

The Courage to Save the Republic: *Fortitudo* and Politics in Cicero's *De Officiis*

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<p>1) Sed cum plerique arbitrentur res bellicas maiores esse quam urbanas, minuenda est haec opinio: Cic. Off. 1.74.</p>	<p>Although very many people think that affairs of war are greater than the affairs of the city, this belief must be reduced.¹</p>
<p>2) A: Ex quattuor autem locis, in quos honesti naturam vimque divisimus, primus ille, qui in veri cognitione consistit: Cic. Off. 1.18 B: De tribus autem reliquis latissime patet ea ratio, qua societas hominum inter ipsos et vitae quasi communitas continetur: Cic. Off. 1.20 C: In qua [reliqua parte honestatis] verecundia et quasi quidam ornatus vitae, temperantia et modestia omnisque sedatio perturbationum animi et rerum modus cernitur: Cic. Off. 1.93.</p>	<p>A: Moreover, out of the four divisions into which we have separated the nature and sense of virtue, that one (<i>sapientia</i>), which consists of rightful thinking, is first. B: Of the three remaining virtues, however, the one which preserves the fellowship of men among themselves as well as a sort of society of living is the broadest. C: Modesty and a sort of adornment of life, [and] self-control and restraint and all quelling of the disturbances of the mind and a moderation of all things are found in [the last part of virtue].</p>
<p>3) Intellegendum autem est, [...] splendidissimum videri, quod animo magno elatoque humanasque res despiciente factum sit. Itaque in probris maxime in promptu est [...] Contraque in laudibus, quae magno animo et fortiter excellenterque gesta sunt, ea nescio quo modo quasi pleniore ore laudamus: Cic. Off. 1.61.</p>	<p>Moreover, it must be understood [...] that whatever is done by a spirit great and lofty and scorning human affairs seems most brilliant. And therefore this is the easiest [starting point] for insults...And on the other hand, when praising, we praise more fully in some way the deeds performed bravely and exceptionally by a great spirit.</p>
<p>4) Λέγεται δὲ τὰ τῶν ἐπιδεικτικῶν προοίμια ἐξ ἐπαινοῦ ἢ ψόγου: Arist. Rh. 3.14.2 (text from Freese 1926).</p>	<p>In epideictic speeches, the sources of the exordia are praise and blame (translated by Freese 1926).</p>

¹ All translations are my own unless otherwise indicated. For this paper, I have used the text of the *De Officiis* printed in Miller 1913.

<p>5) Sed ea animi elatio, quae cernitur in periculis et laboribus, si iustitia vacat pugnatque non pro salute communi, sed pro suis commodis, in vitio est [...] Praeclarum igitur illud Platonis [...] “animus paratus ad periculum, si sua cupiditate, non utilitate communi impellitur, audaciae potius nomen habeat, quam fortitudinis”: Cic. Off. 1.62-63.</p>	<p>But that loftiness of spirit which is perceived in times of danger and toil is a fault if it lacks justice and fights not on behalf of the common welfare, but rather for its own ends [...] That saying of Plato’s, then, is very brilliant, [namely] “a spirit prepared to face danger, if it is driven by its own desires and not by the common interest, should be called recklessness rather than courage.”</p>
<p>6) Promptiores igitur debemus esse ad nostra pericula quam ad communia: Cic. Off. 1.83.</p>	<p>We ought, therefore, to be more inclined towards our own dangers than towards communal ones.</p>
<p>7) [Multi] gloriae iacturam ne minimam quidem facere vellent, ne re publica quidem postulante: Cic. Off. 1.84.</p>	<p>[Many] would not be willing to suffer the slightest damage to their glory, not even if the republic demanded it.</p>
<p>8) Atque haec ait omnia facere se dignitatis causa: Cic. Att. 7.11.1 (text from Shackleton Bailey 1999).</p>	<p>And he [Caesar] says he does all of these things for the sake of his <i>dignitas</i>. (translation my own).</p>
<p>9) Ut enim alios omittam, nobis rem publicam gubernantibus nonne togae arma cesserunt? Neque enim periculum in re publica fuit gravius umquam nec maius otium. Ita consiliis diligentiaque nostra celeriter de manibus audacissimorum civium delapsa arma ipsa ceciderunt. Quae res igitur gesta umquam in bello tanta? qui triumphus conferendus: Cic. Off. 1.77</p>	<p>For although I pass over other examples, surely weapons yielded to the toga when I was steering the state? For never was there more serious danger to the republic, nor ever a greater peace. Thus, because of my planning and attentiveness, the weapons themselves quickly fell, after slipping out of the hands of the rashest citizens. What deeds of such greatness were ever done in war? What triumph could match them?</p>

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