

## READING 5

Beginning with this section, different fonts will no longer be used to highlight words that belong together. Words to be understood will continue to appear in parentheses in the Latin text. Check the notes for help with these types of issues.

Is it important to bear in mind that many senators learned about the conspiracy for the first time during the emergency meeting of the Senate when Cicero delivered the *First Catilinarian*. Cicero is claiming that the senators informed of the plot were afraid to let the others know they should be afraid. This claim is a ploy on Cicero's part.

In section 6 Cicero enumerates shameful deeds and crimes that he attributes to Catiline; the text below provides the culmination of the list of Catiline's misdeeds, his attempted assassination of Cicero both as consul-elect and as consul.

In section 7 the predominant theme is fear of Catiline. The senators both shun and fear him; the citizens fear him; and the common parent of all, the *patria* (personified here), fears him and, as a result of that fear, urges him to depart from Rome.

## ALLEGED ATTEMPTS TO KILL CICERO; THE PERSONIFIED PATRIA SPEAKS

### CICERO IN CATILINAM | 6.15–16; 7.16–18

- 1 [6] [15] . . . Ac iam illa omittō neque enim sunt aut obscūra, aut nōn multa (ā tē) commissā postea quotiēns tū mē dēsīgnātum (cōnsulem interficere cōnātus es), quotiēns vērō cōnsulem interficere cōnātus es! Quot ego tuās petitiōnēs ita coniectās ut vitārī posse nōn vidērentur parvā quādam dēclinātiōne et, ut aiunt, corpore effūgī! Nihil agis, nihil
- 5 assequeris, neque tamen cōnārī ac velle dēsistis.

### NOTES AND VOCABULARY

- Line 1: **omittō, omittere, omīsī, omisum** to leave out, pass over; note the PRETERITION.  
**neque . . . aut obscūra, aut nōn multa:** equivalent to *et nōta et multa*.  
**obscūrus, -a, -um** covered, concealed  
**nōn multa:** translate “a few.” This is a good example of LITOTES.  
**committō, committere, commīsī, commissum** to commit



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To include precisely what a speaker indicates he will not discuss, as Cicero does in 6.15 is a figure of speech known as *praeteritiō* or PRETERITION. This rhetorical figure provides a way of drawing attention to something important the speaker claims he will disregard.

- Line 2: **posteā**, *adv.* later on, afterwards  
**quotiēns**, *exclamation* how often  
**dēsīgnātus, -a, -um** elect; with *cōnsulem* translate “consul-elect.”  
**cōnor, cōnārī, cōnātus sum** to try
- Line 3: **quot**, *indeclin. adv.* how many  
**ego**: the subject of *effūgī* in line 4.  
**petitiō, petitiōnis**, *f.* blow, attack  
**coniciō, conicere, conieci, coniectum** to throw together, hurl; *ita coniectās ut*: “thrown together in such a way that . . .” The result clause ends with *vidērentur*.  
**vītō** (1) to avoid, evade



### BY THE WAY

In lines 3–4, *petitiōnēs . . . effūgī*, Cicero is using a fencing METAPHOR (a figure of speech in which a comparison is made without using the words “like” or “as”) for how he escaped Catiline’s attempts to kill him. *Petitiōnēs* are the thrusts, and the phrase *parvā quādam dēclīnātiōne et . . . corpore*, “with some little twist of the body,” taken with *petitiōnēs*, suggests a dodge or sidestep. By inserting *ut aiunt*, Cicero is in effect apologizing for his using the METAPHOR, as if such a figure were not appropriate for such an important political speech. The fencing METAPHOR aptly suggests a “duel” of sorts that has been ongoing between Catiline and Cicero in which the senior consul has successfully escaped death by the thrust of a sharp blade (as, for example, the plot to kill him in his bed).



### REMINDER

As noted on p. 52 in the Caesar chapter of this book, remember that *ut* with an indicative verb means “as” but as you have seen with purpose clauses and result clauses with a subjunctive verb it means “so that, that.”

- Line 4: **dēclīnātiō, dēclīnātiōnis**, *f.* a bending; sidestep; note the HENDIADYS found in *dēclīnātiōne et . . . corpore*.

