

Studies

ANCIENT HISTORY

ANALYSIS OF CICERO'S CONCEPT OF *COGNITIO*

Abstract: The article is devoted to the analysis of the Latin concept of *cognitio* in Cicero's writings. Based on the continuous sampling method, 173 cases of use of the concept were found. The meaning of 23 of them does not correspond to the semantic field "cognition" and the Stoic virtue of knowledge, therefore they are not analysed in the article. The concept of *cognitio* in the meaning of "cognition" is more often found in the singular form (143 times), less often – in the plural form (7 times). *Cognitio* is found in the synonymous series with the words *contemplatio, exercitatio, perceptio, prudentia, ratio, scientia* (most of all – with the word *scientia*). Cognition (*cognitio*) is opposed to action (*actio*) and ignorance (*ignoratio*). *Cognitio* sometimes has a dependent word: *rerum* (33 cases), less often – *animi, artis, deorum, naturae, virtutis, vitiorum*, etc. In turn, *cognitio* itself is used as a complement to the words *amor, appetitio, consultatio, cupiditas, genus, quaestio, studium*, etc. In the same context with *cognitio* there are such words as *res, natura, ratio, scientia*, etc. Cicero's reasoning about cognition (*cognitio*) is found mainly in his philosophical writings when he analyses the views of ancient Greek philosophers (Academics, Peripatetics, Stoics), in particular – the Stoics and their teaching on virtues, which includes cognition as well.

Keywords: Cicero, Ancient Rome, cognition, *cognitio*, *scientia*.

Arina BRAGOVA

Linguistics University of Nizhny Novgorod
arbra@mail.ru

DOI: 10.14795/j.v7i3.537

ISSN 2360 – 266X

ISSN–L 2360 – 266X

The article is devoted to the analysis of Cicero's concept of *cognitio*. In fact, there are some publications, in which Cicero's *cognition* is somehow mentioned. A.R. Dyck dwells upon the superiority of *communitas* in relation to *cognition*, referring to Cicero,¹ and mentions that contemplative life in isolation from the human society is unbearable, that action (*actio*) based on knowledge (*cognitio*), is the most optimal, that cognition would "be incomplete if divorced from the *actio rerum*".² B. Kempers analyses Cicero's reasoning about cognition in the *Topica* (67), namely, the quote that "knowing causes means one has an ability to know the past, understand the present and predict the future, which connects *cognitio* to *prudentia* and to other virtues".³ The same author writes that Cicero uses *cognitio* in the *Topica* "in a very wide sense, not restricting *cognitio causarum* to its first meaning, natural philosophy, but linking this concept to moral values."⁴ Regarding the joint use of *cognitio* with other concepts, B. Kempers notes that Cicero often uses *cognitio* not only with the word *causa*, but also with the words *notitia* and *afflata*. Another conclusion of the same author is that "together with *res*, *cognitio* and *causa*, Cicero's concepts and definitions acquired a crucial place

¹ Cic. *off.* 1.153.

² See DYCK 1996, 340.

³ KEMPERS 1998, 152.

⁴ KEMPERS 1998, 153.

in the juridical vocabulary”.⁵ D. Sedley argues that Cicero increases the number of Latin words with the meaning of “knowledge” over time: in his earlier essay *De inventione*,⁶ he uses the word *perceptio*; in the second book, the *Academica*, he adds to *perceptio* the words *cognitio* and *comprehensio*,⁷ so the researcher emphasises that Cicero expands the number of technical terms to denote the Stoic virtue of knowledge not for the purpose of selecting Latin equivalents to Greek philosophical concepts, but for increasing their number, for the expressiveness of speech.⁸ There are some other publications, which somehow mention Cicero’s concept of *cognitio*, but do not subject it to its detailed analysis.⁹

The subject of the article is a linguistic analysis of Cicero’s works in order to determine the meaning of the concept of *cognition* and the words, which surround it. We have found 173 cases of using the concept of *cognitio* (without its cognates), and only 150 examples of them correspond to the meaning of “knowledge”, which Cicero uses to denote the Stoic virtue of knowledge. The remaining 23 examples have the meaning of “familiarisation”, “understanding”, “parsing”, “investigation”, “recognition”, “decision”, “admonition”; they are found in correspondence, as well as in speeches with the meaning of “familiarity with a court case”.¹⁰

Most of the mentioned 150 examples of *cognitio* are used by Cicero in the singular form in the meaning of “knowledge” (143 cases), a smaller part (7 cases) – in the plural form in the meaning of “an idea of something”, “knowledge in a certain field”, “meanings (of words)”.¹¹

This concept is found in different synonymous series with such words as *ars*,¹² *commendatio*,¹³ *comprehensio*,¹⁴ *consideratio*,¹⁵ *conspicuum*,¹⁶ *consuetudo* (*sermonis*),¹⁷ *contemplatio*,¹⁸ *doctrina*,¹⁹ *exercitatio*,²⁰ *explicatio* (*naturae*),²¹ *geometria*,²² *intellegentia*,²³ *interpretatio*,²⁴ *motus* (*a nimi*),²⁵ *musica*,²⁶ *natura*,²⁷ *perceptio*,²⁸ *pertractatio*,²⁹ *prudentia*,³⁰

quaestio,³¹ *ratio*,³² *religio*,³³ *scientia*,³⁴ *sollertia*,³⁵ *sonus*,³⁶ *studium*,³⁷ *usus*,³⁸ *virtus*,³⁹ *vis*.⁴⁰ As we can see, the concept of *cognitio* is most often used together with the words *contemplatio*, *exercitatio*, *perceptio*, *prudentia*, *ratio*, *scientia* (most often with the word *scientia* – 14 times). All these words are somehow related to mental activities and constitute a *compendium* of Latin technical terms of the Stoic doctrine of virtues.

The concept of *cognitio* is opposed to such words and phrases as *actio* (*rerum*),⁴¹ *agendi consilium*,⁴² *agitatio* (*rerum*),⁴³ *ignoratio*,⁴⁴ *consociatio hominum atque communitas*.⁴⁵ The first two oppositions are related to each other in meaning: both in the first and in the second case we deal with the opposition of cognition, i.e. theoretical activities, and action, i.e. practical activities. We can find a juxtaposition of the concepts of *actio* (*rerum*) and *cognitio* in the treatise *De officiis*:

cognitio contemplatioque [naturae] manca quodam modo atque inchoata sit, si nulla actio rerum consequatur (Cic. *off.* 1.153).

Or the same concepts in the *Topica*:

Quaestionum ... ‘quacumque de re’ sunt duo genera: unum cognitionis, alterum actionis (Cic. *top.* 81).

Cognitio and *agendi consilium* are contrasted in the *De oratore*:

neque est ulla, quae non aut ad cognoscendi aut ad agendi vim rationemque referatur; ... aut ipsa cognitio rei scientiaque perquiritur ... aut agendi consilium exquiritur (Cic. *de orat.* 3.111-112).

In our opinion, the third opposition, *cognitio vs. agitatio rerum*, is not an antithesis, but a dichotomy: in cognition, Cicero distinguishes between “deepening in science” (*agitatio rerum*) and “acquaintance with science” (*cognitio*), which are essentially interconnected components of the process of cognition:

Ita fit, ut agitatio rerum sit infinita, cognitio facilis (Cic. *de orat.* 88).

