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not have its own place in the title or subtitle of this volume. *The Exposure of Sorcerers* is a severe criticism of several Apolline oracles which are drawn not only from Archaic and Classical literary works but also from Oinomaos' own experience. Thonemann highlights the points and motifs which are common in the *Alexander* and *The Exposure of Sorcerers*. The English translation follows the Greek text of J. Hammerstaedt's 1988 edition, with a few deviations (Thonemann even proposes two brilliant emendations of his own), and usefully includes the surrounding text of books 5 and 6 of Eusebius' *Preparation for the Gospel*, where the fragments are found. Hence, the fragments are presented in the Eusebian order, i.e. 3, 4, 5, 14, 15, 6, 7, 8, 9, 10, 11, 1, 2, 12, 13, and 16. The second Appendix is a list of Lucian's works (pp. 205–207).

The volume is carefully printed. There are scarcely any typos: read *bouleutērion* on p. 125, and *philorhōmaios* on p. 150. My only objection is the inconsistency on the transliteration of hypsilon: e.g. *synesis*, *drimutēs*, *euphuēs* on p. 71, *pachys* on p. 78, *glykus* on p. 98. Without doubt, Thonemann's book is a substantial commentary on Lucian's *Alexander or The False Prophet*, and a valuable study of the religious history of the second century AD Greco-Roman World.

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STEFANO MASO: *Cicero's Philosophy*. Trends in Classics – Key Perspectives on Classical Research 3. De Gruyter, Berlin – Boston 2022. ISBN 978-3-11-065839-2; ISBN (e-book) 978-3-11-066183-5. XIV, 178 pp. EUR 24.95.

Classicists know Cicero and his significance, but many of them are probably not very familiar with his philosophical views. One reason is that for a long time Cicero was seen as primarily a kind of interpretive translator of Greek philosophy, who transfers its central ideas to the Romans without a significant personal contribution. This conception is too narrow and partly incorrect since Cicero has philosophical originality due to his profound, critical, and synthesizing reflection on Greek philosophy, and this is shown indirectly in his works. Consequently, Cicero's philosophical thinking has been studied more closely in recent times. Stefano Maso's book *Cicero's Philosophy* is a fresh addition to this subject. The book belongs to De Gruyter's Trends in Classics series, whose purpose is "to offer students and scholars reliable, stimulating guides to what really matters in important fields of classical research today, as well as suggestions for future lines of study," (back cover) and *Cicero's Philosophy* is, in accordance with this aim, a sort of companion or handbook for those who are interested in Cicero's philosophical thinking and its context and relations to various subjects, such as politics and eloquence.

*Cicero's Philosophy* contains a short preface, an epilogue, and five chapters. The first chapter is about Cicero's background, the second about the intellectual, historical, and social context of Cicero's philosophy and his philosophical works, the third about contemporary research trends regarding Cicero's philosophical thinking, and the fourth about the main problems with Cicero's philosophy. In the final chapter, Maso discusses Cicero's translations regarding philosophical key terms. *Cicero's Philosophy* also contains a list of abbreviations of authors and works, secondary literature, a bibliography consisting of the editions of Ciceronian and other ancient works, and indexes of words and classical authors, modern scholars, and the referenced passages.

Maso deals with Cicero's philosophical apprenticeship in the first chapter. This part consists of biographical information and remarks regarding Cicero's and others' works from antiquity to modern biographies, a description of Cicero's education, and clarifications concerning Cicero's studies of rhetoric, oratory, and philosophy. Maso provides here a background to Cicero's philosophical thinking. He portrays a narrative of a great man who was a talented social climber from Arpinum, a diligent official, a profound philosophical soul and Hellenist, who achieved a high-level Roman education, who was caught between the pressures caused by Roman society and patricians and his personal desire for philosophy, and who was inspired by Platonism and other philosophical movements. Maso also argues that Cicero wanted to be a paragon of the perfect orator who practices *eloquentia philosophica* (p. 15), that is, a person who possesses philosophical and intelligent persuasiveness. The first chapter includes a useful division and description of the modern biographies and a list of modern sources regarding Cicero's aim to combine philosophy with eloquence and the arts of rhetoric and oratory.

In the second chapter, Maso clarifies Cicero's philosophical development by propounding a brief intellectual, historical, and social contextualization, and by going through the contents of Cicero's main philosophical works – as is well known, some are fragmentary or lost. His works include *Stoic Paradoxes* (*Paradoxa Stoicorum*), *Hortensius*, *Academica*, *On the End of Good and Evil* (*De finibus bonorum et malorum*), *Tusculan Disputations* (*Tusculanae disputationes*), *On the Nature of the Gods* (*De natura deorum*), *On Old Age* (*De senectute*), *On Divination* (*De divinatione*), *On Fate* (*De fato*), *Laelius on Friendship* (*De amicitia*), *Topica* and *On Duties* (*De officiis*). The contents of these works show Cicero's intellectual versatility that covered many essential theoretical and practical philosophical subjects, such as death, divination, fate, the gods, pleasure, the highest good, virtue, and free will. At this point, it should be noted that Cicero discusses philosophical topics in his other works as well. Moreover, Maso gives in this chapter useful clarifications and remarks regarding, among other things, key concepts and the intellectual context of Cicero's works.

