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A NEW EDITION OF CICERO'S *TUSCULANAE DISPUTATIONES*

I begin by thanking the editors for inviting me to join in honoring Carlo Lucarini, who for more than a decade now has so generously supported my work with his intellectual fellowship. That collaboration began in August 2014, when I was reviewing a draft of my edition of Suetonius's *De uita Caesarum* for the Oxford Classical Text series (OCT).[1] I had recently read Carlo's long review – detailed, learned, probing, and just – of my OCT of Macrobius's *Saturnalia*, and a learned friend, the late Robert H. Rodgers, had told me that he had benefited enoromously from his exchanges with Carlo concerning his edition of Columella's *Res rustica*.[2] And so, very hesitantly, I wrote to Carlo to ask whether he would be willing to read and critique my draft of the text. He replied the next day, graciously and positively, beginning the extensive electronic correspondence for which I thanked him in these terms at the end of my edition's preface:

> Finally, I am grateful above all to Carlo Martino Lucarini, a marvelously acute critic with whom I exchanged views on hundreds of passages in the [*De uita Caesarum*]: not only did these exchanges improve my work in virtually every instance – for even in those places where in the end we did not agree, I was prompted to think harder and better – but they were also conducted with such a cheering combination of candor and goodwill that they stand as one of the most rewarding collaborations of my scholarly career.[3]

[1] Kaster 2016 (cf. Lucarini 2014b).

[2] Lucarini 2014a on Kaster 2011; for the edition of Columella, see Rodgers 2010.

[3] Kaster 2016, lviii.

That collaboration has continued, through my edition of Seneca's *De beneficiis*, *De clementia*, and *Apocolocyntosis* and down now to my OCT of Cicero's *Tusculanae Disputationes*, soon to appear as a contribution to Oxford University Press's project, now a generation old, of producing new critical editions of Cicero's philosophical writings;[4] in this project I have had the good fortune of being able to build on the foundation brilliantly laid by Michelangelo Giusta, who in 1984 published his landmark edition of the work.[5] For this collection of essays I have decided to take the new edition as my subject and present a more formal version of the lecture that Carlo invited me to deliver remotely to his students in May of 2025. In what follows I will first summarize the *Tusculans*' textual tradition, as we have come to understand it, then turn to one of the most important elements of that tradition, a rich source of uniquely valuable readings that also poses some challenging questions.[6]

* * *

The most important part of the history of the *Tusculans*' five books are the four principal manuscripts, and our understanding of those manuscripts and their history advanced significantly from the late nineteenth century on.[7] All four were written in the 9th century, three in northern France, one in Italy; each was corrected at least twice, by the original scribe and one other contemporary hand:

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[4] Seneca: Kaster 2022 (cf. Lucarini 2021). Cicero: Kaster 2026 (cf. Lucarini 2025); the predecessor editions are Winterbottom 1990, Reynolds 1998, Powell 2006, and Reinhardt 2023a and 2023b.

[5] Giusta 1984, now regretably out of print.

[6] The paper's first section is based on Kaster 2026, v–xxi; the examples in the second section are drawn from the edition's critical appendix (pp. 255–343), comprising discussions of roughly ninety textual *cruces*, of which only a small fraction concern the source just mentioned. In citing Cicero's text I use the abbreviation *TD* throughout.

[7] The most important studies include Ströbel 1890, Pohlenz 1918, iii–xix, Drexler 1961, Giusta 1969 and 1969–1970, and the preface to his edition, esp. 1984, vii–xxxi; Giusta 1991 summarizes, amends, and expands his earlier arguments and in its second part (pp. 115–368) addresses issues raised by many individual passages. Among more recent studies Huelsenbeck 2025 is especially rich and stimulating.