⁵ *Ibid.*

⁶ Cic. *inv.* 1.9, 36.

⁷ Cic. *Ac.* 2.17. Cf. 18, 31.

⁸ SEDLEY 1998, 43-44.

⁹ BRAGOVA 2018, 199, 200, 202.

¹⁰ Cic. *Att.* 16.16c.2, 16.16c.3 (2 examples); *fam.* 3.9.3, 13.78.2; *Brut.* 87; *div.* 1.15; *dom.* 32; *fin.* 2.110; *har. resp.* 14; *Manil.* 40; *leg. agr.* 2.33, 56, 60; *leg.* 1.14; *de orat.* 2.214; *Verr.* 2.2.60, 2.4.123; *Phil.* 2.47, 100; *Arch.* 5; *Balb.* 32; *Flacc.* 24.

¹¹ Cic. *fin.* 2.16, 3.17, 18, 49, 5.51; *nat. deor.* 1.36, 44.

¹² Cic. *de orat.* 1.219, 3.127.

¹³ Cic. *de orat.* 2.315.

¹⁴ Cic. *fin.* 3.49; *Ac.* 2.17, 31.

¹⁵ Cic. *fin.* 5.58; *rep.* 1.19.

¹⁶ Cic. *leg.* 1.61.

¹⁷ Cic. *de orat.* 3.48.

¹⁸ Cic. *fin.* 5.11, 51; *off.* 1.153; *Tusc.* 5.9.

¹⁹ Cic. *Lael.* 86; *rep.* 3.5.

²⁰ Cic. *de orat.* 3.60, 110, 141.

²¹ Cic. *Tusc.* 5.68.

²² Cic. *de orat.* 3.127.

²³ Cic. *Tusc.* 5.68.

²⁴ Cic. *off.* 2.65; *de orat.* 1.187.

²⁵ Cic. *off.* 1.19.

²⁶ Cic. *de orat.* 3.127.

²⁷ Cic. *Ac.* 2.58.

²⁸ Cic. *nat. deor.* 1.80; *Ac.* 1.45, 2.17.

²⁹ Cic. *de orat.* 1.187.

³⁰ Cic. *fin.* 4.19; *off.* 1.160; *de orat.* 1.60. On Cicero’s *prudentia* see AUBERT-BAILLOT 2015, 68-90.

³¹ Cic. *Ac.* 2.26.

³² Cic. *fin.* 3.21, 4.8, 5.34; *de orat.* 3.48.

³³ Cic. *nat. deor.* 1.1.

³⁴ Cic. *Ac.* 2.129; *fin.* 1.64, 5.34, 48 (2 times); *off.* 1.18, 19, 158; *de orat.* 1.10, 3.72, 112, 136; *top.* 9; *Tusc.* 4.57.

³⁵ Cic. *div.* 1.91.

³⁶ Cic. *de orat.* 1.187.

³⁷ Cic. *rep.* 3.5.

³⁸ Cic. *fin.* 5.58; *de orat.* 3.38.

³⁹ Cic. *fin.* 1.25.

⁴⁰ Cic. *de orat.* 3.131.

⁴¹ Cic. *fin.* 4.36; *off.* 1.153; *top.* 81. Nevertheless, we have found an example where Cicero says that *cognitionem prudentiamque sequetur considerata actio*, which indicates a causal-consequential relationship between *cognitio* and *actio*, not an opposition (Cic. *off.* 1.160).

⁴² Cic. *de orat.* 3.112.

⁴³ Cic. *de orat.* 3.88.

⁴⁴ Cic. *fin.* 1.63; *orat.* 70.

⁴⁵ Cic. *off.* 1.157.

In the fourth case, knowledge and ignorance are opposed:

Res est cognitione dignissima; hujus ignoracione non modo in vita sed saepissime et in poematis et inratione peccatur (Cic. *orat.* 70. Cf. Cic. *de fin.* 1.63).

Finally, the fifth contrast (contemplative life, full of knowledge and theory vs. active work for the benefit of the society) brings us back to the first antithesis (theory vs. practice).

As for the other features of Cicero's use of *cognitio*, it is necessary to mention the word *rerum*, which in the vast majority of cases is a *cognitio* addition.⁴⁶ At the same time, the concept of *cognitio* has other words nearby, not only *rerum*, for example: *cognitio animi*,⁴⁷ *cognitio artis / artium*,⁴⁸ *cognitio astrorum*,⁴⁹ *cognitio caelestium*,⁵⁰ *cognitio (harum) causarum*,⁵¹ *cognitio certi*,⁵² *cognitio deorum*,⁵³ *cognitio disciplinae*,⁵⁴ *cognitio enodationis*,⁵⁵ *cognitio eorum [civium]*,⁵⁶ *cognitio eventorum*,⁵⁷ *cognitio extorum*,⁵⁸ *cognitio falsi*,⁵⁹ *cognitio finium*,⁶⁰ *cognitio generis humani*,⁶¹ *cognitio historiae / historiarum*,⁶² *cognitio initorum*,⁶³ *cognitio juris (civilis)*,⁶⁴ *cognitio litterarum*,⁶⁵ *cognitio naturae*,⁶⁶ *cognitio omnium*,⁶⁷ *cognitio orationis*,⁶⁸ *cognitio philosophorum*,⁶⁹ *cognitio poetarum*,⁷⁰ *cognitio siderum*,⁷¹ *cognitiones verborum*,⁷² *cognitio veri*,⁷³ *cognitio virtutis / virtutum (omnium)*,⁷⁴ *cognitio vitiorum*.⁷⁵ Thus, *cognitio* most often carries the addition of *rerum* (33 cases), less often – *animi*, *artis*, *deorum*, *naturae*, *virtutis*, *vitiorum*, etc. These words are associated with knowledge in the field of philosophy (with knowledge of the nature of things, which is

a virtue, and which is a vice, what is true and what is false), literature (with the study of poetry), civil law, astrology (with observation of heavenly bodies), history, various kinds of arts (for example, oratory).

Sometimes the concept of *cognitio* itself becomes a complement in the genitive case with other words, for example, *cognitionis admiratio*,⁷⁶ *cognitionis amor*,⁷⁷ *cognitionis appetitio*,⁷⁸ *cognitionis copia multitudoque*,⁷⁹ *cognitionis consultatio*,⁸⁰ *cognitionis cupiditas*,⁸¹ *cognitionis genus*,⁸² *cognitionis modi*,⁸³ *cognitionis quaestiones*,⁸⁴ *cognitionis regula*,⁸⁵ *cognitionis studium / studia*.⁸⁶

Regarding the compatibility of the concept of *cognitio* with other words, we would like to note that these words, like *cognitio*, are included in the ethical, philosophical, political and juridical categorical corpus of Cicero's writings, most of which have positive semantics (*animus*, *ars*, (*summum*) *bonum*, *contemplatio*, *dignum*, *disciplina*, *doctrina*, *investigatio*, *jus*, *lex*, *magnitudo (animi)*, *mens*, *modestia*, *natura*, *officium*, *prudencia*, *ratio*, *religio*, *res (humanae / civiles)*, *scientia*, *verum*, *virtus*, etc.), much less often – the negative one (*falsum*, *vitium*, etc.). As for the word *cupiditas*, Cicero uses it either in a negative sense (in the meaning of “a strong desire”, “passion”, “lust”),⁸⁷ or in a positive one (“a desire to know / get to the truth” / “a desire to learn”).⁸⁸ Once *cupiditas* is used in a neutral sense, as a philosophical term just to denote a desire.⁸⁹

