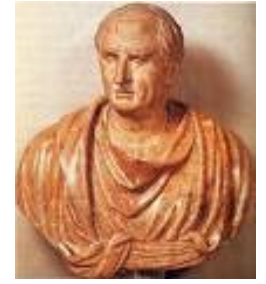




Gazette Tulliana

SOCIETE INTERNATIONALE DES AMIS DE CICERON
INTERNATIONAL SOCIETY OF CICERO'S FRIENDS
SOCIETÀ INTERNAZIONALE DEGLI AMICI DI CICERONE
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TULLIANA GROWS IN EUROPE

The *Gazette Tulliana* has some innovations with its second issue. First, some brief news about the association: the number of our members is progressively increasing and a lot of new friends from all over Europe are joining the group which had initially set up this project. We are happy about that, because there is much to do and the people who have good will won't lack possibilities to commit themselves: in particular, there will be many opportunities for those who will want to work in the didactic field.

Second, a Spanish section is available on the website, thanks to the collaboration of the team led by Prof. Javier Uria from the University of Saragossa, which took upon itself the Castilian translation of the Gazette: naturally we hope our Spanish colleagues could find their comfortable "Ciceronian home" in this section of Tulliana.

Finally, beginning with this issue, we start a series of interviews dedicated to a particular theme and, inside, we publish an interesting interview by Philippe Rousselot with Prof. Yasunari Takada. We hope that this initiative will meet with the approval of our readers.

The Gazette editor-in-chief
Andrea Balbo

YASUNARI TAKADA: A CICERONIAN AT THE COURT OF THE RISING SUN



Born in 1950 in Tokyo. Education at the International Christian University (English Literature and the Classics) and graduate studies at the Universities of Tokyo and Cambridge (Renaissance English Literature and Medieval Latin, respec-

tively). In 1982 Associate Prof. of English Literature at Tohoku University. In 1989 Associate Prof. of Comparative Literature, the University of Tokyo and since 1994 Professor in Transcultural Studies, the University of Tokyo, Komaba.

Ciceronian Publications :

« Cicero : An Intellectual Tradition in Europe » (Tokyo : Iwanami-shoten, 1999).

Articles dealing with [L. Bruni's « Cicero Novus »](#), [Cicero and Shakespeare](#), and the Reception of [Cicero in the \(English\) Augustan Age](#) are included in « [Transcendental Descent : Essays in Literature and Philosophy](#) » (University of Tokyo Center of Philosophy, 2007). Translations of Pierre Grimal's « Cicero » and Anthony Everitt's « Cicero : A Turbulent Life ».

TWO IMPORTANT RECOGNITIONS

The SIAC has received two important financial aids which will let the association increase its own activity. The [Department of Philology, Linguistics and Classical Tradition of the University of Turin](#) has supported the SIAC activity with a contribution of 1000 euros and the [RARE \(Centre de Recherche Rhétorique et Ancien Régime\)](#) of the University of Grenoble has decided to contribute the same. Both centres of research distinguish themselves for their fervent activity in the Ciceronian field and for their generosity in these difficult economic times.

The SIAC thanks all those members for trusting her enterprise.

New publications about Cicero

RHETORIC IN CICERO

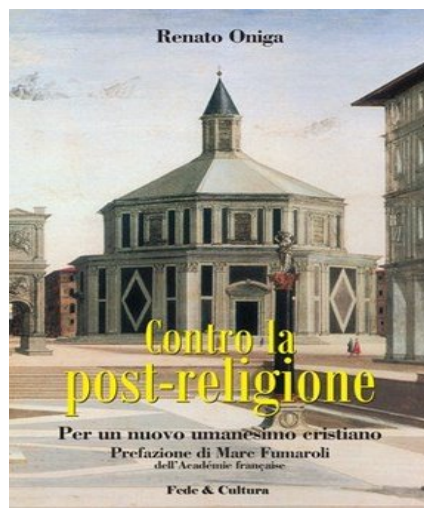
Francis Goyet, RARE director (EA 3017), will soon publish by Brepols an article entitled: *Les figures de pensée comme grands blocs, unités minimales pour construire un discours*. Starting from the analysis of *Pro Rabirio*, 22-24 and the examination of comments from several scholars of rhetoric (Quintilian, Fouquelin, Fontanier), he offers a description of figures and *loci* based on wider units than the ones usually used. The research of rhetorical expressions in a sentence or in a short textual section does not correspond to real Ciceronian purposes. The distance must be wider, because the organizing unit of the speech is the paragraph (or groups of paragraphs). The study concerns also *Pro Lege Manilia*, 37-39; *Pro Ligario*, 7; *Orator*, 134, 137-139. We highlight the fascinating appendix on the origin of Ciceronian text division in paragraphs and chapters, made by Janus Gruter and Alexander Scot.

