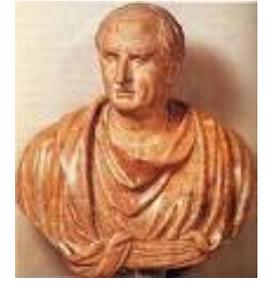


# Gazette Tulliana

SOCIETE INTERNATIONALE DES AMIS DE CICERON  
INTERNATIONAL SOCIETY OF CICERO'S FRIENDS  
SOCIETÀ INTERNAZIONALE DEGLI AMICI DI CICERONE  
YEAR 4, ISSUE 2, AUTUMN-WINTER 2012 - ISSN 2102-653X



## A RENEWED TRUST FOR 2013

Dear friends of the SIAC, on behalf of the members of the Board and myself, I offer you my best wishes for 2013. I would also like to share with you my reflections on our association, which, in this new year will see an important change thanks on the one hand to the renewal of the Scientific Council as established by statute and, on the other, to the concrete realization of the project of construction of an online scientific journal in collaboration with the *Centro di Studi Ciceroniani* di Roma. Of course, I do not have to remind anyone that 2012 will leave many countries with the memory of a severe economic crisis and many disappointments that accompany a widespread feeling of uncertainty and confusion. Despite repeated attacks by hackers, directed also against our bank account, and not a very high number of new subscribers, our SIAC made it through this rough sea without too much damage, particularly thanks to the wisdom and commitment of Amedeo Raschieri, now fully integrated in the team that leads our association. It arrives at the 2013 with confidence. This time more than ever we count on you, on your experience and your dynamism to launch new initiatives together, such as the great *Cicero's Day* designed by Giovanna Biffino Galimberti in Milan. Thank you all for the trust you have granted us.

PhR

## THE NEWSLETTER OF THE SIAC AND THE BLOG TULLIANANEWS



In this issue of the Gazette we present two tools developed in 2012 and maintained by the Secretary, Amedeo Alessandro Raschieri. The Newsletter (in French, Italian and English) is sent free of charge by e-mail to members and to those who request it through the appropriate link ([http://tulliana.eu/sub\\_newsletter.php](http://tulliana.eu/sub_newsletter.php)) available on the Home Page of [tulliana.eu](http://tulliana.eu). It collects the most important news and initiatives related to the SIAC, the activities of its members and Ciceronian studies in general. The newsletter is divided into three parts (SIAC Activities, Activities of Members, Ciceroniana), divided into various headings (New Members, Publications, Conferences, Upcoming events and information, Review proposals, Notes and requests). There are also various special sections periodically: the list of new essays on Cicero available on the [tulliana.eu](http://tulliana.eu) website and a survey, curated by Carlo Pontorieri, of Ciceronian news appearing in the Italian press. For even more complete information we invite our Associates and all interested parties to contact the editorf ([secretary@tulliana.eu](mailto:secretary@tulliana.eu)). To garner a wider audience, our September 2012 Newsletter is available from the blog *Tulliananews* (<http://tulliananews.wordpress.com>), where the Newsletter are collected and published. From the home page of the blog you can also perform text searches of the entire archive with exact string (enclosed in double quotes, "") and Boolean operators (AND, OR, NOT).

Amedeo Alessandro Raschieri  
(tr. by T. Frazel)

## Scientific section - Publications on Cicero and the Roman thought

### CICERONIAN PUBLICATIONS IN 2012

Renaud Alexandre, Charles Guérin, Mathieu Jacotot (éd.), *Rubor et Pudor. Vivre et penser la honte dans la Rome ancienne*, Paris, Editions rue d'Ulm, 2012.

Yelena Baraz, *A written republic. Cicero's philosophical politics*, Princeton, Princeton University Press, 2012

Paolo De Paolis (a cura di), *Manoscritti e lettori di Cicerone tra Medioevo e Umanesimo*. Atti del III Simposio Ciceroniano (Arpino 7 maggio 2010), Cassino, Università degli studi di Cassino e del Lazio meridionale – Dipartimento di Lettere e Filosofia, 2012.

Andrew R. Dyck (ed.), *Marcus Tullius Cicero. Speeches on behalf of Marcus Fonteius and Marcus Aemilius Scaurus*. Transl. with introd. and commentary, Oxford, Oxford University Press, 2012

Roland Glaesser, *Wege zu Cicero. Per aspera ad astra; Intensivkurs für Studierende zur Vorbereitung auf die Cicerolektüre*, Heidelberg, Winter, 2012.

Andrea Keller, *Cicero und der gerechte Krieg. Eine ethisch-staatsphilosophische Untersuchung*, Stuttgart, Kohlhammer, 2012.

J.L. Labarrière (ed), *Le Songe de Scipion de Cicéron et sa tradition*, "Les études philosophiques", 99, 4, 2011.

