From Infogalactic: the planetary knowledge core

For other uses, see Cicero (disambiguation).

Marcus Tullius Cicero[1][2] (Aedile) was a Roman politician and lawyer, who served as consul in the year 63 BC. He came from a wealthy municipal family of the Roman equestrian order, and is considered one of Rome's greatest orators and prose stylists.[3]

His influence on the Latin language was so immense that the subsequent history of prose, not only in Latin but in European languages up to the 19th century, was said to be either a reaction against or a return to his style.[4] Cicero used his knowledge of Greek to translate many of the theoretical concepts of Greek philosophy into Latin, thus translating Greek philosophical works for a larger audience. It was precisely his broad education that tied him to the traditional Roman elo,[5] a term often used to describe his ability to speak with a broad range of topics.

Cicero wanted to pursue a public career in politics along the steps of the Cursus honorum and possessed good connections in Rome. However, being a semi-invalid, he could not enter public life and studied extensively to compensate. Although little is known about Cicero's mother, Helvia, it was common for the wives of important Roman citizens to be responsible for the management of the household. Cicero's brother Quintus wrote in a letter that she was a thrifty housewife.[13]

Cicero's cognomen, or personal surname, comes from the Latin for chickpea, cicer. Plutarch explains that the name was originally given to one of Cicero's ancestors who had a cleft in the tip of his nose resembling a chickpea. However, it is more likely that Cicero's ancestors prospered through the cultivation and sale of chickpeas.[14] Cicero often chose down-to-earth personal surnames: the famous family names Lentulus, Cicer, and Plutus come from the Latin names of beans, lentils, and peas, respectively. Plutarch writes that Cicero was urged to change this deprecatory name when he entered politics, but refused, saying that he would make Cicero more glorious than Catulus, more glorious than Catulus, and more glorious than Catulus, and from the Greek ἴκος, meaning "relating to."[15] Cicero wanted to pursue a public career in politics along the steps of the Cursus honorum and possessed good connections in Rome. However, being a semi-invalid, he could not enter public life and studied extensively to compensate. Although little is known about Cicero's mother, Helvia, it was common for the wives of important Roman citizens to be responsible for the management of the household. Cicero's brother Quintus wrote in a letter that she was a thrifty housewife.[13]

Cicero's cognomen, or personal surname, comes from the Latin for chickpea, cicer. Plutarch explains that the name was originally given to one of Cicero's ancestors who had a cleft in the tip of his nose resembling a chickpea. However, it is more likely that Cicero's ancestors prospered through the cultivation and sale of chickpeas.[14] Romans often chose down-to-earth personal surnames: the famous family names Fabius, Lentulus, and Piso come from the Latin names of beans, lentils, and peas, respectively. Plutarch writes that Cicero was urged to change this deprecatory name when he entered politics, but refused, saying that he would make Cicero more glorious than Scænaeus ("Swollen-ankled") and Catulus ("Puppy").[10]

During this period in Roman history, "cultured" meant being able to speak both Latin and Greek. Cicero was therefore educated in the teachings of the ancient Greek philosophers, poets and historians; he obtained much of his understanding of the theory and practice of rhetoric from the Greek poet Antipater of Thessalonica. According to Michael Grant, the influence of Cicero upon the history of European literature and ideas greatly exceeds that of any other prose writer in any language.[35] Cicero introduced the Romans to the chief schools of Greek philosophy and created a Latin philosophical vocabulary (with neologisms such as evidentia, humanitas, qualities, quantitas, and essentia) distinguishing himself as a translator and philosopher. Though he was an accomplished orator and successful lawyer, Cicero believed his political career was his most important achievement. During the first consulship of the Cato, he engaged in an attack on the city by outside forces, and Cicero suppressed the revolt by executing five conspirators without due process. During the chaotic latter half of the 1st century BC marked by civil wars and the dictatorship of Gaius Julius Caesar, Cicero championed a return to the traditional republican government. Following Julius Caesar's death, Cicero became an enemy of Mark Antony in the ensuing power struggle, attacking him in a series of speeches. He was proscribed as an enemy of the state by the Second Triumvirate and consequently executed by soldiers operating on their behalf in 43 BC after having been intercepted during attempted flight from the Italian peninsula. His severed hands and head were then, as a final revenge of Mark Antony, displayed in the Roman Forum.