The following list includes the words, which have been found in the same sections as *cognitio* in Cicero's works. Some of them have a positive connotation, while the others – a negative one: *actio*,⁹⁰ *adpetitio / appetitio*,⁹¹ *aequitas*,⁹² *agitatio (mentis / rerum)*,⁹³ *amicitia*,⁹⁴ *amor*,⁹⁵ *animus*,⁹⁶ *argumentatio*,⁹⁷ *ars*,⁹⁸ *astrologia*,⁹⁹ *beneficium*,¹⁰⁰ (*summum*)

⁴⁶ Cic. *Lael.* 86; *div.* 1.111 (*res divinae*); *fin.* 1.25, 3.17, 4.9, 4.11, 19, 5.9 (*res occultae*), 11, 58 (*res caelestes*), 87; *off.* 1.13 (*res aut occultae et admirabiles*), 155, 157; *de orat.* 1.20, 54, 60 (*res civiles*), 3.56, 60 (*res optima*), 88, 112 (*cognitio rei*), 131, 136, 141, 147 (*res forenses et communes*); *rep.* 1.19, 3.5; *Tusc.* 1.44 (*res caelestes*), 57, 58 (*res multae*), 4.57 (*res divinae et humanae*), 5.7 (*res divinae et humanae*), 68.

⁴⁷ Cic. *nat. deor.* 1.1; *Tusc.* 1.71.

⁴⁸ Cic. *de orat.* 1.185; *rep.* 3.5.

⁴⁹ Cic. *div.* 1.91.

⁵⁰ Cic. *Tusc.* 5.8.

⁵¹ Cic. *de orat.* 3.110; *top.* 67; *Tusc.* 5.7.

⁵² Cic. *fin.* 2.43.

⁵³ Cic. *nat. deor.* 1.32, 36, 2.140, 153.

⁵⁴ Cic. *leg.* 2.48.

⁵⁵ Cic. *top.* 31.

⁵⁶ Cic. *fin.* 1.7.

⁵⁷ Cic. *top.* 67.

⁵⁸ Cic. *div.* 1.93.

⁵⁹ Cic. *Ac.* 2.58.

⁶⁰ Cic. *Ac.* 2.92.

⁶¹ Cic. *Tusc.* 3.57.

⁶² Cic. *fin.* 1.25; *de orat.* 1.187.

⁶³ Cic. *Tusc.* 5.7.

⁶⁴ Cic. *de orat.* 1.185, 197 (2 cases), 247.

⁶⁵ Cic. *de orat.* 3.48, 127.

⁶⁶ Cic. *div.* 2.149; *fin.* 5.53; *leg.* 1.61; *off.* 1.153; *orat.* 16 (*cognitio naturae deorum: Quid dicam de natura deorum, cujus cognitio magnam orationi suppeditat copiam*); *Tusc.* 1.48.

⁶⁷ Cic. *Lael.* 4; *fin.* 1.63.

⁶⁸ Cic. *de orat.* 2.315.

⁶⁹ Cic. *de orat.* 3.143.

⁷⁰ Cic. *de orat.* 3.127.

⁷¹ Cic. *div.* 1.93.

⁷² Cic. *fin.* 2.16.

⁷³ Cic. *Ac.* 2.45, 58; *off.* 1.18.

⁷⁴ Cic. *Ac.* 2.23; *fin.* 5.34; *de orat.* 2.348; *part.* 69; *Tusc.* 5.71.

⁷⁵ Cic. *de orat.* 2.349; *part.* 69.

⁷⁶ Cic. *Tusc.* 1.58.

⁷⁷ Cic. *fin.* 4.18, 5.48.

⁷⁸ Cic. *Ac.* 2.26.

⁷⁹ Cic. *de orat.* 1.219.

⁸⁰ Cic. *part.* 64.

⁸¹ Cic. *off.* 1.18; *Tusc.* 1.45.

⁸² Cic. *part.* 62, 66; *top.* 81.

⁸³ Cic. *de orat.* 3.113.

⁸⁴ Cic. *top.* 82 (2 times), 85.

⁸⁵ Cic. *fin.* 1.64.

⁸⁶ Cic. *off.* 1.19, 157.

⁸⁷ Cic. *Lael.* 86 (thirst for magistracy); *Tusc.* 1.44 (2 examples of use of *cupiditas* in the meaning of a desire to be greedy and envious), 4.57 (about lust and passion).

⁸⁸ Cic. *off.* 1.13, 18; *fin.* 4.18, 5.50; *Tusc.* 1.44 (2 times), 45.

⁸⁹ Cic. *fin.* 1.64.

⁹⁰ Cic. *fin.* 4.36, 48, 5.58; *off.* 1.19, 153, 160; *part.* 62; *top.* 81, 82.

⁹¹ Cic. *Ac.* 2.26; *fin.* 3.49, 4.48; *off.* 1.13.

⁹² Cic. *Ac.* 2.23; *part.* 66 (2 times); *top.* 9, 31.

⁹³ Cic. *off.* 1.19; *de orat.* 3.88.

⁹⁴ Cic. *Lael.* 4, 86; *fin.* 3.73; *part.* 62.

⁹⁵ Cic. *fin.* 4.18, 5.48; *de orat.* 1.247.

⁹⁶ Cic. *Ac.* 2.31; *fin.* 1.64, 2.16, 4.19 (3 times), 36 (4 times), 5.34 (4 times), 44 (2 times), 48, 50 (2 times), 87 (3 times); *nat. deor.* 1.1, 32, 2.153; *off.* 1.13 (2 times); *rep.* 3.5; *Tusc.* 1.57 (2 times), 71 (3 times), 5.68 (2 times), 70.

⁹⁷ Cic. *orat.* 122.

⁹⁸ Cic. *Ac.* 2.23, 31, 45, 92; *fin.* 3.18, 49 (3 times), 4.8, 19 (2 times), 5.48; *inv.* 1.86; *leg.* 2.47 (2 times); *off.* 1.19; *de orat.* 1.10, 20, 185, 219, 3.110, 127 (2 times), 136, 143; *rep.* 3.5; *orat.* 122; *top.* 31; *Tusc.* 5.8 (2 times), 68.

⁹⁹ Cic. *de orat.* 1.187.

