

1) *ILS 8394 = CIL VI 10230 (Laudatio Murdiae): quom omnium bonarum feminarum simplex simi/lisque esse laudatio soleat quod naturalia bona propria custo/dia servata varietates verborum non desiderent satisque sit / eadem omnes bona fama digna fecisse et quia acquirere / novas laudes mulieri sit arduom quom minoribus varieta/tibus vita iactetur necessario communia esse colenda ne quod / amissum ex iustis praeceptis cetera turpet*

For these reasons since the funerary speech for all good women is wont to be simple and similar, because their natural qualities preserved *under* their own charge do not require variations of phraseology, and it may be enough for all of them to have done the same good deeds won by of a good reputation. and, because it is hard for a woman to find new praises since their lives are upset by fewer variations (25), it is necessary for us to commemorate their common values so that nothing may be lost from just precepts and besmirch the remainder“ (transl. H. Lindsay 2004)

2) „Laudatio Turiae“ (edition Flach 1991), column 1, 37-51: omne tuom patrimonium acceptum ab parentibus communi diligentia cons[ervavimus] / neque enim erat acquirendi tibi cura quod totum mihi tradisti officia [ita par]/titi sumus ut ego tu[t]elam tuae fortunae gererem ut meae custodiam sust[ineres multa] / de hac parte omittam ne tua propria mecum communicem satis sit [hoc] mi[hi tuis] / de sensibus [indi]casse / [liberali]tatem tuam c[u]m plurimis necessariis tum praecipue pietati praesti[tisti / --- licet qu]is alias nominaverit unam dumtaxat simillimam [tui --- / --- h]abuisti sororem tuam nam propinquas vestras d[ignas eiusmodi] / --- beneficiis domibus vestris apud nos educavistis eadem u[t condicio]/[nes aptas familiae] vestrae consequi possent dotes parastis quas quid[em a vobis] / [constitutas comm]uni consilio ego et C(aius) Cluvius excepimus et probantes [sensus vestros] / [ne vestro patrimo]nio vos multaretis nostram rem familiarem sub[didimus vestrae] / [nostraque bona] in dotes dedimus quod non venditandi nostri c[ausa memoravi] / [sed ut illa consi]lia vestra concepta pia liberalitate honori no[s duxisse consta]/[ret exequi de nos]tris /

We have preserved all the property you inherited from your parents under common custody, for you were not concerned to make you own what you had given to me without any restriction. We divided our duties in such a way that I had the guardianship of your property and you had the care of mine. Concerning this side of our relationship I pass over much, in case I should take a share myself in what is properly yours. May it be enough for me to have said this much to indicate how you felt and thought. our generosity you have manifested to many friends and particularly to your beloved relatives. On this point someone might mention with praise other women, but the only equal you have had has been your sister. For you brought up your female relations who deserved such kindness in your own houses with us. You also prepared marriage-portions for them so that they could obtain marriages worthy of your family. The dowries you had decided upon Cluvius and I by common accord took upon ourselves to pay, and since we approved of your generosity we did not wish that you should let your own patrimony suffer diminution but substituted our own money and gave our own estates as dowries. I have mentioned this not from a wish to commend ourselves but to make clear that it was a point of honor for us to execute with our means what you had conceived in a spirit of generous family affection (transl. E. Wistrand).

3) Cic. Att. 1,13,4 (1<sup>st</sup> Jan. 61): Pompeium nobis amicissimum constat esse. Divortium Muciae vehementer probatur. It's generally agreed that Pompey is very much my friend. His divorcing Mucia is warmly approved.

4) Dio 37,49,3: Μέτελλος δὲ ὀργῆ, ὅτι τὴν ἀδελφὴν αὐτοῦ, καίτοι παῖδας ἐξ αὐτῆς ἔχων, ἀπεπέμπετο, καὶ πάνυ πρὸς πάντα

...Metellus, in anger that he [Pompey] had divorced his sister in spite of having had children by her, vigorously opposed him in everything.

5) Cic. Att. 4,16,6 (July 54): deinde me expedio ad Drusum, inde ad Scaurum. parantur orationibus indices gloriosi. fortasse accedent etiam consules designati. in quibus si Scaurus non fuerit, in hoc iudicio valde laborabit. Then I get ready for Drusus, from him to Scaurus. Fine titles for my speeches I'm collecting! Perhaps the Consuls-Designate will come next. If Scaurus is not one of them, he'll have a difficult passage in trial.

