

A Philosophical commentary on Cicero, academica priora II 1-62.

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Abstract

In confining this Commentary to the first 62 sections of the Lucullus my intention has been to make a special study of Antiochus' case against the Academic sceptics. Although this is the only full-length counter-argument against Academic scepticism which we possess (despite the many works written by both aides in a controversy spanning more than two centuries), due attention has not been paid to it. Scholars have tended to use Cicero's work as a source-book for Antiochus' general philosophical views or to confine their attention to the sceptic case. Even if consideration has been given to the dogmatic case as well (as by Stough, Greek Skepticism), there has been a certain bias in favour of the Academic sceptics. This is possibly due to the fact that the scepticism of the Academy has in itself a strong appeal and that it has the final word in Cicero's work. But I do not think that Lucullus' arguments, whatever their shortcomings, are weaker by comparison. The Lucullus is, not only an extremely important philosophical text, it is also one of the most difficult. Reid's Commentary is very valuable but his interest was more literary and general than strictly philosophical. My own Commentary is concerned solely with the philosophical content of the dialogue and takes account of relevant work on Hellenistic philosophy since Reid's edition appeared at the end of the last century, I have tried to place the arguments and philosophical issues in their ancient context, either, by means of plausible inferences where direct evidence is lacking or by reference to classical texts. I am aware that the problem of knowledge is still an issue today and I have made use of some modern works on the subject, in elucidating particular arguments, but, in general, I have limited references to modern philosophy to a minimum in order not to impede understanding of Cicero's text and not to widen excessively the scope of the Commentary. The text used is that of Plasborg (Teubner, Leipzig, 1922).

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Cicero's Philosophy of History. June 2009. *Mnemosyne* 62(3). DOI: 10.1163/156852509X340165. Authors This provocative study of Cicero's use of history reveals that rather than promoting his own values, Cicero uses historical representation to explore the difficulties of finding any ideological coherence in Rome's political or cultural traditions. Matthew Fox looks to the scepticism of Cicero's philosophical education for an understanding of his perspective on Rome's history, and argues that neglect of the sceptical tradition has transformed the doubting, ambiguous Cicero into the confident proponent of Roman values. 1. Cicero's 1st Catilinarian (pdf, 8.3 MB, 1st ed., rev. 05 Apr 2020) 10 X 7 in. This commentary is now available on Amazon.com. 2. Translation Sheets: prose format or outline format (rev. 11 Mar 2017) Each 35-page pdf contains translation sheets (US Letter, 8.5 x 11 inch), one page for each of the 35 lessons in the commentary. One pdf... Each 35-page pdf contains translation sheets (US Letter, 8.5 x 11 inch), one page for each of the 35 lessons in the commentary. One pdf displays the text in traditional prose format; the other, in outline format. Each page contains the Latin text and lined spaces for written translations. 3. Quizlet Flashcards Below are links to complete flashcard sets for each Lesson on Quizlet.com. All Core Vocabulary (141 terms). Lesson 1 (62). The *Academica* of Cicero. The text revised and explained by James S. Reid, M.L. Camb. M.A. (Lond.) Assistant tutor and late fellow, Christ's College, Cambridge. The year 62 released him from the consulship and enabled him to indulge his literary tastes. To this year belong the publication of his speeches, which were [ix]crowded, he says, with the maxims of philosophy[35]; the history of his consulship, in Latin and Greek, the Greek version which he sent to Posidonius being modelled on Isocrates and Aristotle; and the poem on his consulship, of which some fragments remain. The discussion in the *Academica Priora* is carried on at Hortensius' villa near Bauli; in the *Hortensius* at the villa of Lucullus near Cumae. Cicero Philosophy - Free download as PDF File (.pdf), Text File (.txt) or read online for free. The Philosophical Works of Cicero. A Selected Bibliography <http://www.ontology.co/biblio/cicero-philosophy-biblio.htm>. *De officiis* (1882); Vol. 3: *Academica priora*. *Tusculanae disputationes* (1883). 19/10/2011 11:40. 59. Johanson Carmen and Londey David, "Cicero on Propositions: *Academica* II.95," *Mnemosyne* 41: 325-342 (1988). 60. Jones David Mervyn, "Cicero as a Translator," *Bulletin of the Institute of Classical Studies* 6: 22-34 (1959). 61. Leonhardt Jnger. *Ciceros Kritik der Philosophenschulen*. Mnchen: C. H. Beck 1999. 62. Lvy Carlos, "La dialectique de Cicron dans les livres II et IV du *De finibus*," *Revue des tudes Latines* 62: 111-127 (1984). Cicero's version of what happened at Lampsacus is the centrepiece of the first oration he prepared for the second hearing (i.e. in *Verrem* 2.1) and affords a privileged glimpse of the sordid underbelly of Roman imperialism — whatever degree of truth we are willing to grant to his spin on the events. And several ancient authors comment on the remarkable irony that Cicero and Verres died in the same year, proscribed by the same man — the former for his tongue, the latter for his art collection.11 A bare skeleton of their respective careers in the form of a table would look something like this: Year. 41-61: Verres' thefts of artworks. 62-86a: The Lampsacus episode. 86b-90: The theft at Miletus. 90-102: Verres' crimes as a guardian and pro-quaestor.