she should be classed as a whore.** **(4) The law brands with infamy not only a woman who practices prostitution, but also one who has formerly done so, even though she has ceased to act in this manner; for the disgrace is not removed even if the practice is subsequently discontinued.** **(5) A woman is not to be excused who leads a vicious life under the pretext of poverty.** **(6) The occupation of a pimp is not less disgraceful than the practice of prostitution.** **(7) We designate those women as procuresses who prostitute other women for money.** **(8) We understand the term "procuress" to mean a woman who lives this kind of a life on account of another.** **(9) Where one woman conducts a tavern, and keeps others in it who prostitute themselves, as many are accustomed to do under the pretext of employing women for the service of the house; it must be said that they are included in the class of procuresses.**

**[The section continues on discussing other women who could not marry senators.]**

**47.** ***Paulus, On the Lex Julia et Papia, Book II*.**

**The daughter of a Senator who has lived in prostitution, or has exercised the calling of an actress, or has been convicted of a criminal offence, can marry a freedman with impunity, for she who has been guilty of such depravity is no longer worthy of honor.**

*Sex work was dangerous in antiquity, as now. As was being in any profession associated with sex work, such as acting. If your assaulter had any power you were unlikely to get any justice. In one defence speech, Cicero just waved away his client’s involvement in a gang rape of an actress as a thing of no importance because it was something everyone was allowed to do with actresses and actors:*

Do you try to stain such a brilliant life as this with those imputations? You impute sex crimes to him which no one can recognise, not only by having ever heard any one's name mentioned, but even by having heard a suspicion breathed against him. You call him twice-married, in order to invent new words, and not only new accusations. You say that some one was taken by him into his province to gratify his lust; but that is not an accusation, but a random lie, risked because you expect no revenge. You say he raped an actress. And this is said to have happened at Atina, while he was quite young, by a sort of established licence of proceeding towards theatrical people, well known in all towns.

Cicero, I*n Defence of Plancius* 30

*It wasn’t just older, more conservative men like Cicero who thought so little of women who made their money out of their bodies. In the following the poet Catullus attacks a woman who had made off with some of his writing tablets:*

Come along all my hendecasyllables,[[8]](#footnote-8) as many as you are, from every part, all of you, as many as you are! A filthy whore thinks that I am a joke, and says she won't return to me your writing tablets, if you can stand it. Let's pursue her, and claim them back. "Who is she?" you ask. That one, whom you see strutting disgracefully, grinning with annoyance like a mime with a face like a Gallic dog. Surround her and demand them back. "Filthy whore, give back the writing tablets; give back, filthy whore, the writing tablets." You don't give two cents? You slime, you whorehouse, or if you could be anything even more loathsome! But you mustn't think that this is enough. For if nothing else we can extort a blush on your brazened bitch's face. We'll yell again in heightened voice, "Filthy whore, give back the writing tablets; give back, filthy whore, the writing tablets." But we do no good, she isn't moved. We must change our approach and our tune, if you can make further progress—"Chaste and honest, give back our writing tablets."

Catullus, *Poem 42*

*The Emperor Caligula even threaten to drown one specific group of sex workers, the spintriae, whom you could hire to entertain yourself or guests, and whose speciality was having group sex with each other before others:*

16 1 He banished from the city the sexual perverts called spintriae, barely persuaded not to sink them in the sea.

*However, once in a while some justice was done. A papyrus records the death of a prostitute and a judge’s decision in the case about compensation for her mother in the 4-5th century CE. Hermoupolis, Egypt, 4th-5th cent. CE. It is remarkable for the fact that the magistrate has sympathy for these outsiders:*

Case against a certain senator, Diodemus of Alexandria, who was in love with a public prostitute. He was dining with the prostitute at evening time. Diodemus killed the prostitute, and when Zephyrus learned about it, he ordered Diodemus to be put into prison ... The other senators ask that he be released, but Zephyrus insists that he must remain in prison. (7) Diodemus admits that he killed the prostitute. A certain Theodora, an old woman and a pauper, asks that Diodemus be compelled for her support to provide some small consolation for her daughter's life. For she said, 'this is why I gave my daughter to the pimp, so that I might have a means of support. Now that my daughter is dead I am deprived of my support, and on this account I ask that some small amount, appropriate for a woman, be given for my support.'