**āiō, āis, āit, āiunt**, *defective verb* to say

- Line 5: **assequor, assequi, assecutus sum** to accomplish, gain



### REMINDER

As you saw on p. 98 in the Catullus chapter of this book, the verb *dēsistō* takes a complementary infinitive, which is translated with “-ing” instead of the more usual “to.” Example: *dēsistēs excedere* translates “you will stop leaving,” not “you will stop to leave.”

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## CICERO IN CATILĪNAM I 6.15–16; 7.16–18, CONTINUED

5

[16] Quotiēns iam tibi extorta est ista sīca

dē manibus, quotiēns excidit cāsū aliquō et ēlāpsa est! Quae quidem quibus abs tē initiāta  
sacrīs ac dēvōta sit nesciō, quod eam necesse putās esse in cōsulis corpore dēfigere.

### NOTES AND VOCABULARY

Line 5: **tibi**: a dative of reference (“your”) with *manibus* in line 6  
**extorqueō, extorquēre, extorsī, extortum** to wrest away, take by force  
**sīca, -ae, f.** dagger



### STUDY TIP

Do not confuse these words that look very similar.

**casa, -ae, f.** hut, cottage  
**cāsus, cāsūs, m.** chance, mishap, misfortune  
**causa, -ae, f.** reason

Line 6: **excidō, excidere, excidī** to fall out, fall  
**cāsus, cāsūs, m.** chance, mishap, misfortune  
**ēlābor, ēlābī, ēlāpsus sum** to slip away, escape  
**quae quidem quibus**: note the ALLITERATION. The *quae* is a connecting relative with its antecedent being *sīca*. *Quidem* is adverbial in force, meaning “indeed.” The *quibus* introduces an indirect question after the main verb *nesciō* and agrees with *sacrīs*. In English word order, the sentence would read: *quidem nesciō quibus sacrīs ea (sīca) initiāta ac dēvōta sit abs tē*.

**initiō (1)** to initiate, consecrate

Line 7: **dēvoveō, dēvovere, dēvōvī, dēvōtum** to devote, consecrate  
**quod**: translate “for this reason that.”  
**necesse, indeclin. adj.** with *esse*; *necesse . . . esse*: “it is necessary”; indirect statement with *putās*  
**dēfigō, dēfigere, dēfixī, dēfixum** to plunge

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Cicero informs the Senate of Manlius's plans to foment a rebellion using the old Etruscan settlement of Faesula as his staging grounds. Modern day Fiesole, set on a hill like many Etruscan towns, is quite close to Florence. Fiesole has maintained the archaeological site of Roman Faesula including the remains depicted as well as a theater.

## CICERO IN CATILINAM | 6.15–16; 7.16–18, CONTINUED

- 1 [7] Nunc vērō quae tua est ista vita? Sic enim iam tēcum loquar, nōn ut odiō permōtus esse videar, quō dēbeō (permōtus esse), sed ut misericordiā (permōtus esse videar) quae tibi nūlla (misericordia) dēbētur. Vēnistī paulō ante in senātum: quis tē ex hāc tantā frequentiā (salūtāvit), tot ex tuīs amīcīs ac necessāriīs salūtāvit? Sī hoc post hominum
- 5 memoriā contigit nēmīnī, vōcis exspectās contumēliam, cum sīs gravissimō iūdicīō taciturnitātis oppressus? Quid? Quod adventū tuō ista subsellia vacuēfacta sunt, quod omnēs cōsulārēs, quī tibi persaepe ad caedem cōstitutī fuērunt, simul atque assēdistī, partem istam subselliōrum nūdam atque inānem reliquērunt, quō tandem animō tibi ferendum (esse) putās?

### NOTES AND VOCABULARY

- Line 1: **loquor, loquī, locūtus sum** to speak, talk  
**odium, -ī, n.** hate, grudge  
**permovēō, permovēre, permōvī, permōtum** to arouse; *permōtus esse* is a perfect passive infinitive that is complementary to *videar*.