¹⁰⁰ Cic. *off.* 2.65.

bonum,¹⁰¹ *causa*,¹⁰² *cogitatio*,¹⁰³ *cognatio*,¹⁰⁴ *commendatio*,¹⁰⁵ *communitas*,¹⁰⁶ *comparatio*,¹⁰⁷ *comprehensio*,¹⁰⁸ *conjunctio (humana)*,¹⁰⁹ *consequentia*,¹¹⁰ *consideratio*,¹¹¹ *consilium*,¹¹² *consociatio (hominum)*,¹¹³ *conspectus*,¹¹⁴ *constantia*,¹¹⁵ *consultatio*,¹¹⁶ *contemplatio (rerum)*,¹¹⁷ *decorum*,¹¹⁸ *definitio*,¹¹⁹ *deus / dei*,¹²⁰ *dignitas*,¹²¹ *dignum*,¹²² *diligentia*,¹²³ *disceptatio*,¹²⁴ *disciplina*,¹²⁵ *disputatio*,¹²⁶ *doctrina*,¹²⁷ *eloquentia*,¹²⁸ *evidentia*,¹²⁹ *excellencia*,¹³⁰ *exercitatio*,¹³¹ *explicatio (naturae)*,¹³² *falsum*,¹³³ *fides*,¹³⁴ *forma*,¹³⁵ *fortitudo*,¹³⁶ *geometria*,¹³⁷ *grammatica*,¹³⁸ *gravitas*,¹³⁹ *historia / historiae*,¹⁴⁰ *honestas / honestum*,¹⁴¹ *honor*,¹⁴² *ignoratio*,¹⁴³ *impudentia*,¹⁴⁴ *inertia*,¹⁴⁵ *inquisitio*,¹⁴⁶ *intellegentia*,¹⁴⁷ *interpres*,¹⁴⁸ *interpretatio*,¹⁴⁹

inventio,¹⁵⁰ *investigatio*,¹⁵¹ *ira*,¹⁵² *judicium*,¹⁵³ *jus (civile)*,¹⁵⁴ *justitia*,¹⁵⁵ *largitio*,¹⁵⁶ *lex (summa / naturalis)*,¹⁵⁷ *libido*,¹⁵⁸ *lingua*,¹⁵⁹ *litterae*,¹⁶⁰ *magnanimitas*,¹⁶¹ *magnitudo (animi)*,¹⁶² *mathematicus*,¹⁶³ *mens*,¹⁶⁴ *metus*,¹⁶⁵ *moderatio*,¹⁶⁶ *modestia*,¹⁶⁷ *mos*,¹⁶⁸ *motus (animi / siderum)*,¹⁶⁹ *musica / musicae*,¹⁷⁰ *natura (cupidatum / deorum / hominis / omnium / orationis / rerum)*,¹⁷¹ *notio*,¹⁷² *obscuritas*,¹⁷³ *officium*,¹⁷⁴ *oratio*,¹⁷⁵ *orator*,¹⁷⁶ *otium*,¹⁷⁷ *perceptio*,¹⁷⁸ *perspicuitas*,¹⁷⁹ *pertractatio*,¹⁸⁰ *pervestigatio*,¹⁸¹ *philosophia*,¹⁸² *philosophus*,¹⁸³ *physica / physicae*,¹⁸⁴ *pietas*,¹⁸⁵ *poeta*,¹⁸⁶ *providentia*,¹⁸⁷ *prudentia*,¹⁸⁸ *quaestio*,¹⁸⁹ *ratio (dicendi / litterarum, etc.)*,¹⁹⁰ *regulum*,¹⁹¹ *religio*,¹⁹² *res (admirabiles / bonae*

¹⁰¹ Cic. Ac. 2.129; *fin.* 2.16, 3.21, 4.36, 48, 5.44, 87.

¹⁰² Cic. Ac. 1.45, 2.31; *fin.* 1.25, 3.49, 4.11, 19 (2 times), 5.10; *leg.* 2.48; *off.* 1.157; *de orat.* 1.197, 2.315, 349, 3.38, 88, 110, 141, 147; *part.* 64; *orat.* 70, 122, *top.* 67 (4 times); *Tusc.* 5.7.

¹⁰³ Cic. *fin.* 5.87; *Tusc.* 5.68.

¹⁰⁴ Cic. *de orat.* 3.136.

¹⁰⁵ Cic. *de orat.* 2.315.

¹⁰⁶ Cic. *off.* 1.152, 153, 157, 158, 160.

¹⁰⁷ Cic. *part.* 66.

¹⁰⁸ Cic. Ac. 2.17, 23, 31; *fin.* 3.17, 49.

¹⁰⁹ Cic. *de fin.* 4.19; *off.* 1.157, 158.

¹¹⁰ Cic. *orat.* 16.

¹¹¹ Cic. *fin.* 5.58; *rep.* 1.19.

¹¹² Cic. *fin.* 3.37, 4.11; *off.* 1.19; *de orat.* 3.112, 131.

¹¹³ Cic. *off.* 1.157.

¹¹⁴ Cic. *fin.* 5.48; *leg.* 1.61.

¹¹⁵ Cic. Ac. 2.23, 31; *fin.* 1.64; *Tusc.* 4.57.

¹¹⁶ Cic. *part.* 64.

¹¹⁷ Cic. *div.* 1.93; *fin.* 4.18, 5.11, 51; *off.* 1.153; *Tusc.* 5.8, 9.

¹¹⁸ Cic. *orat.* 70.

¹¹⁹ Cic. *top.* 9.

¹²⁰ Cic. *fin.* 5.11; *nat. deor.* 1.1, 32, 36, 44, 80, 2.140, 153; *off.* 1.153, 160, 2.5; *Tusc.* 5.70.

¹²¹ Cic. *fin.* 3.21; *off.* 2.65; *de orat.* 3.112; *part.* 66.

¹²² Cic. *Lael.* 4; *fin.* 3.18, 37, 5.50; *off.* 1.19, 153, 154, 2.5; *rep.* 1.19; *orat.* 70.

¹²³ Cic. Ac. 2.45; *off.* 1.18.

¹²⁴ Cic. *de orat.* 3.117; *part.* 69.

¹²⁵ Cic. Ac. 2.7, 129; *div.* 1.91 (2 times); *fin.* 5.9, 11, 87; *leg.* 2.48; *de orat.* 3.141; *orat.* 16.

¹²⁶ Cic. Ac. 2.7; *fin.* 4.8; *de orat.* 3.60, 141; *rep.* 3.5; *Tusc.* 3.57, 5.71.

¹²⁷ Cic. *Lael.* 86; *fin.* 1.7, 5.53; *de orat.* 3.38, 48, 88, 127, 141; *rep.* 3.5; *Tusc.* 1.48.

¹²⁸ Cic. *de orat.* 3.60, 72, 136, 143, 147; *orat.* 70; *top.* 85 (2 times); *Tusc.* 5.8.

¹²⁹ Cic. Ac. 2.17.

¹³⁰ Cic. *Tusc.* 4.57.

¹³¹ Cic. *fin.* 5.10; *de orat.* 3.110, 131, 141.

¹³² Cic. *fin.* 3.73, 4.11; *Tusc.* 5.68.

¹³³ Cic. Ac. 1.45, 2.23, 26, 58 (2 times), 110 (3 times); *fin.* 1.64; *nat. deor.* 1.1; *orat.* 16; *Tusc.* 1.48.

¹³⁴ Cic. Ac. 2.23, 58.

¹³⁵ Cic. *top.* 31.

¹³⁶ Cic. *fin.* 1.64.

¹³⁷ Cic. *de orat.* 1.187, 3.127.

¹³⁸ Cic. *de orat.* 1.187.

¹³⁹ Cic. *Tusc.* 4.57.

¹⁴⁰ Cic. *fin.* 1.25, 5.51; *de orat.* 1.187.

¹⁴¹ Cic. *fin.* 3.21, 4.18, 19, 48, 5.58; *off.* 1.18, 152 (both words); *part.* 66 (4 cases).

¹⁴² Cic. *Lael.* 86; *off.* 2.65 (3 times); *de orat.* 3.136; *Tusc.* 3.57.

¹⁴³ Cic. *fin.* 1.63, 64; *leg.* 2.47; *orat.* 70.

¹⁴⁴ Cic. *de orat.* 1.185.

