

Review of Cicero:

What are the six pure forms of states and their pattern of degeneration (Polybian ἀνακύκλωσης)?

How does a *respublica* (republic) differ?

How stable is the Roman state?

How do Stoic and Academic ethics differ?

In groups divided:

Group one will piece together Poseidonius' view of the Golden Age and its degeneration.

Group two will piece together Seneca's view of the Golden Age and its degeneration.

*Quis dubitare, mi Lucili, potest quin deorum  
inmortalium munus sit quod vivimus, philosophiae  
quod bene vivimus?* (“Who can doubt, my Lucilius,  
that it is the gift of the gods that we live, but the gift  
of philosophy that we live well?” Sen. *Ep.* 90.1).

What does it mean to live “well?”  
Is it better to live with arts or without them?  
Do the arts function as compensation  
for a fall from grace?

How do the golden ages of Poseidonius and Seneca compare with the Golden Age of Hesiod?  
with the Phæacians?  
with Cicero's history of Rome?

“Thus, in the Golden age, moral perfection, wisdom, law, and political leadership were combined in one person in a political construction in line with natural order and law” (Van Nueffelen & Van Hoof 2013: 195).

How does this compare to Plato’s political fantasies? What room is left there for non-political arts? Who exercises and improves them?

Does the degeneration of the Stoic “Golden Ages” resemble the degeneration of Callipolis?

*Inter homines pro maximo est optimus* (“Among men, the best rules in place of the greatest,” Sen. *Ep.* 90.4). In what historical state is this true?