

History of Logic from Aristotle to Gödel

by Raul Corazzon | e-mail: rc@ontology.co

The Philosophical Works of Cicero. A Selected Bibliography

BIBLIOGRAPHY OF STUDIES ON CICERO'S PHILOSOPHICAL WORKS

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Followed by Selected Analytic Studies.
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Chapitre 2 *Cicéron créateur de la philosophie latine*, pp. 50-101.
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 *uerba*), 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."
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6. Barnes, Jonathan. 1997. "Logic in *Academica* I and the *Lucullus*." In *Assent and Argument. Studies in Cicero Academic Books*, edited by Inwood, Brad and Mansfeld, Jaap, 140-160. Leiden: Brill.
7. Benardete, Seth. 1987. "Cicero's *De Legibus* I. Its Plan and Intention." *American Journal of Philology* no. 108:295-309.
Cicero adds rhetoric to the usual tripartition of philosophy into ethics, physics, and dialectic.
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."
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Napoli: Armanni.
11. Buckley, Michael J. 1970. "Philosophic Method in Cicero." *Journal of the History of Philosophy* no. 8:143-154.
"The two moments of Cicero's methodology are invention and judgment, the discovery of things or

- 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."
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 15. Cole, Thomas A. 1997. "Canonicity and Multivalence: The Case of Cicero." In *The Rhetoric Canon*, edited by Schildgen, Brenda Deen, 33-45. Detroit: Wayne State University Press.
 16. Colish, Marcia. 1985. *The Stoic Tradition from Antiquity to the Early Middle Ages*. Leiden: Brill. Vol. I: *Stoicism in Classical Latin literature* (1985); Vol. II: *Stoicism in Christian Latin thought through the Sixth century* (1990). See Vol. I, Chapter Two: *Cicero* pp. 61-158.
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 21. Dross, Juliette. 2010. *Voir La Philosophie. Les Représentations De La Philosophie À Rome. Rhétorique Et Philosophie, De Cicéron À Marc Aurèle*. Paris: Belles Lettres.
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"In *On Invention*, Cicero discusses both induction and deduction. In regard to the latter, Cicero presents a controversy between those who advocate a five-part analysis of deductive reasoning and those who prefer three parts. The issue is not practical or pedagogical, but conceptual in nature. Cicero himself prefers analysis into five parts, and rather confusingly he presents the argument of the advocates of five parts as if it were his own. The argument is striking in that it makes elaborate use of mixed hypothetical syllogisms in order to argue for five parts. Cicero claims that the five-part analysis has been preferred by all who take their start from Aristotle and Theophrastus. A survey of what Theophrastus is reported to have said concerning the hypothetical syllogism renders Cicero's claim intelligible. That is not to say that Theophrastus himself advocated a five-part analysis. Most likely the association with him derives from his known interest in hypothetical syllogistic. Later rhetoricians who identified themselves with the Peripatos made the connection with the founders of the school, thereby gaining authority for a controversial analysis."
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"This article is based on a general principle: the study of a fragmentary author should begin with a study of the sources. The particular subject is Cicero as a source for Theophrastus' rhetorical doctrine. The works *On Invention*, *On the Orator* and *Orator* are considered one after the other. The reliability of Cicero is tested by comparing what is said about Aristotle with what we read in the existing *Rhetoric*. Grounds for caution will be found. In the case of Theophrastus, we shall discover that Cicero does have value as a source, but his value should not be overstated. The reports are often quite general and sometimes they involve Ciceronian additions."
29. Fortenbaugh, William W., and Steinmetz, Peter, eds. 1989. *Cicero's Knowledge of the Peripatos*. New Brunswick: Transaction Publishers.
Contents: Note on Contributors XI; List of Cicero's Philosophical Works XIII-XVII; J. G. F. Powell: Introduction: Cicero's Philosophical Works and their Background 1; 1. A. A. Long: Cicero's Plato and Aristotle 37; 2. Malcolm Schofield: Cicero's Definition of *Res Publica* 63; 3. Woldemar Görler: Silencing the Troublemaker: *De Legibus* 1.39 and the Continuity of Cicero's Scepticism 85; 4. John Glucker: *Probabile, Veri Simile*, and Related Terms 115 5. Michael C. Stokes: Cicero on Epicurean Pleasures 145; 6. M. R. Wright: Cicero on Self-Love and Love of Humanity in *De Finibus* 3 171; 7. A. E. Douglas: Form and Content in the Tusculan Disputations 197; 8. Stephen A. White: Cicero and the Therapists 219; 9. R. W. Sharples: Causes and Necessary Conditions in the *Topica* and *De Fato* 247; 10. J. G. F. Powell: Cicero's Translations from Greek 273; 11. Philippa R. Smith: 'A Self-indulgent misuse of leisure and writing'? How Not to Write Philosophy: Did Cicero Get It Right? 301; 12. Miriam T. Griffin: Philosophical Badinage in Cicero's Letters to his Friends 325; Indexes 347-360.
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"Cicero is well acquainted with Peripatetic philosophers from Theophrastus up to his own time. But he does not approve of their philosophical tenets and quotes them but rarely. Some general conclusions may be drawn as to Cicero's reliability as a "source author": Wherever Cicero cites his authority he may be trusted. More often, however, his statements about Greek philosophers (given in vague and general terms) are thoroughly tinged with his own philosophical convictions. Verbatim quotations of Greek 'sources' are to be found only where Cicero says so, explicitly. All other passages are of his own wording and should not be regarded as 'fragments'."
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Revised reprint in: R. Sorabji (ed.) - *Aristotle transformed. The Ancient Commentators and their Influence* (London, Duckworth, 1990), pp. 55-81.
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Vol. 1: 1. De natura deorum (1877); Vol. 2.1/2: De finibus. De officiis (1882); Vol. 3: Academica priora. Tusculanae disputationes (1883).
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"Philo is the first to use the Greek expression *nomos tes phuseos* 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."
54. Huby, Pamela. 1988. "Boethius Vindicates Cicero as a Logician." *Liverpool Classical Monthly* no. 13:60-61.
 55. ———. 1989. "Cicero's *Topics* and Its Peripatetic Sources." In *Cicero's Knowledge of the Peripatos*, edited by Fortenbaugh, William W. and Steinmetz, Peter, 61-76. New Brunswick: Transaction Publishers. "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-Chryssippean 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."
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 62. ———. 1989. "Le *De Officiis* Dans L'oeuvre Philosophique De Cicéron." *Vita latina* no. 116:10-16.
 63. ———. 1992. "Cicéron Créateur Du Vocabulaire Latin De La Connaissance: Essay De Synthèse." In *La Langue Latine Langue De La Philosophie*, 91-106. Palais Farnèse: École française de Rome. "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, une 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'*eulogon* confirme à quel point cette démarche aura été féconde."
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 67. ———. 2000. "Cicéron Critique De L'éloquence Stoïcienne." In *Papers on Rhetoric. Vol Iii*, edited by 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 *poiotes* 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."