¹⁴⁵ Cic. *de orat.* 1.185.

¹⁴⁶ Cic. *off.* 1.13.

¹⁴⁷ Cic. Ac. 2.92; *fin.* 3.21; *Tusc.* 5.68.

¹⁴⁸ Cic. *nat. deor.* 2.140; *div.* 1.93.

¹⁴⁹ Cic. *off.* 2.65; *de orat.* 1.187.

¹⁵⁰ Cic. Ac. 2.26. On *inventio* see BUCKLEY 1970, 143-154.

¹⁵¹ Cic. *fin.* 5.10, 87; *off.* 1.13, 19.

¹⁵² Cic. *Tusc.* 4.57.

¹⁵³ Cic. Ac. 2.7; *fin.* 1.7, 63, 64; *de orat.* 3.110; *part.* 69.

¹⁵⁴ Cic. *leg.* 2.47, 48; *off.* 1.19, 2.65; *de orat.* 1.185, 197, 247, 3.110, 136; *part.* 62; *top.* 9 (2 times), 82 (2 times), 85.

¹⁵⁵ Cic. *fin.* 3.73, 4.11, 18; *nat. deor.* 2.153; *off.* 1.155.

¹⁵⁶ Cic. *off.* 2.65.

¹⁵⁷ Cic. Ac. 2.23; *fin.* 4.11, 5.11; *leg.* 2.47; *nat. deor.* 1.36, 44; *de orat.* 1.60, 197, 247; *top.* 31.

¹⁵⁸ Cic. *Tusc.* 4.57.

¹⁵⁹ Cic. *de orat.* 3.131.

¹⁶⁰ Cic. *fin.* 5.50; *off.* 2.5; *de orat.* 1.10, 3.48, 127, 131.

¹⁶¹ Cic. *off.* 1.152.

¹⁶² Cic. *fin.* 4.11, 19; *off.* 1.13, 157; *Tusc.* 1.71.

¹⁶³ Cic. *fin.* 5.9; *de orat.* 1.10.

¹⁶⁴ Cic. Ac. 2.31, 129 (2 times); *div.* 2.149; *fin.* 4.18, 5.34; *off.* 1.19; *de orat.* 1.219, 3.56; *Tusc.* 1.44, 5.68, 70.

¹⁶⁵ Cic. *fin.* 1.63, 64, 4.11; *de orat.* 1.247; *Tusc.* 1.48.

¹⁶⁶ Cic. *fin.* 4.11; *off.* 1.152.

¹⁶⁷ Cic. *fin.* 2.16, 4.11, 18, 19.

¹⁶⁸ Cic. *fin.* 5.11; *nat. deor.* 1.44; *de orat.* 1.60, 219, 3.72, 127, 131; *part.* 62; *rep.* 3.5; *orat.* 16; *top.* 31.

¹⁶⁹ Cic. *fin.* 5.51; *off.* 1.19; *de orat.* 1.60, 187, 219.

¹⁷⁰ Cic. *fin.* 5.50; *de orat.* 1.10, 187, 3.127.

¹⁷¹ Cic. Ac. 1.15, 2.54, 58, 92; *div.* 1.111, 2.149; *fin.* 1.63, 64 (2 times), 2.16 (2 times), 3.17 (2 times), 18 (2 times), 21 (2 times), 37, 73 (5 times), 4.8, 11 (2 times), 18 (2 times), 19 (2 times), 48 (2 times), 5.9 (2 times), 10, 34 (3 times), 44 (3 times), 48 (2 times), 51, 53, 58 (3 times), 87; *leg.* 1.61 (2 times); *nat. deor.* 1.1, 32, 36, 44, 2.140, 153; *off.* 1.13 (3 times), 18 (2 times), 153, 154, 157 (2 times), 158; *de orat.* 1.60, 219, 3.110, 127; *rep.* 3.5; *orat.* 16; *Tusc.* 1.44, 48 (2 times), 5.9 (2 times), 68, 70, 71.

¹⁷² Cic. *fin.* 3.21; *top.* 31; *Tusc.* 1.57.

¹⁷³ Cic. *de orat.* 1.10.

¹⁷⁴ Cic. Ac. 2.23, 110; *fin.* 4.36, 48; *off.* 1.19, 152, 153, 155, 158, 160; *de orat.* 2.348; *part.* 62; *orat.* 16; *Tusc.* 5.71.

¹⁷⁵ Cic. Ac. 2.17; *fin.* 1.63, 5.11; *de orat.* 1.20, 54, 60, 2.315, 3.131, 141, 147; *part.* 69; *orat.* 16, 70, 122.

¹⁷⁶ Cic. *de orat.* 1.20, 54, 60, 197, 219, 2.348, 3.48, 72, 110, 143; *part.* 69; *top.* 67.

¹⁷⁷ Cic. *de orat.* 3.56, 131; *Tusc.* 3.57.

¹⁷⁸ Cic. Ac. 1.45, 2.17; *fin.* 3.17; *nat. deor.* 1.80.

¹⁷⁹ Cic. Ac. 2.17, 45.

¹⁸⁰ Cic. *de orat.* 1.187.

¹⁸¹ Cic. *de orat.* 1.60.

¹⁸² Cic. Ac. 1.15, 2.7, 31; *div.* 1.111; *nat. deor.* 1.1; *off.* 2.5; *de orat.* 1.219, 3.60; *Tusc.* 1.45.

¹⁸³ Cic. Ac. 1.15, 2.17, 129; *fin.* 4.11, 5.53, 87; *nat. deor.* 1.44; *off.* 2.5; *de orat.* 1.54, 60, 219, 3.72, 143, 147; *orat.* 16; *top.* 67; *Tusc.* 1.48 (2 times), 5.8, 9.

¹⁸⁴ Cic. *fin.* 1.63, 64, 3.73; *Tusc.* 1.48, 71.

¹⁸⁵ Cic. *fin.* 3.73; *nat. deor.* 2.153.

¹⁸⁶ Cic. *fin.* 1.25; *de orat.* 1.187, 3.48; *top.* 67.

¹⁸⁷ Cic. *nat. deor.* 2.140.

¹⁸⁸ Cic. *fin.* 4.19; *off.* 1.153, 160; *de orat.* 1.60, 197, 3.56, 60.

¹⁸⁹ Cic. Ac. 2.26; *nat. deor.* 1.44; *de orat.* 3.88; *part.* 64; *top.* 82, 85.

¹⁹⁰ Cic. Ac. 1.45 (2 times), 2.17, 26 (4 times); *div.* 1.111; *fin.* 1.25, 63, 64, 3.17, 18, 21, 73, 4.8 (2 times), 11, 18, 48, 5.9, 10, 11 (2 times), 34, 48, 58 (3 times); *nat. deor.* 1.36, 2.153; *de orat.* 1.60, 187, 219, 247, 3.38, 48, 56, 72; *part.* 64 (2 times); *Tusc.* 1.71, 3.57, 5.68, 70, 71.

¹⁹¹ Cic. *fin.* 1.63, 64.

¹⁹² Cic. *div.* 1.93, 2.149; *fin.* 1.64, 4.11; *leg.* 2.47; *nat. deor.* 1.1.