Next, Maso introduces contemporary research on Cicero's philosophy. Chapter three consists of an introduction and three topics, namely the Academy and epistemology; rhetoric and

philosophy; and ethics and philosophy. In the introduction, Maso explains how 'philosophy' was conceived in antiquity and what Cicero's pragmatist approach to philosophy is. At the same time, Maso provides a list of the relevant research literature with brief descriptions. In the following subchapters he explains how contemporary scholars have understood and explained Cicero's complex connections with Platonism, skepticism, Stoicism, Epicureanism, (political) oratory, and ethics regarding the above-mentioned topics. Maso also introduces several recent studies in connection with these themes.

The fourth chapter is useful for an understanding of Cicero's philosophical thinking because Maso discusses its central problems. He focuses here on the following six topics: the problems of Cicero's originality, sources, and influences; Cicero's views of determinism and free will; Cicero's view of skepticism; Cicero's stances on Stoicism and Epicureanism; the accusation of eclecticism; and problems regarding the coherence of philosophy and political life. The first problem is related to the development of Cicero's thinking and more generally to the customs of Roman intellectual culture, which Maso clarifies by considering different possibilities and recent readings. The second problem concerns the problematic consequences of determinism ('every event is determined by prior causes') and indeterminism ('some events are not determined by prior causes'); it seems, somewhat paradoxical that both are needed in Stoicism in order that Stoic fate and free virtuous acts, which constitute Stoic autonomy, are possible. According to Maso, Cicero's solution is to deny both the radical version of Stoic determinism and Epicurean anti-determinism and to accept the probabilistic view of truth, according to which "not everything can always be foreordained and predictable" (p. 87). Regarding the third problem, Maso explains how Cicero agrees with the fundamentality of perceptions and potential erroneousness regarding judgements of them. Consequently, Cicero rejects radical skepticism, according to which knowledge is impossible. Next, Maso clarifies Cicero's understanding and attitudes towards Stoicism and Epicureanism. Cicero carefully examines and considers them, especially Stoic theories of causality and the Epicurean theory of the swerving of material atoms, but at the same time he strongly criticizes both schools. Concerning Cicero's eclecticism, Maso explains that 'eclectic' is a modern term with a negative connotation. He continues that the syncretic method, which Cicero used at least to some extent, was popular during his time, and that Cicero's alleged eclecticism is in fact reminiscent of much modern scientific research, which is based on careful analysis and reasonable interpretation of the research object. Consequently, Cicero should not be considered eclectic in a particularly indefensible sense. Finally, referring to Cicero's political works, Maso argues that his philosophical and political thoughts are essentially related to one another, and that Cicero believes in the values of the kind of state whose foundations are based on "traditional moral virtue" (p. 114), that is, a foundation that is concerned with philosophical awareness and political responsibility. Having said that, Maso states in his epilogue that many of the previous issues still remain open.

The fifth chapter is about Greek key concepts and their Latin translations. These include the following words or expression pairs: (1) ἀδιάφορα - *indifferentia* ('indifferent things'); (2) βούλησις - *voluntas* ('will'); (3) εἰμαρμένη - *fatum* ('fate'); (4) καθήκον - *officium* ('duty'); (5) κατάληψις, καταληπτική φαντασία - *comprehensio* ('comprehension,' 'understanding'), *visum comprehendibile* ('perceived image,' 'comprehensible appearance'); (6) οικειώσις - *conciliatio* ('reconciliation'); (7) πιθανόν - *probabile* ('probable'); (8) πρόληψις - *anticipatio* ('anticipation'), *praenotio* ('foreknowledge'), and *praesensio* ('preconception'). Maso discusses here in detail the philosophical meanings of the Greek and Latin terms. In addition, he explains Cicero's reasons for the translations and provides instances of the above-mentioned delicate concepts in different philosophical traditions.

Maso's book is a wide-ranging and compact study of Cicero's philosophical thinking and its context, touching upon Roman intellectual culture and ancient philosophy in many ways. To me, the book is most suitable for intermediate and advance level studies. I also think that philosophers would benefit most from chapters two, four and five, whereas Cicero scholars would profit primarily from chapters three, four and five. Chapter five, on the other hand, would be useful for translators since it contains stimulating discussions on Cicero's principles of translation. I am not, however, completely happy with certain details. The volume includes some tortuous sentences (see, e.g., the closing of p. 87); the markings of lists and subjects ("A"; "(A)"; "a"; "(a)"; "1"; etc.) are inconsistent; some of the source information in the body of the text should be in footnotes (see, e.g., the middle part of p. 63); and some key words, such as Epicureanism, Stoicism, and truth, are omitted in the index. The absence of these words means that it is difficult to find vital and specific parts of the text quickly. Finally, a separate section defining these key terms would have been useful. Overall, *Cicero's Philosophy* is a versatile guide to Cicero's philosophical thinking and recent studies on this topic. It includes relevant information as well as useful clarifications and explanations, especially concerning challenging parts of Cicero's philosophical thinking and certain difficult subjects in ancient philosophy.

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VLADIMIR D. MIHAJLOVIĆ – MARKO A. JANKOVIĆ (eds.): *Pervading Empire: Relationality and Diversity in the Roman Provinces*. Potsdamer Altertumswissenschaftliche Beiträge 73. Franz Steiner Verlag, Stuttgart 2020. ISBN 978-3-515-12716-5; ISBN (e-book) 978-3-515-12738-7. 332 pp. EUR 64.

The volume under review contains 17 essays, which emerged from a series of meetings at the Petnica Science Center in Valjevo (Serbia) on the topic "Imperialism and Identities at the Edges of the