Walter Nicgorski (ed.), *Cicero's Practical Philosophy*, Notre Dame, University of Notre Dame Press, 2012, 328 pp.

by Stefano Rozzi

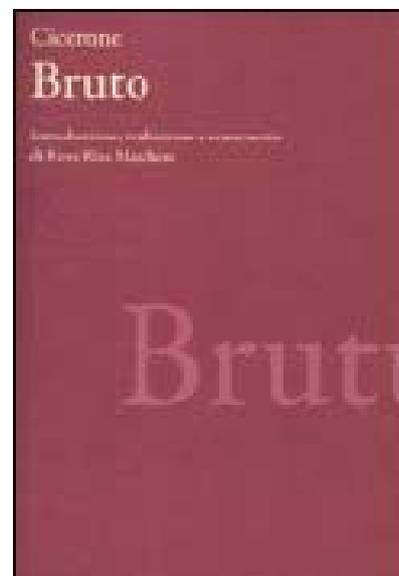
### A NEW EDITION AND COMMENTARY ON CICERO'S *BRUTUS*

Cicerone, *Bruto*, introduction, translation and commentary by Rosa Rita Marchese, Roma, Carocci, 2011, pp. 395, euro 28.

In recent years, the Ciceronian interests of Rosa Rita Marchese have become more marked: it is enough to recall the most recent edition, in collaboration with Giusto Picone of *De officiis* (Turin: Einaudi, 2012), in which the Palermian researcher took care of the translation and commentary. The work on *Brutus*, the first history of Roman eloquence, is distinguished by a number of merits: the Latin text, which reproduces the Teubner edited by E. Malcovati in 1970, is accompanied by a translation (pp. 58-229) for clarity and precision comparable to previous Italian versions of E. Narducci (1995) and E. Malcovati (1996), the extensive commentary (pp. 231-389) usefully divided into sections homogeneous from the point of view of content, is a reliable guide to the reader in understanding and exploring the main historical and literary problems of the work, the final essential bibliography (pp. 391-395) extends the more narrow Ciceronian horizon with two thematic sections on "gift and reciprocity" and "memory". The most interesting, however, is the introduction (pp. 9-54) in which the author, as well as inserting *Brutus* in the general

historical and cultural context, proposes a personal reading, of an anthropological type, focusing on words key like "reciprocity", "gratitude" and "memory": the survey of past generations of orators begins and makes sense in a context of a "healthy social life", consisting of "repeated exchanges of gifts and benefits in which it is impossible to see the *primus auctor*, but that require attention like spirals beneficial and productive of memory and shared identity "

Amedeo Alessandro Raschieri  
(tr. by T. Frazel)

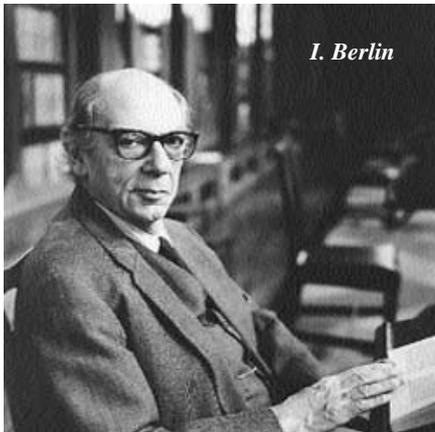


### MEMBERSHIP 2013

To join the SIAC simply log onto the site [Tulliana](http://Tulliana), fill out the questionnaire for membership and pay the membership fee of 25 or 10 euro (students). You can use PayPal.

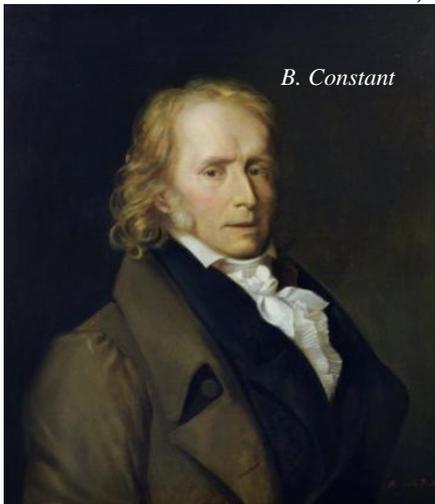
# Scientific section - Cicero in political philosophy and economic thought of the 20<sup>th</sup> century

## CICERO, THE FIRST LIBERAL IN HISTORY?



I. Berlin

In 1960, only two years had elapsed from the delivery, at Oxford, of *Two Concepts of Liberty* by Isaiah Berlin. In it, the philosopher, in the middle of the Cold War, in opposition to Soviet totalitarianism and in polemic with some 'democratic' positions of the West, had outlined two irreconcilable forms of freedom: the 'positive' (the 'ancient', 'democratic', 'political' freedom of the citizen) and the 'negative' (the 'modern', 'liberal', 'economic' one of the individual).

