The upper-class house
as symbol and focus of emotion in Cicero
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In such moments Anne had no power of saying to herself, 'These rooms ought to belong only to us. Oh, how fallen in their destination! How unworthily occupied! An ancient family to be so driven away! Strangers filling their place!' No, except when she thought of her mother, and remembered where she had been used to sit and preside, she had no sigh of that description to heave.

(Jane Austen, *Persuasion* [1818] ii.1)

**Introduction**

From the *Odyssey* onward, throughout life and literature, the *oikos* of the Greeks and the *domus* of the Romans provided a strong focus of emotion. Recent scholarship has increased our understanding of the concept of *domus*, the physical realities of the Roman house and the life of the household, and of the rhetorical exploitation of a sense of place. The purpose of this paper is to assemble and discuss passages illustrating real feeling and rhetorical appeals to real feeling about the house in two types of writing by one late republican author. The data will be drawn from two sources, the letters and forensic and political speeches of Cicero.

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1 Versions of this paper were presented at the seminar organised by F. G. B. Millar and E. M. Steinby on the 'Roman aristocracy: *familiae* and *domus*, at Oxford University, in 1996; as the William C. Grummel Memorial Lecture at the University of Washington, in 1996 at the University of Chicago, in 1997, and at the College of the Holy Cross, in 1998. I am most grateful to F. Millar, M. Steinby, M. Hallaran, P. White and W. Ziobro for inviting me and to the participants for stimulating and helpful discussion. I am indebted to members of a graduate seminar in 1997, from both Stanford and Berkeley, and to P. Chénier, whose thesis on *Identity and the elite Roman home* treats many of the sources discussed here and who has often led me to new insights. I also thank J. Bodel for kindly letting me see the typescript of the article which became "Monumental villas and villa monuments" (*JRA* 10 [1997] 1-37) and the journal's learned readers and editor for expert advice. The scope of this paper is strictly limited to a consideration of the emotional content of the *domus* for Romans, as it is reflected in Cicero's speeches and letters. The essay grows out of a larger project which attempts to use these texts as evidence for conventional feelings and moral attitudes in Cicero and his audience or readers. Here I occasionally cite other Ciceronian texts in support, but consciously avoid citing later sources or much of the rich modern bibliography which might be adduced.

Cicero's works are cited by abbreviated title (note especially *A* for *Ad Atticum*, *F* for *ad Familiares*); letters by the number given by Shackleton Bailey (henceforward SB), followed by the traditional volume and letter-number, and the paragraph.