In his sixteen verse Satires, Juvenal explores the emotional provocations and pleasures associated with social criticism and mockery. He makes use of traditional generic elements such as the first-person speaker, moral diatribe, narrative, and literary allusion to create this new satiric preoccupation and theme. Juvenal defines the satirist figure as an emotional agent who dramatizes his own response to human vices and faults, and he in turn aims to engage other people's feelings. Over the course of his career, he adopts a series of rhetorical personae that represent a spectrum of satiric emotions, encouraging his
audience to ponder satire's proper emotional mode and function. Juvenal first offers his signature indignatio with its associated pleasures and discomforts, then tries on subtler personae that suggest dry detachment, callous amusement, anxiety, and other affective states. As Keane shows, the satiric emotions are not only found in the author's rhetorical performances, but they are also a major part of the human farrago that the Satires purport to treat. Juvenal's poems explore the dynamic operation of emotions in society, drawing on diverse ancient literary, rhetorical, and philosophical sources. Each poem uniquely engages with different texts and ideas to reveal the unsettling powers of its emotional mode. Keane also analyzes the "emotional plot" of each book of Satires and the structural logic of the entire series with its wide range of subjects and settings. From his famous angry tirades to his more puzzling later meditations, Juvenal demonstrates an enduring interest in the relationship between feelings and moral judgment.

**Cicero's Tusculan Disputations**

The pedagogical technique of the playful Plato, especially his ability to create living discourses that directly address the student, is the subject of Plato the Teacher. “The crisis of the Republic” refers to the decisive moment in his central dialogue when philosopher-readers realize that Plato’s is challenging them to choose justice by going back down into the dangerous Cave of political life for the sake of the greater Good, as both Socrates and Cicero did.

**Annotated Books Received**

**Apatheia**

**The Charles Lamb Bulletin**

The Fifth Tusculan Disputation is the finest of the five books, its nearest rival being the First (already edited in this series).
Oxford Studies in Metaethics

The rationalist ideal has been met with cynicism in progressive circles for undermining the role of emotion and passion in the public realm. By exploring the social and political implications of the emotions in the history of ideas, contributors examine new paradigms for liberalism and offer new appreciations of the potential for passion in political philosophy and practice. Bringing the Passions Back In draws upon the history of political theory to shed light on the place of emotions in politics; it illustrates how sophisticated thinking about the relationship between reason and passion can inform contemporary democratic political theory.

Spindel Conference 2004

Cicero, Philippic 2, 44-50, 78-92, 100-119

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 tyrannum 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.

**Emotional Communities in the Early Middle Ages**

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.

**Cicero and Roman Education**

**Cicero: Tusculan Disputations II and V**

We know more of Marcus Tullius Cicero (106-43 BCE), lawyer, orator, politician and philosopher, than of any other Roman. Besides much else, his work conveys the turmoil of his time, and the part he played in a period that saw the rise and fall of Julius Caesar in a tottering republic. Cicero (Marcus Tullius, 106-43 BCE), Roman lawyer, orator, politician and philosopher, of whom we know more than of any other Roman, lived through the stirring era which saw the rise, dictatorship, and death of Julius
Caesar in a tottering republic. In his political speeches especially and in his correspondence we see the excitement, tension and intrigue of politics and the part he played in the turmoil of the time. Of about 106 speeches, delivered before the Roman people or the Senate if they were political, before jurors if judicial, 58 survive (a few of them incompletely). In the fourteenth century Petrarch and other Italian humanists discovered manuscripts containing more than 900 letters of which more than 800 were written by Cicero and nearly 100 by others to him. These afford a revelation of the man all the more striking because most were not written for publication. Six rhetorical works survive and another in fragments. Philosophical works include seven extant major compositions and a number of others; and some lost. There is also poetry, some original, some as translations from the Greek.

**On Living and Dying Well**

This book reconstructs and interprets the theory of the emotions as expounded by the Stoic philosopher Chrysippus in his 'On Affections', only fragments of which remain. Given its contextual approach, sources such as Galen and Cicero receive ample attention.