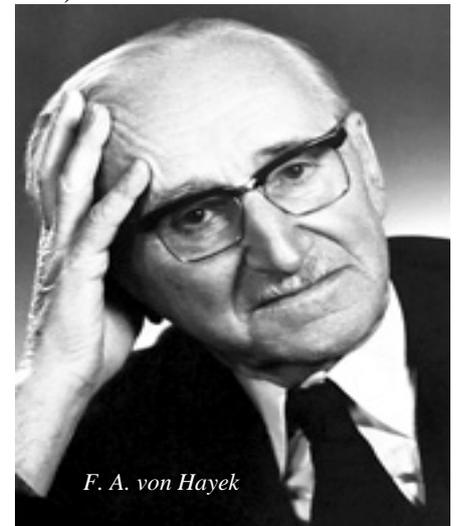


B. Constant

This took up, in an extreme fashion, the distinctions already made by Benjamin Constant in the Paris lecture *De la liberté des anciens comparée cells à des*

*Modernes* (1819), which had so helped to separate, especially in 'liberal' and 'constitutionalist' circles, 'antiquity' from 'modernity'. In 1960, however, a less well known incident took place. Another liberal, Friedrich August von Hayek, also a naturalized British citizen, went to Chicago and from there, fourteen years later won the Nobel Prize for Economics. Hayek wrote something very different. Using the authority of the ancient historian Mikhail Rostovtzeff – who in *The Social and Economic History of the Roman Empire* (1926) pointed out the 'modernist' aspects of the Roman economy, supported by a strong 'bourgeoisie' uninterested in politics -, Hayek struck a blow in favor of the 'ancient' model. Rome, until the second century A.D. (when it was said to be "state socialism"), would guarantee perfect economic freedom. Not only that, the figure of Cicero (seen primarily through *de Officiis*) would be particularly important for liberal political thought. Hayek wrote, "Livy [...] Tacitus, and above all, Cicero became the principal authors through which the classical tradition spread. Cicero indeed became the main authority for modern liberalism, and we owe to him many of the most effective formulations of liberty under the law. He was responsible for the conception of general rules, or *leges legum*, governing legislation, the

concept that we obey the law just to be free, and that the court must be only the voice through which the law speaks. No other author shows more clearly that during the classical period of Roman law it was fully perceived that there is no conflict between law and freedom and that freedom depends on certain attributes of the law, namely generality and certainty, and the restrictions it imposes on the discretion of authority " (*The Constitution of Liberty*, Chicago, 1960, p. 244-246).



F. A. von Hayek

Was Cicero - among other things - also the first 'liberal' of history? Far from giving an answer, rather we see how, in the middle of 'modernity' and even on the eve of the birth - right in Chicago - of 'neo-liberalism', the Arpinate has been considered as a figure upon which one must reflect...even an economist .

Luca Fezzi  
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(tr. by T. Frazel)

# Scientific section - Works on Roman thought

## A NEW INTRODUCTION TO VERGIL EDITED BY MICHAEL VON ALBRECHT

Michael von Albrecht, *Virgilio. Bucoliche, Georgiche, Eneide: un'introduzione*, Vita & Pensiero, Milano 2011, trad. italiana di Aldo Setaioli, tit. orig. *Vergil - Bucolica, Georgica, Aeneis: eine Einführung*, 298 pagine, 25 euro.

The book, translated from the German by A. Setaioli, is a general introduction to Vergil, and, as always with von Albrecht, it is both a comprehensive reference book and a book of ideas. It is divided into three main sections dedicated to the *Bucolica* (pp. 13-41), *Georgics* (pp. 77-89) and *Aeneid* (pp. 131-183). For each work, notes follow on literary genre; literary technique; literary reflections; language and style; conceptual horizon; tradition; reception. In this solid conceptual symmetry are real pearls, to start from the Preface (VII-X): Virgil's great merit is to have been able to "transform the originally purely visual language of epic into a language of the soul" (IX). Its elegant concision creates a refined poetic language, thick and sweet, which is obtained by the simple art of removing, measuring silences and not replying, never being redundant; and the stylistic character then gets married with the content, because, if the epic must come to terms with significant raw materials, it must also "be the master of omission" (p. 180). In Virgil, then, the inner sphere weighs more than the exterior; and this, together with

the stylistic canon, makes our time, marked by an uncritical cult of genius or *art pour l'art* it would be time again to take seriously and to verify the judgment that lasted until the seventeenth century that saw Virgil the poet par excellence. After reading these pages, how can we not want to dive into the *Bucolica*, the *Georgics*, *Aeneid*? *Silvia Stucchi*, Università Cattolica [silvia.stucchi@unicatt.it](mailto:silvia.stucchi@unicatt.it) (tr. by T. Frazel)

the stylistic canon, makes our time, marked by an uncritical cult of genius or *art pour l'art* it would be time again to take seriously and to verify the judgment that lasted until the seventeenth century that saw Virgil the poet par excellence. After reading these pages, how can we not want to dive into the *Bucolica*, the *Georgics*, *Aeneid*? *Silvia Stucchi*, Università Cattolica [silvia.stucchi@unicatt.it](mailto:silvia.stucchi@unicatt.it) (tr. by T. Frazel)