/ *caelestes / civiles / communes / divinae / forenses / humanae / innumerabiles / malae / militares / multae / occultae / optimae / perceptae / publicae*),¹⁹³ *sapientia*,¹⁹⁴ *scientia*,¹⁹⁵ *sensus*,¹⁹⁶ *societas (hominum)*,¹⁹⁷ *sollertia*,¹⁹⁸ *sonus*,¹⁹⁹ *studium / studia (litterarum)*,²⁰⁰ *superbia*,²⁰¹ *superstitio*,²⁰² *temperantia*,²⁰³ *usus*,²⁰⁴ *timor*,²⁰⁵ *utilitas*,²⁰⁶ *veritas*,²⁰⁷ *verum*,²⁰⁸ *virtus*,²⁰⁹ *vitium*.²¹⁰

Thus, the concept of *cognitio* is most often combined with the words *res* (86 times),²¹¹ *natura* (82), *ratio* (46), *scientia* (37), *animus* (36), *ars* (31), *virtus* (27), *studium* (29), *causa* (26), *philosophus* (20), and *sapientia* (14). It is also interesting to observe that, along with the concept of *cognitio*, Cicero uses its synonyms in the same sections (apparently, to avoid repetition), which are given as follows: *cogitatio*, *comprehensio*, *consideratio*, *contemplatio*, *disceptatio*, *disputatio*, *explicatio*, *intellegentia*, *interpretatio*, *investigatio*, *perceptio*. The word *scientia* is a special topic: *cognitio* and *scientia* are found on a parity basis in Cicero's works. The question of which concept is more important for Cicero is ambiguous. If we take into account the fact that *scientia* is used in Cicero's works more often than *cognitio* (more than 200 times, if not taking into account the root words or the use of *scientia* in a different sense than in the meaning of knowledge as a Stoic virtue),²¹² we can conclude that for Cicero, *scientia* is preferable, but at the same time, both words are used by him quite often. The other concepts used to denote the Stoic virtue of knowledge can be considered auxiliary. We also express confidence that for Cicero *sapientia* and *scientia* are equivalent concepts in relation to *cognitio*: still he uses *sapientia* more often than *cognitio* (about 330 cases of *sapientia*, and approximately 2 times fewer cases of *cognitio*).

¹⁹³ Cic. Ac. 1.15, 45, 2.7, 23, 26, 31, 45, 54, 92, 110, 129; *Lael.* 86; *div.* 1.111; *fin.* 1.25, 63, 64, 2.16, 43, 3.17, 21, 37, 49, 4.8, 11, 18, 19, 36, 5.9, 10, 11, 44, 48, 51, 58, 87; *leg.* 1.61; *nat. deor.* 1.1, 36, 44, 2.140, 153; *off.* 1.13, 18, 19, 153, 154, 155, 157, 2.5; *de orat.* 1.10, 20, 54, 60 (2 times), 219, 2.315, 3.48, 56, 60, 72, 88, 112, 113, 127, 131, 136, 141, 147; *part.* 62, 64; *rep.* 1.19, 3.5; *orat.* 16, 70, 122; *top.* 9, 81; *Tusc.* 1.44, 57, 58, 4.57, 5.7, 8, 9, 70, 71.

¹⁹⁴ Cic. Ac. 2.23; *fin.* 3.49, 4.36, 5.58; *off.* 1.153, 2.5; *de orat.* 3.56, 72, 113; *rep.* 1.19; *orat.* 70; *Tusc.* 4.57, 5.7, 9.

¹⁹⁵ Cic. Ac. 2.7, 23, 31, 129; *div.* 1.91 (2 times); *fin.* 1.63, 64, 2.43, 5.34, 48, 50, 58; *nat. deor.* 1.1; *off.* 1.18, 19, 153, 155, 158, 2.5, 65; *de orat.* 1.10, 20, 54, 60, 3.56, 60, 72, 112, 131, 136, 143; *part.* 62; *top.* 9, 82, 85; *Tusc.* 4.57.

¹⁹⁶ Cic. Ac. 2.31; *fin.* 2.16, 5.34; *nat. deor.* 2.140; *de orat.* 1.54, 60; *part.* 62.

¹⁹⁷ Cic. *fin.* 4.18; *off.* 1.153, 157, 158, 160; *de orat.* 3.136.

¹⁹⁸ Cic. *div.* 1.91; *off.* 1.157.

¹⁹⁹ Cic. *de orat.* 1.187.

²⁰⁰ Cic. Ac. 2.7 (2 times); *div.* 1.111; *fin.* 5.48, 50 (3 times), 53; *off.* 1.19 (4 times), 155 (2 times), 157, 158, 2.5 (2 times); *de orat.* 1.10, 219, 3.56, 88 (2 times), 131; *rep.* 3.5; *Tusc.* 5.8, 9, 68, 70.

²⁰¹ Cic. *Tusc.* 1.71.

²⁰² Cic. *fin.* 1.63.

²⁰³ Cic. *fin.* 4.18, 19.

²⁰⁴ Cic. *fin.* 5.58.

²⁰⁵ Cic. *fin.* 1.64; *Tusc.* 4.57.

²⁰⁶ Cic. *fin.* 3.18, 37; *part.* 66 (2 times); *Tusc.* 4.57.

²⁰⁷ Cic. Ac. 2.31; *fin.* 3.17; *Tusc.* 5.68.

²⁰⁸ Cic. Ac. 2.7, 26, 45, 58, 110 (3 times); *fin.* 1.64, 2.43, 4.8; *leg.* 2.47; *nat. deor.* 1.44; *off.* 1.13, 18, 19; *orat.* 16; *Tusc.* 1.44.

²⁰⁹ Cic. Ac. 1.15, 2.23, 26; *Lael.* 86; *fin.* 1.25, 2.43, 3.37, 4.9, 4.19, 36, 5.34, 58; *nat. deor.* 2.153; *off.* 1.153, 157; *de orat.* 1.247, 2.348, 349, 3.72, 112, 136; *part.* 64, 69; *orat.* 16; *Tusc.* 4.57, 5.68, 71.

²¹⁰ Cic. Ac. 1.15, 2.92; *off.* 1.18, 19; *de orat.* 1.247, 2.349; *part.* 69.

²¹¹ The number of uses of the word *res* (86 times) given here is rather arbitrary. Due to the fact that *res* is used multiple times in each section, we equate one section mentioned next to *res* in the list of words with one of its uses. In fact, Cicero uses this word much more often.

²¹² BRAGOVA 2018, 200.