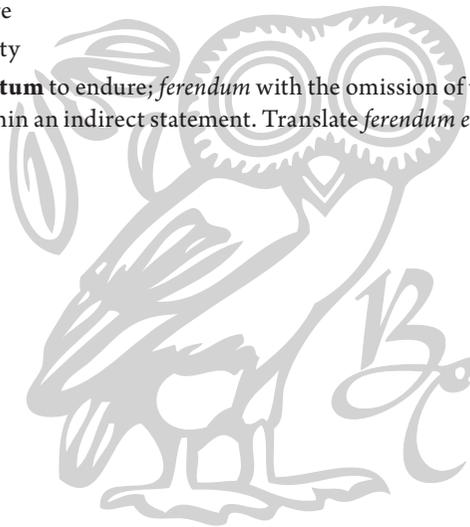


### STUDY TIP

If the verb *dēbeō* takes an infinitive, it means “ought,” which in today’s speech usually is expressed by “should.” If *dēbeō* does not govern an infinitive, it means “owe.”

- Line 2: **dēbeō, dēbere, dēbuī, dēbitum** to owe, ought  
**misericordia, -ae, f.** compassion, pity; *ut misericordiā* is elliptical for *ut misericordiā permōtus esse videar*.
- Lines 2–3: **quae . . . nūlla:** translate “none of which.” By using *nulla* instead of *nōn*, Cicero gives emphasis to the fact that Catiline deserves no pity at all.
- Line 3: **paulō ante, adv.** a little while ago, shortly before
- Line 4: **frequentia, -ae, f.** crowd  
**tot, indeclin. num. adj.** so many, in such numbers  
**necessārius, -ī, m.** relative, client  
**post:** an expression of time; translate “within.”
- Line 5: **contingō, contingere, contigī, contāctum (+ dat.)** to happen to  
**nēmō, nēmīnī, nēmīnem** no one, nobody; in classical Latin, *nēmō* is defective in the genitive and ablative cases, where *nullius* is used for the genitive and *nullō/nullā* for the ablative.  
**vōcis:** translate “spoken” with *contumēliam* (*lit.*, “of the voice”).  
**contumēlia, -ae, f.** reproach, insult  
**iūdicium, -ī, n.** judgment, sentence

- Line 6: **taciturnitās, taciturnitātis**, f. silence  
**adventus, adventūs**, m. approach, arrival  
**subsellium, -ī**, n. seat, bench  
**vacuēfaciō, vacuēfacere, vacuēfēcī, vacuēfactum** to make empty, vacate
- Lines 6–9: **quid? . . . putās?**: The two *quod* clauses are the subjects of *ferendum* (sc. *esse*) in line 9. The main verb, then, is the *putās* of line 9. There are (at least) two approaches to translation: (1) break up the three clauses into independent questions and translate the *Quid? Quod* as “what of the fact that” and the following *quod* likewise; or (2) start by translating the main clause and then translate the *quod* clauses, i.e., “Then, with what disposition do you think you ought to bear the fact that . . . ?”
- Line 7: **cōsulāris, cōsulāre** of consular rank, consular  
**tibi**: dative of agent with a perfect passive participle (i.e., *cōstitūtī*), similar to the dative of agent in a passive periphrastic.  
**persaepe**, *adv.* very often  
**cōstituō, cōstituere, cōstitūi, cōstitūtum** to designate; the form *cōstitūtī fuērunt* is not in most grammar books since the usual perfect passive is *cōstitūtī sunt*. Cicero may have liked the rhythm of this form better, but there is difference in meaning as well. The combination of the perfect form of *esse* and perfect participle as a predicate adjective emphasizes the completion of the action. In other words, Catiline designated certain Roman citizens for death many times already, but he failed to have them killed; thus, he presumably no longer poses that sort of threat.  
**simul atque**, *conj.* as soon as  
**assidō, assidere, assēdi** to sit down
- Line 8: **nūdus, -a, -um** bare  
**inānis, ināne** empty
- Line 9: **ferō, ferre, tulī, lātum** to endure; *ferendum* with the omission of the infinitive *esse* is a passive periphrastic within an indirect statement. Translate *ferendum esse* “it must be endured.”



