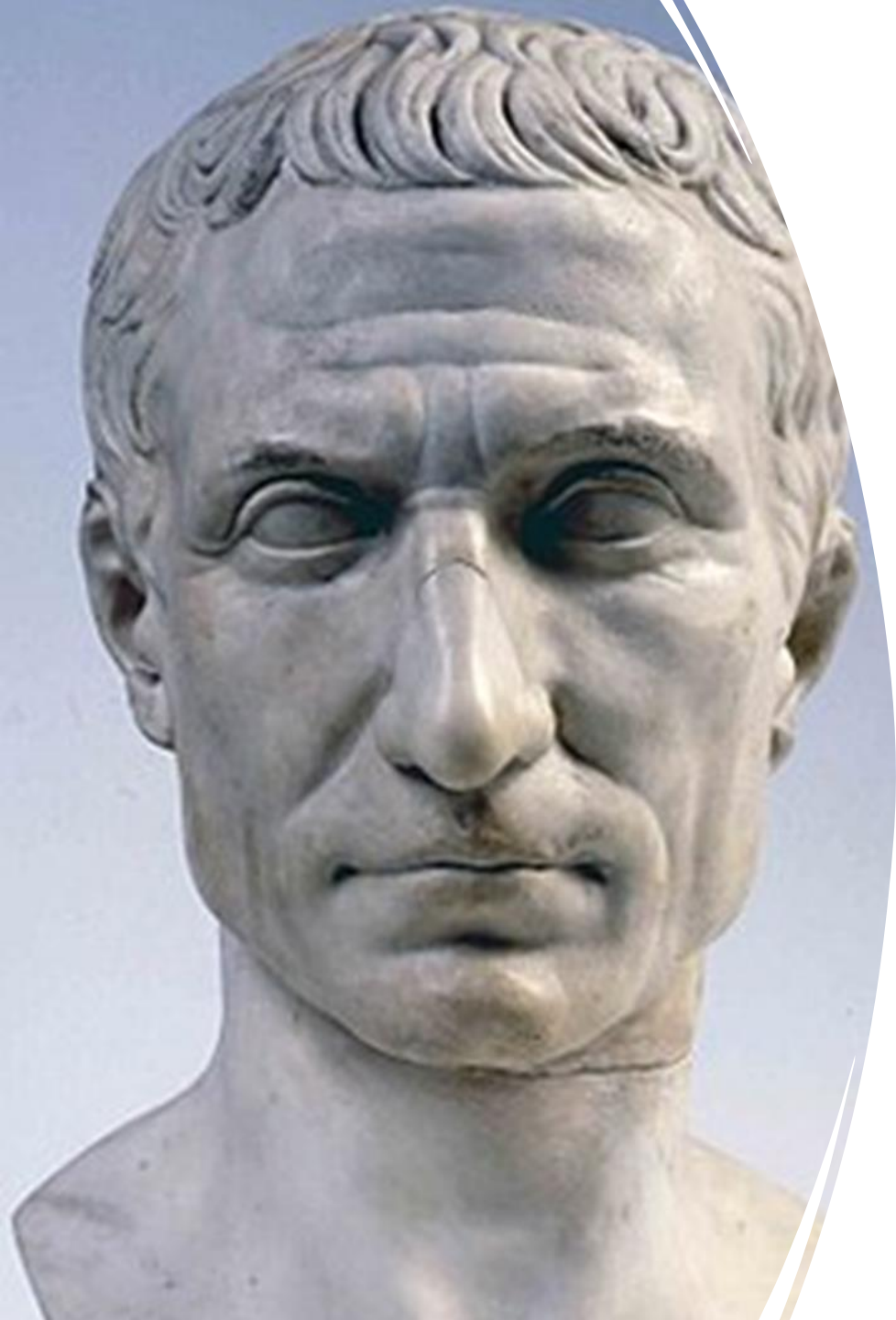


The “First Triumvirate”: Caesar as consul

The Life and Times of Caesar
and Cicero (HPAH5046/6046)





Julius Caesar comes to prominence

- Becoming Pontifex Maximus (63 BC).
- Ingratiation with Pompey or coat-tailing?
 - support for reforms of 70 BC; support for motion of A. Gabinius (67); and for Manilian law (66); also backed a bill honouring Pompey (63).
- Prosecuting those who carried out executions during Sulla's time (mid-60s).