G Wolfenbüttel, Herzog August Bibliothek 294 Gud. lat. (s. IX^{2}, Reims); corrections by the original scribe (G^{1}) and one other contemporary hand (G^{2});

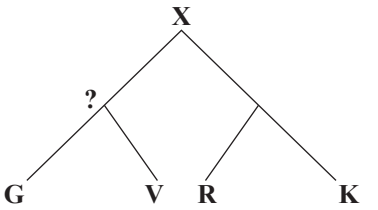
V Vatican City, Biblioteca Apostolica Vaticana Vat. lat. 3246 (s. IX$^{2/3}$, Italy); corrections by the scribe (V^{1}), a contemporary reader whose work is indicated by the siglum V^{2}, and two later readers (V^{3} – the Sicilian humanist Antonio Beccadelli, also known as Il Panormita, 1394–1471 – and a contemporary but much less active hand, V^{4});

R Paris, Bibliothèque nationale de France lat. 6332 (s. IX$^{2/3}$, northern France); corrections by the original scribe (R^{1}), a contemporary hand (R^{2}), and two later readers (R^{3}, s. XII?; and R^{4}, s. XV?);

K Cambrai, Bibliothèque municipale 943 (s. IX$^{3/3}$, Soissons); corrections made by the original scribe (K^{1}), a contemporary hand (K^{2}), and one later reader (K^{3}, s. X/XI?).

We will soon turn our attention to V^{2}**,** the second corrector of V, whose work is by far the most interesting.

Now, these four manuscripts share countless errors that they clearly derived from a common source, the archetype that is traditionally referred to as **X**, and Giusta argued that **GV** and **RK** form two distinct families:[8]



The evidence for a shared common source seems to me more compelling in the case of **RK** than the other two, but not much turns on the point, because the text they preserve is so homogeneous overall. Most important, it is also clear that – with only two exceptions – all other textual sources that have been examined are derived from the same archetype: such improvements as they offer relative to **X** amount to more or less easy corrections of obvious errors. Here are the most important categories:

[8] Giusta 1984, xxiv–xxxi.

- two sets of excerpts compiled by learned monks in the 9th century, the *Collectaneum miscellum* of Sedulius Scottus (excerpts mostly from Books 4–5) and the more extensive excerpts made by Hadoard of Corbie, whom I will mention again soon;[9]
- fourteen more or less complete manuscript copies written between the 10th and the 13th centuries, of which I have examined all but one;[10]
- and more than 300 copies produced when interest in the *Tusculans* exploded in the 14th and 15th centuries.

Most of the humanist copies in this last category still have not been thoroughly examined, by me or anyone else:[11] in principle, therefore, it is possible that there lurks among them a copy representing a tradition independent of the archetype. But that is not likely.

This brings us to the two exceptions that I mentioned, sources of authentic readings that most scholars now acknowledge to be independent of **X**. The first of these is a single folium known as **F** – Oxford, Bodleian Library Laud. lat. 29* (s. IX$^{2/3}$, northern Italy, perhaps Verona) – discovered and published by A. C. Clark early in the last century.[12] It preserves a passage of around 500 words from the end of the work (*TD* 5. 114–120), in which the shared errors of **F** and **X** show that they both go back to a common source. But **X**'s text is

[9] For Sedulius's excerpts see Simpson 1988 and Dolbeau 2020; for Hadoard's, Schwenke 1889, with Beeson 1945, Bischoff 1966, Huelsenbeck 2013.

