**Self-citation in Cicero’s *de divinatione***

**Enrica Sciarrino, University of Canterbury**

**enrica.sciarrino@canterbury.ac.nz**

**Passage 1: Cicero, *Div*. 1.8**

"Perlegi," ille (i.e. Quintus) inquit, "tuum paulo ante tertium de natura deorum, in quo disputatio Cottae quamquam labefactavit sententiam meam, non funditus tamen sustulit."

I have just finished a careful reading of the third book of your treatise, *On the Nature of the Gods*, containing Cotta's discussion, which, though it has shaken my views of religion, has not overthrown them entirely." (transl. Falconer)

**Passage 2: Cicero, *Div*. 2.4-5**

Quod enim munus rei publicae adferre maius meliusve possumus, quam *si docemus atque erudimus iuventutem*, his praesertim moribus atque temporibus, quibus ita prolapsa est, ut omnium opibus refrenanda ac coercenda sit?  **5** *Nec vero id effici posse confido, quod ne postulandum quidem est, ut omnes adulescentes se ad haec studia convertant*. Pauci utinam! quorum tamen in re publica late patere poterit industria. Equidem ex iis etiam fructum capio laboris mei, qui iam aetate provecti in nostris libris *adquiescunt*; quorum studio legendi meum scribendi studium vehementius in dies incitatur; *quos quidem plures quam rebar esse cognovi.*

For what greater or better service can I render to the commonwealth than *to instruct and train the youth* — especially in view of the fact that our young men have gone so far astray because of the present moral laxity that the utmost effort will be needed to hold them in check and direct them in the right way? 5. *Of course, I have no assurance — it could not even be expected — that they will all turn to these studies.* I wish a few did! Though few, their activity may yet have a wide influence in the state. In fact, I am receiving some reward for my labour even *from men advanced in years; for* *they are finding comfort* in my books, and by their ardour in reading are raising my eagerness for writing to a higher pitch every day. *Their number, too, I learn, is far greater than I had expected*. (transl. Falconer, with some adaptation)

**Passage 3: Cicero, *Div*. 1.13.**

Atque his rerum praesensionibus Prognostica tua referta sunt…

Your book, *Prognostics*, is full of such warning signs…

**Passage 4: Cicero, *ND* 2.104**

Atque hoc loco me intuens "Utar", inquit, "carminibus Arateis, quae a te admodum adulescentulo conversa ita me delectant, quia Latina sunt, ut multa ex is memoria teneam.

… at that he looked at me (i.e. Cicero as character) and said, "I will make use of the poems of Aratus, as translated by yourself when quite a young man, which because they are in Latin they give me such pleasure that I retain many of them in memory... (transl. Falconer, slightly adapted)

**Passage 5: Cicero, *Div*. 1.21-22 (Urania speaks)**

E quibus ereptum primo iam a flore iuventae  
te patria in media virtutum mole locavit.  
Tu tamen anxiferas curas requiete relaxans,  
quod patriae *vacat*, id studiis nobisque sacrasti.

Your country set you, who had been snatched from these things [i.e. philosophical studies] in the first flower of your youth, in the midst of a burdensome place where many virtues are exercised. Nevertheless, relieving your stressful worries in relaxation, the time which is not taken up by your country you have devoted to these pursuits and to us (transl. Wardle)

\* The last line is problematic

**Passage 6 (a): Cicero, *Div*. 1.11**

"Ego vero," inquam, "philosophiae, Quinte, semper *vaco*; hoc autem tempore, cum sit nihil aliud quod lubenter agere possim, multo magis aveo audire de divinatione quid sentias."

“for my part, Quintus,” I said, “I always have time for philosophy; and at this time when there is nothing else that I can do with pleasure, I am much more eager to hear what you think about divination. (transl. Falconer)

**(b) Cf. Cicero, *Div*. 2.6 (preface)**

Ac mihi quidem explicandae philosophiae causam attulit casus gravis civitatis, cum in armis civilibus nec tueri meo more rem publicam nec nihil agere poteram, nec quid potius, quod quidem *me dignum* esset, agerem reperiebam.

