Cicero On The Emotions Tusculan Disputations 3 And 4 | 2708f22d746056fd12052e61c71cc2e5

Cicero on the Emotions

Gestures

Seneca und die Stoa: Anhänge, Literatur, Anmerkungen und Register

Emotions in Literature

Annotated Books Received

Wiener Studien

Spindel Conference 2004

Literature Criticism from 1400 to 1800M. [i.e. Marci] Tully Cicero's Five Books of Tusculan Disputations

Oxford Studies in Metaethics

The Classical Outlook

The Gospel of Mary of Magdala

The Charles Lamb Bulletin

Cicero's Tusculan Disputations

The Stoics Reader

Arion

Introduction and Notes

To the Fifth Book of Cicero's Tusculan Disputations

The Disputations of Marcus Tullius Cicero

Translation Review

The Academic questions, treatise De finibus and Tusculan disputations of M.T. Cicero, with a sketch of the Greek philosophers mentioned by Cicero

Handbuch Klassische Emotionstheorien

Le sujet des émotions au moyen âge

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Bibliographic Index

The Revival of Platonism in Cicero's Late Philosophy

The Book Review Digest

Seeing Seneca Whole

Envy

Encyclopedia of Philosophy

Internationale Bibliographie der Rezensionen wissenschaftlicher Literatur

Paideia Romana

The Tusculan Disputations of Marcus Tullius Cicero

Ovid From Description to Prescription

Pontano's Virtues

Cicero's Tusculane Disputationes

Apatheia

Antichthon

The Academic questions, treatise De finibus, and Tusculan disputations of M.T. Cicero, tr. by C.D. Yonge