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## CICERO IN CATILĪNAM I 6.15–16; 7.16–18, CONTINUED

- 10 [17] Servī mehercule mei sī mē istō pactō metuerent ut tē metuunt omnēs cīvēs tuī, (mihi) domum meam relinquendam (esse) putārem: tū tibi urbem (relinquendam esse) nōn arbitrāris? Et sī mē meis cīvibus iniūriā suspectum tam graviter atque offēsum vidērem, carēre mē aspectū cīvium quam īfestīs omnium oculis cōspicī māllem: tū, cum cōscientiā scelerum tuōrum agnōscās odium omnium iūstum et iam diū tibi dēbitum,
- 15 dubitās quōrum mentēs sēnsūsque vulnerās, eōrum aspectum praesentiamque vitāre? Sī tē parentēs timērent atque ōdissent tuī neque eōs ūllā ratiōne plācāre possēs, ut opinor, ab eōrum oculis aliquō concēderes. Nunc tē patria, quae commūnis est parēns omnium nostrum, ōdit ac metuit et iam diū nihil tē iūdicat nisi dē parricidiō suō cōgitāre: hūius tū neque auctōritātem verēbēre nec iūdicium sequēre nec vim pertimēscēs?

### NOTES AND VOCABULARY

- Line 10: **mehercule**, *interjection* by Hercules!  
**sī**, *conj.* if; *sī* begins a contrary to fact present conditional sentence; translate “if my slaves feared . . .” (which they do not).  
**istō pactō**: translate “in that way.”  
**metuō**, **metuere**, **metuī** to fear, be afraid of
- Line 11: **relinquō**, **relinquere**, **reliquī**, **relictum** to leave; *domum meam relinquendam* is an indirect statement dependent on *putārem*. With *relinquendam*, understand the missing infinitive *esse*. *Relinquendam esse* is a passive periphrastic within the indirect statement. Translate this phrase “that my house must be abandoned.”  
**tibi**: dative of agent with *relinquendam esse*, which must be understood here.
- Line 12: **arbitror**, **arbitrāri**, **arbitrātus esse** to think; this synonym of *putō* sets up a second indirect statement with *relinquendam esse* left out by ELLIPSIS. *Tū . . . arbitrāris* is parallel in thought to *(mihi) . . . putārem*.  
**sī . . . vidērem**: a present contrary to fact condition; *vidērem* sets up the indirect statement that begins with the accusative subject *mē* and the understood infinitive (*esse*) that is completed by *offēsum*.  
**meis cīvibus**: a dative of agent with the participle *suspectum*.  
**iniūriā**: translate “wrongly, unjustly.”  
**suspectus**, -a, -um suspected  
**offēsus**, -a, -um disliked, offensive
- Line 13: **careō**, **carēre**, **caruī** (+ *abl.*) to be without, go without  
**aspectus**, **aspectūs**, m. seeing, sight, view  
**quam**: translate “rather than,” because of the implied comparison in *māllem*.  
**īfestus**, -a, -um hostile, dangerous  
**cōspiciō**, **cōspicere**, **cōspexī**, **cōspectum** to look at  
**mālō**, **mālle**, **māluī** to prefer  
**cum**: when, since, although; here *cum* introduces a concessive clause and so translate “although.”

- Line 14: **cōnscentiā**: ablative of means. To the Romans, *cōnscentiā* meant “common knowledge” and did not imply the modern sense of “guilty conscience.”  
**agnōscō, agnōscere, agnōvī, agnitum** to recognize, acknowledge  
**iūstus, -a, -um** just, right
- Line 15: **dubitō** (1) to hesitate, doubt; translate *dubitās* “do you hesitate.” When *dubitō* takes an infinitive, it usually means “to hesitate.”  
**quōrum . . . eōrum**: in English the antecedent (here *eōrum*) usually precedes the relative pronoun (here *quōrum*), but in Latin the relative clause often precedes the antecedent. Translate the main clause first and then the relative clause.  
**praesentia, -ae, f.** presence
- Line 16: **ōdī, ōdisse**, *defective verb used only in the perfect tenses* to hate; the verb is perfect in form, but translated as if present tense. *Ōdī* means “I hate.”  
**ūllus, -a, -um** any  
**ratio, ratiōnis, f.** way, manner  
**plācō** (1) to soothe, appease  
**opīnor** (1) to suppose
- Line 17: **aliquō**, *adv.* to somewhere, somewhere  
**concedō, concedere, concessī, concessum** to retreat  
**nunc, adv.** now; translate “as it is now.”
- Line 18: **tē . . . cōgitāre**: *tē* is the subject of *cōgitāre* in indirect statement.  
**iūdicō** (1) to decide, judge  
**nisi** except  
**parricidium, -ī, n.** murder, parricide  
**hūius**: refers to *patria* (line 17). A common use of *hic, haec, hoc* is to connect two sentences and thus show that there is a common theme in both.
- Line 19: **vereor, verērī, veritus sum** to fear, respect; *verēbere* is second person, future, deponent.  
**pertimēscō, pertimēscere, pertimūī** to become alarmed at, fear