5) Ascon. Scaur. 19C (OCT Clark 1907): Scaurus summam fiduciam in paterni nominis dignitate, magnam in necessitudine Cn. Pompeii Magni reponebat. Habebat enim filium liberorum Cn. Pompeii fratrem: nam Tertiam, Scaevolae filiam, dimissam a Pompeio in matrimonium duxerat. M. Catonem autem qui id iudicium, ut diximus, exercebat metuebat admodum propter amicitiam quae erat illi cum Triario: nam Flaminia, Triarii mater, et ipse Triarius sororem Catonis Serviliam, quae mater M. Bruti fuit, familiariter diligebat; ea porro apud Catonem maternam obtinebat auctoritatem.

*Scaurus reposed the utmost confidence in the standing (dignitas) of his father's name, and a good deal in his connection (necessitudo) with Cn. Pompeius Magnus. For he had a son who was half-brother to the children of Pompeius, since he had married Tertia, daughter of Scaevola, after Pompeius had divorced her. But he particularly dreaded M. Cato, who, as we said, was running this trial, on account of his friends with Triarius – for Flaminia, Triarius's mother, like Triarius himself, was on closely affectionate terms with Cat's half-sister Servilia, mother of Brutus – and she in turn enjoyed virtually a mother's influence with Cato. (transl. R.G. Lewis 2006)*

**Supporters of M. Aemilius Scaurus 54 BCE (Asconius pro Scauro):**

-Speakers (Asc. 20 C): P. Clodius Pulcher, M. (Claudius Marcellus), M. Calidius, M. Cicero, M. (Valerius) Messala Niger [cens.55], Q. Hortensius, Scaurus himself.

-Testimonial witnesses (Asc. 28 C) [nine ex consuls]

a) **by letter:** L. (Calpurnius) Piso (cos. 58 v.Chr.), L. Volcaci (Tullus) (cos. 66), Q. (Caecilius) Metellus Nepos (cos. 57 v.Chr.), M. Perpenna (cos.), L. (Marcius) Philippus (cos. 56.), M. (Tullius) Cicero (cos. 63), Q. Hortensius (cos.) P. Servilius (Vatia) Isauricus pater (cos. 79; cens. 55), Cn. Pompeius Magnus (cos. 70.);

b) **in person:** Faustus Cornelius Sulla (quaest 54).

-Supplices (Asc. 28 C) *at the knees of the jury, when the votes were being cast, those who were pleading for him divided into two groups – to the one side Scaurus himself Scaurus; and M'. Glabrio, the son of his sister and L. (Aemilius) Paulus and P. (Cornelius) Lentulus, son of the flamen Lentulus Niger and L. Aemilius Buca and C. Memmius, son der Fausta; – to the other side Sulla Faustus, the brother of Scaurus and T. Annius Milo, whom Fausta had married a few months earlier on being divorce by Memmius and C. Peducaeus and C. Cato and M. Laenas Curtianus.*

Ad genua iudicum, cum sententiae ferrentur, bifariam se diviserunt qui pro eo rogabant: ab uno latere Scaurus ipse et M'.Glabrio, sororis filius, et L. Paulus et P. Lentulus, Lentuli Nigri flaminis filius, et L. Aemilius Buca filius et C. Memmius, Fausta natus, supplicaverunt; ex altera parte Sulla Faustus, frater Scauri, et T.Annius Milo, cui Fausta ante paucos menses nupserat dimissa a Memmio, et C. Peducaeus et C. Cato et M. Laenas Curtianus.

<p><b>Scaurus</b>  <b>M. Glabrio, son of Aemilia Scaura (nephew)</b>  <b>L. (Aemilius) Paulus</b>  <b>P. (Cornelius) Lentulus, son of flamen Lentulus Niger</b>  <b>L. Aemilius Buca</b>  <b>C. Memmius, son of Faust (nephew)</b></p>	<p><b>Sulla Faustus (half brother)</b>  <b>T. Annius Milo, husband of Fausta (brother in law)</b>  <b>C. Memmius, son of Fausta (nephew)</b>  <b>C. Peducaeus</b>  <b>C. Cato</b>  <b>M. Laenas Curtianus</b></p>
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## Inscriptions from Asia

**Kos** (Asklepion): BMusImp 3 (1932) 7, 4; reconstructed by Eilers = SEG 45:1128

1 [ὁ δᾶμος ἐτίμα]σε  
[τὰν δεῖνα? —] Κοῖν-  
[του — — — — —].ιοῖα  
[— — — — — ἀνθυ]πάτου  
5 [— — — — — ἀρ]ετᾶς ἔνε-  
[κα καὶ εὐνοί]ας ἐς αὐτόν.