The cause of my becoming an expounder of philosophy derived from the grave condition of the State during the period of the Civil War, when, being unable to protect the Republic, as had been my custom, and finding it impossible to remain inactive, I could find nothing else that I preferred to do that was *worthy of me*. (transl. Falconer)

**Passage 7: Cicero, *Div*. 2.4**

ad reliqua alacri tendebamus animo sic parati, ut, nisi quae *causa gravior* obstitisset, nullum philosophiae locum esse pateremur, qui non Latinis litteris inlustratus pateret.

to the completion of the remaining books of this series I was hastening with so much ardour that if *some most grievous cause*had not intervened there would not now be any part of philosophy which I had failed to elucidate and make easily accessible in the Latin tongue. (transl. Falconer)

**Passage 8: Cicero, Div. 2.46-47**

"*Tu igitur animum induces - sic enim mecum agebas - causam istam et contra facta tua et contra scripta difendere?"* Frater es; eo vereor. Verum quid tibi hic tandem nocet? Resne quae talis est an ego qui verum explicari volo? Itaque nihil contra dico, a te rationem totius haruspicinae peto. Sed te mirificam in latebram coniecisti; quod enim intellegeres fore ut premerere, cum ex te causas unius cuiusque divinationis exquirerem, *multa verba fecisti*: …. Et eo quidem loco et Prognostica nostra *pronuntiabas* ….

*'Will you then*' — for thus you pleaded with me — *'will you then persuade yourself to take sides against me in this discussion, in the face of your own writings and of your own practice?*' You are my brother and on that account I shrink from recrimination. But what, pray, is causing you distress in this matter? Is it the nature of the subject? Or is it my insistence on finding out the truth? And so I waive your charge of my inconsistency — I am asking *you* for an explanation of the entire subject of soothsaying. But you betook yourself to a strange place of refuge. You knew that you would be in straits when I asked your reason for each kind of divination, and, hence, you had much to say to this effect…! It was in that same connexion that you spoke forth my *Prognostica* …. (transl. Falconer)

**Passage 9: Cicero, Div. 2.23**

Quid vero Caesarem putamus, si divinasset fore ut in eo senatu quem maiore ex parte ipse cooptasset, in curia Pompeia, ante ipsius Pompei simulacrum, tot centurionibus suis inspectantibus, a nobilissumis civibus, partim etiam a se omnibus rebus ornatis, *trucidatus ita iaceret, ut ad eius corpus non modo amicorum, sed ne servorum quidem quisquam accederet*, quo cruciatu animi vitam acturum fuisse? Certe igitur ignoratio futurorum malorum utilior est quam scientia.

 "Or what do we think of Caesar? Had he foreseen that in the Senate, chosen in most part by himself, in Pompey's hall, aye, before Pompey's very statue, and in the presence of many of his own centurions, he would be put to death by most noble citizens, some of whom owed all that they had to him, and that he *would fall butchered to such an extent that no friend — no, not even a slave — would approach his dead body*, in what agony of soul would he have spent his life! (transl. Falconer, slightly adapted)

**Select bibliography**

Bishop, C. 2019. *Cicero, Greek Learning and the making of a Roman Classic*. Oxford.

Čulík- Baird, H. 2018. Stoicism in the Stars: Cicero’s *Aratea* in the *De Natura Deorum*. *Latomus* 77: 646-670.

Fox, M. 2007. *Cicero’s Philosophy of History*. Oxford.

Krostenko, B. 2000. “Beyond (Dis)belief: Rhetorical Form and Religious Symbol in Cicero's *de Divinatione*”. *TAPA* 130: 353-391.

Nakassis, C.V. 2013. “Citation and Citationality.”  *Signs and Society* 1.1: 51-77.

Pease, A.S. 1958. *M.Tulli Ciceronis de natura deorum libri secundus et tertius*. Cambridge, Mass.