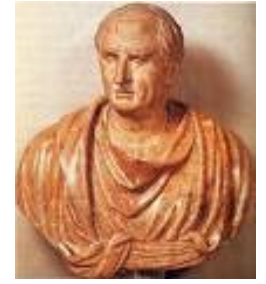




Gazette Tulliana

SOCIETE INTERNATIONALE DES AMIS DE CICERON
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PATIENCE AND CONFIDENCE

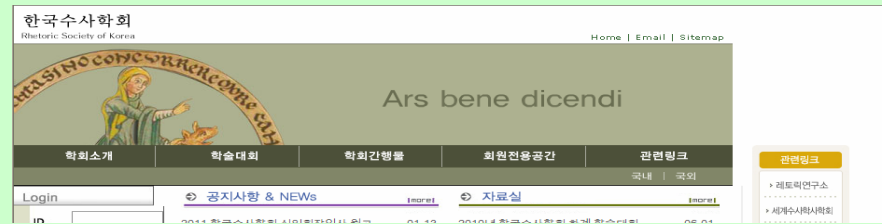
2010 has seen the completion of the second year of the Tulliana website. There have been many worries, both financial and technical, but our Cicero site is now up and running. Not a month goes by without the addition of something new, and the loyalty of our members allows us to receive and look forward to numerous high-quality contributions. 2011 should see a further development. Tulliana has now come out of limbo, and needs to be more firmly anchored in the scholarly and academic landscape of the internet. As a result of a recent agreement made with the Institut d'Etudes Politiques de Paris, four fourth-year students will join us to help set up new strategies for development. Please rest assured that the SIAC's pilot team remains as motivated and constant in its efforts as ever. You, dear members, remain our main support. Your support is vital, both financially and for our reputation. Be patient and have confidence, the SIAC needs time to evolve. We hope that you welcome the improvements to the *Gazette*, which distinguish the purely scientific information from the pedagogical and didactic. Naturally here, too, we welcome every suggestion.

*The President of the SIAC
Philippe Roussetot*

THE SIAC AT THE 2ND INTERNATIONAL RHETORIC SOCIETY OF KOREA CONFERENCE

The 2nd *International Rhetoric Society of Korea Conference* was held from October 26 to 27, 2010, at the magnificent campus of Seoul National University (SNU). The SIAC was represented at the event with a lecture on Cicero delivered by myself. I was received with the utmost hospitality and efficiency, and was able to appreciate the dynamism and productivity of the local teams, who work tirelessly to improve the quality of research and to encourage a student-centred approach.

The *Rhetoric Society of Korea* ([RSK](#)) was created in October 2003. With Professor Woosoo Park as President, and Professor Jonggab Kim as Vice-President, the Society is made up of an executive committee of 22 members, all alumni of the most prestigious Korean universities. Among the members is our friend Jaewon Ahn, who introduced himself in a long article in our last *Gazette*. The Society publishes the *Korean Journal of Rhetoric*, bringing together and relaying the efforts of numerous research institutes, among which is the Institute for the Study of Rhetoric of the University of Korea, created in 2005 ([French link](#)). Greek and Latin studies are also pursued at the *Institute for Classical Studies* (SNU), as part of *The Korean Association for the Western Ancient History and Culture*, and at *The Korean Society of Greco-Roman Studies*. 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.

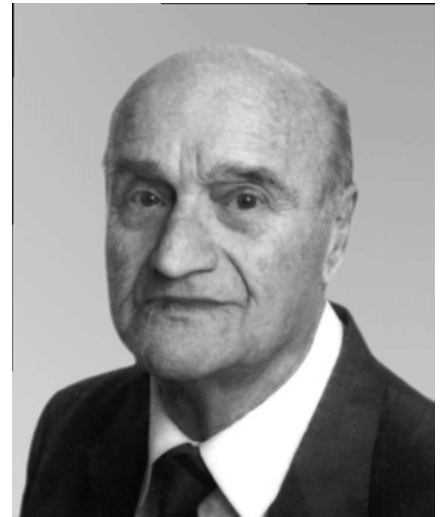
Scientific section - The SIAC and the work of Michelangelo Giusta

VESTIGIA NOTITIAI FROM TURIN

On February 10, 2011 the Faculty of Arts at the University of Turin hosted a conference entitled “*Vestigia notitiae: Methodological trends in the writings of M. Giusta.*” The meeting organized by Université Paris-Sorbonne, University of Torino (Faculty of Arts, Department of Philology, Linguistics and the Classical Tradition “A. Rostagni,” and the Graduate School in Classical and Modern Culture) and the SIAC included a morning session, chaired by Giuseppe Cambiano (Scuola Normale Superiore di Pisa) and dedicated to the *Dossografi di etica*, the major works of Michelangelo Giusta, and an afternoon session chaired by Giovanna Garbarino (University of Turin) devoted to textual criticism. Among the speakers will be C. Lévy (Université Paris-Sorbonne - Chairman of the Scientific Council of the SIAC), F. Prost (Paris-Sorbonne - scientific member of the SIAC), C. Viano (CNRS, Paris), T. Dorandi (CNRS Paris), L. Canfora (University of Bari), A. Roselli (University of Naples "L'Orientale"), P. De Paolis (University of Cassino), and M. Ceperina (Univ. of Padova). At the same time the project of the University of Eastern Piedmont and Turin of the complete digitization of the two volumes of the *Dossografi* edited by the *Digital Library of Late Antique Latin Texts* have been presented. Program in the [News](#).