## CICERO'S DAY IN MILAN

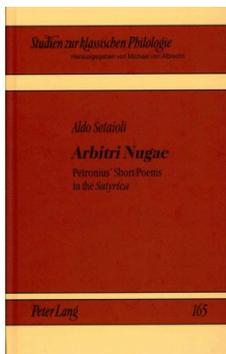
On 15 April 2013, Prof. Giovanna Galimberti Biffino of the Catholic University of Milan and a member of the SIAC, in agreement and in close cooperation with the Committee 'Elettra latina' made up of university and secondary school teachers with the aim of promoting the knowledge of the classics, will offer *Cicero's day*. On that occasion she will invite elementary school teachers to speak to classes for 10-15 minutes on the Arpinate and his importance and relevance for European and Italian culture past and present, in particular as regards issues like current communication. On this occasion, some prizes will be awarded to young students who have distinguished themselves in activities related to the theme of the day; the SIAC will contribute to this recognition. The purpose of the day is to create a moment of shared reflection on the Latin roots of European culture to which Cicero is, perhaps, the most important representative, if not the most influential, in order to promote interest in the classical heritage and to support the relevance of the classics as a tool for the values of active citizenship. By referring to the figure of Cicero, we want to encourage young people to rediscover the innovative elements of Latin culture and to raise the educational effectiveness of Classics beyond the ability for critical reception. The Ciceronian day has been prepared by a study day on February 25, again, at the Catholic University from 3:00-6:00 P.M. entitled *Cicero's day: at the roots of communication*, with contributions by Andrea Balbo, Luigi Castagna, Ermanno Malaspina and Paco Simone. For information you may contact [giovanna.biffino@unicatt.it](mailto:giovanna.biffino@unicatt.it).

*Editors (tr. by T. Frazel)*

# Scientific section - A new edition of the poetry of the *Satyricon* by A. Setaioli

## ALDO SETAIOLI ON THE "SHORT POEMS" OF PETRONIUS

Aldo Setaioli, *Arbitri nugae. Petronius' short poems in the Satyrica*, Studien zur klassischen Philologie 165, Peter Lang, Frankfurt am Main- Berlin- Bern- New York- Oxford – Wien 2011.



Aldo Setaioli offers a comprehensive overview on the short inserted metrical sections of the *Satyricon*, or on Petronian poetic interludes, except for the *Troiae Halosis* and *Bellum civile*, already the subject of specialized studies of monographs. The volume brings together, in English (but several retranslated from the Italian), contributions and essays that have appeared over the years and at different times in magazines and miscellaneous places. In the text, with his usual finely attentive eye for stylistic phenomena, Setaioli, in the Introduction (pp. 1-14), works from the assumption that, even if poetic inserts appear in other ancient novels (see, for example, *Apul. met.* 4, 33 and 9, 8) or Homeric citations, as in the case

of the work of Chariton, the *Satyricon* is the only example of ancient narrative in which there appear not less than thirty short poems, whose importance is being reassessed after a long oblivion. The short Petronian inserts, though they have often independently been neglected as fragments they are essential to the understanding of the prose text: not only do they allow a better understanding of the story, but they, in turn, only make full sense within the story: prose and poetry are buried and interpenetrate, illuminating each other, as is natural in a Menippean satire which, from the point of view of form and genre, is the Petronian work. Some of the short poems included in the *Satyricon* contain specific references to some opinions or Petronian literary concepts: for example, *Sat.* 80, 9, but also, above all, the famous passage (*Sat.* 132, 15) in which Encolpius, after the castration, ashamed at having turned on a very noble part of himself, claims the character of *novae sinceritatis opus* and candidly opposes his grace and naturalness to the *constricta frons* of a Cato who critically observes and frowns. But not all short poems in the *Satyricon* are due to the voice of the narrator-mythomaniac, Encolpius: one, *Sat.* 108, 14 is recited by Tryphaena, one by Quartilla (18,

6), one comes from Enotea (134, 12), one from a *cinaedus*, (23, 3), and some are by Trimalchio. In Chapter I, *The Education of Orator* (pp. 15-49; previously published in Italian), Setaioli pays great attention to the composition of *Sat.* 5 as a very important piece because, despite the difficulty of attributing this or that conviction to a character or to Petronius himself, the verses of *Sat.* 5, in connection with the prose that precedes them, present an interesting educational program, and, in particular, allow us to infer what must have been the cultural background of average contemporary scholars, of Petronius. Chapter II, *Justice for Sale: Petr.* 14, 2), pp. 51-59, explores in other compositions, and, in general, sections of the work, the theme, in Petronius above all, of the omnipotence of money: for example, in *Sat.* 80, 10, delivered by Eumolpus, you end up seeing the sign in every existential choice of a *filochrematos bios*. Chapter III (pp. 61-72), *Two Views of Success*, analyzes *Sat.* 15, 9 and 18, 6, while Chapter IV, of great interest, *Petronius' Sotadeans* (*Petr.* 23.3, 132.8) is focused, as we said above, on the only two poems in Sotadeans among those in the *Satyricon*. Chapter V, however, is devoted to *Trimalchio's Epigrams* (*Petr.* 34.10, 55.3), or the poems recited by Trimalchio at the *Cena*, perfect *specimina* of the literary pretensions of a rich and vulgar man; and in both cases, they serve