**Introduction and Notes to the Fifth Book of Cicero's Tusculan Disputations**

**Cicero's Tusculan Disputations**

Generations of Feeling is the first book to provide a comprehensive history of emotions in pre- and early modern Western Europe. Charting the varieties, transformations and constants of human sentiments over the course of eleven centuries, Barbara H. Rosenwein explores the feelings expressed in a wide range of 'emotional communities' as well as the theories that served to inform and reflect their times. Focusing specifically on groups within England and France, chapters address communities as diverse as the monastery of Rievaulx in twelfth-century England and the ducal court of fifteenth-century
Burgundy, assessing the ways in which emotional norms and modes of expression respond to, and in turn create, their social, religious, ideological, and cultural environments. Contemplating emotions experienced 'on the ground' as well as those theorized in the treatises of Alcuin, Thomas Aquinas, Jean Gerson and Thomas Hobbes, this insightful study offers a profound new narrative of emotional life in the West.

**Plato the Teacher**

The Roman statesman and philosopher Seneca (4 BCE–65 CE) recorded his moral philosophy and reflections on life as a highly original kind of correspondence. Letters on Ethics includes vivid descriptions of town and country life in Nero’s Italy, discussions of poetry and oratory, and philosophical training for Seneca’s friend Lucilius. This volume, the first complete English translation in nearly a century, makes the Letters more accessible than ever before. Written as much for a general audience as for Lucilius, these engaging letters offer advice on how to deal with everything from nosy neighbors to sickness, pain, and death. Seneca uses the informal format of the letter to present the central ideas of Stoicism, for centuries the most influential philosophical system in the Mediterranean world. His lively and at times humorous expositions have made the Letters his most popular work and an enduring classic. Including an introduction and explanatory notes by Margaret Graver and A. A. Long, this authoritative edition will captivate a new generation of readers.

**Cicero on the Emotions**

Children, lead this old woman outside. A slave like the rest of you, She once was your queen. Troy has fallen to the Greeks, and Hecuba, its beloved queen, is widowed and enslaved. She mourns her great city and the death of her husband, but when fresh horrors emerge, her grief turns to rage and a lust for revenge. A savage indictment of the devastation of war, Hecuba is brought to life in this thrillingly visceral new version. Hecuba premired at the Donmar Warehouse, London in September 2004.
Thought

This book opens up Cicero's work philosophically, taking us deeper into ancient ethical debates and into Cicero's own sceptical stance.

Cicero's De Finibus

On the surface, stoicism and emotion seem like contradictory terms. Yet the Stoic philosophers of ancient Greece and Rome were deeply interested in the emotions, which they understood as complex judgments about what we regard as valuable in our surroundings. Stoicism and Emotion shows that they did not simply advocate an across-the-board suppression of feeling, as stoicism implies in today’s English, but instead conducted a searching examination of these powerful psychological responses, seeking to understand what attitude toward them expresses the deepest respect for human potential. In this elegant and clearly written work, Margaret Graver gives a compelling new interpretation of the Stoic position. Drawing on a vast range of ancient sources, she argues that the chief demand of Stoic ethics is not that we should suppress or deny our feelings, but that we should perfect the rational mind at the core of every human being. Like all our judgments, the Stoics believed, our affective responses can be either true or false and right or wrong, and we must assume responsibility for them. Without glossing over the difficulties, Graver also shows how the Stoics dealt with those questions that seem to present problems for their theory: the physiological basis of affective responses, the phenomenon of being carried away by one’s emotions, the occurrence of involuntary feelings and the disordered behaviors of mental illness. Ultimately revealing the deeper motivations of Stoic philosophy, Stoicism and Emotion uncovers the sources of its broad appeal in the ancient world and illuminates its surprising relevance to our own.

Stoicism and Emotion

Letters on Ethics
**Bringing the Passions Back In**

Outlining a classical 'rhetorical' system, this is the first serious overview of how European actors c.1550-1800 thought about acting.