Petronius's rediscovery of Cicero's letters is often credited for initiating the 14th-century Renaissance in public affairs, humanism, and classical Roman culture.[36] According to Polish historian Tadeusz Zietlinski, "the Renaissance was above all things a revival of Cicero, and only after him and through him of the rest of Classical antiquity."[37] The peak of Cicero's authority and popularity was during the 18th-century Enlightenment,[38] and his impact on leading Enlightenment thinkers and political theorists such as John Locke, David Hume, Montesquieu and Edmund Burke was substantial.[39] His works rank among the most influential in European culture, and today are one of the most important bodies of primary material for the writing and revision of Roman history, especially the last days of the Roman Republic.[40]
Cicero's defense was an indirect challenge to the dictator Sulla, and on the strength of his case, Roscius was acquitted.[29] Cicero's case was divided into three parts. The first part detailed exactly the charge brought by Ericius. Cicero explained how a rustic son of a farmer, who lives off the pleasures of his own land, would not have gained anything from committing patricide because he would have eventually inherited his father's land anyway. The second part concerned the boldness and greed of two of the accusers, Magnus and Capito. Cicero told the jury that they were the more likely perpetrators of murder because the two were greedy, both for conspiring together against a fellow kinsman and, in particular, Magnus, for his boldness and for being unashamed to appear in court to support the false charges. The third part explained that Chrysogonus had immense political power, and the accusation was successfully made due to that power. Even though Chrysogonus may not have been what Cicero said he was, through rhetoric Cicero successfully made him appear to be a foreign freed man who prospered by devious means in the aftermath of the civil war. Cicero surmised that it showed what kind of a person he was and that something like murder was not beneath him.[24]

Cicero's interest in philosophy figured heavily in his later career and led him to providing a comprehensive account of Greek philosophy for a Roman audience. In Athens he studied philosophy with Antiochos of Ascalon, the Old Academic and initiator of Middle Platonism. In Asia Minor, he met the leading orators of the region and continued his rhetorical training. Apollonius Molon, who had previously taught him in Rome, Molon helped Cicero hone the excesses in his style, as well as train his body and lungs for the demands of public speaking. Charting a middle path between the competing Attic and Asatric styles, Cicero would ultimately become considered second only to Demosthenes among history's orators.[30]

**Family**

Cicero married Terentia probably at the age of 27, in 79 BC. According to the upper class mores of the day it was a marriage of convenience, but lasted harmoniously for nearly 30 years. Terentia's family was wealthy, probably the plebeian noble house of Terentii Varroes, thus meeting the needed conditions for Cicero's political ambitions in both economic and social terms. She had a half-sister named Fabia, who as a child had became a Vestal Virgin, a very great honour. Terentia was a strong willed woman and (citing Plutarch) "she took more interest in her husband's political career than she allowed him to take in household affairs."[34]

In the 50s BC, Cicero's letters to Terentia became shorter and colder. He complained to his friends that Terentia had betrayed him but did not specify in which sense. Perhaps the marriage simply could not outlast the strain of the political upheaval in Rome, Cicero's involvement in it, and various other disputes between the two. The divorce appears to have taken place in 51 BC or shortly before.[38] In 46 or 45 BC, Cicero married a young girl, Publilia, who had been his ward. It is thought that Cicero needed her money, particularly after having to repay the dowry of Terentia, who came from a wealthy family. This marriage did not last long.

Although his marriage to Terentia was one of convenience, it is commonly known that Cicero held great love for his daughter Tullia.[34] When she suddenly became ill in February 45 BC and died after having seemingly recovered from giving birth to a son in January, Cicero was stunned. "I have lost the one thing that bound me to life" he wrote to Atticus.[39] Atticus told him to come for a visit during the first weeks of his bereavement, so that he could comfort him when his pain was at its greatest. In Attic's large library, Cicero read everything that the Greek philosophers had written about overcoming grief, "but my sorrow defeats all consolation."[37] Caesar and Brutus as well as Servius Sulpicius Rufus sent him letters of condolences.[42][43]

Cicero hoped that his son Marcus would become a philosopher like him, but Marcus himself wished for a military career. He joined the army of Pompey in 49 BC, and after Pompey's defeat at Pharsalus in 48 BC, he was pardoned by Caesar. Cicero sent him to Athens to study as a disciple of the peripatetic philosopher Kratesippus in 44 BC, but he used this absence from "his father's vigilant eye" to "eat, drink and be merry."[44] After Cicero's murder he joined the army of the Liberatores but was later pardoned by Augustus. Augustus' bad conscience for not having objected to Cicero's being put on the proscription list during the Second Triumvirate led him to aid considerably Marcus Minor's career. He became an augur, and was nominated consul in 30 BC together with Augustus. As such, he was responsible for revoking the honors for Mark Antony, who was responsible for the proscription, and could in this way take revenge. Later he was appointed proconsul of Syria and the province of Asia.[44]

**Public career**

Cicero was elected consul for the year 63 BC. His co consul for the year, Gaius Antonius Hybrida, played a minor role. During his year in office, he thwarted a conspiracy centered on assassinating him and overthrowing the Roman Republic with the help of foreign armed forces, led by Lucius Sergius Catiline. Cicero procured a senatus consultum ultimatum (a declaration of martial law) and drove Catiline from the city with four veerement speeches (the Catiline Orations), which to this day remain outstanding examples of his rhetorical style. The Orations listed Catiline and his followers' debaucheries, and denounced Catiline's senatorial sympathizers as rogues and disolute debtors clining to Catiline as a final and desperate hope. Cicero demanded that Catilina and his followers leave the city. At the conclusion of his first speech, Catiline hurriedly left the Senate, (which was being held in the Temple of Jupiter Stator). In his following speeches, Cicero did not directly address Catiline. He delivered the second and third orations before the people, and the last one again before the Senate. By these speeches, Cicero wanted to prepare the Senate for the worst possible case; he also delivered more evidence against Catiline.[44]