The late 60s

- Scandal of the Bona Dea (Dec 62 BC).
 - Caesar divorces Pompeia.
- Pompey disbands army at Brundisium and celebrates his triumph in 61 BC.
- Failed attempt by Pompey to marry one of Cato's nieces.
- Forming an alliance.
 - Crassus stands surety for some of Caesar's debts (61)?
 - Caesar's campaigns against the Lusitanians (61-60).
 - Julia marries Pompey (Suet. *Div. Jul.* 21).



Is this a triumvirate or a duumvirate?

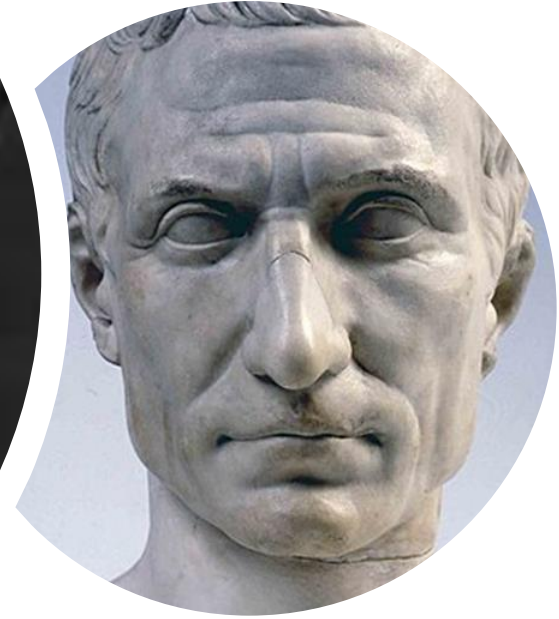
Their friendship rather than later hostility led to the overthrow of the aristocracy – **Plut. *Caesar* 13.3-5.**



Remittance of some of the costs for tax collectors in Asia.
Opportunities for future patronage.



Ratification for Pompey's settlements in the East.
Need for land for Pompey's veterans.



Crassus' and Pompey's support networks for consulship bid.

Caesar's Consulship (59 BC)

- Motion for publishing records of senate and assemblies.
- Commission of 20 men for land restructuration.
 - No confiscations.
- Traditional practice of brining bill before the senate.