The prefect's decision:

You killed this woman, Diodemus, in a disgraceful way, a woman who gives a bad impression of human fortune, because she spent her life in an unholy manner and in the end sold [some letters missing]. And indeed I pity the poor creature, who when she was alive was laid out for those who wanted her, like a dead body. The poverty of her lot was so insistent that she sold her body and brought dishonour upon her name and reputation and took on a prostitute's life with its many hardships ... (8). I order that because you have destroyed the honour of the city council with the sword that you be banished as a murderer. Theodora, the poor old mother of the dead woman, who because of her own poverty deprived her daughter of her chastity, and so also caused her death, is to receive as her share one tenth of Diodemus' property; this is what required by law, with humanitarian considerations supporting the law's authority.[[9]](#footnote-9)

*Many Romans were not so sympathetic. Seneca the Younger was so repelled by male prostitutes that he wonders if you should even take their money to save your life:*

It seems to offer more opportunity for debate to consider what a captive ought to do, if a man of abominable vices offers him the price of his ransom? Shall I permit myself to be saved by a wretch? When safe, what repayment can I make to him? Am I to live with a disgraced person? Yet, am I not to live with the man who saved me? I will tell you my opinion. I would accept money, even from such a person, if it were to save my life; yet I would only accept it as a loan, not as a benefit. I would repay him the money, and if I were ever able to preserve him from danger I would do so. As for friendship, which can only exist between equals, I would not condescend to be such a man's friend, nor would I regard him as my saviour, but merely as a money-lender, to whom I am only bound to repay what I borrowed from him.

Seneca the Younger, *On Benefits* 2.21

*Many of those in sex work were children or teenagers. In the following Petronius, of all people, has one of his characters attack this and the creation of eunuch to keep male children hairless younger:*

I shrink from speaking plain and betraying our destiny of ruin; boys whose childhood is hardly begun are kidnapped in the Persian way, and the powers the knife has shorn are forced to the service of lust, and in order that the passing of man's finest age may be hedged round with delay and hold back the hurrying years, Nature seeks for herself, and finds herself not. So all take their pleasure in harlotry, and the halting steps of a feeble body, and in flowing hair and numberless clothes of new names, everything that ensnares mankind

*Petronius, Satyricon 122*.1

*Seneca the Younger, who lived at the same time as Petronius, and was like him close to the Emperor Nero, similarly attacks those who prevent their slaves from growing up so they can still use them as sexual objects and fit in within the Roman system of sexuality*

Another, who serves the wine, must dress like a woman and wrestle with his advancing years; he cannot get away from his boyhood and he is dragged back to it. Though he already has a soldier's figure, he is kept beardless by having his hair smoothed away or plucked out by the roots, and he must remain awake throughout the night, dividing his time between his master's drunkenness and his lust. In the chamber he must be a man, at the feast, a boy.

Seneca the Younger, *Letters to Lucilius* 47.7

*Sex workers worked in many places; some from their own homes, others in the houses of clients, others (many others) in brothels. In the following fragment from the Roman novel* the Satyricon, set in the south of Italy, *one of the main characters, Ascyltos, finds the others after being separated and led into a rather disreputable part of town:*

Wiping away the sweat with his hands, he replied, “If you only knew what I have gone through!” “What was it?” I demanded. “A most respectable looking person came up to me,” he replied, “while I was wandering all over the town and could not find where I had left my inn, and very graciously offered to guide me. He led me through some very dark and crooked alleys, to this place, pulled out his penis, and commenced to beg me to comply with his appetite. A whore had already vacated her cell for an as,[[10]](#footnote-10) and he had laid hands upon me, and, but for the fact that I was the stronger, I would have been compelled to take my medicine.” While Ascyltos was telling me of his bad luck, who should come up again but this same very respectable looking person, in company with a woman not at all bad looking, and, looking at Ascyltos, he requested him to enter the house, assuring him that there was nothing to fear, and, since he was unwilling to take the passive part, he should have the active. The woman, on her part, urged me very persistently to accompany her, so we followed the couple, at last, and were conducted between the rows of name-boards, where we saw, in cells, many persons of each sex amusing themselves in such a manner that it seemed to me that every one of them must have been drinking satyrion.[[11]](#footnote-11) On catching sight of us, they attempted to seduce us with pederastic lechery, and one jerk, with his clothes tied up, assaulted Ascyltos, and, having thrown him down upon a couch, attempted to impale him from above. I assisted the sufferer immediately, however, and having joined forces, we defied the troublesome jerk. Ascyltos ran out of the house and took to his heels, leaving me as the object of their sexual attacks, but the crowd, finding me the stronger in body and purpose, let me go unharmed.

Satyricon 7

*Finally, here is Tertullian discussing the dangers of spectacles and their association with sex workers:*

In the same way we are commanded to steer clear of every kind of impurity. By this command, therefore, we are forbidden to attend the theatre, which is impurity's own peculiar home, where nothing wins approval but what elsewhere finds approval. And so, the theater's greatest charm is above all produced by its filth--filth which the actor of the Atellan farces conveys by gestures; filth which the mime actor even exhibits by womanish dress, banishing all reverence for sex and sense of shame so that they blush more readily at home than on the stage; filth, finally, which the pantomime experiences in his own body from boyhood in order to become an artist.