Catiline fled and left behind his followers to start the revolution from within while Catiline assaulted the city with an army of "moral bankrupts and honest fanatics". Catilina had attempted to involve the Albucaliges, a tribe of Transalpine Gaul, in their plot, but Cicero, working with the Gauls, was able to seize letters that incriminated the five conspirators and forced them to confess in front of the Senate.[49]

The Senate then deliberated upon the conspirators' punishment. As it was the dominant advisory body to the various legislative assemblies rather than a judicial body, there were limits to its power; however, martial law was in effect, and it was feared that simple house arrest or exile – the standard options – would not remove the threat to the state. At first Decimus Silanus spoke for the "extreme penalty"; many were swayed by Julius Caesar, who decreed the precedent it would set and argued in favor of life imprisonment in various Italian towns. Cato the Younger rose in defence of the death penalty and the entire Senate finally agreed on the matter. Cicero had the conspirators taken to the Tullianum, the notorious Roman prison, where they were strangled. Cicero himself accompanied the former consul Publius Cornelius Lentulus Sura, one of the conspirators, to the Tullianum. Cicero received the honorific "Pater Patriae".
for his efforts to suppress the conspiracy, but lived thereafter in fear of trial or exile for having put Roman citizens to death without trial.

After the conspirators were put to death, Cicero was proud of his accomplishment. Some of his political enemies argued that though the act gained Cicero popularity, he exaggerated the extent of his success. He overestimated his popularity again several years later when he was exiled from Italy and then allowed back from exile. At this time, he claimed that the Republic would be restored along with himself. [74]

**Exile and return**

In 60 BC, Julius Caesar invited Cicero to be the fourth member of his existing partnership with Pompey and Marcus Licinius Crassus, an assembly that would eventually be called the First Triumvirate. Cicero refused the invitation because he suspected it would undermine the Republic. [75]

In 58 BC, Publius Clodius Pulcher, the tribune of the plebs, introduced a law (the Leges Clodiae) threatening exile to anyone who executed a Roman citizen without a trial. Cicero, having executed many of the Catilinarian conspirators, may have arranged a formal trial for himself, and this could have been cited as an excuse not to try him. Nevertheless, Cicero went into hiding to avoid capture. He was betrayed by one of his slaves, a freedman named Furius Philologus, who had been a member of the conspiracy. Cicero was arrested and brought to Rome, but he managed to escape and take refuge in the house of Quintus Fulvius Flaccus. [76]

Cicero then tried to return to politics, but his attack on a bill of Caesar's proved unsuccessful. The conference at Luca in 56 BC forced Cicero to remain in the country. After this, a coward Cicero concentrated on his literary works. It is uncertain whether he was directly involved in politics for the following few years. He reluctantly accepted a promagistracy in Cilicia for 51 BC, but there were few other eligible governors available as a result of a legislative requirement enacted by Pompey in 52 BC, specifying an interval of five years between a consulship or praetorship and a provincial command. [77] He served as censor of Cicilia from May 51 to November 50 BC. This was given instructions to keep nearby Cappadocia loyal to the King, Arrianus III, which he achieved 'satisfactorily without war.' Rome's defeat by the Parthians and an uprising in Syria caused disquiet in Cicilia. Cicero maintained calm though his command. He discovered that much of Cicilia had already been restored. It is not clear what Cicero's role was in the interval of instability following the assassination. He had no respect for Mark Antony, who was scheming to take revenge upon Caesar's murderers. In exchange for amnesty for the assassins, he arranged for the Senate to agree not to declare Caesar to have been a tyrant, which allowed the Caesarians to have lawful support and kept Caesar's reforms and policies intact. [78]

