

CICERO ON THE PHILOSOPHY OF RELIGION

During the months before and after he saw Julius Caesar assassinated on the Ides of March, 44 BC, Cicero wrote two philosophical dialogues about religion and theology: *On the nature of the gods* and *On divination*. This book brings to life his portraits of Stoic and Epicurean theology, as well as the skepticism of the new Academy, his own school. We meet the Epicurean gods who live a life of pleasure and care nothing for us, the determinism and beauty of the Stoic universe, itself our benevolent creator, and the reply to both that traditional religion is better served by a lack of dogma. Cicero hoped that these reflections would renew the traditional religion at Rome, with its prayers and sacrifices, temples and statues, myths and poets, and all forms of divination. This volume is the first fully to investigate Cicero's dialogues as the work of a careful philosophical author.

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On the Nature of the Gods and On Divination

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Abbreviations

DL	Diogenes Laërtius, <i>Lives of the eminent philosophers</i>
DRN	Lucretius, <i>De rerum natura</i> (<i>On the nature of things</i>)
LS	Long and Sedley (1987)
LSJ	Liddell, Scott, Jones <i>et al.</i> (1996)
OLD	<i>Oxford Latin dictionary</i> (2nd ed.) = Glare (2012)
RE	<i>Paulys Realencyclopädie der classischen Altertumswissenschaft</i> = Wissowa <i>et al.</i> (1893–1980)
SB	Shackleton Bailey (1965–1970) or (2002)
SVF	<i>Stoicorum veterum fragmenta</i> = von Arnim (1903–1924)
TLL	<i>Thesaurus linguae latinae</i> (1900–)

When I cite certain of Cicero’s works central to understanding his philosophical writing, I abbreviate or translate their conventional Latin titles as shown in the table below. I cite all other works by a commonly used title, whether in English or in the original language.

My label	Latin title	Other common titles
<i>Consolation</i>	<i>Consolatio</i>	
<i>Div.</i>	<i>De divinatione</i>	<i>On divination</i>
<i>DND</i>	<i>De natura deorum</i>	(<i>On</i>) <i>the nature of the gods</i>
<i>Hortensius</i>	<i>Hortensius</i>	
<i>Laws</i>	<i>De legibus</i>	<i>On the laws</i>
<i>Letters to Atticus</i>	<i>Epistolae ad Atticum</i>	
<i>Letters to his friends</i>	<i>Epistolae ad familiares</i>	
<i>Letters to Quintus</i>	<i>Epistolae ad Quintum fratrem</i>	
<i>On augury</i>	<i>De auguriis</i>	
<i>On duties</i>	<i>De officiis</i>	<i>On obligations</i>
<i>On ends</i>	<i>De finibus (bonorum et malorum)</i>	<i>On the ends of goods and evils, On moral ends</i>

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(*cont.*)

My label	Latin title	Other common titles
<i>On fate</i>	<i>De fato</i>	
<i>On friendship</i>	<i>(Laelius) de amicitia</i>	<i>Laelius</i>
<i>On glory</i>	<i>De gloria</i>	
<i>On invention</i>	<i>De inventione</i>	
<i>On old age</i>	<i>(Cato) de senectute</i>	<i>Cato</i>
<i>On the orator</i>	<i>De oratore</i>	<i>On the ideal orator</i>
<i>On the parts of rhetoric</i>	<i>De partitione oratoria</i>	
<i>Republic</i>	<i>De re publica</i>	
<i>Timaeus</i>	<i>Timaeus</i>	
<i>Tusculans</i>	<i>Tusculanae disputationes</i>	<i>Tusculan disputations</i>

What I cite, following convention, as the *Academica*, is a portmanteau text. Its books are the surviving parts of two of the drafts Cicero made of his dialogue about the skeptical Academy:

<i>Academica</i> book 1	Part of the first book of the second of the two drafts. Cicero called this draft the <i>Academic books</i> (<i>Academici libri</i>). Scholars sometimes call it the <i>Academica posteriora</i> .
<i>Academica</i> book 2	What Cicero called the <i>Lucullus</i> , one of the books of the first draft. Scholars sometimes call this draft the <i>Academica priora</i> .