PhR

Rules for submitting papers to the *Gazette*

Articles should be sent as e-mail attachments to the address contributiongazette@tulliana.eu or by following the instructions displayed at the click of the button *Acta Tulliana*, on the left column of the home page. You are requested to write in character size 12, and the font Times New Roman.

CLASSICS AS DEFENCE AGAINST AN IRRATIONAL POSTRELIGION



Renato [Oniga](#), *Contro la post-religione, Per un nuovo umanesimo cristiano*, Fede & Cultura, Saggistica 26, 224p., 18 €, Isbn: 978-88-6409-004-7. Introduction by Marc Fumaroli (Academician of France). Renato Oniga offers a work of forceful commitment. Some readers might find in it elements that clash with the tradition of political neutrality that little by little has imposed itself in the scientific milieu. On the contrary, we can be grateful to the author for having no hesitation at introducing humanism and its tradition into a lively debate in which very few have recently taken up its defense. Oniga attacks what he considers the dominant ideology and that he defines as the "new cultural conformism of the post-modern age:" this ideology, thinking that it is

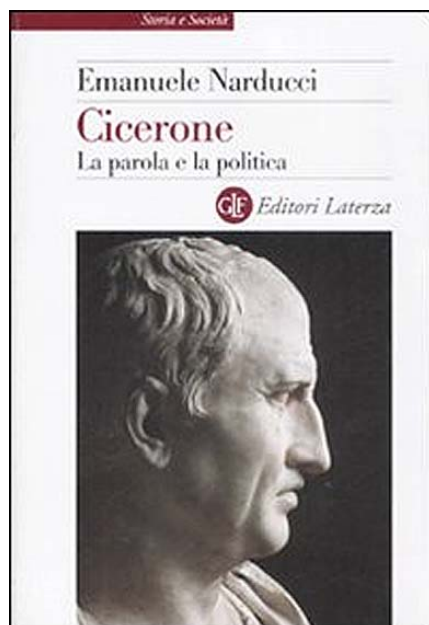
making use of the most recent scientific progress, has, in reality, locked itself inside systematic doubt, scientism, and ethical relativism. Spirituality has been replaced by a passion for an irrationalism that the author considers peculiar to "post-religion." For these reasons, Oniga enters into conflict with that system of values that forgets or underrates the great Judeo-Christian foundation of Western civilization. The author shows how many great theologians effectively availed themselves of the ancient inheritance and how the humanistic tradition, in its turn, completely assimilated the Christian dimension of the world that it defended. This intentionally polemical essay, written by a specialist of Latin literature, shares in several respects positions defended elsewhere by Marc Fumaroli, who has kindly allowed Tulliana to publish his own preface to this work, in which he encourages the author to continue his researches and he particularly highlights the chapter on [humanitas](#). Oniga has accepted to reproduce Fumaroli's [preface](#) on our site. The positions of the author, expressed with clarity in the subtitle of the work, can provoke wide-ranging discussions and even disagreements: it is the price to accept for defending a thesis. PhR

THE AUTHOR

R. Oniga is professor of Latin Language and Literature at the University of Udine. He published editions on Plautus, *Amphitryon* (Marsilio, 1991) and Tacitus, *Opera omnia* (Einaudi, 2003), various monographs: *The Latin Nominal Compounds* ([Pàtron](#), 1988), the revision of *Latin Stylistics* by J.B. Hofmann and A. Szantyr ([Pàtron](#), 2002), and the handbook *Latin. Brief Linguistic Introduction* (Franco Angeli, 2007).