### BY THE WAY

The use of the word *parricidium* in line 18 is particularly appropriate here since Cicero is personifying the fatherland, describing it as the common parent of all. PERSONIFICATION is a figure of speech in which human qualities are attributed to inanimate objects. PROSOPOPEIA (the Greek term) in some instances is used as a synonym for PERSONIFICATION; in other instances it refers to the representation of an absent or deceased person as present and speaking. Here Cicero uses the personified fatherland to provide variety in reiterating a principal theme of the speech, that Catiline must leave Rome, and to appeal to the emotions of the senators as he tries to persuade them of the danger posed by Catiline.

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## CICERO IN CATILINAM | 6.15–16; 7.16–18, CONTINUED

- 20 [18] Quae tēcum, Catilīna, sic agit et quōdam modō tacita loquitur: “Nūllum iam aliquot annīs facinus exstitit nisi per tē, nūllum flagitium (exstitit) sine tē; tibi ūnī multōrum cīvium necēs (impūnitae fuērunt ac līberae), tibi vexātiō direptiōque sociōrum impūnita fuit ac lībera; tū nōn solum ad neglegendās lēgēs et quaestiōnēs vērū etiam ad ēvertendās perfringendāsque (lēgēs et quaestiōnēs) valuistī. Superiōra illa, quamquam
- 25 ferenda nōn fuērunt, tamen ut potuī tulī; nunc vērō mē tōtam esse in metū propter ūnum tē, quicquid increpauerit, Catilīnam timērī, nūllum vidērī contrā mē cōnsilium inīrī posse quod ā tuō scelere abhorreat, nōn est ferendum. Quam ob rem discēde atque hunc mihi timōrem ēripe; sī est vērū (timor), nē opprimar, sīn falsus (timor), ut tandem aliquandō timēre dēsīnam.”

### NOTES AND VOCABULARY

Line 20: **quae:** Here *quae* is a connecting relative that refers to *patria* and is to be translated as “she.”  
Note the **HYPERBOLE** throughout the speech.

**tēcum . . . agit:** “pleads with you.”‡

**quōdam modō:** after a manner, so to speak

**taceō, tacēre, tacuī, tacitum** to be silent, be quiet

**aliquot, indeclin. adj.** some, several



#### BY THE WAY

**OXYMORON** is a figure of speech that combines contradictory terms. In other words, although silent, the fatherland after a manner (*quōdam modō*) is speaking. Cicero may also be playing on the silence of the senators themselves. The **OXYMORON** draws attention to the **PERSONIFICATION** of the *patria*.

Line 21: **annīs:** ablative of time within which  
**facinus, facinoris, n.** deed, crime, outrage  
**existō, existere, exstiti** to appear, arise  
**flagitium, -i, n.** deed of shame, outrage, disgrace  
**tibi ūnī:** “for you alone”

Line 22: **nex, necis, f.** murder; **necēs . . . direptiōque:** *necēs* alludes to Catiline’s involvement in the proscriptions of Sulla, 82 BCE; *vexātiō direptiōque* refer to Catiline’s propraetorship in Africa, 67 BCE, after which he was tried for extorting the province.

**vexātiō, vexātiōnis, f.** harassing

**direptiō, direptiōnis, f.** plundering, pillaging

**impūnitus, -a, -um** unpunished, unchecked

Line 23: **quaestiō, quaestiōnis, f.** trial, court