Gymnasium: Zeitschrift für Kultur der antike humanistische Bildung

Zeitschrift für klassische Philologie und Patristik

Paideia Romana: Cicero's Tusculan Disputations takes a new look at an unloved text of the western canon to reveal it as a punchy and profoundly original work, arguably Cicero's most ingenious literary response to the tyranny of Caesar. The book shows how the Tusculans' much lambasted literary design, critically isolated prefaces, and overlooked didactic plot start to cohere once we read the dialogue for what it is: not a Latin treatise on Greek philosophy, but a Roman drama on education, with a strong political subtext. The first chapter ('The form - enigmas and answers') tries to make sense of those features of the work that scholars have found baffling or disappointing, such as the nondescript characters, the uncertain genre, or the lack of setting. Chapter 2 ('The prologues - in tyranny and cultural warfare') analyses how Cicero in his prologues to the five individual books situates his desire to create and teach a 'Latin philosophy' within wider contexts, in particular the dictatorship of Caesar and the intellectual traditions of Greece and Rome. The final chapter 3 ('The plot - teacher and student') explores the pedagogy enacted in the dialogue as a form of constructive outreach, addressed to a future generation of Roman aristocrats. With its emphasis on rhetoric, literary artistry, and historical context, the present volume breaks with earlier scholarship on the Tusculans and thereby makes a significant contribution to the on-going reassessment of Cicero's thought and authorial practice. This volume, covering entries from 'Cabanis, Pierre-Jean Georges' to "Destutt de Tracy, Antoine Louis Claude, Comte," presents articles on Eastern and Western philosophies, medical and scientific ethics, the Holocaust, terrorism, censorship, biographical entries, and much more. First secretary to the Aragonese kings of Naples, Giovanni Pontano (1429-1503) was a key figure of the Italian Renaissance. A poet and a philosopher of high repute, Pontano's works offer a reflection on the achievements of fifteenth-century humanism and address major themes of early modern moral and political thought. Taking his defining inspiration from Aristotle, Pontano wrote on topics such as prudence, fortune, magnificence, and the art of pleasant conversation, rewriting Aristotle's Ethics in the guise of a new Latin philosophy, inscribed with the patterns of Renaissance culture. This book shows how Pontano's rewriting of Aristotelian ethics affected not only his philosophical views, but also his political life and his place in the humanist movement. Drawing on Pontano's treatises, dialogues, letters, poems and political writings, Matthias Roick presents us with the first comprehensive study of Pontano's moral and political thought, offering novel insights into the workings of Aristotelian virtue ethics in the early modern period. Mit Ciceros 'Gesprach en Tusculum' tut sich die Forschung schwer. Eine Gesamtdarstellung gibt es nicht. Demgegenüber legt die Untersuchung in Teil A zum erstenmal eine Kapitel für Kapitel fortschreitende Interpretation der Schrift vor und zieht in Teil B allgemeine Folgerungen (Situation, persönliche Problematik, Politik, Philosophie, Rhetorik, Quellen, Genese). Der scheinbar verwirrende Aufbau wird unter Beachtung rhetorischer Schemata ebenso zu klären versucht wie die doppelte Ursache der Abfassung: die persönliche Leid in Ciceros Familie und vor allem die Ohnmacht gegenüber dem Diktator Caesar. Die selbsttherapeutische Funktion der 'Widerstandsphilosophie' (mit der Cicero das Denken der Kaiserzeit vorbereitet) wird als entscheidendes Movens herausgestellt. This volume contains ten essays on Seneca the Younger. Approaching the Roman writer from various angles, the authors endeavor both to illuminate individual aspects of Seneca's enormous output and to discern common themes among the different genres practiced by him. These thirty essays were presented to Alan L Boeghold, a distinguished philologist and an inspirational teacher, on the occasion of his retirement and his seventy-fifth birthday. The contributions fall into two categories, each one reflecting Boeghold's diverse interests in classical studies: the first section includes essays on literary and philosophical topics, several of which pick up on the theme of "gestures"; the second section is representative of Boegehold's more specialised research in Greek epigraphy, history and law. Contents: Biography of Alan L Boeghold; A divine audience for the celebration of Asopichus' victory in Pindar's Fortieth Olympian Ode (O Athenassaki); Poi de kai pothen; self-motion in Plato's Phaedrus (G W Bakewell); Drinking from the sources: John Barton's Tantalus and the epic cycle (D Boedeker); Mania and melancholy: Some Stoic texts on insanity (M Graver); A gesture in Archilochos 118 (West)? (C Hahnemann); When an identity was expected: The slaves in Aristophanes' Knights (J Henderson); Nemesis and Phthonos (D Konstan); A reading of Ausonius, Professores I (J Pucci); Horace epi. 1.13: Compliments to Augustus (M C J Putnam); When a gesture was misinterpreted: didonai titthion in Menander's Samia (A C Scafuro); Optical illusions
in ancient Greece (P Tribodeau); Gesture (W F Wyatt, Jr); Some observations on the Appianos sarcophagus (IGUR 1700) (G Bucher); The first tragic contest: Revision revised (A P Burnett); Notes for a philologist (J McK Camp); Two passages in Thucydides (M Chambers); Livy's narrative habit (J D Chaplin); Athenian prostitution as a liberal profession (E E Cohen); Sanides and Sanidia (John E Fischer); Thuc. 2.13.3: 600 T. of tribute (C W Fornara); Delivering the go(o)ds: Demetrius Poliorcetes and Hellenistic divine kingship (P Green); Lysias 14 and 15. A note on the graffes astrateiai (M H Hansen); Counterproposal at Carthage (Aristotle, Politics II.11.5-6) (G L Huxley); Kallias A (IG I3 52A) and Thucydides 2.13.3 (J Kennelly); Slander in ancient Athens: A common law perspective (W T Loomis); The bones of Orestes (D D Philips); The ostracism of Damon (K A Raaflaub); The date of Pnyx III: SEG XII 87, the law of Eukrates on tyranny (337/6 BC) (M B Richardson); Archon dates, atthidographers and the sources of Ath. Pol. 22-26 (J P Sickinger); A major Athenian letter-cutter ca. 410 to ca. 380: The cutter of IG II2 17 (S V Tracy).This volume gathers together the most important evidence about Stoic thought surviving from the ancient world. It is an expanded version of the section on Stoicism in Inwood and Gerson's Hellenistic Philosophy, consolidating related texts into larger, more continuous selections, adding material on the skeptical attack on Stoicism, and a short section that introduces the reader to some of the more interesting texts on Stoic ethics from the Roman imperial period. Inwood and Gerson provide lucid, accurate translations, an Introduction that sets the works included in historical and philosophical context, a glossary of terms, a glossary of philosophers and philosophical sources, an index of passages translated, and a subject index.Less than two years before his murder, Cicero created a catalogue of his philosophical writings that included dialogues he had written years before, numerous recently completed works, and even one he had not yet begun to write, all arranged in the order he intended them to be read, beginning with the introductory Hortensius, rather than in accordance with order of composition. Following the order of the De divinatione catalogue, William H. F. Altman considers each of Cicero's late works as part of a coherent philosophical project determined throughout by its author's Platonism. Locating the parallel between Plato's Allegory of the Cave and Cicero's "Dream of Scipio" at the center of Cicero's life and thought as both philosopher and orator, Altman argues that Cicero is not only "Plato's rival" (it was Quintilian who called him Platonis aemulus) but also a peerless guide to what it means to be a Platonist, especially since Plato's legacy was as hotly debated in his own time as it still is in ours. Distinctive of Cicero's late dialogues is the invention of a character named "Cicero," an amiable if incompetent adherent of the New Academy whose primary concern is only with what is truth-like (veri simile); following Augustine's lead, Altman shows the deliberate inadequacy of this pose, and that Cicero himself, the writer of dialogues who used "Cicero" as one of many philosophical personae, must always be sought elsewhere: in direct dialogue with the works of Plato, the teacher he revered and whose Platonism he revived. The third and fourth books of Cicero's Tusculan Disputations deal with the nature and management of human emotion: first grief, then the emotions in general. In lively and accessible style, Cicero presents the insights of Greek philosophers on the subject, reporting the views of Epicureans and Peripatetics and giving a detailed account of the Stoic position, which he himself favors for its close reasoning and moral earnestness. Both the specialist and the general reader will be fascinated by the Stoics' analysis of the causes of grief, their classification of emotions by genus and species, their lists of oddly named character flaws, and by the philosophical debate that develops over the utility of anger in politics and war. Margaret Graver's elegant and idiomatic translation makes Cicero's work accessible not just to classicists but to anyone interested in ancient philosophy and psychotherapy or in the philosophy of emotion. The accompanying commentary explains the philosophical concepts discussed in the text and supplies many helpful parallels from Greek sources. This book has an overall focus on psychological approaches to the study of envy, but it also has a strong interdisciplinary character as well. Envy serves as a reference and spur for further research for researchers in psychology as well as other disciplines."--BOOK JACKET.A journal of ancient world studies main emphasis on Greece and Rome [but includes] the Ancient Near East and the Mediterranean from the beginnings of civilization to the Early Middle Ages. Because of the great success of the hardcover edition, this work is now being released in paperback format. Over the last few years, emotions have been rediscovered as a central object of ethics, philosophical anthropology, and philosophy of mind. The present volume presents the most important theories of emotion from Plato to Wittgenstein. It should show diverse points of connection with the current philosophy of feelings. Presents a new translation of the Gospel of Mary, discusses its presentation of the teachings of Jesus, and compares it to other early Christian writings in the context of early Church teachings.

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