New publications about Cicero

THE LIFELONG RESEARCH SUMMA: EMANUELE NARDUCCI'S VOLUME ON CICERO



Emanuele Narducci, *Cicerone, La parola e la politica*, pref. di M. Citroni, 2009, Editori Laterza, Collana Storia e Società, 450 p., ISBN 9788842088301, 30 €

The posthumous – and almost completed – work by a master of Ciceronian studies has been published recently thanks to the efforts of [Mario Citroni](#), the author of a fine and learned introduction. It is an essential book for scholars of Cicero both for the wealth of the author's thought and for the broad views it opens for research. Professor [Arnaldo](#)

[Marcone](#) (University of Rome III) has kindly sent us a full introduction to the volume in an article where the personal contribution is closely connected to the scientific surveys. You can consult the article in [Italian](#) and [French](#) on *Tulliana* site.

If you want to become a member of the SIAC you should link to the site [Tulliana](#), draw up the accompanying questionnaire and pay 25 euros as contribution. You can use Paypal.

AMICITIA, AN ESSENTIAL AND LASTING ELEMENT OF ROMAN AND CLASSICAL CULTURE

Perrine Galand-Hallyn & Sylvie Laigneau & Carlos Lévy & Wim Verbaal, *La société des amis à Rome et dans la littérature médiévale et humaniste*, Brepols, Turnhout, Collection Latinitates, n° 2, 418 p., 85,00 EUR

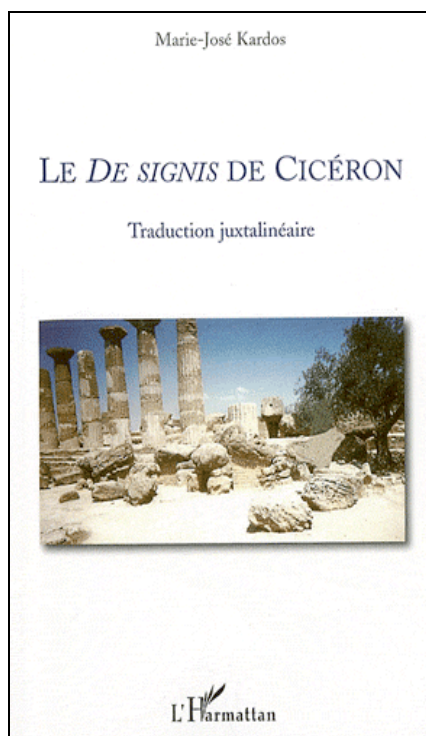
This work offers a diachronic and multi-disciplinary reflection about the essential concept of friendship (*amicitia*) analysing the way it has been theorized and put into practice by Romans and their successors according to the evolution of mentality and institutions. The book of

Cicero dedicated to this important topic in Roman society, *Laelius* or *De amicitia* (44 B.C.), has been the subject of overlapping researches which aim at defining the structure and its prescriptive character, the traditional Roman *auctoritates* upon which it relies, the examples it involves and even its connections to Cicero's speeches or the way in which a contemporary and avant-garde poet like Catullus could read it. The second section of the volume analyses the role of “friendship” in social and political

codes from the Ciceronian era and late antiquity, before examining its evolution in the classical era. The third section considers *amicitia* in Catullus' personal sphere and in the elegiac poets between the end of the Republic and the beginning of the Empire, then in the Renaissance, among humanists such as Poliziano, Budé, Lascaris, Macrin, Du Bellay and through the specific genre of *Alba amicorum*. The fourth and last section focuses on the correspondence as mirror of friendship, from Pliny the Younger to Busebecq, and Alcuin, Bernard of Chiaravalle and Buchanan.

New publications about Cicero - News

A NEW INTERLINEAR TRANSLATION OF DE SIGNIS FOR L'HARMATTAN



Marie-José Kardos, [trad.], *De signis*, L'Harmattan, Paris, 295 p. 28,00 EUR (avril 2009).