Even the very prostitutes, the victims of public lust, are brought upon the stage, creatures feeling yet more wretched in the presence of women, the only members in the community who were unaware of their existence; now they are exhibited in public before the eyes of persons of every age and rank; their address, their price, their record are publicly announced, even to those who do not need the information, and (to say nothing of the rest) things which ought to remain hidden in the darkness of their dens so as not to contaminate the daylight. Let the senate blush, let all the orders blush, let even those very women who have committed murder on their own shame blush once a year when, by their own gestures, they betray their fear of the light of the day and the gaze of the people.

Now, if we must detest every kind of impurity, why should we be allowed to hear what we are not allowed to speak, when we know that vile jocularity and every idle word are judged by God? Why, in like manner, should we be permitted to see that which is sinful to do? Why should things which, spoken by the mouth, defile a man not be regarded as defiling a man when allowed access by the ears and eyes, since the ears and eyes are the servants of the spirit, and he whose servants are filthy cannot claim to be clean himself?

You have, therefore, the theater prohibited in the prohibition of uncleanness. Again, if we reject the learning of the world's literature as convicted of foolishness before God, we have a sufficiently clear rule also concerning those types of spectacles which, in profane literature, are classified as belonging to the comic or tragic stage. Now, if tragedies and comedies are bloody and wanton, impious and prodigal inventors of outrage and lust, the recounting of what is atrocious or base is no better; neither is what is objectionable in deed acceptable in word.

Tertullian, *On Spectacles* 17.3-4

*One Roman festival associated with prostitutes was the Floralia, the springtime festival in honour of the goddess Flora. It was associated with mass excess on a lot of fronts. The Christian author Lactantius went so far as to invent an entire (and incorrect) origin story for it involving a prostitute:*

Now how great must that immortality be considered which is attained even by whores! Flora, having obtained great wealth by this practice, made the people her heir, and left a fixed sum of money, the annual proceeds of which went to her public games to be celebrated on her Senate, which they called Floralia. And because this appeared disgraceful to the senate, in order that a kind of dignity might be given to a shameful matter, they resolved that an argument should be taken from the name itself. They pretended that she was the goddess who presides over flowers, and that she must be appeased, that the crops, together with the trees or vines, might produce a good and abundant blossom. The poet [Ovid] followed up this idea in his Fasti, and related that there was a nymph, by no means obscure, who was called Chloris, and that, on her marriage with Zephyrus, she received from her husband as a wedding gift the control over all flowers. These things are spoken with propriety, but to believe them is unbecoming and shameful. And when the truth is in question, ought disguises of this kind to deceive us? Those games, therefore, are celebrated with all wantonness, as is suitable to the memory of a whore. For besides complete freedom of language, in which all filthiness is poured forth, women are also stripped of their garments at the demand of the people, and then perform the office of mimes, and are detained in the sight of the people with indecent gestures, just to satiate unchaste eyes.

Lactantius, *Divine Institutes* 1.20

1. While still legally a child. [↑](#footnote-ref-1)
2. Prostitutes were supposed to wear the toga, as were adulteresses. As to whether that was something people did regularly, it is hard to know for sure. [↑](#footnote-ref-2)
3. This family were friends of Cicero and among the Roman elite [↑](#footnote-ref-3)
4. Antony had borrowed the money (which is a huge amount), Curio Junior had stood as guarantor of that loan, despite the fact that he had no legal right to sign any legal document in his own right, as he still had a *pater familias,* who was very much alive, and now on the hook for the amount. He could have fought it in court, as whoever lent that money should not have accepted him as a guarantor, but that would have been an extremely embarrassing case to end up arguing in public in Rome (law cases were argued in the open air, in the Forum, so were popular entertainment as well as legal events). [↑](#footnote-ref-4)
5. I would note that Cicero has in fact mentioned all of these things in great detail and will go on to say a great many other things in this speech and the many, many others of this sort he wrote. [↑](#footnote-ref-5)
6. Emperor 222-235. [↑](#footnote-ref-6)
7. Although legally slaves were not allowed to own any property, being classified legally as property themselves, some slaves could and did gain considerable wealth with the consent of their masters. Owning other slaves was common for very high ranking slaves in large households and especially in the imperial household, and was a sign of their status within the slave hierarchy. [↑](#footnote-ref-7)
8. A type of metre that Catullus wrote in. [↑](#footnote-ref-8)
9. Source: *(*Berlin papyrus *1024.6-8, exc. G): Source”* <http://www.stoa.org/diotima/anthology/wlgr/wlgr-romanlegal155.shtml> [↑](#footnote-ref-9)
10. A coin of small value. [↑](#footnote-ref-10)
11. An ancient aphrodisiac. [↑](#footnote-ref-11)