[10] Three of these – **P** (Vatican Pal. Lat. 1514, s. X$^{ex.}$), **B** (Brussels Bibl. roy. 5348–5352 II, s. XI^{2}), **M** (Milan Bibl. Ambros. T.56, s. XII) – were used by earlier editors (see Giusta 1984, xvi–xxiv). Of the other eleven, two – Leiden Universiteitsbibl. Lips. 30 and London CL Royal 15.C.XI, both written ca. 1100 – have no evident relation to each other or to any other witness I have examined, and the former offers next to nothing new and useful. The latter does offer some improvements – of the same character as those occasionally found in the excerpts and **PBM** – as do eight of the remaining nine, which form three families: $\boldsymbol{\alpha}_1$ (Paris BnF lat. 5802 III, s. XII$^{med.}$; Paris BnF lat. 6333, s. XII^{2}; Avranches Bibl. mun. 225, s. XII^{2}); $\boldsymbol{\alpha}_2$ (Wolfenbüttel HAB cod. 293 Gud. lat., s. XII/XIII; Escorial Real Bibl. V.III.6 (s. XIII^{2}); and **β** (Oxford Bodl. Holkham Misc. 33 , s. XII^{1}; Florence BML Plut. 50. 27, s. XIII; Vatican Vat. lat. 2216, s. XIII^{2}). I was unable to examine Cambridge Univ. Lib. Add. 2991 (s. XIII), for which no film or electronic images were readily available.

[11] T. W Dougan surveyed scores of these for his valuable edition (Dougan 1905–1934), and his reports, supplemented by the hand-list generously given me by M. D. Reeve, guided my own investigations.

[12] Clark 1910.

twice correct where **F**'s is mistaken, and there are eleven places where **F** is correct, **X** plainly wrong, including one in which **F**'s correct reading anticipates a conjecture of Richard Bentley (5. 119 *alii* [sc. *philosophi*] *tantam praestantiam in bonis animi esse dicunt*, *ut ab iis corporis et externa obruantur* [F Bentley : *obseruant* **X**]). The most probable and economical conclusion is that **F** and **X** were derived from the same source, of which **F** preserves a less corrupt version.[13]

Finally, there are the corrections and variants entered in the manuscript **V** by the reader contemporary with the scribe, **V²**. These amount to more than 400 singular readings, of which I regard over 260 as certainly or probably correct: to put that number in perspective, it is considerably larger than total number of conjectures contributed to my edition by the *eight* most prolific critics of past five centuries;[14] and of these 260 more than 50 are, by my reckoning, corrections that cannot plausibly be thought to be within reach of medieval conjecture. In short, the corrector represented by **V²** based his work on a source (or sources) that preserved authentic readings transmitted from antiquity independent of **X**.[15]

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The balance of this discussion presents a series of examples that illustrate the varied character of **V²**'s readings and some of the questions of editorial method that they raise. I begin with what is perhaps the most striking example.

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[13] Beyond the shared errors of **F** and **X** note that the *mise en page* of each strikingly resembles the other's: see pp. xiii–xiv in my edition, with more detail and further references in Huelsenbeck 2025, 156–166.

[14] These number around 210, of which about fifty are owed to Giusta, forty-one to Bentley, twenty-four to Wesenberg, twenty-one each to Manutius, Lambinus, and Davies, sixteen to Bouhier, and fifteen to Ernesti.

[15] See esp. Giusta 1991, 3–54; the case against the independence of **V²** was pressed most insistently by Sven Lundström in a series of publications (see esp. Lundström 1964 and 1986). I have added the qualifying phrase "or sources" because after the corrector's intense activity in the first three books, **V²**'s hand is hardly present after *TD* 4. 9, except for a flurry of activity in 5. 1–35 (see my edition, p. vii n. 6): we do not know why the corrector went dormant, nor can we be sure that he drew on the same source when he became active again in the first quarter of Book 5.

At *TD* 3. 41 Cicero quotes and translates a notorious passage from Epicurus's *On the End*, to demonstrate that he was a sensualist, a "hedonist" in the common modern sense of the term; we happen to have the original Greek text of the passage, which was quoted twice by Athenaeus and again by Diogenes Laertius (Epicurus fr. 67 Usener = Athenaeus 7, 280 A = 12, 546 E, similarly Diogenes Laertius 10. 6):

> Οὐ γὰρ ἔγωγε ἔχω τί νοήσω τἀγαθόν, **ἀφαιρῶν** μὲν τὰς διὰ χυλῶν ἡδονάς, **ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων, ἀφαιρῶν** δὲ τὰς δι' ἀκροαμάτων, **ἀφαιρῶν** δὲ καὶ τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κινήσεις …
>
> For I, at any rate, am unable to conceive of "the Good" if I remove from consideration the pleasure derived from the flavors of food, or from sex, or from music, or if I exclude bodily motions that are pleasant to watch.