The work signals the return of the interlinear translation. The last famous French edition was the one by [Thibaut & Guérout 1817](#). A short introduction precedes the volume and, for more details, the author refers back to her study published in *Silves latines*, Atlande, 2008-2009. The text is based on the [Peterson 1907](#) edition which sometimes has been further corrected by more recent editions ([Bornecque & Rabaud 1927](#) et [Baldo 2004](#)). This *De signis* volume with didactic purpose offers a double translation, literary and line by line, which nevertheless allows us to follow the rhythm of the text. The author, unlike other editions of this kind, has hardly

ever interfered with the Latin text. Thus, in the case of LXVII, 150, the original text on the even page *Laudent te iam sane Mamertini, quoniam ex tota prouincia soli sunt qui te saluum uelint*, is divided on the odd one in the following way: *Laudent te / iam sane Mamertini / quoniam ex tota prouincia / soli sunt qui uelint / te saluum (esse)*. Everybody knows there are other didactic arrangements of the text: *Mamertini / qui sunt soli / ex tanta prouincia / qui uelint te saluum / iam laudent te sane*. M. Kardos' choice preserves both the text's intelligibility and wholeness. The several brackets which fill the gaps assure the readability of the interlinear translation (XXI, 47, *quod hoc monstrum, quod prodigium in prouinciam missimus = quel (est) ce monstre (que), quel (est) le) fléau (que) nous avons envoyé dans (cette) province*). Some words are not translated (*imperium*) and can be expressed by ad hoc terms (*praeter fructus suos = excepté les productions-de-ses-terres*). The author has chosen to give life to the interlinear translation in contemporary language rather than in "translationese". At the end of the volume many notes explain the adopted choices, offering an explanatory commentary mostly of grammatical nature. Marie-José Kardos is a researcher at the University of Nancy 2. You can find out her [Bibliography](#) [Tulliana.eu](#). *PhR*

TULLIANA ARRIVES IN SLOVENIA



The University of Lubiana

On Friday 19 and Saturday 20 June the third Seminar on the continuity of antiquity, promoted by the local academic office in association with several Italian and Swiss Universities, was held at the University of Lubiana (Slovenia). During the conference, Prof. Ermanno Malaspina presented a talk entitled *Cicero redivivus? New forms of survival for a Roman classic: the site Tulliana.eu*.

NEWS FROM BOLOGNA

Under the direction of Lucia Calboli Montefusco the volume *Papers on rhetoric IX*, from the Centre of Rhetorical and Grammatical Studies of the University of Bologna has been published. Among the Ciceronian contributions we notice: G. Calboli, *The knowledge of the Rhetorica ad Herennium from later Roman Empire to early Middle Ages in northern Italy*; Ch. Craig, *Treating oratio figurata in Cicero's Speeches: the case of pro Marcello*; M. J. Edwards, *The Gods in the Attic Orators*; A. Milazzo, *The Paraphrase in Prose from Poetic Originals as Rhetorical Exercise*.

Interview with Yasunari Takada

Philippe Rousselot :

In the foreword to « Transcendental Descent », you wrote some biographical lines about yourself and the expansion of your intellectual horizon towards Classical Antiquity. You confessed that « in due time, and for reasons a little too complicated to state, my initial research horizons came to find their axis in Cicero ». Would it be possible to make the statement less complicated now ?

Prof. Takada :

My first approach to Cicero was made, as perhaps is usual with most people, during the course of Latin, which I started in my sophomore year (at the age of 19). Toward the end of first semester, after having rapidly gone through the basic grammar, «*Somnium Scipionis*» was offered as a first piece of reading material. I found it interesting but I was not particularly impressed: naturally, the level of Latin I attained at that time was not enough either for full appreciation or to grasp Cicero's significance in general. Then elapsed a long time, during which I spent some years in England (Cambridge) studying medieval Latin and in the US (Yale & Florida) doing research on medieval English, before being reminded of Cicero's importance. It happened in 1986: while I was spending a few summer months in Paris, I came across