1 [ὁ δᾶμος ἐτίμα]σε  
[Κοῖντον Μούκιον] Κοῖν-  
[του υἱὸν Μουκίου Σκα]ιόλα  
[τοῦ στραταγοῦ ἀνθυ]πάτου  
5 [πάτρωνος τᾶς πόλιος, ἀρ]ετᾶς ἔνε-  
[κα καὶ εὐνοίας τ]ᾶς ἐς αὐτόν.

The people honour Quintus Mucius, son of Quintus Musius Scaevola, the proconsul

**Ephesos:** IEph 630A = 1249

1 ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν]  
Κα<ικ>ιλίαν<sup>1</sup> Μάρκου θ[υγατέρα]  
τὴν γυναῖκα τὴν Κο[ίντου Μουκίου]  
☞ Σκαιουόλα τοῦ πά[τρωνος]  
5 [διὰ] τὴν περὶ αὐτὴν [—]

The council and people honour Cae(c)ilia, daughter of Marcus, wife of Quintus Mucius Scaevola, the patron because of ... against them

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<sup>1</sup> Eilers 2007.

**Nysa/Maeander:** Blümel EA 40, 2007, Nr. 4

ὁ δῆμος καὶ ἡ βουλὴ  
Κοῖντον Μούκιον Κοῖντου υἱὸν  
Καιουόλαν τὸν υἱὸν Κοῖντου Μουκίου  
Καιουόλα στρατηγοῦ ἀνθυπάτου  
Ῥωμαίων

#

The people and council (honoured) Quintus Mucius the son of Quintus Mucius Scaevola, proconsul of the Romans Nysa

**Oinanda/Lycia:** Eilers 2007

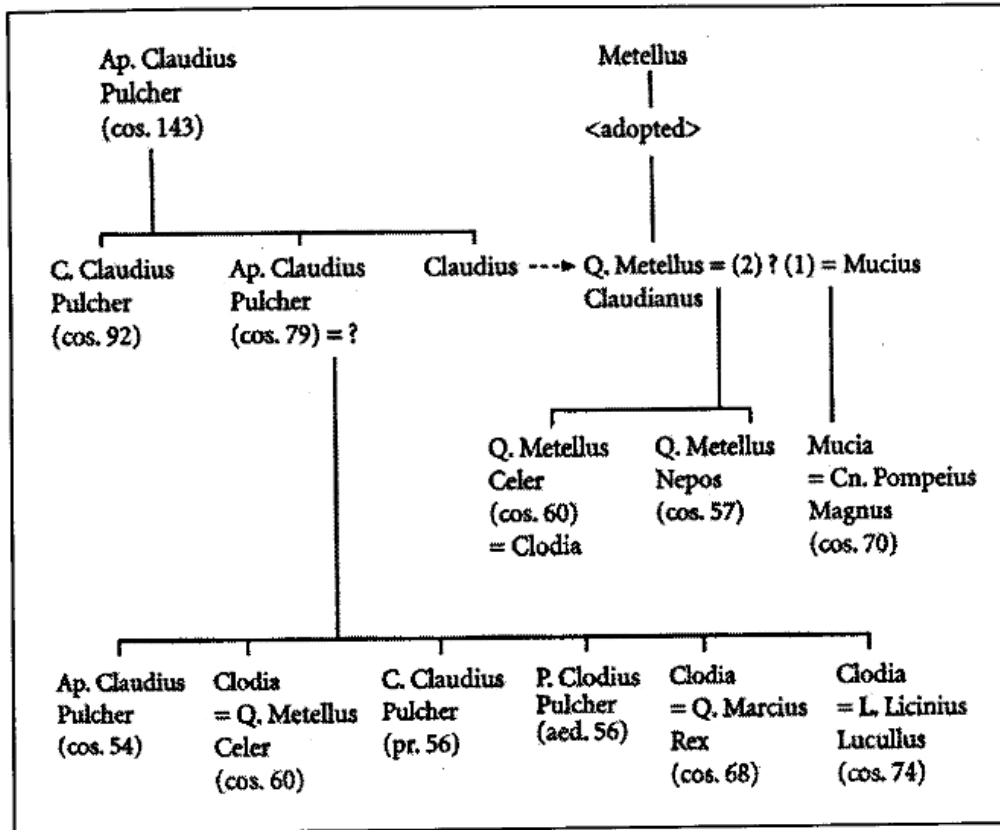
ὁ δῆμος ἐτίμησεν Κοῖντον Μούκιον *vacat*  
Κοῖντου υἱὸν Μουκίου Σκαιόλα *vacat*  
πάτρωνος καὶ εὐεργέτου τῆς πόλεως]  
εἰκόνι χρυσῆι ἀριστείῳ προεδρία ἐν  
τοῖς ἀγῶσιν ἀρετῆς ἔνεκα καὶ εὐνοίᾳ]  
*vac. as tῆς πρὸς αὐτόν. vacat*