Now, by the time Cicero was writing the *TD* he had already paraphrased the passage twice, at *Academica* 1. 7 and *De finibus* 2. 7, and he would paraphrase it again at *De natura deorum* 1. 111. Here, for example, is the most detailed paraphrase, from *De finibus*:

> … testificetur ne intellegere quidem se posse ubi sit aut quod sit ullum bonum **praeter illud, quod cibo et potione et aurium delectatione et obscena uoluptate capiatur**.

The simplifications are obvious: "bodily motions" are omitted, and an entirely different construction is used to list the various pleasures that are included.

But in the *TD* 3. 41 Cicero emphasizes that he is quoting and translating the words of Epicurus directly, and there only **V²** provides the complete and correct version:

> In eo quidem libro qui continet omnem disciplinam tuam – fungar enim iam interpretis munere, ne quis me putet fingere – dicis haec:
> "Nec equidem habeo quod intellegam bonum illud, **detrahens** eas uoluptates quae sapore percipiuntur, **detrahens** eas quae rebus percipiuntur ueneriis, **detrahens** [**V²**, eas … detrahens

> *om*. **V¹**] eas quae auditu e cantibus, **detrahens** eas etiam quae ex formis percipiuntur oculis suauis motiones …"
>
> In fact, in the book that comprises your whole system – I will translate directly, so no one supposes I am making it up – you say, "I admit I cannot understand what 'good' is **minus** the pleasures derived from taste, **minus** those derived from sex, **minus** those from listening to songs, **minus** the engaging movements that are derived from bodies by the eyes …"

It is clear that the original scribe of **X** omitted the six underlined words when his eye skipped from the second occurrence of *detrahens* to the third. But when the corrector we call **V²** compared **V** with the text on which he based his corrections, he saw that those omitted words were present: and so we find on f. 51ʳ of the manuscript that at the end of one line, after *percipiuntur detrahens*, he added *eas quae rebus percipiuntur ueneriis* and then inserted *detrahens* before *eas quae auditu* at the start of the next line.[16]

My next example is more subtle but nonetheless striking in its own way. Roughly a decade before he wrote *TD*, in Book 3 of *De oratore*, Cicero told the story of Aristotle's rivalry with Isocrates and how it caused him to combine philosophy and rhetoric in his teaching (3. 141):

> Aristoteles, **cum florere Isocratem nobilitate discipulorum videret**, … mutavit repente totam formam prope disciplinae suae versumque quendam Philoctetae paulo secus dixit: **ille enim turpe sibi ait esse tacere**, cum barbaros, hic autem, cum Isocratem pateretur dicere.
>
> **When he saw Isocrates prospering on account of his pupils' renown** …, Aristotle suddenly changed the form of his teaching entirely and quoted a certain line of the *Philoctetes* [sc. of Euripides, *TrGF* v/2. 840 fr. 796], making a slight change: for Philoctetes says that **it's a disgrace for him to be silent** while allowing barbarians to speak, but Aristotle said "while allowing Isocrates to speak".

[16] After repeatedly arguing for the independence of **V²**, against Lundström's persistent objections (n. 15), Giusta placed the image of f. 51ʳ on the cover of the book in which he summed up his case.

