"Re-Presenting Roman Marriage"

1. Gaius, *Institutiones* 1.108-113

(108) Now let us see about these persons who are in our manus. As to which even the very law is specific to Roman citizens.

(109) But indeed both males and females are accustomed to be in potestas; however, only females enter into manus.

(110) Once, accordingly, women used to enter into manus in three ways: by usus, by farreum, by coemptio.

(111) She entered manus by usus who retained her position as a married woman for an uninterrupted year; for since, as if she was obtained by possession for a year (usucapiō), she transferred into the household of her husband and took the place of a daughter. Accordingly, it was decreed by the Law of the Twelve Tables that if a woman was unwilling to come into the manus of her husband in this way, she should be absent every year for three successive nights, and in this manner she would interrupt the usus of each year. But this whole law has been partly abolished by statutes, and partly cancelled by its very disuse.

(112) Women come into manus by farreum, through some kind of sacrifice which is made to Jupiter Farreus, in which emmer wheat bread is employed, whence also it is called confarreatio; in addition, for the purpose of regulating this law, many other things are done and happen, with fixed solemn words, with ten witnesses present. This law is still in use in our time, for the principal flamines, that is priest of Jupiter, Mars, Quirinus, likewise kings of the sacred rites, are not chosen unless they are born of those married by confarreatio. And not even they themselves indeed can hold the priesthood without confarreatio.

(113) In truth, women come into manus by coemptio through mancipatio (ceremony of transference of property), that is, through a certain fictitious sale. For the husband buys his wife whose manus she enters in the presence of not less than five witnesses, adult Roman citizens, likewise of a libripens (one who holds the scales in a ceremony of mancipium).

2. Titus Livius, *AUC* (see *Pudicitia Plebeia*, World of Class, *Companion to the Worlds of Roman Women*).

| 10.23.3-9. | insignem supplicationem fecit certamen in sacello Pudicitiae Patriciae, quae in foro bovario est ad aedem rotundam Herculis, inter matronas ortum. Verginia Auli filiam, patriciam plebeio nuptam, L. Volumnio consulī, matronae quod e patribus enupsisset patria inter matronas ortum. Verginia, the daughter of Aulus Verginius, a patrician woman married to a plebeian, the consul, L. Volumnius, away from their worship rites because she had married out of the patrician order. |

| 10.23.3-9. | A rivalry made this supplication remarkable. It arose among the matronae in the shrine of Pudicitia Patricia, which is in the Forum Boarium beside the round temple of Hercules. The matronae kept Verginia, the daughter of Aulus Verginius, a patrician woman married to a plebeian, the consul, L. Volumnius, away from their worship rites because she had married out of the patrician order. This small dispute then was inflamed by female resentment into a conflict of feelings, when Verginia boasted in truth that she entered the temple of Pudicitia both as a patrician and chaste, seeing that she put on the wedding veil for one husband to whom she had been escorted as a virgin, and that she did not repent of her husband or of his offices and his accomplishments. Then she greatly enlarged her splendid words with an outstanding act. In the Vicus Longus, where she lived, she closed off a part of her house which was enough space for a modest shrine and there she placed an altar and, having complained bitterly to the plebeian matronae she had called together about the insult of the patrician matronae, she said "I am dedicating this altar to Pudicitia Plebeia, and I urge you to compete with the matronae over modesty as your husbands compete in the state over manliness, and that you do your best to bring it about that this altar, if at all possible, be said to be more sacred and to be worshiped by more chaste women." |
3. Funerary Inscription for Aurelia Philematium (ILS 1221a-b, The Worlds of Roman Women, pp.46-7)

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<th>Aurelia L. L. Philematio</th>
<th>Aurelia L.L. Philematio</th>
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<td>Viva Philematium sum Aurelia nominis tua, casta, pudens, vulg[e] nescia, f&lt;e&gt;-ida viro. Vir contra ibertus fuit eadem, quo careo eheu! re&lt;e&gt; fuit e&lt;e&gt;-ta vero plus superaque pares. Septem me na&lt;a&gt;-tam annorum gremio ipse recept; XXXX annos nata necis pot[ita] Ille meo officio &lt;S?&gt; adsiduo florebat ad o[mnia]</td>
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Lucius Aurelius Hermia, freedman of Lucius, butcher from the Viminal Hill.

This woman who went before me by fate, chaste of body
my only wife, loving, possessed of my heart,
lived faithful to her faithful husband with equal fondness since
she did not fail in her duty out of any selfishness
Aurelia, freedwoman of Lucius

Aurelia Philematio, freedwoman of Lucius

Alive I was named Aurelia Philematium, chaste, modest,
ignorant of the populace, faithful to my husband
My husband was a fellow freedman to the same man
I am without him, alas!
He was in fact and in truth more than and above a parent
He took me at seven years of age to his breast
At the age of forty years I have been possessed by death
He flourished under my continual attention to [all things].

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A. Raia