**Julius Caesar's civil war**

The struggle between Pompey and Julius Caesar grew more intense in 50 BC. Cicero favoured Pompey, seeing him as a defender of the Senate and Republican tradition, but at that time avoided openly alienating Caesar. [79] When Caesar invaded Italy in 49 BC, Cicero fled Rome. Caesar, seeking the legitimacy of an endorsement by a senior senator, counted Cicero's favor. When he got to Brundisium, he said to Caesar and the rest of the Senate: "I am Cicero, and I alone represent the Republic." [80] Cicero traveled with the Pompeian forces to Pharsalus in 48 BC, [81] though he was quickly losing faith in the competence and righteousness of the Pompeian side. Eventually, he provoked the hostility of his fellow senator Cato, who told him that he would have been more of use to the optimates if he had stayed in Rome. After Caesar's victory at the Battle of Pharsalus on August 9, Cicero returned to Rome only very cautiously. Caesar pardoned him and Cicero tried to adjust to the situation and maintain his political work, hoping that Caesar might revive the Republic and its institutions. In a letter to Varro on c. April 20, 46 BC, Cicero outlined his strategy under Caesar's dictatorship. Cicero, however, was taken completely by surprise when the Liberators assassinated Caesar on the ides of March, 44 BC. Cicero was not included in the conspiracy, even though the conspirators were sure of his sympathy. Marcus Junius Brutus called out Cicero's name, asking him to restore the republic when he lifted his bloodstained dagger after the assassination. [82] A letter Cicero wrote in February 43 BC to Trebonius, one of the conspirators, began, "How could we say that you had invited me to the ides of March?" [83] Cicero did not have the courage or the address to do anything substantial in an era of instability following the assassination. He had no respect for Mark Antony, who was scheming to take revenge upon Caesar's murderers. In exchange for amnesty for the assassins, he arranged for the Senate to agree not to declare Caesar to have been a tyrant, which allowed the Caesarians to have lawful support and kept Caesar's reforms and policies intact. [84]

**Opposition to Mark Antony and death**

Cicero and Antony now became the two leading men in Rome—Cicero as spokesman for the Senate; Antony as consul, leader of the Caesar faction, and unofficial executor of Caesar's public will. Relations between the two, never friendly, worsened after Cicero claimed that Antony was taking liberties in interpreting Caesar's wishes and intentions. Octavian was named as censor on 25 March 43 BC. After Antony was defeated at the Battle of Philippi, a former slave of Cicero's brother Quintus Cicero, Herennius and Popilius (a tribune) arrived, Cicero's own slaves said they had not seen him, but he was given away by Philologus, a freed slave of his brother Quintus Cicero. [85]

Cicero's last words are said to have been, "There is nothing proper about what you are doing, soldier... Do try to kill me properly." He bowed to his captors, leaning his head out of the litter in a gladiatorial gesture to ease the task. By baring his neck and throat to the soldiers, he was indicating that he wouldn't resist. According to Plutarch, Herennius first slew him, then cut off his head. On Antony's instructions his hands, which had penned the Philippics against Antony, were cut off as well; these were nailed along with his head on the Rostra, indicating that he wouldn't resist. According to the tradition of Cassius Dio, Cicero's death (France, 15th century) was in the hands of Decimus Brutus. Cicero's plan to drive out Antony failed. Antony and Octavian reconciled and allied with Lepidus to form the Second Triumvirate after the successive battles of Forum Gallorum and Mutina. The Triumvirate began proscribing their enemies and potential rivals immediately after legislating the alliance into official existence for a term of five years with consular imperium. Cicero and all of his contacts and supporters were numbered among the enemies of the state, and reportedly, Octavian argued for two days against Cicero being added to the list. [86]

Cicero was one of the most viciously and doggedly hunted among the proscribed, who were offered a reward that they had seen him. He was caught December 7, 43 BC leaving his villa in Formiae in a litter going to the seaside where he hoped to embark on a ship destined for Macedonia. [87] When his killers—a centurion and a tribune—arrived, Cicero's own slaves said they had not seen him, but he was given away by Philoctetes, a freed slave of his brother Quintus Cicero. [88]

Cicero's last words are said to have been, "There is nothing proper about what you are doing, soldier... Do try to kill me properly." He bowed to his captors, leaning his head out of the litter in a gladiatorial gesture to ease the task. By baring his neck and throat to the soldiers, he was indicating that he wouldn't resist. According to Plutarch, Herennius first slew him, then cut off his head. On Antony's instructions his hands, which had penned the Philippics against Antony, were cut off as well; these were nailed along with his head on the Rostra, in the Forum Romanum according to the tradition of Marcus and Sulla, both of whom had displayed the heads of their enemies in the Forum. Cicero was the only one of the proscriptions who was displayed in this manner. According to Cassius Dio (in a story often mistakenly attributed to Plutarch), Antony's wife Fulvia took Cicero's head, pulled out his tongue, and jabbed it repeatedly with her hairpin in final revenge against Cicero's power of speech. [71]

Cicero's son Marcus Tullius Cicero Minor, during his year as a consul in 30 BC, avenged his father's death, to a certain extent, when he announced to the Senate Mark Antony's naval defeat at the battle of Philippi. Antony and Octavian reconciled and allied with Lepidus to form the Second Triumvirate after the successive battles of Forum Gallorum and Mutina. The Triumvirate began proscribing their enemies and potential rivals immediately after legislating the alliance into official existence for a term of five years with consular imperium. Cicero and all of his contacts and supporters were numbered among the enemies of the state, and reportedly, Octavian argued for two days against Cicero being added to the list. [90]

Cicero was one of the most viciously and doggedly hunted among the proscribed, who were offered a reward that they had seen him. He was caught December 7, 43 BC leaving his villa in Formiae in a litter going to the seaside where he hoped to embark on a ship destined for Macedonia. [87] When his killers—a centurion and a tribune—arrived, Cicero's own slaves said they had not seen him, but he was given away by Philoctetes, a freed slave of his brother Quintus Cicero. [88]