The people honoured Quintus Mucius, son of Quintus Mucius Scaevola the patron and benefactor of the city, with a golden statue, honorific crown and place of honour at the festal games, because of his virtue and his goodwill towards them (Oinanda)



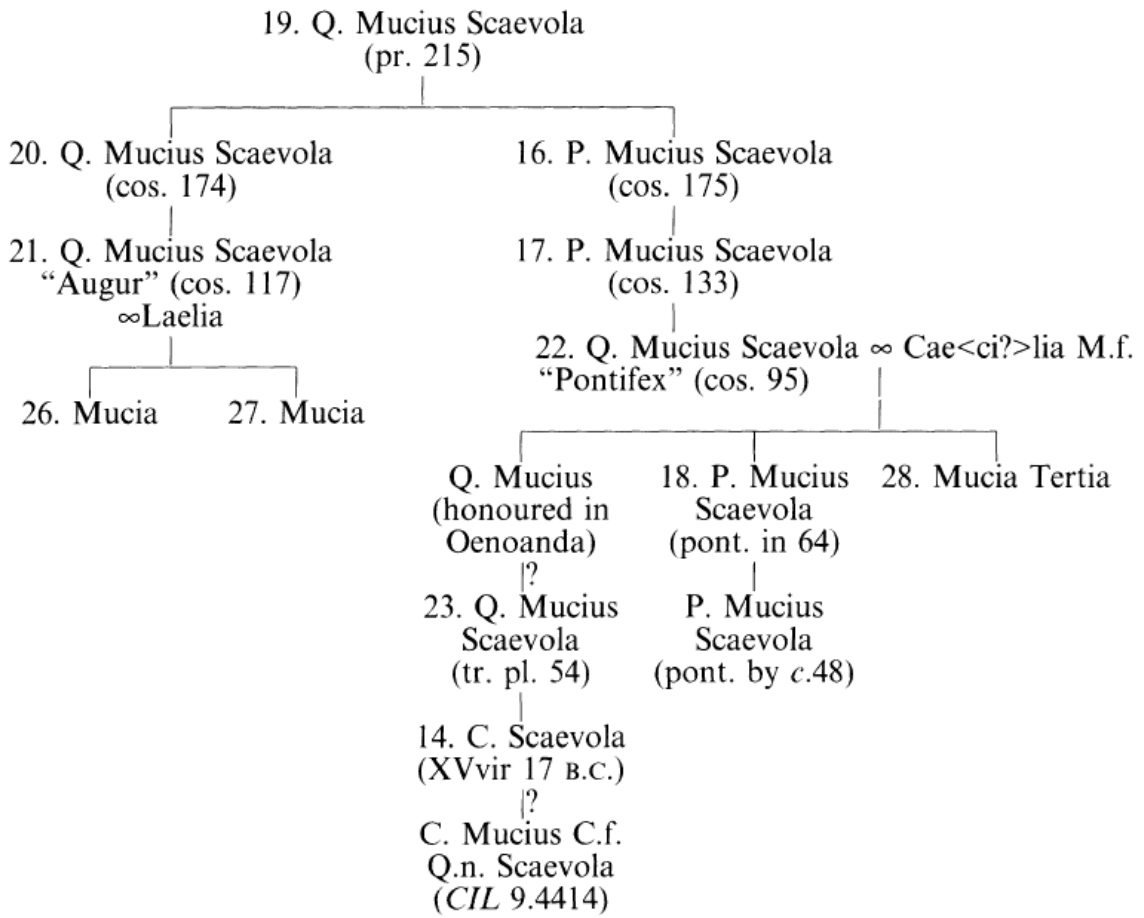
Marshall, B.  
2009

**STEMMA 4 (c) – Pompeius’ marriage to Mucia (Hillard’s reconstruction)**



[Figure 2 in Tatum (1999) 35 – The Claudii Pulchri: Hillard’s Reconstruction]  
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Eilers  
2007



Christiane Kunst: Mucia Tertia Resources of Matronage