**Chrysippus’ On Affections**

This highly original book is both a study of emotional discourse in the Early Middle Ages and a contribution to the debates among historians and social scientists about the nature of human emotions.

**Being Greek Under Rome**

In the first century BC, Marcus Tullius Cicero, orator, statesman, and defender of republican values, created these philosophical treatises on such diverse topics as friendship, religion, death, fate and scientific inquiry. A pragmatist at heart, Cicero's philosophies were frequently personal and ethical, drawn not from abstract reasoning but through careful observation of the world. The resulting works remind us of the importance of social ties, the questions of free will, and the justification of any creative endeavour. This lively, lucid new translation from Thomas Habinek, editor of Classical Antiquity and the Classics and Contemporary Thought book series, makes Cicero's influential ideas accessible to every reader.

**The Tusculan Disputations of Marcus Tullius Cicero**

'any service I may have rendered my countrymen in my active life I may also extend to them now that I am at leisure'Marcus Tullius Cicero (106-43 BC). Rome's greatest orator, had a career of intense activity in politics, the law courts and the administration, mostly in Rome. His fortunes, however, followed those of Rome, and he found himself driven into exile in 58 BC, only to return a year later to a city paralyzed by the domination
of Pompey, Crassus, and Caesar. Cicero, though a senior statesman, struggled to maintain his independence and it was during these years that, frustrated in public life, he first started to put his excess energy, stylistic brilliance, and superabundant vocabulary intowriting these works of philosophy. The three dialogues collected here are the most accessible of Cicero's works, written to his friends Atticus and Brutus, with the intent of popularizing philosophy in Ancient Rome. They deal with the everyday problems of life; ethics in business, the experience of grief, and the difficulties of old age.

**Ethics After Aristotle**

For the great Roman orator and statesman Cicero, 'the good life' was at once a life of contentment and one of moral virtue - and the two were inescapably intertwined. This volume brings together a wide range of his reflections upon the importance of moral integrity in the search for happiness. In essays that are articulate, meditative and inspirational, Cicero presents his views upon the significance of friendship and duty to state and family, and outlines a clear system of practical ethics that is at once simple and universal. These works offer a timeless reflection upon the human condition, and a fascinating insight into the mind of one of the greatest thinkers of Ancient Rome.

**The Cambridge Companion to Cicero**

This study tries to reconstruct the dispute over rhetoric in Hellenistic thought, by using two main interrelated axes. Firstly, it delineates the exact milieu in which this dispute took place, including locations, dates and persons. Secondly, five main arguments used against rhetoric have been reconstructed, all of which concentrate on rhetorics claim to be considered an art.

**Speech and Harm**

Most liberal societies are deeply committed to free speech, but there is evidence that some kinds of speech can be harmful in ways that are detrimental to important liberal values, such as social inequality. This volume draws on a range of approaches in
order to explore the problem and determine what ought to be done about allegedly harmful speech.

**The Book Review Digest**

Tad Brennan explains how to live the Stoic life - and why we might want to. Stoicism has been one of the main currents of thought in Western civilization for two thousand years: Brennan offers a fascinating guide through the ethical ideas of the original Stoic philosophers, and shows how valuable these ideas remain today, both intellectually and in practice. He writes in a lively informal style which will bring Stoicism to life for readers who are new to ancient philosophy. The Stoic Lifewill also be of great interest to philosophers and classicists seeking a full understanding of the intellectual legacy of the Stoics. Brennan starts from scrupulous attention to the evidence (references are provided to all of the standard collections of Stoic texts). He provides translations of the original texts, with extensive annotations that will allow readers to pursue further reading. No knowledge of Greek is required. An introductory section provides context by introducing the reader to the most important figures in the Stoic school, the philosophical climate in which they worked, and a brief summary of the leading tenets of the Stoic system. After this context is established, the book is divided into three sections. The first provides a thorough exploration of the Stoic school's theories of psychology, focusing on their analyses of fear, desire, and other emotions. The second develops the more centrally ethical topics of value, obligation, and right action. The third part explores the Stoic school's views on fate, determinism, and moral responsibility. For anyone interested in the origins of Western ethical thought, who wishes to understand the vast influence that Stoic philosophy has had on philosophy and religion up to our time, this book will be essential reading.

