**Subject Matter**

_P•AQVIVM•PROCVLVM•II VIR•I D•D•R•P_

_PNIVER•POMPEIANI FECERVNT_

Paquius Proculus duumvir(um) | (ure) d(icundo) d(ignum) r(ei) p(ublicae) univer(si) Pompeiæ fecerunt

*CIL 4. 1122_

The united Pompeians made Publius Paquius Proculus, worthy of the republic, duumvir for interpreting the law.

This _programma_ has been included because it is an anomaly. Most electoral advertisements dealt with the office of aedile and were proclaimed before the vote had been taken. This one above is about Publius Paquius Proculus winning the office of duumvir (one of two men in charge of a colony or municipia). Judging by the use of _universi_, Publius won by a land slide.

As mentioned already most _programma_ dealt with the office of aedile. An aedile was in charge of public works and the second step on the _cursus honorum_. Because it was only the second step in the hierarchy of coveted offices, more people were eligible to run for that office.

**Location**

_VETTI VM•FIRMVVM AED QVACTILI ARI•ROG_

_VATTAM•AED FVRVNCVLI•ROG_

_Vetti(um) Firmum aed(iem) quactiliari rog(ant)_

*CIL 4. 7838_

Woolworkers ask (you) to elect Vettius Firmus as aedile.

Vettius returns in this example located on a shopfront that produced wool products along Via dell'Abbondanza, a popular Pompeian street. The notice was incorporated into a mural depicting woolworkers busy at work. The ad's placement explicitly shows their support and more importantly, the support of the shop owner. Any passerby would make that connection.

Eeva-Maria Viitanen believed in order to understand the locations of electoral graffiti, one had to understand where Pompeians congregated based on the locations of living spaces. The locations of bars, fountains, crossroad shrines, and apartments were most often in the intersections of main streets. Along those nodes were also some of the more influential _villae_. Most _programma_ were on the facades of important homes. Pompeians, based on this evidence, seemed to have gathered outside of the homes. They became the hotspots for graffiti.

**Preliminary Questions**

*What are the patterns in electoral graffiti (Programma) pertaining to subject matter, grammar, and location in the 1st Century CE Pompeii?*

*Did Pompeians want electoral graffiti on their buildings?*

*Was the electoral graffiti effective?*

*What positions do we have evidence of people running for most frequently?*

**Grammar**

_A•VETTIUM•FIRMVVM_

_AED•O•V•F•D•D•R•P•O•V•F•PILI CREPÆ•FACITE_

_Aulum_ Vettium Firmum aed(iem) o(ro) v(os) f(aciatis) d(ignum) r(ei) p(ublicae) o(ro) v(os) f(aciatis), pilicrepæ, facite!  

*CIL 4.1147_

I ask you all to make Aulus Vettius Firmus, worthy of the republic, aedile. Ballplayers (Yankees) make it so!

This _programma_, author perhaps was either carried away and did not notice their repetition of “O•V•F” and redundancy of _facite_ or was deliberate in the added emphasis. However, both of those phrases are important to _programma_. Nearly all _programma_ I studied feature an “asking phrase” commonly using either o(ro) (I ask but with a connotation more aligned with “I beg”)) or _rogant_ (they ask). _Faciatis_ in the formulaic phrase “O•V•F” is a subjunctive form here being used to further the nature of the _programma_ as a hypothetical command.

It is important to note that “O•V•F” can never appear as “OVF” in electoral proclamations because without the abbreviations notices, “OVF” stands for Oufentina, a rural tribe of Latium.

_VATTAM•AED FVRVNCVLI•ROG_

_Vatiam aed(iem) furunculi rog(ant)_

*CIL 4.576_

Petty thieves ask (you) to elect Vatia as aedile.

There also existed negative _programma_. Many of the examples of this I ran into revolved around Vatia and claims that petty thieves, slackers _dormientes_), and drunks _scribibi_ supported him. Positive campaign ads would often include the explicit support of professional groups. Instead of winning their support, the author here would rather have the reader believe that Vatia is supported by outcasts and therefore, he should not be voted for. In fact, one such _programma_ includes the names of citizens who in other graffiti wrote that they supported Vatia. The author wanted to validate their negative advertisement by showing that former Vatia supporters changed their minds.

**Reception**

_QUIS EIC CRIT ABE N NOMINETUR_  
_Quis (h)eic (s)cripserit (t)lab(es)cat(um) n(que) nominetur._  
*CIL 4. 7521_

Whoever writes something here shall rot and fail to be elected.

It would be foolish to automatically assume that because there is so much evidence left behind of electoral ads in Pompeii that it was accepted by all. Ironically, there are a lot of graffiti and inscriptions that have negative attitudes towards graffiti even though they themselves are in that category. If they designate a specific writing as unwanted, it was most likely _programma_. Most use negative tactics like the one above in the form of curses. Perhaps these notices were more so to prevent graffiti from scribes who did not ask for permission. I like to think that if a _programma_ had still been written on this wall, a passerby would not have felt inclined to vote for the candidate. The positive tactics used wished the campaigner and candidate well so long as they did not write on the wall. Some citizens like these above did not want writings on their buildings. Others like the owner of the wool shop wanted to show support.

**Conclusion**

*The effectiveness of these candidate’s campaigns were unable to be determined due to no evidence found after the votes. However, considering Publius Pacquius of 4.1122 had a congratulatory graffiti, it could be assumed that he also used _programma_.*

*Based on this evidence, aedile was the most contested office in Pompeii, followed by duumvir.*

*There are issues in this research surrounding the daunting and vast databases. The Corpus Inscriptionum Latinarum was organized by location only, not type. Some inscriptions and graffiti had no specific location due to early discovery and lack of consistent recording. Some I found to be in Pompeii, but not where in Pompeii.*

*Going through other locations and provinces within inscription databases, could determine if these patterns existed outside of Pompeii and the Italian peninsula.*

**References**

*Corpus Inscriptionum Latinarum*