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Contents: Preface IX; List of Contributors XI; 1. James M. May: Cicero: His Life and Career 1; 2. Anthony Corbeill: Rhetorical Education in Cicero's Youth 23; 3. James M. May: Ciceronian Oratory in Context 49; 4. Ann Vasaly: Cicero's Early Speeches 71; 5. Robert W. Cape, Jr.: Cicero's Consular Speeches 113; 6. Andrew M. Riggsby: The *Post Reditum* Speeches 159; 7. Anthony Corbeill: Ciceronian Invective 197; 8. Harold C. Gotoff: Cicero's Caesarian Orations 219; 9. Jon Hall: The *Philippics* 273; 10. Jane W. Crawford: The Lost and Fragmentary Orations 305; 11. Jakob Wisse: The Intellectual Background of Cicero's Rhetorical Works 331; 12. Jakob Wisse: *De Oratore*: Rhetoric, Philosophy, and the Making of the Ideal Orator 375; 13. Emanuele Narducci: (translated by the Editor): *Brutus*: The History of Roman Eloquence 401; 14. Emanuele Narducci: (translated by the Editor): *Orator* and the Definition of the Ideal Orator 427; 15. Robert N. Gaines: Cicero's *Partitiones Oratoriae* and *Topica*: Rhetorical Philosophy and Philosophical Rhetoric 445; 16. George A. Kennedy: Cicero's Oratorical and Rhetorical Legacy 481; 17. Christopher P. Craig: A Survey of Selected Recent Work on Cicero's Rhetorica and Speeches 503; Christopher P. Craig: Bibliography 533; General Index 601; Index Locorum 622-632.
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 "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."
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 "L'esame della terminologia filosofica di Cicerone non seguirà il più comune e più noto ordine della tripartizione stoica (logica - fisica - etica), bensì quello che Cicerone stesso si è dato nel proemio al secondo libro del *De divinatione*, e su cui si è opportunamente soffermato P. Boyancé (1), e precisamente: problema della conoscenza (*Academica*), etica (*De finibus e Tusculanae*), fisica (*De natura deorum, De divinatione, De fato*); la logica, in particolare il suo aspetto di *quaestio per l' dūaton*, si ricollega al *De fato*. Sarebbe, questo, un ordine che rispecchierebbe la successione di Antioco di Ascalona, secondo il quale l'etica precederebbe la fisica." p. 103.
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