**Hecuba**

Cicero composed his incendiary Philippics only a few months after Rome was rocked by the brutal assassination of Julius Caesar. In the tumultuous aftermath of Caesar’s death, Cicero and Mark Antony found themselves on opposing sides of an
increasingly bitter and dangerous battle for control. Philippic 2 was a weapon in that war. Conceived as Cicero’s response to a verbal attack from Antony in the Senate, Philippic 2 is a rhetorical firework that ranges from abusive references to Antony’s supposedly sordid sex life to a sustained critique of what Cicero saw as Antony’s tyrannical ambitions. Vituperatively brilliant and politically committed, it is both a carefully crafted literary artefact and an explosive example of crisis rhetoric. It ultimately led to Cicero’s own gruesome death. This course book offers a portion of the original Latin text, vocabulary aids, study questions, and an extensive commentary. Designed to stretch and stimulate readers, Ingo Gildenhard’s volume will be of particular interest to students of Latin studying for A-Level or on undergraduate courses. It extends beyond detailed linguistic analysis to encourage critical engagement with Cicero, his oratory, the politics of late-republican Rome, and the transhistorical import of Cicero’s politics of verbal (and physical) violence.

**Juvenal and the Satiric Emotions**

A comprehensive and authoritative account of one of the greatest and most prolific writers of classical antiquity.

**On Life and Death**

From Stoicism to Platonism describes the change in philosophy from around 100 BCE, when monistic Stoicism was the strongest dogmatic school in philosophy, to around 100 CE, when dualistic Platonism began to gain the upper hand - with huge consequences for all later Western philosophy and for Christianity. It is distinguished by querying traditional categories like 'eclecticism' and 'harmonization' as means of describing the period. Instead, it highlights different strategies of 'appropriation' of one school's doctrines by philosophers from the other school, with all philosophers being highly conscious of their own identity. The book also sets out to break down the traditional boundaries between, on the one hand, the study of Greco-Roman philosophy in the period and, on the other hand, that of contemporary Hellenistic Jewish and early Christian
writings with a philosophical profile. In these ways, the book opens up an immensely fruitful period in the history of philosophy.

Paideia Romana

Arius Didymus

Cicero is one of the most influential thinkers in the history of Western political thought, and interest in his work has been undergoing a renaissance in recent years. The Ciceronian Tradition in Political Theory focuses entirely on Cicero's influence and reception in the realm of political thought. Individual chapters examine the ways thinkers throughout history, specifically Augustine, John of Salisbury, Thomas More, Machiavelli, Montaigne, Hobbes, Locke, Adam Smith, and Edmund Burke, have engaged with and been influenced by Cicero. A final chapter surveys the impact of Cicero's ideas on political thought in the second half of the twentieth century. By tracing the long reception of these ideas, the collection demonstrates not only Cicero's importance to both medieval and modern political theorists but also the comprehensive breadth and applicability of his philosophy.

On the Good Life

The earliest philosophers thought deeply about ethical questions, but Aristotle founded ethics as a well-defined discipline. Brad Inwood focuses on the reception of Aristotelian ethical thought in the Hellenistic and Roman worlds and explores the thinker's influence on the philosophers who followed in his footsteps from 300 BCE to 200 CE.

The Stoic Life

This book explores the cultural conflicts of the second-century CE Roman Empire, through the perspective of Greek writings. The specially commissioned essays investigate the intellectual and social tensions in the era which gave rise to Christianity.
The Ciceronian Tradition in Political Theory

The Academic Questions, Treatise De Finibus, and Tusculan Disputations of M. T. Cicero, with a Sketch of the Greek Philosophers Mentioned by Cicero. Literally Translated by C. D. Yonge

From Stoicism to Platonism

Presents the first full-length, systematic study of the reception of Cicero's speeches in the Roman educational system.

The Players' Advice to Hamlet

De Officiis

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