Cicero's last words are said to have been, "There is nothing proper about what you are doing, soldier... Do try to kill me properly." He bowed to his captors, leaning his head out of the litter in a gladiatorial gesture to ease the task. By baring his neck and throat to the soldiers, he was indicating that he wouldn't resist. According to Plutarch, Herennius first slew him, then cut off his head. On Antony's instructions his hands, which had penned the Philippics against Antony, were cut off as well; these were nailed along with his head on the Rostra, in the Forum Romanum according to the tradition of Marcus and Sulla, both of whom had displayed the heads of their enemies in the Forum. Cicero was the only one of the proscriptions who was displayed in this manner. According to Cassius Dio (in a story often mistakenly attributed to Plutarch), Antony's wife Fulvia took Cicero's head, pulled out his tongue, and jabbed it repeatedly with her hairpin in final revenge against Cicero's power of speech. [71]

Cicero's son Marcus Tullius Cicero Minor, during his year as a consul in 30 BC, avenged his father's death, to a certain extent, when he announced to the Senate Mark Antony's naval defeat at the battle of Philippi. Antony and Octavian reconciled and allied with Lepidus to form the Second Triumvirate after the successive battles of Forum Gallorum and Mutina. The Triumvirate began proscribing their enemies and potential rivals immediately after legislating the alliance into official existence for a term of five years with consular imperium. Cicero and all of his contacts and supporters were numbered among the enemies of the state, and reportedly, Octavian argued for two days against Cicero being added to the list. [90]

**Legacy**

Cicero has been traditionally considered the master of Latin prose, with Quintilian declaring that Cicero was "not the name of a man, but of eloquence itself." [70] The English words Cicorian (meaning "eloquent") and cicerone (meaning "local guide") derive from his name. [78] He is credited with transforming Latin from a modest utilitarian language into a versatile literary medium capable of expressing abstract and complicated thoughts with clarity. [89] Julius Caesar praised Cicero's achievement by saying "It is more important to have greatly extended the frontiers of the Roman spirit (ingenium) than the frontiers of the Roman empire." [90] According to John William Mackail, "Cicero's unique and imperishable glory is that he created the language of the civilized world, and used that language to create a style which nineteen centuries have not replaced, and in some respects have hardly altered." [91] Cicero was also an energetic writer with an interest in a wide variety of subjects, in keeping with the Hellenistic philosophical and rhetorical traditions in which he was trained. The quality and ready accessibility of Cicero's texts favored very wide distribution and inclusion in...
teaching curricula, as suggested by a graffiti at Pompeii, admonishing: “You will like Cicero, or you will be whipped.” Cicero was greatly admired by influential Church Fathers such as Augustine of Hippo, who credited Cicero’s Lost Hortensius for his eventual conversion to Christianity,[81] and St. Jerome, who had a televir vision in which he was accused of being a “fellow of Cicero and not of Christ” before the judgment seat.[82] This influence further increased after the Early Middle Ages in Europe, which more of his writings survived than any other Latin author. Medieval philosophers were influenced by Cicero’s writings on natural law and innate rights.

Petrarch’s rediscovery of Cicero’s letters provided the impetus for searches for ancient Greek and Latin writings scattered throughout European monasteries, and the subsequent rediscovery of classical antiquity led to the Renaissance. Subsequently, Cicero became synonymous with classical Latin to such an extent that a number of humanist scholars began to assert that no Latin word or phrase should be used unless it appeared in Cicero’s works, a stance criticized by Erasmus.[94]

His voluminous correspondence, much of it addressed to his friend Atticus, has been especially influential, introducing the art of refined letter writing to European culture. Cornelius Nepos, the 1st century BC biographer of Atticus, remarked that Cicero’s letters contained such a wealth of detail “concerning the inclinations of leading men, the faults of the generals, and the revolutions in the government” that their reader had little need for a history of the period.[95]

Among Cicero’s admirers were Desiderius Erasmus, Martin Luther, and John Locke.[96] Following the invention of Johannes Gutenberg’s printing press, De Officiis was the second book printed in Europe, after the Gutenberg Bible. Scholars note Cicero’s influence on the rebirth of religious toleration in the 17th century.[97]

While Cicero the humanist deeply influenced the culture of the Renaissance, Cicero the republican inspired the Founding Fathers of the United States and the revolutionaries of the French Revolution.[98] John Adams said, “As all the ages of the world have not produced a greater statesman and philosopher united than Cicero, his authority should have great weight.”[99] Jefferson names Cicero as one of a handful of major figures who contributed to a tradition “of public right” that informed his draft of the Declaration of Independence and shaped American understandings of “the common sense” basis for the right of revolution.[100] Camille Desmoulins said of the French republicans in 1789 that they were “mostly young people, who, nourished by the reading of Cicero at school, had become passionate enthusiasts for liberty.”[101]

