

1. Quintus (and the Stoics) on Artificial and Natural Divination (Div. 1.12)

Artificial: *Now — to mention those almost entirely dependent on art — what nation or what state disregards the prophecies of soothsayers, or of interpreters of prodigies and lightnings, or of augurs, or of astrologers [astrologorum], or of oracles*

Natural: *or — to mention the two kinds which are classed as natural means of divination — the forewarnings of dreams, or of frenzy? (trans. Falconer 1923)*

Natural and Artificial Divination, and the Structure of Book 2

2. *You [Quintus] divided divination into two kinds, one artificial and the other natural. The artificial, you said, consists in part of conjecture and in part of long-continued observation [observatio diuturna]; while the natural is that which the soul has seized, or, rather, has obtained, from a source outside itself — that is, from God... (Div. 2.26) (trans. Falconer 1923)*

3. Attack on Artificial Divination (Div. 2.27-99)

3.1. Attack on Haruspicy (conjectural) 2.27-85

3.2. Attack on Astrology (deductive) 2.86-99

4. Transition from Discussion of Artificial to Discussion of Natural Divination

4.1. Quintus: Fine, but what about natural divination? Many other philosophers, not just Stoics, believe in this type! (Div. 2.100)

4.2. *tum ego rursus quasi ab alio principio sum exorsus dicere (Div. 2.101)*

5. Attack on Natural Divination

5.1. Attack on various forms of natural divination (Div. 2.101-108)

5.2. Attack on Oneiromancy and Prophetic Dreams (Div. 2.108-2.146)

5.2.1 Why should dreams be accorded prophetic status when similar commonly occurring thoughts and perceptions are not? (Div. 2.119-123)

6. Special Attack on Oneiromancy: It doesn't even qualify as divination by your definition, dear brother!

6.1. (Div. 2.124): *But, though the conclusion just stated [supra 5.2.1] is obvious, let us now look deeper into the question.*

Natural *Surely you must assume, either that there is a Divine Power which, in planning for our good, gives us information by means of dreams;*

Artificial (conjecture) *or that, because of some natural connexion and association — the Greeks call it συμπάθεια — interpreters of dreams know what sort of a dream is required to fit any situation and what sort of a result will follow any dream;*

Artificial (deductive) *or that neither of these suppositions is true, but that the usual result or consequence of every dream is known by a consistent system of rules based on long-continued observation. (observatione diuturna) (trans. Falconer 1923)*

6.2. Attack on Oneiromancy's qualifications as Natural Divination

6.2.1. The gods would have to be crazy! (Div. 2.125-142)

6.3. Attack on Dreams' Status as Artificial Divination

6.3.1. Conjectural: Supposed connections between dreams and the mundane world lack both physical evidence and theoretical foundations. (2.143-145)

6.3.2. Deductive: *Div.* 2.146

In our consideration of dreams we come now to the remaining point left for discussion [haec enim pars una restat], which is your contention that 'by long-continued observation of dreams and by recording the results an art has been evolved.' Really? Then, it is possible, I suppose, to 'observe' dreams? If so, how? For they are of infinite variety and there is no imaginable thing too absurd, too involved, or too abnormal for us to dream about it. How, then, is it possible for us either to remember this countless and ever changing mass of visions or to observe and record the subsequent results? Astronomers [astrologi] have recorded the movements of the planets and thereby have discovered an orderly course of the stars, not thought of before. But tell me, if you can, what is the orderly course of dreams and what is the harmonious relation between them and subsequent events? And by what means can the true be distinguished from the false, in view of the fact that the same dreams have certain consequences for one person and different consequences for another and seeing also that even for the same individual the same dream is not always followed by the same result? As a rule we do not believe a liar even when he tells the truth, but, to my surprise, if one dream turns out to be true, your Stoics do not withdraw their belief in the prophetic value of that one though it is only one out of many; rather, from the character of the one true dream, they establish the character of countless others that are false. (trans. Falconer 1923)

7. Cic. Verr. 2.2.129:

*It is the custom of the Sicilian as of all other Greeks, as they like to secure the agreement of their days of the month with the motions of the sun and moon, to correct an occasional discrepancy by shortening a month by some one day, or two days at most, days which they term "eliminated"; also they sometimes lengthen a month by one day, or by two days. When this was discovered by our new student of astronomy [novus astrologus], who was thinking **more of the silver plate than of the silver moon**, he gave orders, not for shortening the month by a day, but for shortening the year by a month and a half, so that (for instance) the day which ought to be reckoned as the 13th of January would by his orders be publicly announced to be the 1st of March; and this, to the discontentment and dismay of everyone, was what happened. The 1st of March was the lawful day for the election... (trans. Greenwood 1948)*

caeli rationem quam caelati argenti duceret

8. Columella (fl. 50 CE) 11.1.31: [libros] adversus astrologos composueram

Falconer, W. A. 1923. *Cicero: On Old Age. On Friendship. On Divination*. Loeb Classical Library 154. Cambridge, MA: Harvard University Press.

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