Next, we would like to consider examples of the compatibility of *cognitio* with the words "champions" from the list given above. Regarding *res*, we can say that with the adjectives used with *res* and indicated above in the list (*caelestes*, *civiles*, *communes*, *divinae*, *forenses*, *humanae*, *militares*, *occultae*, *publicae*), it becomes clear, cognition of what kinds of things is meant by Cicero, therefore we will not dwell on this word in detail.²¹³ The explanations given to the word *natura* when enumerated in the above list also help to conclude that it is used in a philosophical sense – in the meaning of "nature",²¹⁴ less often – when discussing the comprehension of the nature of things (*natura rerum / omnium*)²¹⁵ or the human nature,²¹⁶ even less often – when talking about the nature of the gods,²¹⁷ utterances,²¹⁸ moral beauty²¹⁹ or desires.²²⁰

The other word, *ratio*, mostly occurs in the sections of Cicero's writings devoted to knowledge without a definable word or with words which do not carry an important lexical load (*haec*, *hominum*, *humana*, *ipsa*, *justa*, *omnis*, *quaedam*, *rerum*, *talibus*, *tota*, *ulla*, etc.).²²¹ Sometimes one can find the word *ratio* with the words *argumenti / cogitandi / consolandi / dicendi / disserendi / explicandae / pronuntiandi / (bene) vivendi*, when it comes to knowledge of the truth, philosophical teachings or oratory techniques.²²² We have also come across the words *actio* and *officium* near *ratio* in the discussion of the knowledge of the highest good.²²³ The word combination *ratio litterarum* is used in a discourse about the study of literature.²²⁴ Besides, Cicero uses *ratio* in other meanings.²²⁵

Regarding *animus*, it should be noted that cognition is inextricably linked with the soul, therefore Cicero uses *animus* and *cognitio* jointly. Thus, he writes that with knowledge and studies of science comes the tranquillity of the soul,²²⁶ that cognition is a pleasure for the soul.²²⁷ He discusses the virtues of the soul (*animi virtutes*), the greatness of the spirit (*magnitudo animi*) in particular,²²⁸ considers cognition one of the functions of the soul,²²⁹ talks a lot about the soul and

²¹³ On Cicero's *res* see OCHS 1989, 217-227.

²¹⁴ Cic. Ac. 1.15, 2.58, 92; *div.* 1.111, 2.149; *fin.* 2.16, 3.17 (2 times), 18 (2 times), 21 (2 times), 37, 73 (4 times), 4.8, 11, 18 (2 times), 19 (2 times), 48 (2 times), 5.9 (2 times), 44, 51, 53, 58 (3 times), 87; *leg.* 1.61; *nat. deor.* 2.140; *off.* 1.153, 157 (2 times), 158; *rep.* 3.5; *Tusc.* 1.44, 48 (2 times), 5.9, 68, 71.

²¹⁵ Cic. Ac. 2.54; *fin.* 1.64, 2.16, 5.10; *leg.* 1.61; *nat. deor.* 1.36, 44; *off.* 1.13, 154; *de orat.* 3.110, 127; *orat.* 16; *Tusc.* 5.9.

²¹⁶ Cic. *fin.* 3.73, 5.34 (3 times), 44 (2 times), 48 (2 times); *nat. deor.* 2.153; *off.* 1.1, 18; *de orat.* 1.60, 219.

²¹⁷ Cic. *fin.* 4.11; *nat. deor.* 1.1, 32; *Tusc.* 5.70.

²¹⁸ Cic. *fin.* 1.63.

²¹⁹ Cic. *off.* 1.18.

²²⁰ Cic. *fin.* 1.64.

²²¹ Cic. Ac. 1.45 (2 times), 2.17, 26 (4 times); *div.* 1.111; *fin.* 1.25, 63 (2 times), 64 (2 times), 3.17, 18, 21, 73, 4.11, 5.10, 34, 48, 58 (3 times); *nat. deor.* 1.36, 2.153; *de orat.* 1.60, 219, 247, 3.38; *part.* 64 (2 times); *Tusc.* 1.71, 5.70.

²²² Cic. *fin.* 4.8 (2 times), 18, 48; *de orat.* 1.187, 3.56, 72; *Tusc.* 3.57, 5.68. See FORSCHNER 1999, 182.

²²³ Cic. *fin.* 4.48: *actionis aut officii ratio*.

²²⁴ Cic. *de orat.* 3.48.

²²⁵ Cic. *fin.* 5.9: *necessaria mathematicorum ratio*; *fin.* 5.11: *ad privatae vitae rationem / vitae degendae ratio*. Cf. Cic. *Tusc.* 5.71: *degendae aetatis ratio deligenda*.

²²⁶ Cic. *fin.* 1.64: *sedatio animi*. Cf. Cic. *fin.* 5.87.

²²⁷ Cic. *fin.* 5.50.

²²⁸ Cic. *fin.* 4.19. Cf. Cic. *off.* 1.13.

²²⁹ Cic. *fin.* 4.36; *Tusc.* 5.68.

body,²³⁰ about the different sides of the soul,²³¹ its abilities,²³² its essence,²³³ on the innate concepts in the soul,²³⁴ on the importance of cognition of the nature of the gods to the knowledge of the soul itself.²³⁵

Further, such a frequent use of the word *ars* next to *cognitio* is due to the fact that, according to Cicero, art is formed from cognition and comprehension of things.²³⁶ Also, as stated above, Cicero uses *ars* and *cognitio* as synonyms.²³⁷

The following concept, *virtus*, being a key one in the Stoic doctrine of virtues, is placed near *cognitio* not by chance: cognition is one of the four virtues (virtues of cognition, justice and beneficence,²³⁸ the greatness of spirit and moderation). For the same reason, Cicero uses together with *cognitio* the words, which denote virtues (*prudencia*, *sapientia*, *scientia* to designate cognition,²³⁹ *aequitas*, *beneficium*, *justitia*, *largitio* to mark the main virtue of justice and beneficence; *magnanimitas*, *magnitudo animi*, *fortitudo* to define the greatness of spirit; *temperantia*, *moderatio*, *modestia* to name the virtue of moderation) and other important concepts of the Stoic doctrine of virtue (*summum bonum*, *honestas* / *honestum*, *decorum*, *officium*, *otium*, *pietas*, *religio*, *veritas*, etc.).

The next word – *studium*, also often found next to *cognitio*, has different meanings: from the meanings “a zeal” / “diligence” / “care” / “an aspiration”²⁴⁰ to “a study” / “science”.²⁴¹

Regarding *causa*, we want to note that this is a very commonplace word, which occurs in almost any context of Cicero’s writings, therefore its analysis sounds useless. Nevertheless, we have found a context in which the word *causa* is directly related to *cognition*, and its consideration becomes informative. So, *causa* occurs in some synonymous series with *ratio* and *res*. Cicero uses the mentioned words,

²³⁰ Cic. *fin.* 5. 34, 44, etc.

²³¹ Cic. *fin.* 5.48.

²³² Cic. *rep.* 3.5.

²³³ Cic. *Tusc.* 1.71.

²³⁴ Cic. *Tusc.* 1.57.

²³⁵ Cic. *nat. deor.* 1.1, 32, 2.153; *Tusc.* 5.70.

²³⁶ Cic. *fin.* 3.49: *cognitiones comprehensionesque rerum, e quibus efficiuntur artes*. Cf. Cic. *de orat.* 1.10: *quin omnem illarum artium paene infinitam vim et materiem scientia et cognitione comprehenderit?*; *de orat.* 1.185: *ipse dicere solet nullius artis sibi faciliorem cognitionem videri*.

²³⁷ For example, Cic. *de orat.* 1.219: *copiam magnitudinemque cognitionis atque artis*.

²³⁸ ATKINS 1990, 258–289.

²³⁹ See FORSCHNER 1999, 169–170.

²⁴⁰ Cic. *Ac.* 2.7: *cura studioque*; *div.* 1.111: *cura omni studioque*; *off.* 1.19: *magnum studium multamque operam*; *off.* 2.5: *praeter studium sapientiae*; *ibid.*: *scientia, cujus studium qui vituperat*; *de orat.* 3.56: *ad vitae studia*; *de orat.* 3.88: *memoria studiumque*; *ibid.*: *palae studio tenear*; *Tusc.* 5.70: *Ipsa enim cogitatio de vi et natura deorum studium incendit illius aeternitatem imitandi*.