Jim Powell starts his book on the history of liberty with the sentence: “Marcus Tullius Cicero expressed principles that became the bedrock of liberty in the modern world.”[102]

Likewise, no other ancient personality has inspired as much venomous dislike as Cicero, especially in more modern times. His commitment to the values of the Republic accommodated a hatred of the poor and persistent opposition to the advocates and mechanisms of popular representation.[103] Friedrich Engels referred to him as “the most contemptible scoundrel in history” for upholding republican “democracy” while at the same time denouncing land and class reforms.[104] Cicero has faced criticism for exaggerating the democratic qualities of republican Rome, and for defending the Roman oligarchy against the popular reforms of Caesar.[105] Michael Parenti admits Cicero’s abilities as an orator, but finds him a vain, pompous and hypocritical personality who, when it suited him, could show public support for popular causes that he privately despised. Parenti presents Cicero’s prosecution of the Catiline conspiracy as legally flawed at least, and possibly unlawful.[106]

Cicero also had an influence on modern astronomy. Nicolaus Copernicus, searching for ancient views on earth motion, said that he “first ... found in Cicero that Nicetas supposed the earth to move.”[107]

Works

Main article: Writings of Cicero

Cicero was declared a righteous pagan by the Early Church,[99] and therefore many of his works were deemed worthy of preservation. The Bogomils considered him a rare exception of a pagan saint.[108] Subsequent Roman and medieval Christian writers quoted liberally from his works De Re Publica (On the Commonwealth) and De Legibus (On the Laws), and much of his work has been recreated from these surviving fragments. Cicero also articulated an early, abstract conceptualization of rights, based on ancient law and custom. Of Cicero’s books, six on rhetoric have survived, as well as parts of eight on philosophy. Of his speeches, 88 were recorded, but only 58 survive.

Speeches

- (81 BC) Pro Quinctio (In Defense of Quinctius)
- (80 BC) Pro Roscio Amerino (In Defense of Roscius of Aemona)
- (70 BC) In Verrem (Against Verres)
- (69 BC) Pro Fonteio (In Defense of Fonteius)
- (69 BC) Pro Cæcina (In Defense of Cæcina)
- (66 BC) Pro Cluentio (In Defense of Cluentius)
- (66 BC) De Impero Gnaei Pompeii or De Legage Manilia (On the Command of Gnaeus Pompey)
- (63 BC) De Legage Agraria (On the Agrarian Law proposed by Servilius Rufus)
- (63 BC) In Catilinam (Against Catiline)
- (63 BC) Pro Rabino Perduellionis Reo (In Defense of Rabrius)
- (62 BC) Pro Sula (In Defense of Sulla)
- (62 BC) Pro Archia Poeta (In Defense of Archias the Poet)
- (59 BC) Pro Flacco (In Defense of Flaccus)
- (57 BC) Post Reddem in Sanato (Speech to the Senate After His Return)
- (57 BC) Post Reddem ad Quintes (Speech to the People After His Return)
- (57 BC) De Domo Suis (On His House)
- (57 BC) De Haruspicim Responsis (On the Response of the Haruspices)
- (56 BC) Pro Sestio (In Defense of Sestius)
- (56 BC) In Vatinium (Cross-examination of Vatinius)
- (56 BC) Pro Cæelio (In Defense of Cælius)
- (56 BC) De Provincis Consularibus (On the Consular Provinces)
- (56 BC) Pro Babbo (In Defense of Babbo)
- (55 BC) In Pisonem (Against Piso)
- (54 BC) Pro Rabino Postumno (In Defense of Rabrius Postumus)
- (52 BC) Pro Mione (In Defense of Mico)
- (46 BC) Pro Marcello (In Support of the Recall of Marcellus)
- (46 BC) Pro Ligario (In Defense of Ligarius)
- (45 BC) Pro Deiotaro (In Defense of King Deiotaros)
- (44–43 BC) Philippicæ (Philippics, against Mark Antony)[101]

Philosophical dialogues and treatises

- (84 BC) De Inventione (About the composition of arguments)
- (55 BC) De Oratore ad Quantum fratrum libri tres (On the Orator, three books for his brother Quintus)
- (51 BC) De Re Publica (On the Commonwealth)
- (77 BC) De Legibus (On the Laws)
- (46 BC) Brutus (Brutus)
- (46 BC) Orator (Orator)
- (45 BC) Hortensius (an exhortation to philosophy)
He also appears several times as a peripheral character in Cicero. In these novels Cicero's character is depicted in a more balanced way than in those of McCullough, with his positive traits equaling or outweighing his weaknesses