# Scientific section – A new edition of the short poems in *Satyricon*

## AN IMPORTANT POINT OF REFERENCE ON PETRONIUS

to define a more complete and rich personality overflowing from the host. In particular, Setaioli is not limited to considering only the value and literary influences of these compositions, but he examines, in the broadest sense, the cultural horizon that they reveal, discussing the possibility that Trimalchio, when the *larva argentea* turns among the guests (*Sat.* 34, 8), improvises his most “limping” epigram, thus remaking a custom attested in Herodotus 2, 78 and which Plutarch mentions when he talks about the *Aigyptios skeletos* (*Plut. Is. et Os.* 17, 357F, *conv. sept. sap.* 2, 148AB).

Of particular interest, then, is Chapter VII, *A Night of Love* (*Petr.* 79.8) dedicated to the topic of erotic poetry, centered on the ecstasy of Encolpius and Giton's love: here, the clear contrast between the verses and prose following is anything but random, and serves to highlight the characters' personalities better, especially in the bitter irony of the *sine causa gratulor mihi* immediately following the verses, introducing the unexpected developments of the situation. Chapter IX, *Life Choices* (*Petr.* 83.10), reconstructs Eumolpus' vision of poetry, when he presents himself as a poet in Encolpius' famous episode in the gallery. As has been noted, this composition acts as a preface to the poetic corpus of Eumolpus,

which also includes the *Troiae halosis* and the *Bellum civile*. For *Sat.* 83, 10, of course, the first ode of Horace is the model more closely evocable, but, according to E. Paratore, *Il Satyricon di Petronio*, Firenze 1933, II, 287, it would be here only a “poetic rant.” As it is, it prepares us for the greater compositional effort of Eumolpus, the *Bellum civile* - whose polemic referent is Lucan - and, before that, the *Troiae Halosis*, seen by some as a parody of Senecan tragedy, written in iambic trimeters and similar to a scene of *rhesis*, although it is also undeniable that it is also modeled above all of Book II of the *Aeneid*. But, returning to the Petronian compositions of small amplitude, they follow the course of the adventures of the characters and on the ship of Lichas' to Croton. In particular, related to love affairs is the section discussed in Chapter XIII *Amorous Blasphemy* (*Petr.* 126.18), and in Ch. XIV, *Homeric Love* (*Petr.* 127.9), which treats the theme of love in a *locus amoenus*, as well as Ch. XVI, *Love in an Ideal Landscape* (*Petr.* 131.8). In addition to the aforementioned literary claims of *Sat.* 132, 15, Chapter XVIII, *Encolpius and the Role of Priapus* (*Petr.* 133.3, 139.2), is very important. In both of the compositions examined in this chapter, the central figure is the god Priapus,

a persecutor of Encolpius like Poseidon was of Odysseus: the first poem is thus Encolpius' prayer after being hit by impotence, while *Sat.* 139, 2 proposes a kind of long genealogy of heroes persecuted by hostile gods at the end of which appears, of course, Encolpius himself. The adventure of Encolpius and the witches are treated in Chapter XIX, *The Sorceress' Claim* (*Petr.* 134.12) as well as the description of the poor lair of the witch, Chapter XX, *Oenothea's Cottage* (*Petr.* 135.8), while the killing of a goose, epically transformed, gives the cue to the poetic insert at *Sat.* 136, 6, discussed in Chap. XXI: the composition, according to the usual Petronian logic, makes the just ended effort of Encolpius, the mythomaniac narrator, akin to the heroic efforts of Heracles against the Stymphalian birds or the persecution of Phineus by the Harpies. Finally, Chapter XXII, the last in the volume, *The Omnipotence of Gold* (*Petr.* 137.9) examines the poem that was inspired, once again, by something that happened at the hut of the witch - the killing of the goose - and that starts with a sort of priamel, quite common in the works of moralizing and protreptic.

Silvia Stucchi

(A longer version is available at

[www.tulliana.eu](http://www.tulliana.eu))

(tr. by T. Frazel)

# Scientific section – Notes on research relative to Cicero and Roman thought

## WORK ON A NEW EDITION OF *DE INVENTIONE* SUPPORTED BY SIAC

As already announced in the last issue of the Gazette, through co-financing from the SIAC Dr. Amedeo Alessandro Raschieri is working as a research fellow at the Dipartimento di Studi Umanistici dell'Università di Torino. We asked him to give us some details of his activity.

