

“With Gods on Our Side: Cicero’s Religious Case against Catiline”

<p>1. <i>nunc si hunc exitum consulatus mei di immortales esse voluerunt, ut vos populumque Romanum ex caede miserrima, coniuges liberosque vestros virginesque Vestales ex acerbissima vexatione, templa atque delubra, hanc pulcherrimam patriam omnium nostrum ex foedissima flamma, totam Italiam ex bello et vastitate eriperem, quaecumque mihi uni proponetur fortuna, subeat.</i></p>	<p>1. Now if the immortal gods wished this to be the end of my consulship, that I should save you and the Roman people from terrible slaughter, your children and the Vestal virgins from the bitterest distress, the temples and shrines and this, all of our most beautiful country from horrible fire, all of Italy from war and devastation, then whatever fortune is put upon me alone, let it be undertaken (<i>In Cat.</i> 4.2).</p>
<p>2. <i>tu, Iuppiter, qui isdem quibus haec urbs auspiciis a Romulo es constitutus, quem Statorem huius urbis atque imperii vere nominamus, hunc et huius socios a tuis ceterisque templis, a tectis urbis ac moenibus, a vita fortunisque civium arcebis et homines bonorum inimicos, hostis patriae, latrones Italiae scelerum foedere inter se ac nefaria societate coniunctos aeternis suppliciis vivos mortuosque mactabis.</i> <i>In Cat.</i> 1.33</p>	<p>2. You, Jupiter, who were established by Romulus with the same auspices by which this city [was], whom we rightly call the “Stayer” of this city and empire, repel this man and his allies from your [altars] and other temples, from the houses and walls of the city, from the lives and fortunes of the citizens, and ruin with eternal punishments the enemies of the good, those hostile to the country, the robbers of Italy, those, dead and alive, joined by treaty and foul alliance of crimes (<i>In Cat.</i> 1.33).</p>
<p>3. <i>primum omnium me ipsum vigilare, adesse, providere rei publicae; deinde magnos animos esse in bonis viris, magnam concordiam ordinum, maximam multitudinem, magnas praeterea militum copias; deos denique immortalis huic invicto populo, clarissimo imperio, pulcherrimae urbi contra tantam vim sceleris praesentis auxilium esse laturos.</i></p>	<p>3. First, that I myself am watching, present, and looking after the republic; then, that among good men there are great minds, great unanimity of the orders, the greatest multitude, and a great number of troops; then, finally, the immortal gods, being present, will bring help to this unconquered people, the most illustrious empire, this beautiful city, against such foul violence (<i>In Cat.</i> 2.19).</p>
<p>4. <i>...quoniam illum, qui hanc urbem condidit, ad deos immortalis benivolentia famaue sustulimus, esse apud vos posterosque vestros in honore debebit is, qui eandem hanc urbem conditam amplificatamque servavit.</i></p>	<p>4. ...since we extol him with fame benevolence, he who founded this city, to the immortal gods, he ought to be in a place of honor among you and your descendants, he who saved this same city after it was founded and increased (<i>In Cat.</i> 3.2).</p>

<p>5. <i>idemque iusserunt simulacrum Iovis facere maius et in excelso conlocare et contra atque antea fuerat ad orientem convertere; ac se sperare dixerunt, si illud signum, quod videtis, solis ortum et forum curiamque conspiceret, fore ut ea consilia, quae clam essent inita contra salutem urbis atque imperii, inlustrarentur, ut a senatu populoque Romano perspici possent.</i></p>	<p>5. And they also ordered that we should make a greater statue of Jupiter and put it in a high place and to turn it toward the East, opposite where it was before. And they said that they hoped that if that statue, which you see, looked upon the rising sun and the Forum and the senate-house, that those plans, which were secretly begun against the safety of the city and empire, would be brought to light so that they could be in full view to the senate and Roman people (<i>In Cat.</i> 3.20).</p>
<p>6. <i>quos vos, Quirites, precari, venerari, implorare debetis, ut, quam urbem pulcherrimam florentissimamque esse voluerunt, hanc omnibus hostium copiis terra marique superatis a perditissimorum civium nefario scelere defendant.</i></p>	<p>6. You, citizens, you ought to pray, beseech, and implore [the gods] that they defend this city, which they wanted to be most beautiful and flourishing, from the heinous sin of the most profligate citizens, since all the forces of the enemy have been defeated on land and sea (<i>In Cat.</i> 2.29).</p>
<p>7. <i>vos, Quirites, quoniam iam est nox, venerati Iovem illum, custodem huius urbis ac vestrum, in vestra tecta discedite et ea, quamquam iam est periculum depulsum, tamen aequae ac priore nocte custodiis vigiliisque defendite. Id ne vobis diutius faciendum sit, atque ut in perpetua pace esse possitis, providebo.</i></p>	<p>7. You, citizens, since it is now night, beseech that Jupiter, guardian of this city and you, and depart to your homes, and, though the danger is now driven off, nevertheless defend them with guards and night-watches, just as you did last night. I will see that you not have to do this for too long, and that you be able to be in perpetual peace (<i>In Cat.</i> 3.29).</p>
<p>8. <i>quapropter de summa salute vestra populi que Romani, de vestris coniugibus ac liberis, de aris ac focus, de fanis atque templis, de totius urbis tectis ac sedibus, de imperio ac libertate, de salute Italiae, de universa re publica decernite diligenter, ut instituistis, ac fortiter.</i></p>	<p>8. Wherefore, concerning your highest safety and that of the Roman people, concerning your wives and children, concerning the altars and hearths, concerning the shrines and temples, concerning the houses and homes of the whole city, concerning the empire and liberty, concerning the safety of Italy, concerning the entire republic, decide carefully, as you've instituted, and boldly (<i>In Cat.</i> 4.24).</p>

Select Bibliography

- Batstone, William. 1994. "Cicero's Construction of Consular Ethos in the First Catilinarian," *Transactions of the American Philological Association*. 124: 211-266.
- Beard, Mary; North, John; Price, Simon. (2012) *Religions of Rome: Volume I A History*. New York.
- Gallia, Andrew. 2015. "The Vestal Virgins and Their Families," in *Classical Antiquity*, Vol. 34, Issue 1: pp. 74-120.
- Neel, Jaclyn. 2015. "Epic Rumors: Clodius' Target in *Dom.* 92," in *Phoenix*, Vol. 69: pp. 100-121.
- Staples, Ariadne. 1998. *From Good Goddess to Vestal Virgins: Sex and category in Roman Religion*. New York.
- Vasaly, Ann. 1993. *Representations: Images of the World in Ciceronian Oratory*. University of California Press.