Pierre Grimal's (bigger) *Cicéron* on display at FNAC. It struck me truly extraordinary --- something like an encounter of the third kind, --- to find a book on Cicero stacked up in the front row of a bookshop. For me, this was a cultural shock as well as a good reminder of the conspicuous and strange lack of academic or other Ciceronian presence in Japan. At that time, we had not any book on Cicero, not even an introductory one. On my return I approached the publishing house which is responsible for the Japanese version of the «*Que sais-je ?*» series, for the translation of Grimal's (smaller) *Cicéron*. Therefore, it was not sheer intellectual curiosity --- at least at the outset --- but a sense of responsibility as a student of Western European culture and civilization that initiated my interest in Cicero. But, once on track, my Ciceronian project, mainly in the mould of a «*reception-study*», compelled me to take cognizance of the ingrained bias under which the Japanese and European studies had been conducted. Briefly, it is the «*tyranny of Greece*» along with the «*tyranny of Germany*» in classical studies; the outright worship of (Julius) Caesar in the political and cultural milieu. (For a more detailed version of this, cf. my article in *Classics and National Cul-*

tures, eds. Vasunia & Stevens (Oxford UP, forthcoming) Under these circumstances it is an enjoyable and illuminating experience to make cultural interventions for Cicero and Latin's sake.



PhR :

As Gaston Boissier would say, are you a friend of Cicero ?

Prof. Takada :

I don't have a straightforward answer. All I can say with any certainty is that all my sympathy goes to Cicero in his later years, when he lost not only his former power and glory but also his beloved daughter. If pity is akin to love, I find in him a good fellow traveller.

PhR :

*As far as I know, you are the translator of Grimal's «*Cicéron*» in Japanese. What do you think about that book ? Do you agree with Pierre Grimal when he stated that Cicero was a conservative mind, or would you prefer what is written by Giordano Bruno, that Cicero was the man of the middle way, fully involved in the maintenance of peace and the equilibrium of power in the republic ? (or,*

Interview with Yasunari Takada

more recently, what Emanuele Narducci wrote about Cicero's « moderatissimo »).

Prof. Takada :

It seems to me that it is difficult to find a more succinct and well-balanced survey book on Cicero than the Grimal's one. If it is a conservative mind to maintain the existing political and social order, I think Cicero is conservative. But his kind of conservatism seems rather too idealistic and too fundamentalist to be a sheer preserver of the status quo. After all, a would-be career elite of equestrian origin could not afford to be an authoritarian traditionalist.

PhR :

Will we someday get a chance to read in a western language your book about Cicero's tradition in western culture? And may we have a kind of preview of what you wrote in this book?

Prof. Takada :

It would be more than wonderful if there appeared a rare Ciceronian patron/publisher to take the trouble to do the translation and publication. Being a bit more realistic, let me give you the chapter headings along with some keywords just to tickle your interest. Chapter I, Cicero in the Renaissance Italy (Petarch's discovery and transformation of Cicero's image); Chapter II, Father of Eloquence (tradition of rhetoric and Cicero-

nian development : from « De Inventione » to « De Oratore »); Chapter III, Cicero on Stage (Catiline Conspiracy in Ben Jonson, Voltaire, Crebillon, Ibsen); Chapter IV, Politics as a Virtue (Genealogy of Glory; « De Republica » and the Tradition of « Somnium Scipionis »); Chapter V, A Perspective on Occidentalism (Greece and Rome; the undercurrent of Latin in West-European Culture; Against « the Tyranny of Greece » and Th. Mommsen).

PhR :

What is the current state of research concerning Ciceronian affairs in Japan? Are there other scholars you think we have to know? Have you any disciples interested in Cicero?

Prof. Takada :

Toward the end of the 20th century, as it happened, one of the most distinguished publishing houses in Japan (Iwanami-shoten) decided to implement the grand translation project of Cicero's major works (14 vols. in total). It began in 1999 and it has been duly completed in several years. My small book on Cicero, the first of its kind ever written in Japanese, was in fact commissioned by the publisher to play the role of a general introduction and, as it were, a poster for this grand project. Before that,



there had been only few pieces of translation, e.g., « On Friendship » and « On the Old Age ». The appearance of the major works in translation, however, has apparently little affected the state of affairs in Ciceronian scholarship. The addition of a trivial note, Anthony Everitt's « Cicero : A Turbulent Life » (2001; Japanese translation by myself in 2006) has unexpectedly been selling well.