The two-year project under the scientific responsibility of Professors Gian Franco Gianotti and Giuseppina Magnaldi, has as its theme the *De inuentione* of Cicero and the objective of preparing a continuous commentary and hypertext of the work. During the first year I focused my attention on the problems of the textual tradition (for example, I examined a number of manuscripts in the Vatican Library and established an important witness neglected by publishers) and on literary matters (such as the use of the fragmentary Latin poets in rhetorical argumentation, a discussion of *narratio* and its links with the ancient novel, the quote in translation of a passage of Aeschines Socraticus). In the second year, thanks to the availability of Prof. E. V. Maltese and the hospitality of Prof. C. Levy, I'm doing my research in Paris, as a post-doctoral with CNRS 4081 "Rome et ses Renaissances" Université Paris IV Sorbonne.



From cod. Burney 161 - De inuentione

Besides continuing the Ciceronian, I will present my work in at least three conferences: *Extravagances. Ecart et norme dans les textes gréco-latins*, Leuven, March 2013 (on “Le De inuentione de Cicéron: norme et déviations dans la rhétorique ancienne entre Grèce et Rome”); IX Biennial Conference of the ISHRc, Chicago, July 2013 (on “Retorica e prassi oratoria nel *De inuentione* di Cicerone”); Pragmatique du commentaire: Mondes anciens - Mondes lointains, Paris, September-October 2013 (“Les commentaires de anciens au de inuentione Cicéron”). (tr. by T. Frazel)

## A PORTUGUESE TRANSLATION OF *DE RE RUSTICA*

We note the recent publication of the book "Das coisas do campo" / "De re Varro, translated from the Latin to Portuguese by Mathieu Trevizam, post-doctoral student at the Université de Paris IV under the leadership of Carlos Lévy and our fellow member of the SIAC. This is a complete translation accompanied by a commentary and is the first time that this text has been published in Brazil. Information about the work can be found at the site of Edizioni Unicamp <http://www.editora.unicamp.br/das-coisas-do-campo.html>



Varro's statue at Rieti

## SOME RULES FOR SENDING ARTICLES TO GAZETTE

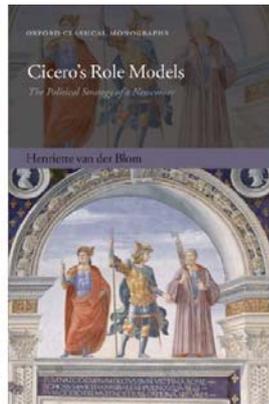
Articles should be sent as attachments to e-mail address [contributiongazette@tulliana.eu](mailto:contributiongazette@tulliana.eu) or by following the instructions given by clicking the button [Acta Tulliana](#) on the left column of the home page. Please use Word in Times New Roman 12 font and do not exceed 1500 characters, unless the Editors agreed otherwise.

# Scientific section – An innovative book on Cicero and his political thought

## HENRIETTE VAN DER BLOM: *CICERO'S ROLE MODELS AND THE CONSTRUCTION OF A POLITICO-INTELLECTUAL IDENTITY*

Henriette van der Blom, *Cicero's Role Models. The Political Strategy of a Newcomer. Oxford Classic Monographs.* Oxford/New York: Oxford University Press, 2010. Pp. xi, 388. ISBN 9780199582938. \$150.00.

The role of *exempla* in the works of Cicero is investigated with great care in this beautiful book by Henriette van der Blom, a scholar trained at Oxford, which gives us a rather significant contribution to the way in which Cicero is able to construct his own authority after starting from the not easy condition of *homo novus*. The volume seeks to identify how Cicero makes use of both historical models and figures drawn from the world of his acquaintances and of particular importance because of their intrinsic value. The book consists of four parts: the first is divided into two chapters and examines the formation of Cicero; in the second, which consists of two more chapters, we proceed to the distinction between historical *exemplum* (associated with the *mos maiorum* and characterized by a close connection with the history of Rome) and personal *exemplum*, which is a subset of the former, and is used as a pattern of conduct by the Arpinate or stigmatized as an *anti-exemplum*



The following section reviews the Ciceronian use of historiographic *exempla*, which is effectively connected with the ideological necessity to circumvent the risks associated with the lack of significant political ancestors. In the third section, the author examines the "construction" of Cicero's political identity through the use of *homines novi* such as Cato the Elder, Marius, Fimbria and Pompey, who fought effectively against the abuses of the nobility and provided authoritative characters for reference. Through the use of these models Cicero comes to perform an operation quite sophisticated, but politically and ideologically impeccable, that is, to gain credit as a model and guide for the generation to come, and for all those who care about the Roman state. The construction of this role goes through a constant comparison with other

personalities in history, oratory and Roman politics, in order to arrive at a new form of relationship with the *nobilitas*. The volume, which includes a rich bibliography and effective indices of passages and topics discussed, is certainly a fundamental work on Ciceronian political construction, and continues the path traced by the volume of John Dugan, *Making a New Man: Ciceronian Self-Fashioning in the Rhetorical Works*. Oxford 2005.

