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This forty-volume collection comprises all the issues of an early and influential classical periodical, first published between 1810 and 1829. De Amicitia Scipio's Dream By Cicero Marcus Tullius Cicero Translated, with an Introduction and Notes by Andrew P. Peabody Laelius de Amicitia (or simply De Amicitia) is a treatise on friendship by the Roman statesman and author Marcus Tullius Cicero, written in 44 BC. Cicero writes about his own experience with friendship. Cicero ponders the meaning of this friendship by using the relationship between Scipio Aemilianus and Laelius to expound his views. The De Amicitia, inscribed, like the De Senectute, to Atticus, was probably written early in the year 44 B.C., during Cicero's retirement, after the death of Julius Caesar and before the conflict with Antony. The subject had been a favorite one with Greek philosophers, from whom Cicero always borrowed largely, or rather, whose materials he made fairly his own by the skill, richness, and beauty of his elaboration. Some passages of this treatise were evidently suggested by Plato; and Aulus Gellius says that Cicero made no little use of a now lost essay of Theophrastus on Friendship. In this work I am especially impressed by Cicero's dramatic power. But for the mediocrity of his poetic genius, he might have won pre-eminent honor from the Muse of Tragedy. He here so thoroughly enters into the feelings of Laelius with reference to Scipio's death, that as we read we forget that it is not Laelius himself who is speaking. This collection of essays explores the rhetoric and practices surrounding views on life after death and the end of the world, including the fate of the individual, apocalyptic speculation and hope for cosmological renewal, in a wide range of societies from Ancient Mesopotamia to the Byzantine era. The 42 essays by leading scholars in each field explore the rich spectrum of ways in which eschatological understanding can be expressed, and for which purposes it can be used. Readers will gain new insight into the historical contexts, details, functions and impact of eschatological ideas and imagery in ancient texts and material culture from the twenty-fifth century BCE to the ninth century CE. Traditionally, the study of "eschatology" (and related concepts) has been pursued mainly by scholars of Jewish and Christian scripture. By broadening the disciplinary scope but remaining within the clearly defined geographical milieu of the Mediterranean, this volume enables its readers to note comparisons and contrasts, as well as exchanges of thought and transmission of eschatological ideas across Antiquity. Cross-referencing, high quality illustrations and extensive indexing contribute to a rich resource on a topic of contemporary interest and relevance. Eschatology in Antiquity is aimed at readers from a wide range of academic disciplines, as well as non-specialists including seminary students and religious leaders. The primary audience will comprise researchers in relevant fields including Biblical Studies, Classics and Ancient History, Ancient

Philosophy, Ancient Near Eastern Studies, Art History, Late Antiquity, Byzantine Studies and Cultural Studies. Care has been taken to ensure that the essays are accessible to undergraduates and those without specialist knowledge of particular subject areas. The Dream of Scipio (Latin, *Somnium Scipionis*), written by Cicero, is the sixth book of *De re publica*, and describes a fictional dream vision of the Roman general Scipio Aemilianus, set two years before he commanded at the destruction of Carthage in 146 BC. Upon his arrival in Africa, a guest at the court of Massinissa, Scipio Aemilianus is visited by his dead grandfather (by adoption), Scipio Africanus, hero of the Second Punic War. He finds himself looking down upon Carthage "from a high place full of stars, shining and splendid". His future is foretold by his grandfather, and great stress is placed upon the loyal duty of the Roman soldier, who will as a reward after death "inhabit... that circle that shines forth among the stars which you have learned from the Greeks to call the Milky Way". Nevertheless, Scipio Aemilianus sees that Rome is an insignificant part of the earth, which is itself dwarfed by the stars. The planetary spheres are enumerated with references to Pythagorean thought and the idea of the Music of the Spheres. Then the climatic belts of the earth are observed, from the snow fields to the deserts, and there is discussion of the nature of the Divine, the soul and virtue, from the Stoic point of view. The literary and philosophical influence of the *Somnium* was great. Macrobius commented on it in his *Commentarii in Somnium Scipionis*, which in turn was an important source for medieval dream theory. Excerpt from *Songe de Scipion*

Cicéron suppose que cet entretien eut lieu l'an 625 (ou 626) de Rome, peu de jours avant la mort de Scipion. Il écrivit le traité de la République l'an 699, à l'âge de cinquante - trois ans. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com