As for the second question, there seem to be few genuine Ciceronians today, but we are not without distinguished scholars who have made specialist studies on Cicero in their own fields: Tadasuke Yoshimura (Roman history) and Akira Koba (Roman law).

Among my students, so far Cicero has been fighting a losing battle against Aristotle, Shakespeare, Walter Benjamin or Jacques Derrida.

PhR :

Are there any Roman ideas, especially the Ciceronian ones, very hard to translate in Japanese?

Prof. Takada :

Interview with Yasunari Takada - News

Yes, there are, for example the following: *optimates, populares, nobilitas, dignitas, amicitia, humanitas*.

PhR :

Why is "humanitas" so difficult to translate in Japanese ?

Prof. Takada:

It is a word highly charged with a dense cultural history and tradition. I can put it in some form of Chinese characters denoting human nature, a quality of being essentially human, etc. But it does not make sense: Confucian humanism and Greek-Roman humanism are totally different.

Confucian *humanitas*, from which derives the Japanese *humanitas*, lacks any quality of philosophical initiative.

PhR :

What about your projects ?

Prof. Takada :

I have been long interested in the problem of Cicero reception in 18th-century Western Europe, more specifically, the significance of « *De natura deorum* », « *De finibus bonorum et malorum* » and « *De officiis* » in the thought and culture of the 18th-century England, France and Germany. The project, as a matter of fact, does not deserve the name of « a work in progress » but « a work hardly in progress ».

Any advice, suggestion or what is not in this connection, therefore, will be most welcome.

PhR:

Thank you very much, Professor Takada.

Luca Fezzi, *The tribune Clodius*, Roma-Bari, Laterza, 2008, pp. 148, euro 12.

The writing of a biography about Clodius presents undeniable difficulties because of the marked partiality of the sources, first and foremost, Cicero, who, in describing this character, often played on mechanisms of selection, omission and interpretation. In Fezzi's volume the ancient sources, punctually listed in the appendix, are carefully examined even where there are not explicit references to them. The author, without expecting to clarify everything, highlights the most mysterious sides of events concerning Milo's famous enemy and he brings out the positive elements about Clodius' public experience, above all the important and prolific tribunician activity. The main scholarly merit is the fact he effectively presents not only the figure of Clodius in a popular volume, but also the contemporary political situation which is often simplified in popularized historiography on the basis of the polarization along lines of force, which actually turned out as winning or losing.

Amedeo A. Raschieri

ELOQUENCE

IN GREECE AND ROME

Giancarlo Abbamonte, Lorenzo Miletto, Luigi Spina (edited by), *Speeches to the test. Acts from the Fifth Italo-French Colloquium 'Speeches Spoken, Speeches Heard: Contexts of Eloquence through Greece, Rome and Europe'*, Naples – S. Maria di Castellabate (SA), 21-23 September 2006, (Department of Classical Philology "F. Arnaldi" publications n.s. 1), Naples, Department of Classical Philology "F. Arnaldi"- Giannini, 2009, pp. 644, ISBN 978-88-743-14-331

The work is completely [online](#). Three articles are particularly interesting for Tullianan topics: R. Ucciero, *Concerning a Hero's Speech* (*Gell.* 15, 6), 343-362; Y. Lehmann, *Discours méditatif et méditation discursive dans le «Cicero» de Stefan Zweig*, 363-374; C. Renda, *The Receivers of the Pro Sestio: Three Degrees of Structure, Reading, Reception of the Ciceronian Text*, 375-390. Very interesting is the final round table (*Can you still Defend and Practise Rhetoric?* 579-620) which includes presentations by L. Spina (*Introduction*), L. Green, (*The Global Study of Rhetoric*), G. Moretti (*Can you still Defend and Practise Rhetoric Nowadays?*), L. Pernot (*Rhetoric Nowadays*), N. Polla Mattiot (*The Recovery of Rhetoric Starts from the Reality*).