Andrea Balbo  
(tr. by T. Frazel)

### Gazette Tulliana

International journal, the official organ of the *Société Internationale des Amis de Cicéron*, ISSN: 2102-653x. Director: Andrea Balbo. Chairman of the Scientific Council of the SIAC: Carlos Lévy. Scientific Committee: Thomas Frazel, Leopoldo Gamberale, Giovanna Garbarino, Ermanno Malaspina, François Prost, Philippe Rousselot. Editors: Alice Borgna, Fausto Pagnotta, Stefano Rozzi (Italian); Thomas Frazel (English); Philippe Rousselot (French); Javier Uría, Ramón Gutiérrez Gonzalez, Marcos Pérez (Spanish); Lydia Barbosa (Portuguese)

# Didactic section - Cicero and the reality of high school students

## CICERO IN THE WORDS OF STUDENTS FROM THE LICEO CLASSICO OF TORTONA

After Delta III of the *Liceo Classico "Alfieri"* of Turin, another class, the III *Liceo Classico "G. Peano"* of Tortona (AL) enrolled in the SIAC and has taken our questions. Here, too, we present in the Gazette a part of the interview that will appear in full form at [www.tulliana.eu](http://www.tulliana.eu).

*1. It is often said that Classics is one of the constituents of the roots of Europe: on the threshold of the State Examination, what do you draw from these years of study of classical languages and literatures? What values, what ideas, in your opinion, find their roots in classical antiquity?*

**A.** The final balance is quite positive. The study of Greek and Latin, accompanied, of course, by a deepened understanding of classical civilization, cemented in us ideas that have classical roots, such as democracy, equality, justice, but also the value of time and the importance of integration among the peoples.

*2. Recently, the Italian school has experienced a reform that has strongly penalized the study of Latin outside of the Liceo Classico. After five years of translating, what do you think? Do you agree or disagree with all those voices, that not only Italian, that believe that Latin*



*The III Liceo Classico of Liceo "G. Peano" - Tortona (AL)*

*and, in general, Classical studies is "lost"?*

**A.** The canonical definition of the Greek and Latin is "dead languages", so they are often overlooked by those who have never studied them. However, these people do not seem to realize that expression in correct Italian, with terms appropriate to situations, is a skill that everyone should have and that, if there are people who have studied Classics to get better results in this sense, then the credit goes mainly to the years of study in high school! Without taking into account that, if you have in mind examples and materials from which to draw, it will be much easier to argue with strength and conviction.

Finally, on a more mundane and utilitarian level, a learned quotation always "looks good" to those who know how to put it well ...

Thank you students, especially Davide Novello, who was in charge of collecting the opinions of his companions and putting them together, and their teacher, Prof. Maria Cristina Torchio, for enthusiasm and great willingness. To these students, now fresh graduated, we hope that they will put to good use, in any field, the lessons learned from their years in the *liceo* and see them often active in the pages of [www.tulliana.eu](http://www.tulliana.eu).

*Interview by Alice Borgna  
(tr. by T. Frazel)*

# Didactic section - From civil society to the classic school

## NEWS FROM GREAT BRITAIN

### LATIN IN PRIMARY SCHOOLS

Starting in 2014, primary schools in the UK will initiate a new program for teaching foreign languages: in addition to French, Spanish, Italian, Chinese and German, English students from 7 to 11 years can choose Latin and ancient Greek, because languages are capable of providing a good foundation in grammar, syntax, and logic: see

<http://www.telegraph.co.uk/education/educationnews/9683536/More-primary-schools-to-offer-Latin-and-ancient-Greek.html>.

One cannot but welcome this initiative, which gives space to the classical languages after years of neglect..

### THE POSTGATE AND WALBANK PRIZE

This initiative is sponsored by the University of Liverpool and is aimed students in secondary school and at university. It consists in developing a theme of your choice and linking issues and considerations on contemporary society and the Classical World. Each prize amounts to three hundred pounds, the "Walbank" rewards the best essay of historical argument and the "Postgate" the best cultural and literary topic. Information at: <http://www.liv.ac.uk/sace/ugprosp/index.htm>

## A BOOK ON *DE RE PUBLICA*

Francesca Nenci [Ed.], *L'idea di Stato in Cicerone. Atti della Giornata di Studi sul De republica*, Edizioni Bandecchi & Vivaldi, Pontedera 2011.