At the start of *TD* (1. 7) Cicero tells the story again, with reference to his own interest in combining philosophy with rhetoric, in imitation of Aristotle's program:

> ut Aristoteles … **[commotus X, cum motus *Hadoard, recc., 1469 et cett.*, cum commotus V²] esset** Isocratis rhetoris gloria, dicere etiam coepit adulescentes docere et prudentiam cum eloquentia iungere, sic nobis placet …
>
> just as Aristotle ..., **when he had been provoked** by the renown of the rhetorician Isocrates, also began teaching young men how to speak, thereby joining sagacity with eloquence, so I have decided …

According to both versions of the story, Aristotle made his decision under the influence of some strong emotions – he envied Isocrates' success, he thought it a disgrace not to rise to the challenge, he was provoked to do so – and that is clear enough. But the text of the *Tusculans'* archetype was plainly defective, since it lacked a subordinating conjunction to give *commotus esset* a construction. When Hadoard of Corbie was taking his excerpts he noticed the problem, and so he changed *commotus* to *cum motus*: that simple change made its way into some later medieval manuscripts, from there it was brought into the text of the *editio princeps* of 1469, and there it has remained in all subsequent editions.

But that reading is certainly mistaken. Although Cicero uses the noun *motus* with *animi* many dozens of times to denote the 'movement(s) of the mind' – including movements that we call emotions – he never applies the participle to a person in the sense required by the context. Instead, in speaking of Aristotle he surely wrote *cum commotus* – the equally easy correction made by **V²**, presuming loss of *cum* before *com* – for that is the participle Cicero uses many dozens of times to convey some emotional response (e. g., *Verr*. 2. 2. 10 *commoti dolore*, *Font*. 35 *terrore commoti*, *Mur*. 65 *misericordia commoti, Pis.* 93 *metu commoti*), corresponding to the noun *commotio* that he regularly uses in *TD* when speaking of 'emotion'. Note that the example also implies a broader point relevant to an editor's treatment of **V²**'s readings: given that many of the latter derive from a source containing authentic ancient readings independent of the archetype,

when confronted by a choice between two apparently plausible alternatives we should, as a matter of principle, incline toward the reading that has some chance of being ancient, against a reading, like Hadoard's here, that must be a medieval innovation.

To take a more ambiguous case, Cicero makes the following statement at *TD* 1. 31, where the subject is the soul's immortality:

> [**Maximum** uero **argumentum X**, **Maximo** uero **argumento V²**] est naturam ipsam de inmortalitate animorum tacitam iudicare, quod omnibus curae sunt – et maxumae quidem – quae post mortem futura sint.
>
> But the weightiest proof that nature silently settles the question of our souls' immortality is the fact that everyone cares – very deeply indeed – about what is to come after death.

Given the choice here between the nominative and the dative, I would stress that it is certainly not *necessary* to adopt **V²**'s reading, and editors cannot be faulted for choosing not to adopt it. But I decided, on balance, that the dative is probably correct, for two main reasons. First, and most simply, it is a construction that Cicero liked very much, especially when it involved some form of *magnus*: e. g., *S. Rosc* 75 *quod mihi maximo argumento … poterat esse*, *Clu*. 114 *satis magno argumento esse debet*, and similarly *Phil*. 2. 40, *Fin*. 2. 29, *ND* 1. 1, *Sen.* 78, *Div.* 1. 119. Second, because we do have these two competing readings, and because one must be a corruption of the other, the question to ask is: *utrum in alterum abiturum erat?* Was the dative more likely to be altered to the nominative, or the nominative to the dative? It seems to me very likely that the dative is original, while the nominative was introduced as a simpler alternative. In any case, the question reminds us that editing an ancient text so often amounts to estimating probabilities, guessing what is most likely to have happened – and as I have said, I could not fault an editor for having a different view.

So once more I am ready to believe that **V²** is right – and that brings us to a question that readers might already have in mind: I am obviously ready to grant **V²** a great deal of respect – but how do I decide when to say "no"? After all, if **V²** accounts for more than 400 singular readings, as I noted above, and if I think over 260 are certainly or probably correct, there must be many places where I do believe that

it goes astray: how do I decide? It is an important question, especially since very, very few of the unique readings introduced by **V²** are obviously wrong. So here, briefly, are two cases where I said "no".

