The Philosophical Works of Cicero. A Selected Bibliography

BIBLIOGRAPHY OF STUDIES ON CICERO'S PHILOSOPHICAL WORKS


3. Aubert, Sophie. 2008. "Cicéron Et La Parole Stoïcienne: Polémique Autour De La Dialectique." *Revue de Métaphysique et de Morale* no. 57:61-91. "In many passages, Cicero analyzes Stoic language in a precise, though polemical, way. Since a syllogistic style coexists with a more abundant one in the same speech, he wholly discredits Stoic rhetoric and declares that the philosophers of the Porch only possess one way of expressing themselves, the dialectical one, whose validity he contests both in the practice of philosophy, which he thinks is ineffective, and in the field of oratory, because such a style is fundamentally inappropriate to every possible audience. In De Oratore, Crassus analyzes Stoic philosophical expression from a rhetorical point of view, whereas he studies Academic and Peripatetic philosophical eloquence without examining if it would suit an orator. In Brutus, the eponymous character insists on the so-called unity and homogeneity of Stoic eloquence, both in Athens and in Rome, in philosophical conversations and in forensic, deliberative or encomiastic speeches. The description of Diogenes of Babylon's style by Antony confirms that Stoic language is restricted to dialectic, and thus unable to delight, to move or even to teach. It is also dry, obscure (because of a constant gap between res and uterba), useless as far as invention and topics are concerned, and above all, self-destructive. However, Stoic dialectic did have a heuristic function, and not only a defensive or an agonistic one."


8. Blyth, Dougal. 2010. "Cicero and Philosophy as Text." *Classical Journal* no. 106:71-98. "Philosophy for Cicero implies not only a way of life taught orally in a school but also reading and writing. This foreshadows his influence on the later Latin tradition, which identified philosophy with the meaning and evaluation of texts, and ultimately replaced its conception as an autonomous way of life. I propose four factors in Cicero's influence: initiating the tradition of Latin philosophical prose; developing its vocabulary; the choice of a rhetorical over a dialectical mode; and locating discussion in the context of libraries, reading and book production."


arguments or symbols and their consequent testing, criticism or verification. His dialogues provide both, not by moving dialectically from oppositions to an assimilation of lesser truths into the greater, but by the perspectival discrimination of scientific formulations into their diverse frames of reference and uniting them into irreducible controversy. Controversy constitutes the universal method, and its product is probabilities. The rhetorical is distinguished from the philosophic as this single method is brought to bear upon particular cases (causae) or universal questions (quaestiones). The four aristotelian questions of inquiry transpose into the four questions of controversy, queries about facts, symbols, kinds, and pragmatic consequences. An example of their structural usage is found in Cicero's treatment of the gods."

See Vol I, Chapter Two: Cicero pp. 61-158.
"Studies the evolution from Cicero's probabilism, through its rejection by Lactantius, for whom only Christianity can supply the incontestable truths required by philosophy; to Augustine's Academici. The ignorance of ultimate truth which, for Cicero, is the end result of philosophy, is for Augustine only the starting-point. Truth, being divine, is superior to the human mind, and can be known to us only through divine self-revelation."
"In the Paradoxa Stoicorum Cicero tried unsuccessfully to bridge the gap that he saw between learned and philosophical discourse on the one hand, and popular discourse on the other. There is a tension in the work between this aim and the form he employed, the commonplace. Cicero learned from this experiment, and the Paradoxa was an important step in his philosophical and literary development."
"Cicero stands closest in time to the lost works of the Hellenistic philosophers, and his are the first substantial philosophical writings to survive since the days of Aristotle. As a result Cicero has done much to shape the way in which we think about the Hellenistic philosophers. In his Tusculan disputations and in De officiis Cicero confronted problems of his own and looked to Greek philosophy for solutions. Cicero was no doxographer putting together tidy summaries; he was a man with strong opinions who turned Hellenistic philosophy into what he wanted it to be."


"Philo is the first to use the Greek expression *nomos tes phaseos* frequently, but the same idea occurs earlier in Cicero. Both Philo and Cicero drew on a Stoic tradition, which was part of a broad movement of social-political philosophy. Antiochus of Ascalon, head of the Academy in the early first century B.C.,
was the key figure and the thinker upon whom Cicero and, probably, Philo depend. The Christian idea of
natural law and the philosophical rationalization of Roman law derive from the transcendent conception
of the law of nature."

13:60-61.

55. ———. 1989. "Cicero's Topics and Its Peripatetic Sources." In Cicero's Knowledge of the Peripatos,
"What is the origin of the list of Topics in Cicero's Topics and other works? Aristotle's primarily
dialectical topics were transferred to rhetoric and law, and Cicero's inept treatment suggests a Greek
original designed for different purposes. The fifth-century Martianus Capella has a similar list and,
separately, some propositional logic identical with that embedded in Cicero's list. Both may have a
post-Chrysippian Stoic original. Boethius claims to give a list of topics from Themistius, but that is
confused. Cicero's account of what a topic is may come from Theophrastus, but his sources are many."

Leiden: Brill.
Proceedings of the 7th Symposium Hellenisticum (Utrecht, August 21-25, 1995).

41:325-342.

6:22-34.


60. Lévy, Carlos. 1984. "La Dialectique De Cicéron Dans Les Livres Ii Et Iv Du De Finibus." Revues des
Études Latines no. 62:111-127.