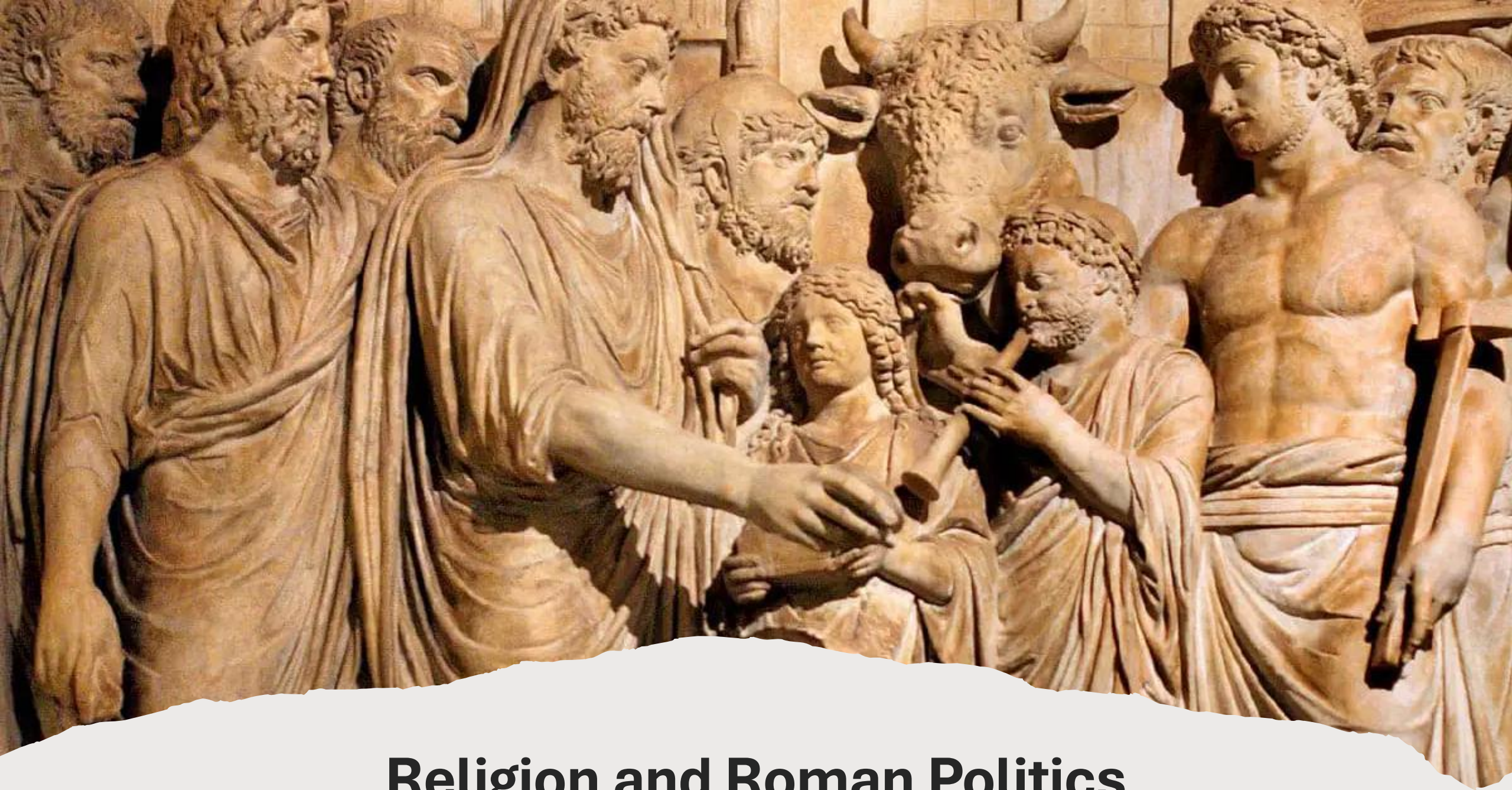


The consulship of Julius and Caesar (Suet. *Div. Jul.* 20.2)

- Traditionally *obnutatio* – a declaration that unfavourable omens had been spotted – should be announced personally before the start of the assembly in question.
 - No clear precedent.
- Belief that one's policies were in accordance with the gods (and necessarily that your opponents were not).

“As for Caesar's colleague, Bibulus, since he availed nothing by obstructing Caesar's laws, but often ran the risk with Cato of being killed in the forum, he shut himself up at home for the remainder of his term of office. Pompey, however, immediately after his marriage, filled the forum with armed men and helped the people to enact Caesar's laws...” – **Plutarch *Caesar* 14.9-10.**





Religion and Roman Politics

Religio not Religion

- Roman “religion” a convenient modern shorthand:
 - Civic religion (official cults), “imported cults”, *superstitio* (e.g., the cult of Isis), domestic religious practices, etc.
 - 53 BC: temples, including that of Isis and Serapis, in the city torn down by decree of the Senate – Cassius Dio 40.47.
- Problem of “modern” lens of personal morality and relationship with god(s)?



Traditional narrative of “decline”

“...in accordance with a decree of the Senate, I [Augustus] rebuilt in the city eighty-two temples of the gods, omitting none which at that time stood in need of repair.” – ***Res Gestae Divi Augusti***.



Religion supposedly a “tool” or “weapon” for agnostic elites (e.g., Bibulus).



Growth of Greek philosophical ideas (e.g., Cynicism, Epicureanism, Stoicism, etc.).



“Eastern Cults” fulfilling “emotional” needs.