This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format while repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Dans son *Traité de la République*, Platon avait fait le choix, pour raconter les secrets de l'autre vie, d'un certain Her, soldat pamphylien, laissé pour mort sur le champ de bataille. À l'instant même où son corps, allait recevoir les honneurs du bûcher, ce guerrier revenait à la vie; et, comme un héraut chargé d'un rapport officiel, il déclarait à la face du genre humain ce qu'il a fait et vu dans l'intervalle. Cicéron aime mieux réveiller Publius Cornélius Scipion, son interprète, que de le ressusciter, mais le propos est le même, et il fait rencontrer à son héros, dans une vision, son grand-père adoptif Scipion l'Africain et son père Paul Émile le Macédonien, qui prophétisent son avenir, et lui exposent les grandes règles de l'organisation de l'univers. Le *Commentaire de Macrobe* nous initie aux mystères des songes et nous explique le sens caché de certaines expressions compliquées de Cicéron. Il expose la numérologie des philosophes anciens, l'harmonie musicale qui résulte du mouvement des sphères, et qui fait de leurs notes si variées un mélodieux concert. Il nous rapporte les conditions de la découverte, par Pythagore, de la relation qui existe entre les intervalles musicaux et la distance des planètes entre elles. Enfin, il nous enseigne les mystères des régions célestes et du séjour de l'immortalité, où doivent se rendre, ou plutôt retourner, les âmes de ceux qui se sont conduits avec prudence, justice, fermeté et modération. Macrobe (Flavius Macrobius Ambrosius Theodosius) est un écrivain, philosophe et philologue latin, auteur des *Saturnales*, et du *Commentaire au Songe de Scipion*. Il est né vers 370 à Sicca in Numidie (Afrique). C'est avec saint Augustin et Cassiodore l'un des « passeurs de témoin » à la fin de l'Antiquité romaine, notamment en ce qui concerne la question de l'âme. Les œuvres de Macrobe sont relativement connues depuis longtemps - en fait, ses ouvrages sont lus tout au long du Moyen Âge -, mais on ne sait rien ou pratiquement rien sur leur auteur. Son patronyme est incertain, puisqu'il se désigne lui-même, ou est désigné parfois sous le nom de Theodosius. Il existe de fortes présomptions pour que Macrobe et le poète Avianus ne soient qu'une seule et même personne. Diverses conjectures en ont fait un citoyen romain d'Afrique du Nord, d'autres un patricien espagnol venu exercer une carrière de haut fonctionnaire à Rome. On sait donc qu'il fut un haut fonctionnaire de l'Empire romain, puisque les incipit des manuscrits portent la mention : « vir clarissimus et illustris ». Clarissimus signifie que l'on appartient à l'ordre sénatorial; ce que l'on pourrait appeler l'illustrat signifie que l'on est préfet du prétoire ou préfet de la Ville (de Rome). Selon A. Cameron, il aurait été préfet du prétoire en 430. The *Songe de Scipion*, or the *Dream of Scipio*, is a philosophical work by Cicero that explores the nature of the soul and the afterlife. It takes

the form of a dialogue between Scipio Africanus, the famous Roman general and politician, and his grandfather, who has recently died. This is an essential read for anyone interested in the philosophical and spiritual ideas of ancient Rome. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. " Le pouvoir sans la sagesse n'est que tyrannie, la sagesse sans le pouvoir est sans effet. " Le Songe de Scipion se situe en un lieu unique, la Provence, à trois époques cruciales de la civilisation occidentale : l'effondrement de l'Empire romain au Ve siècle, les années de la Grande Peste au XIVe siècle et l'apogée du nazisme au XXe siècle. Manlius Hippias est un aristocrate obsédé par la préservation de l'Empire ; Olivier de Noyen, un poète au service d'un puissant cardinal qui complotait pour restaurer la papauté à Rome ; Julien Barneuve, un intellectuel tenaillé par le doute et qui finira par rallier le gouvernement de Vichy. Chacun d'eux nourrit une passion pour une femme d'exception dont l'existence se verra menacée. Un manuscrit ancien - œuvre de Manlius inspirée du fameux Songe de Scipion -, disparu puis ressurgi, partiellement transmis au fil du temps, sera réinterprété par Olivier et redécouvert par Julien. Autour de ce texte antique mais aussi autour de l'amitié et de la force du sentiment amoureux, Iain Pears tisse une brillante trame narrative, entrelaçant intimement le destin des trois hommes. À travers eux se posent les questions qui hantent notre monde en temps de crise profonde, et retrouvent aujourd'hui une cruelle résonance : Qu'est-ce que la civilisation ? Où réside la vertu quand menace la barbarie ? dans l'engagement, ou dans la neutralité ? Mais la barbarie n'est-elle pas aussi la face hideuse de la civilisation ? This is a reproduction of a book published before 1923. This book may have occasional imperfections such as missing or blurred pages, poor pictures, errant marks, etc. that were either part of the original artifact, or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. 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Le texte célèbre des l'antiquité est longuement commenté par Macrobe, néoplatonicien fervent et fin lecteur de Ciceron qui vécut probablement au début du Ve siècle. Son commentaire déploie le texte de Ciceron et en propose une lecture plus philosophique que politique. Il constitue pour nous un document précieux sur la critique philosophique et sur le néoplatonisme. Notre édition présente en deux tomes les deux livres du Commentaire au songe de Scipion. La riche introduction du tome I fait le point des connaissances, rares, que nous possédons sur l'auteur : Macrobe aurait été un haut fonctionnaire, fin helléniste et très marqué par le néoplatonisme. Quant à la date et le lieu de sa naissance rien ne nous est parvenu et même son nom a fait l'objet d'hypothèses. L'histoire de la tradition manuscrite est relatée en détail. Des notes éclairent la lecture et sont développées, à la fin du tome I, par des notes complémentaires. Le tome II est en outre

enrichi par un Index Nominum, un Index Rerum et un Index Graecorum Verborum ainsi que par des annexes.

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