²⁴¹ Cic. *fin.* 5.48: *studiis atque artibus*; *fin.* 5.50: *ardorem studii*; *ibid.*: *quo studio Aristophanem putamus aetatem in litteris duxisse?*; *ibid.*: *propter animi voluptates coli dicunt ea studia*; *fin.* 5.53: *multi in exillo dolorem suum doctrinae studiis levaverunt*; *off.* 1.19: *cujus studio a rebus gerendis abduci contra officium est*; *ibid.*: *ad studia reditus*; *ibid.*: *in studiis cognitionis*; *off.* 1.155: *studiis officisque scientiae*; *ibid.*: *studia vitaeque omnis in rerum cognitione versata est*; *off.* 1.157: *cognitionis studium*; *off.* 1.158: *socium studii quaereret*; *de orat.* 1.10: *studio litterarum*; *de orat.* 1.219: *in studio hominum ... ingeniosissimorum otiosissimorumque*; *de orat.* 3.131: *illi nati in litteris ardentisque his studiis*; *rep.* 3.5: *cum rerum magnarum tractatio atque usus cum illarum artium studiis et cognitione coniungitur*; *Tusc.* 5.8: *qui in rerum contemplatione studia ponebant*; *Tusc.* 5.9: *sic in vita longe omnibus studiis contemplationem rerum, cognitionemque praestare*; *Tusc.* 5.68: *ad investigandam veritatem studio incitato*.

including *causa*, in the discourse about cognition.²⁴² The use of *causa* in the following passage is also worth considering:

Causarum enim cognitio cognitionem eventorum facit.
(Cic. *top.* 67).

Causa is found here in a philosophical discourse on causes and consequences independently (not in a synonymous series).

There is no wonder that the next words – *philosophus* and *philosophia* – are often used in the same context as *cognitio*, because knowledge of the truth is the destiny of a philosopher and one of the subjects of philosophy.²⁴³

Let us draw conclusions on the use of the words from the list above. The concepts of *scientia* and *ratio* together with the concept of *cognitio* form a triad; they are inextricably linked in meaning and can be considered equivalent in Cicero’s reasoning about knowledge. Since philosophers are traditionally engaged in cognition, the words *philosophus*, *sapientia*, and *philosophia* are actively used by Cicero to describe the process of cognition. The word *animus* also occurs at a record high, since cognition refers to the functions of the soul, not the body. Regarding the words *cogitatio*, *comprehensio*, *consideratio*, *contemplatio*, *disceptatio*, *disputatio*, *explicatio*, *intellegentia*, *interpretatio*, *investigatio*, *perceptio*, we can say that Cicero uses them infrequently (unlike *scientia* and *ratio*) and solely to make the speech more expressive (to avoid numerous repetitions of the words *cognitio* and *scientia*). He applies the words *res* and *causa* as often as the words *scientia* and *ratio* (and even more often), but they do not carry an important semantic load, therefore they can be attributed an auxiliary role. The concept of *natura* is the key one in Cicero’s doctrine of knowledge: in his opinion, one can know nature itself or something with the help of nature, or the nature of things, man, gods, the nature of moral beauty and even the nature of utterances. *Ars* can also be considered a key concept, since Cicero often speaks of science and the mastery of various arts. Along with *ars*, we have found *studium* either in the meaning of “a zeal” or “an occupation”; the last meaning of the word *studium* is adjacent to the meanings of the word *ars* above. Finally, cognition (*cognitio*), being one of the four Stoic virtues, is described by Cicero with the help of the word “a virtue” (*virtus*).

To sum up, having considered the concept of *cognitio* in Cicero’s writings, we can conclude that in most cases it is used in the singular form in the meaning of “knowledge” (143 cases), rather rarely – in the plural form (7 cases) in the meaning of “ideas about something”, “knowledge in any field”, “meanings (of words)”. Cicero uses *cognitio* in a number of synonymous series with the words *contemplatio*, *exercitatio*, *perceptio*, *prudencia*, *ratio*, *scientia* (most of all – with the word *scientia*). Cognition (*cognitio*) is opposed to action (*actio*) and ignorance (*ignoratio*). *Cognitio* carries the word *rerum* (33 cases), less often – *animi*, *artis*, *deorum*,

²⁴² Cic. *fin.* 5.10: *causas atque rationes*. Cf. *part.* 64: *causae rationesque rerum*; *off.* 2.5: *rerum divinarum et humanarum causarumque ... scientia*; *de orat.* 3.110: *causarum cognitio exercitatioque*; *part.* 64: *causae rationesque rerum*; *Tusc.* 5.7: *Quae divinarum humanarumque rerum, tum initiorum causarumque cuiusque rei cognitione hoc pulcherrimum nomen apud antiquos adsequatur*.

²⁴³ On Cicero’s concepts of *philosophia* and *philosophus* see STANG 1932, 82–93.

naturae, virtutis, vitiorum, etc. In turn, *cognitio* itself is used as a complement to the words *amor, appetitio, consultatio, cupiditas, genus, quaestio, studium, etc.* Cicero combines *cognitio* with the words *res, natura, ratio, scientia, etc.* Cicero's reasoning about cognition (*cognitio*) is found mainly in his philosophical writings when he analyses the views of ancient Greek philosophers (Academics, Peripatetics, Stoics), in particular – Stoics and their doctrine of virtues, one which is cognition.

REFERENCES

- ATKINS 1990
Atkins, E.M., 'Domina Et Regina Virtutum': Justice and Societas in 'De Officiis', *Phronesis* 35(3), 258–289.
- AUBERT-BAILLOT 2015
Aubert-Baillot, S., De La Φρόνησις à La 'Prudentia'. *Mnemosyne* 68(1), 68–90.
- BRAGOVA 2018
Bragova, A.M., Soderzhanie tsitseronovskogo ponyatiya scientia, *Magistra vitae: elektronnyj zhurnal po istoricheskim naukam i arheologii* 2, 199-204, http://magistravitaejournal.ru/images/2_2018/bragova.pdf, accessed 1 July 2020.
- BUCKLEY 1970
Buckley, M.J., Philosophic Method in Cicero, *Journal of the History of Philosophy* 8(2), 143-154.
- DYCK 1996
Dyck, A.R., *A Commentary on Cicero, De officiis* (Ann Arbor: The University of Michigan Press).
- FORSCHNER 1999
Forschner, M., Theoria und Stoische Tugend. Zenons Erbe in Cicero, *Tusculanae Disputationes V, Zeitschrift fuer Philosophische Forschung* 53(2), 163-187.
- KEMPERS 1998
Kempers, B., Words, Images, and All the Pope's Men. Raphael's Stanza della Signatura and the Synthesis of Divine Wisdom. In: Hampsher-Monk, I., Tilmans K., Vree, F. van (eds.), *History of Concepts. Comparative Perspectives* (Amsterdam: Amsterdam University Press), 131-166.
- OCHS 1989
Ochs, D.J., Cicero and Philosophic Inventio, *Rhetoric Society Quarterly* 19(3), 217-227.
- SEDLEY 1998
Sedley, D., *Lucretius and the Transformation of Greek Wisdom* (Cambridge: Cambridge University Press).
- STANG 1932
Stang, N., Philosophia, Philosophus bei Cicero, *Symbolae Osloenses* 11(1), 82-93.