"La création par Cicéron du vocabulaire philosophique latin a été un acte d'une grande audace
intellectuelle, à l'égard duquel Atticus et Varron ont d'abord été très réservés, pour des raisons à la fois
culturelles et philosophiques. C'est l'élaboration dans les Académiques d'une terminologie fort complexe,
destinée à rendre les concepts gnoséologiques stoïciens et académiciens, qui a renforcé la confiance que
Cicéron a toujours eue dans les possibilités philosophiques de la langue latine. L'étude de ce vocabulaire
(epoché, katalepton, sugkatathesis, ennoia, prolepsis) montre que, si le principal souci de Cicéron était de
concilier précision et uarietas, il a néanmoins exprimé, par son choix ou sa création de certains termes,
eine vision du monde qui ne coïncidait pas nécessairement avec celle des philosophes grecs. La
construction du concept de "probable" à partir du pithanon et de l'euologon confirme à quel point cette
démarche aura été féconde."


65. ———. 1996. "Doxographie Et Philosophie Chez Cicéron." In Le Concept De Nature Á Rome. La


Calboli Montefusco, Lucia, 127-144. Bologna: CLUEB.

68. ———. 2008. "Cicéron, Le Moyen Platonisme Et La Philosophie Romaine: À Propos De La Naissance
Du Concept Latin De Qualitas." Revue de Métaphysique et de Morale no. 57:5-20.
"Cicero held a complex position towards Middle Platonism. His masters, Philo of Larissa and Antiochus
of Ascalon, each in his own way, had used elements which were to influence the emergence of this kind
of thought. As for him, who inherited both of these teachings, he defines himself as a rigorous New
Academic, but his work includes most of the ingredients usually considered as the theoretical core of
Middle Platonism. The invention of qualitas has much to do with this situation. Apparently, this word is
the exact equivalent of Stoic poiotés however, it is original insofar as it does not refer any more to the
Stoic theory of principles, since the active power acting on matter is not identified with the pneuma any
more. As he identifies qualitas with the qualified object, Cicero, through Antiochus-Varro, leaves room to
the hypothesis that the world may not have a material origin."


"La philosophie morale joue un rôle dominant dans la pensée de Cicéron. On a reproché à la langue qu'il emploie l'imprécision, l'équivoque et le manque de personnalité; on a souligné que le latin se prêtait mal à la transcription d'enseignements grecs. En réalité, la démarche de l'orateur est originale, fondée sur la mise en relation de la rhétorique, de la philosophie et de la romanité (dialogue et doxographie, langage et mores, esthétique et sagesse). Ainsi apparaissent, autour de la notion d'humanitas, un certain nombre de termes qui resteront fondamentaux jusqu'à notre temps."


<table>
<thead>
<tr>
<th>Number</th>
<th>Author</th>
<th>Work Title</th>
<th>Page Numbers</th>
<th>Notes/Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>102</td>
<td>Runia, David T.</td>
<td>&quot;Aristotle and Theophrastus Conjoined in the Writings of Cicero.&quot; In <em>Cicero's Knowledge of the Peripatos</em>, edited by Fortenbaugh, William W. and Steinmetz, Peter, 23-38. New Brunswick: Transaction Publishers.</td>
<td>1989</td>
<td>&quot;An analysis is given of the 16 passages in Cicero's rhetorical and philosophical works where the names of Aristotle and Theophrastus are mentioned together. Cicero joins them together so often (1) because of his great interest in philosophical successions, and (2) because he regards the encyclopedic research carried out in the early Peripatos as an example to follow in his own attempt to present philosophy to a Roman audience.&quot;</td>
</tr>
<tr>
<td>103</td>
<td>Schallenberg, Magnus</td>
<td><em>Freiheit Und Determinismus. Ein Philosophischer Kommentar Zu Ciceros Schrift De Fato.</em> Berlin: de Gruyter.</td>
<td>2008</td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>Schmidt, Peter L.</td>
<td>&quot;Cicero's Place in Roman Philosophy: A Study of His Prefaces.&quot; <em>Classical Journal</em> no. 74:115-127.</td>
<td>1979</td>
<td>&quot;Cicero's philosophical works represent two phases, the first from 56 B.C. to 51 when he wrote political philosophy as part of his active involvement in public life, and the second from 46 to 43 when, deprived of political influence by the course of events, he turned to ethics. In the prefaces to the works of the second period, he presents himself as motivated by a desire still to serve the state and by cultural competition with his Greek models. His reluctance to endorse the views of any one school was partly the result of his own sceptical leanings and partly a didactic principle.&quot;</td>
</tr>
<tr>
<td>113</td>
<td>Süß, Wilhelm</td>
<td><em>Cicero: Eine Einführung in Seine Philosophischen Schriften (Mit Ausschluss Der Staatsphilosophischen Werke).</em> Wiesbaden: Steiner.</td>
<td>1966</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>Swain, Simon</td>
<td>&quot;Bilingualism in Cicero? The Evidence of Code-Switching.&quot; In <em>Bilingualism in Ancient Society. Language Contact and the Written Word</em>, edited by Adams, J.N.; Janse, Mark and Swain, Simon, 128-168. New York: Oxford University Press.</td>
<td>2002</td>
<td>&quot;This chapter explores the problem of Roman Latin-Creek bilingualism in the Late Republic. There is an abundance of evidence to show that Romans at this time knew classical Greek literature well enough. Some of them, like Cicero, knew key parts of it extremely well. Cicero himself was able to compose Greek prose and verse and to deliver set speeches in Greek before a Greek audience. No one would deny that he could speak Greek well. It is a commonly held view that Cicero's peers were fluent in Greek and regularly used it in conversation with each other. There are, however, no grounds for the latter belief. This chapter places Cicero's choices against the general background and function of bilingualism in Rome.&quot;</td>
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</tbody>
</table>
"The concept of natural law, although it had antecedents in Greek philosophy, was first given general expression by the Stoics. It was transmitted by Cicero to the Church Fathers and thence into medieval and modern philosophy."