The volume contains the proceedings of conference on the idea of being in Cicero (Pontedera, May 29, 2011), held on the occasion of the appearance of the second edition of the *De Republica*, edited for Rizzoli by Francesca Nenci, a teacher of Latin and Greek in high school and collaboratore with the Dipartimento di Filologia Classica dell'Università di Pisa. The four papers collected, although naturally focused on Ciceronian reflections open up a diachronic perspective, that leads from Rome of Caesar and Pompey to today. Massimo Baldacci, author of the first contribution, reflects on *aequabilitas*, one of the key concepts of Cicero's political conception, emphasizing its value in the *Somnium Scipionis* and the rest of the work. *Aequabilitas*, in fact, understood as harmony and proportionality, on a cosmological level generates the melodious sound of the celestial spheres, in political terms is reflected in the *ius*, the rule which assigns to each person not an equal share of everything, but what everyone deserves on the basis of their behavior and their own distinctions. True and poignant is the claim with which Tommaso Greco opens his paper dedicated to the values of the republic: "*De Republica* is a book that you can not read or reread without pain" (p. 17). The reference is, of course, to the displeasure of the philologist confronting the lost folia. Eternal, in fact, is the political teaching that Cicero puts into the mouth of Africanus: the *res publica* ought to be a "thing of the people", meaning by "people" *non omnis hominum coetus quoquo modo congregatus* (cf. Cic. Rep. I, 39), but a political and legal community founded on the virtue of its citizens. The reflection of Floriano Romboli instead puts the *res publica* of Cicero in relation to that of Plato, showing the ways in which the Arpinate draws upon his predecessor without, however, giving up autonomy. The volume concludes with *Considerazioni a margine di un libro* by Francesca Nenci that, in an account where the voice of the philologist is confused with that of the teacher, confesses to have been spurred on in her research by a wonderful challenge: tackling the antipathy with which Cicero is often welcomed in the classroom. The pages run rapidly, dense with the memories of a study constantly enriched by discussion with students, whose minds are given the powerful reflection of Cicero, with the hope that they know how to bring good fruits (... and never mind if the author reveals risking the same fate as Terence: to be abandoned in favor of one of the spectacular *pila ludentes!*).

Alice Borgna (tr. by T. Frazel)

# Didactic section - Classics and Ciceron seen by the young

## CICERO IN THE EYES OF A YOUNG STUDENT

In a world now dominated by technology and synthetic language and mathematics, the study of Latin seems highly anachronistic. The question arises: why study this language and what does Cicero give a young student? What I've always wanted, ever since I started reading, was to write and speak well and so, proceeding in my studies, I met Cicero, who attracted my attention and pulled me to the languages of antiquity. In Cicero, who wrote all his life, a young man finds the composure and seriousness, irony and humor, formality, but also the greatest intimacy. In each work, though from many centuries ago, each of us can find himself and take with him an incredible journey, that from his first schooling goes up to the highest office in the state. Cicero is a man who, from an early age, thanks to the tenacity and determination unmatched, showed that you can actually *flectere* the world and address it in their favor, not by violence or by force, but with the 'most powerful weapon of all: the word. It is difficult to express who Cicero is: a hero, a myth, a goal or a guide, it is certain that the strength of his writings is still alive and still manages to grab you and drag you into an inextricable maze of words so obscure at the beginning but once you understand, you "journey into" an immense world of politics, war, family, love and philosophy. A man who knew how to put the common good ahead of himself, and from which, in these dark days dominated by a more sinister selfishness, we could actually relearn an old and much-needed *modus vivendi*.

Stefano Rozzi (tr. by T. Frazel)

## A STUDENT'S EXPERIENCE WITH THE SITE TULLIANA

Here are the words of Corinna Senore who concluded her internship with the SIAC in April 2012.

During the course of my internship at the Dipartimento di Filologia classica "Augusto Rostagni" dell'Università degli Studi di Torino, which began in December 2011 and ended in April 2012 for a total of 250 hours, I was able to file some of the Ciceronian works to be included in the online database of the site [www.tulliana.eu](http://www.tulliana.eu). I worked mainly on the works which are known only by testimonia and some of the fragmentary works; specifically, the works that I filed are mostly the orations, but also the poetic and philosophical writings. First, I summarized the content, made from research based on bibliography furnished by my tutor, Professor E. Malaspina. I mainly used the following texts: J. W. Crawford, *M. Tullius Cicero: The Lost and unpublished orations*, Göttingen 1984, J. W. Crawford, *M. Tullius Cicero: The fragmentary speeches*, Atlanta 1994; G. Garbarino, *M. Tulli Ciceronis Fragmenta*, A. Mondadori, [London] 1984; Jean Soubiran, *Aratea: Fragments poétiques*, Paris 1972. Secondly, my work has been subjected to a "blind revision" by two researchers (one of whom *ordinarius* Professor in SSD L-FIL-LET/04); after integrating the corrections that I received, I learned how to do the marking with HTML and I loaded the material on the site, also indicating for each card the keywords and the "metakeywords."