In the historical novel series Masters of Rome, Colleen McCullough presents an unflattering depiction of Cicero's career, showing him struggling with an inferiority complex and vanity, morally flexible and fatally indecisive, while his rival Julius Caesar is shown in a more approving light. Cicero is portrayed as a hero in the novel Julius Caesar (1965). Robert Harris's novels Imperium, Lustrum (published under the name Consparata in the United States) and Dictator is the three-part novel series based upon the life of Cicero. In these novels Cicero's character is depicted in a more balanced way than in those of McCullough, with his positive traits equaling or outweighing his weaknesses (while conversely Caesar is depicted as more sinister than in McCullough). Cicero is a major recurring character in the Roma Sub Rosa series of mystery novels by Steven Saylor. He also appears several times as a peripheral character in John Maddox Roberts' SPQR series. The protagonist, Decius Metelius, admires Cicero for his erudition, but is disappointed by his lack of real opposition to Caesar, as well as puzzled by his relentless lawing to the Optimates, who secretly despise Cicero as a parvenu.

### References

#### Citations

2. Rawson, E.: Cicero, a portrait (1975). p. 303-301
3. Haskell, H.I.: This was Cicero (1964). p. 218
6. D. Acad. 2.17–18
11. Nicogroski, Walter. "Cicero and the Natural Law." Natural Law, Natural Rights, and American Constitutionalism. <templatestyles src="Module:Citation/CS1/styles.css"></templatestyles>
13. Rawson, E.: Cicero, a portrait (1975) p.5–6; Cicero, Ad Familiares 16.26.2.<templatestyles src="Module:Citation/CS1/styles.css"></templatestyles>
14. Trollope, Anthony. The Life of Cicero Volume 1, p. 42
15. Plutarch, Cicero 1.3–5.<templatestyles src="Module:Citation/CS1/styles.css"></templatestyles>
17. Plutarch, "Life of Caesar." University of Chicago. p. 447. "After this, Sulla's power being now on the wane, and Caesar's friends at home inviting him to return, Caesar sailed to Rhodes to study under Apollonius the son of Molon, an illustrious rhetorician with the reputation of a worthy character, of whom Cicero also was a pupil."<templatestyles src="Module:Citation/CS1/styles.css"></templatestyles>
19. Plutarch, Cicero 2.2.<templatestyles src="Module:Citation/CS1/styles.css"></templatestyles>
20. Plutarch, Cicero 3.5.<templatestyles src="Module:Citation/CS1/styles.css"></templatestyles>
22. Rawson, E.: "Cicero, a portrait" (1975) p.22
25. De Officiis, book 1, n. 1
...
Bibliography

- Haskell, H. J. (1942). This was Cicero. Alfred A. Knopf.

Further reading


External links

This section's use of external links may not follow Wikipedia's policies or guidelines. Please improve this article by removing excessive or inappropriate external links, and converting useful links where appropriate into footnote references. (February 2015)

Wikimedia Commons has media related to Marcus Tullius Cicero.

Wikisource has original works written by or about:

Cicero

Latin Wikisource has original text related to this article:

Marcus Tullius Cicero
Biographies and descriptions of Cicero's time

**Projects**

- At Project Gutenberg
  - Plutarch's biography of Cicero contained in the *Parallel Lives*
  - *Life of Cicero* by Anthony Trollope, *Volume I* - *Volume II*
  - Cicero by Rev. W. Lucas Collins (*Ancient Classics for English Readers*)
  - *Roman Life in the Days of Cicero* by Rev. Alfred J. Church
  - *Social Life at Rome in the Age of Cicero* by W. W. Wadsworth

- At Middlebury College website

**For Further Information**

- Wikisource

**Politics**

- *Political offices*

<table>
<thead>
<tr>
<th>Preceded by</th>
<th>Marcus Tullius Cicero and Gaius Marcius Flavius</th>
<th>Consul of the Roman Republic with Gaius Antonius Hybrida</th>
<th>Succeeded by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lucius Julius Caesar and Gaius Marcus Figulus</td>
<td>63 BC</td>
<td>Decimus Junius Stilanus and Lucius Licinius Munera</td>
<td></td>
</tr>
</tbody>
</table>

**Religious links**

**Political offices**

*Marcus Tullius Cicero*

- Personal life - Political career - Writings

**Treatises**

- **Rhetoric and politics**
  - De Invenirente - De Oratore
  - De Partilibus - De Officiis - De Officiis - De Divinatione - De Fato - Cato Maior - De Senectute - Lucius de Amicitia - De Officio - De Republica - Semnion Sophere

- **Philosophical**
  - Hoenenius - Consolato - De Finibus Bonorum et Malaorum - Aquaeuienciae - De Natura Deorum - De Divinatione - De Cato Maior - De Senectute - Lucius de Amicitia - De Officio - De Republica - Semnion Sophere

- **Orationes**
  - De Imperio C. Pompeio - De Cathismi: IV - In Toga Canalis - Pro More - Pro Marcello - Pro Ligario - Phoecissa

- **Judicial**
  - Pro Quinctio - Pro Rocio - Amore - Divinitatis in Caesareum - In Vemmi - Pro Tullo - Pro Caecato - Pro Caecato - Pro Archia Posta - Pro Caelio