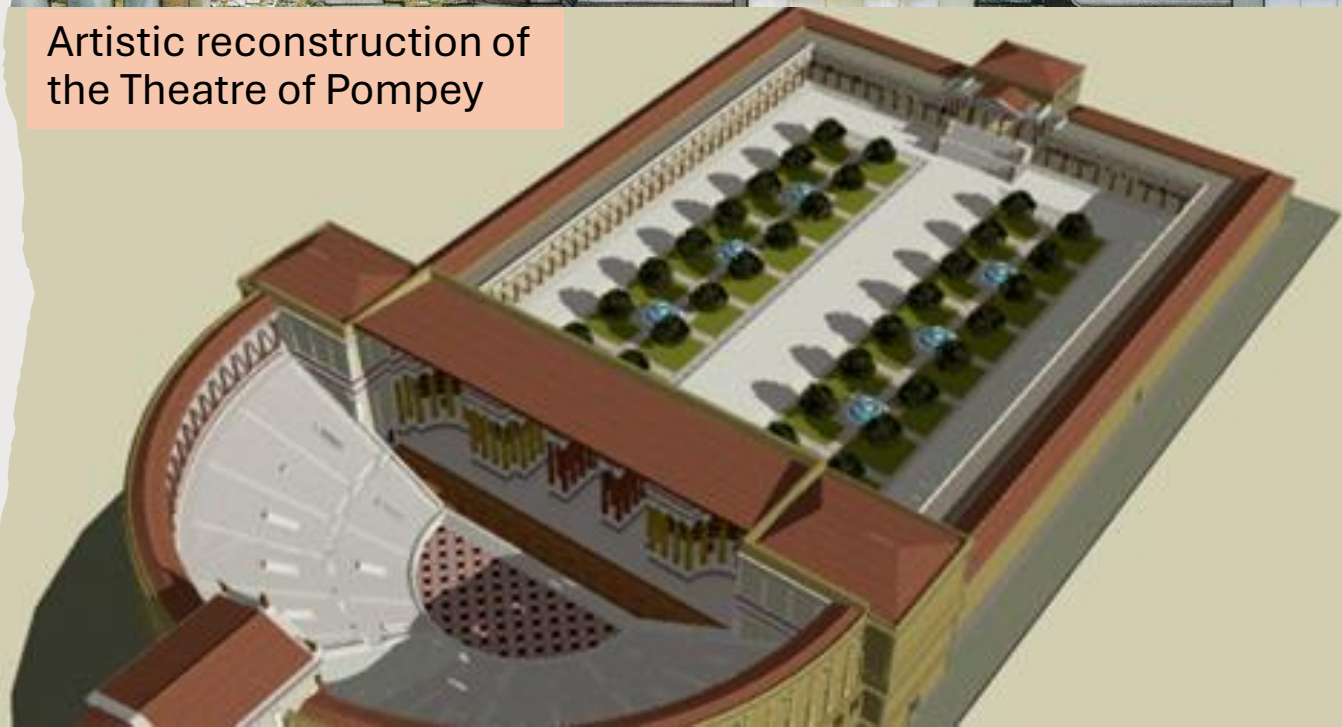
Alternative Perspectives

- Little contemporary outcry about “religious neglect”.
- Overly static view of Roman religion.
 - Practices failing into abeyance, e.g. *fetiales*.
- Intertwining of religion and politics a longstanding element of Roman practice.
- Divine support for the success of the state.
 - Making and fulfilling vows.

Artistic reconstruction of the Temple of Venus Genetrix



Artistic reconstruction of the Theatre of Pompey



(Late) Republican phenomena

- The goddess Roma.
 - A personification of the Roman state.
 - Spread to the eastern Mediterranean.
- Prominent men's claims of special relationships with the gods.
 - e.g., Sulla with Venus.
- Examining Roman traditional practices against Greek theoretical / philosophic literature.
 - e.g., Cicero *De Divinatione*.



Roma on a denarius, ca. 93-92 BC (Walters Art Museum)

“At Rome, too, when he [Prusias I of Bithynia] entered the senate-house, he prostrated himself and kissed the threshold and called the senators his protecting deities, with other expressions more degrading to himself than complimentary to those who heard him.” **Livy 45.44.20.** [Livy expresses scepticism a claim of Polybius]