A little farther along in Book 1, when Cicero is discussing the rise of Pythagoras and the Pythagoreans, he says (1. 38):

> Pythagoras . . . tenuit Magnam illam Graeciam cum **honore disciplinae** [*recc. Lambinus*, honore disciplina **X**, honore *del.* **V²**, honore et disciplina *recc.*, *alii alia*], tum etiam auctoritate.
>
> Pythagoras . . . became established in Magna Graecia thanks both to the respect paid to his teaching and to his authority.

Almost no one now would approve the archetype's text, which crudely places the two ablative nouns, *honore* and *disciplina*, side by side; but beyond that there has been no consensus. I suspect that **V²** deleted *honore* because the word happened to be missing from the manuscript on which he was basing his corrections; in any case, the deletion is not obviously a bad idea. But in general I prefer, as a matter of editorial principle, the smallest possible change that produces good sense: in this case that means adopting *disciplinae*, a reading found in some more recent manuscripts and first adopted by the great critic Lambinus in his edition of 1565. The implied error and its correction are equally simple, the sense of *honos* + objective genitive is perfectly suited to the context – compare especially *Brutus* 40 … *nisi iam tum esset honos eloquentiae* – and the expression of "respect / honor paid to his teaching" aptly accompanies and helps to explain the *auctoritas* granted to Pythagoras.

Then there is another interesting case – *TD* 3. 42, directly following upon the passage with which I began – where Cicero again says that he is translating the *ipsissima uerba* of Epicurus. In this case, however, we do not have the original Greek for comparison; I leave the key word untranslated in my English version:

> Deinde paulo infra "Saepe quaesiui" inquit "ex iis qui appellabantur sapientes quid haberent quod in bonis relinquerent si illa detraxissent, nisi si uellent uoces inanis fundere: nihil ab iis potui cognoscere. Qui si uirtutes ebullire uolent et [**sapientias X**, **sapientiam V²**], nihil aliud dicent nisi eam uiam qua efficiantur eae uoluptates quas supra dixi".

> Then just below he says, "I've often asked those who were called sages – supposing that they would not want to babble mere nonsense – what good things they would have left, absent the things [viz., pleasures] I've just named: no reply. If they want to chatter about different sorts of virtue and —— , they will speak only of the path that leads to the pleasures I've mentioned".

The reading of **V²**, *sapientiam*, presents a dilemma: does it merely introduce a more familiar form, or is it a genuine recollection of the authentic text independent of the archetype? To answer that question, it is necessary first to note two facts that point in different directions: on the one hand, it is true that Latin abstract nouns often are used in the plural to denote 'forms' or 'varieties' or 'instances' of a given quality; on the other hand it is a fact that no plural forms of *sapientia* are attested elsewhere in antiquity, in Cicero or in any other extant Latin text. So does that mean that *sapientias* is simply wrong?

Before making that decision it is necessary to consider yet another factor. For Cicero says that he is *quoting* Epicurus's characterization of other philosophers: might he be reproducing a Greek philosophical way of speaking? In fact, the extant works and fragments of Epicurus contain no instance of σοφία in the plural; but I conclude that Cicero was in fact translating such a form, which occurs often enough in Greek: compare, for example, Plato *Theaetetus* 176 c, where we find exactly the sense required: αἱ δ' ἄλλαι δεινότητές τε δοκοῦσαι καὶ σοφίαι … – "The other seeming forms of cleverness and wisdom …".

Having now surveyed some of the strengths and weaknesses of this uniquely valuable resource, I come to a final example, a passage where I cannot claim to be certain that I have made the correct choice. The passage, *TD* 1. 39, again concerns Pythagoras, where the archetype and **V²** offer markedly different versions:

X

> Platonem ferunt, ut Pythagoreos cognosceret, in Italiam **uenisse et didicisse** Pythagorea omnia …
>
> They say that Plato came to Italy to get to know Pythagoras's follows and learned all their principles.