**Letters**

- Epistolae ad Atticum - Epistolae ad Brutum - Epistolae ad Familiares - Epistolae ad Quintum Fratrem

- Related
  - Summum bonum

**Ancient Roman topics**

**The works of Plutarch**

- Parralel Lives - Moralia - Passio-Plutarch

- *Lives*
  - Aristocrates and Cato
  - Alexander the Great and Julius Caesar
  - Gaius and Quintus
  - Demosthenes and Cicero
  - Caio and Brutus
  - Cicero and Cicero
  - Philosopher and Flaminina
  - Cicero and Cato the Younger
  - Popollio and Solon
  - Pyrrhus and Gaius Marius
  - Romulus and Theaeus
  - Senecio and Eunymus
  - Tiberius Gracchus and Gaius Gracchus
  - Agie and Cleommenes
  - Timoleon and Aemilius Paulus
  - Themistocles and Camillus

- Translators and editors
  - Jacques Amyot - Arthur Hugh Clough - John Dryden - Philemon Holland - Thomas North

**Catholic virtue ethics**

- Great Commandment: "On these two commandments hang all the law and the prophets." - Matthew 22:36-40

**Cardinal virtues**

- *Prudence* (Prudentia) - *Justice* (Justitia) - *Fortitude* (Fortitudo) - *Temperance* (Temperantia)

- *Theological virtues*
  - *Faith* (Fides) - Hope (Spes) - Charity (Caritas)

- *Seven heavenly virtues*
  - *Chastity* (Castitas) - *Temperance* (Temperantia) - *Charity* (Caritas)

- *Seven deadly sins*
  - Lust (Luxuria) - Gluttony (Gula) - Greed (Avaritia) - Sloth (Acedia) - Wrath (Ira) - Envy (Invidia) - Pride (Superbia)

- Related concepts
  - Ten Commandments - Four last things - Sin (Christian views on sin) - Original sin - Christian views on the Old Covenant - Hamartology

**Ethics**

- *Theories*
  - Causality - Consequentialism - Deontology (Kantian ethics)
  - Ethics of care - Existentialist ethics - *Meta-ethics* - Particularism - Pragmatic ethics - Role ethics - Virtue ethics

- *Concepts*

- *Philosophers*

- *Applied ethics*
  - Bioethics - Business ethics - Discourse ethics - Environmental ethics - *Legal ethics* - Medical ethics - Nursing ethics - *Professional ethics* - Sexual ethics - Ethics of eating meat - Ethics of technology

- *Related articles*
  - Christian ethics - Descriptive ethics - Ethics in religion - Evolutionary ethics - Feminist ethics - History of ethics - Islamic ethics - Jewish ethics - Normative ethics

**Social and political philosophy**


- *Social theories*

- *Social concepts*
  - Civil disobedience - Democracy - *Four occupations* - Justice - Law - Mandate of Heaven - Peace - Property - Revolution - Rights - Social contract - Society - *Socialism* - War - more...

- Related articles
  - Jurisprudence - Philosophy and economics - Philosophy of education - Philosophy of history - Philosophy of love - Philosophy of sex - Philosophy of social science - *Social epistemology*

**Categories**

- Articles with dead external links from August 2016 - Articles with invalid data parameter in template - CS1: errors: dates

- "Wikipedia articles incorporating a citation from the 1191 Encyclopaedia Britannica with Wikisource reference" - Articles with unsourced statements from December 2016
Consuls were the chief civil and military magistrates, elected through the assemblies by popular vote. Two annually elected consuls convened the senate and the curiate and centuriate assemblies. Initially the office was only open to patricians until the Lex Licinia opened it to Plebeian candidates in 367 BC. There is no other published book in English studying the constitution of the Roman Republic as a whole. Yet the Greek historian Polybius believed that the constitution was a fundamental cause of the exponential growth of Rome's empire. Knowledge of Rome's political institutions is essential both for ancient historians and for those who study the contribution of Rome to the republican tradition of political thought from the Middle Ages to the revolutions inspired by the Enlightenment.
Roman statesman, philosopher, and orator Cicero served as consul at first opportunity, as well as coming from a plebeian background. Credit: NJ Spicer. After their year in office was complete, consuls’ service to the Roman Republic was not over. Instead they were expected to serve as proconsuls — governors responsible for administering one of Rome’s many foreign provinces. These men were expected to serve for between one and five years and held supreme authority within their own province. Stripped of power. With the rise of the Roman Empire, consuls were stripped of much of their power. While Below is a list of the consuls of the Roman Republic from its foundation until the battle of Actium in 31 B.C. There were normally two consuls elected for each year. If during that year a consul resigned from office or died, a “suffect” (replacement) consul was elected in his place. During various years of the first two centuries of the Republic, colleges (boards) of varying numbers of “military tribunes with consular power” were elected in place of consuls. The tradition also records (falsely—see below) four years when only dictators were chosen in place of consuls and an