V²

> Platonem ferunt, **qui** ut Pythagoreos cognosceret in Italiam **uenit et in ea cum alios multos tum Archytam Timaeumque cognouit, edidicisse** Pythagorea omnia …
>
> They say that Plato – who came to Italy to get to know the Pythagoreans and there met Archytas and Timaeus, among many others – thoroughly learned all of Pythagoras' principles.

Further, Plato's encounter with Archytas and Timaeus – the point of departure between these versions – is mentioned, with additional details, twice elsewhere in Cicero's philosophical writings.

> *Rep*. 1. 16: audisse te credo, Tubero, Platonem … **in Italiam** et in Siciliam c**ontendisse, ut Pythagorae inuenta perdisceret, eumque et cum Archyta Tarentino et cum Timaeo Locro multum fuisse**.
>
> *Fin*. 5. 87: cur Plato Aegyptum peragravit …? **cur post Tarentum ad Archytam? cur ad reliquos Pythagoreos, Echecratem, Timaeum, Arionem Locros, ut** … **adiungeret Pythagoreorum disciplinam** …?

What are we to make of this? If the archetype's version is authentic, **V²**'s version is an interpolation produced by a reader – almost certainly in antiquity – who recalled the episodes in one or both of the other texts and decided to incorporate a version here. But if the authentic text is **V²**'s, the archetype's text is probably the result of a common accident, of the sort found in my first example above. In that case (*TD* 1. 41), a scribe's eye skipped from one occurrence of *detrahens* to another, omitting the words that separated the two verbs; in this case, after writing *uenit* the scribe would have looked back to the book was copying, spied the ending of *cognouit* – with four of the last five letters the same, the fifth the same shape in the same place – and continued from there with *edidicisse*, causing the loss of perhaps a full line and producing a text that made no sense as Latin. The result could then be changed easily to something that does make sense: *qui*, now having no function, would be deleted before *ut*, and the words *uenit edidicisse* that were now juxtaposed would be changed to *uenisse et didicisse*.

And so I chose to print **V²**'s version, for three reasons. First, it is very easy to see how the archetype's version could have come to exist. Second, Cicero does recycle details like this again and again in the philosophical works. And finally, Cicero is just very fond of the intensive verb *ediscere*, "to learn thoroughly", which appears seventeen times across his writings – and that is a detail that an interpolator very likely would not have known.

Was that the correct choice? I believe so but am not certain. I can only repeat the point that Cicero himself makes again and again, for example in the question posed at *TD* 4. 47:

> Quid est igitur quod occurrat in hac quaestione quo possit attingi aliquid ueri simile, quo longius mens humana progredi non potest?
>
> In this inquiry, then, what is there that might present itself as a means of attaining something probable, beyond which the human mind cannot advance?

In this last example, as in editing our texts more generally, I take certainty to be more than we can hope to achieve and embrace what seems to me most probable.

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This article first briefly summarizes the state of our knowledge concerning the textual tradition of Cicero's *Tusculanae Disputationes*. It then illustrates via select examples the unique value of the corrections made by an early reader of one of the work's principal manuscripts (Vatican Vat. lat. 3246) and probes some of the questions of text-critical method that this source raises.

Статья начинается с обзора всего, что на данный момент известно о рукописной традиции *Тускуланских бесед* Цицерона. Далее на нескольких примерах автор демонстрирует особую ценность исправлений, сделанных в достаточно раннее время читателем одной из важнейших рукописей этого труда (Vatican Vat. lat. 3246), и обсуждает отдельные вопросы тесктологической критики, возникающие в связи с этим источником.

CONSPECTUS

Статьи сопровождаются резюме на русском и английском языке
Summary in Russian and English