MICHELANGELO GIUSTA: A PHILOLOGIST AT WORK ON CICERO

Michelangelo Giusta (1921-2005), graduate in Classical philology with Augusto Rostagni and in the History of philosophy with Nicola Abbagnano, dedicated his research primarily to texts of a philosophical nature. During the '60s, convinced that there had also existed in antiquity, alongside the *Vetusta placita* of physics about which H. Diels wrote, the *Vetusta placita* of ethics, he collected and ordered “by subject” a massive amount of philosophical points to demonstrate his thesis. Thus began his tireless exploration of the ethical works of Cicero, first and foremost, the *De finibus* and the *Tusculanae*, which he regarded as indispensable sources for reconstructing the post-Aristotelian *doxai*. The two volumes of *Dossografi di Etica* (Torino 1964 and 1967) shed light on often neglected aspects of Cicero the philosopher, with accurate exegesis of several hundred passages. Through the *constitutio* of some, however, Giusta already expressed in that case strong dissatisfaction, almost announcing his decision to devote himself for the future above all to textual criticism. Over the next two decades, in fact, he recollated the principal manuscripts of the *Tusculanae*, with particular attention to the layering of ancient emendations and diacritical marks that allowed him to go back to the archetype, and even farther back



still, to glimpse ancient grammatical editions and even possible revisions of the author. The result was the Paravia edition of 1984, the fruit of immense erudition and proud critical independence. “*Neque codicum mancipium...nedum editorum*” as he put it in *Praefatio*, Giusta established a text very different from previous ones in the choice of readings, identification of double redactions, and large number of conjectural solutions. A few years later he devoted an entire volume (*Il testo delle Tusculanae*, Firenze 1991) to defend one by one these emendations

REGISTRATION 2011

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You can use Pay-pal.

Scientific section - Books about Roman thought

ope ingeni, considered not only legitimate but necessary, since the conjecture is not “a leap of faith” but rather “a leap out of the dark,” if supported by a thorough knowledge of the *usus* both of the author and of the scribes who have transmitted him. From an ongoing examination of the handwritten notes of Giusta, in possession of the Department “Rostagni,” it is clear that also on the *loci vexati* of the *De finibus*, the subject of university courses, he left indications of great philosophical and philological strength. ([bibliography](#))

[Giuseppina Magnaldi](#)
(tr. T. Frazel)

Juliette DROSS, *Voir la philosophie. Les représentations de la philosophie à Rome*. Un vol. 24 x 16 de 413 p. Paris, Les Belles Lettres, coll. « Études anciennes », 2010. ISBN : 978-2-251-32883-6. Pr. : €55,00.

Juliette Dross argued her doctoral thesis in 2004 under the direction of Carlos Levy, and the book released today is the result of this work. This is an admirable work: erudition, subtlety, clarity, all these qualities are combined and compete for excellence in this book which will become a classic reference for all those who study Roman philosophy. Three thinkers, Cicero, Seneca and Marcus Aurelius, are at the heart of the work of the A., which includes many others - first and foremost we must at least mention Quintilian and Fronton - to deploy the meaning and scope of the use of representation in Roman philosophical discourse.

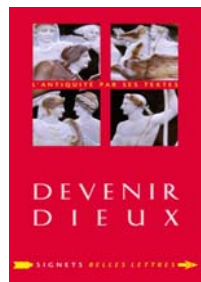
Stéphane Mercier

[Full paper](#) in french on [tulliana.eu](#)

W. STROH'S CICERO TRANSLATED INTO ITALIAN

The Italian edition of Wilfried Stroh's *Cicero: Redner, Staatsmann, Philosoph* (Monaco di Baviera, CH Beck, 2008), translated by Giovanna Alvoni and edited by Camillo Neri, has been recently released by Editrice Il Mulino in the Universal Paperbacks series. The main feature of Stroh's *Cicero* is its very agile and concise presentation. Its essential character will bring the public close to the figure of Cicero for the first time, especially because the German scholar has been able to identify and show clearly and consistently the most important points of the life and works of the Arpinate. The main idea of the book is stated on p. 9: 'Cicero considered himself primarily a philosopher, for whom, however, political activity was a necessary aspect of philosophy and rhetoric a necessary tool [...] He conceived of himself primarily as a political Plato,' a controversial vision of Cicero that can not leave the reader indifferent. We hope that this little book can help bring greater awareness among the Italian public of the figure of the Arpinate.

Ramón Gutiérrez González



C. Lévy, *Devenir dieux, Désir de puissance et rêve d'éternité chez les Anciens*, Paris, Editions des Belles Lettres, XXIX-211 p., 2010, ISBN-10 2-251-03013-1. Preceded by an interview with John Scheid. Texts collected and presented by Carlos Levy.

Vespasian, who was not without humor, cried when he felt overwhelmed by disease: “Alas! I think I am becoming god,” thus expressing his commitment to life and the little value he attached to immortality due to his status as emperor. This deification of rulers however seems the culmination of a process in which, from the Homeric epics to Neoplatonism, antiquity has been exploring the boundaries separating the human from the divine. This book offers the story of these changes, from the very carnal proximity of men and gods in mythology until the Hellenistic kings and Roman emperors decided it was easier to say they were gods than to suggest that one could almost laboriously become one. From the man-god to the advent of the God-man, over a hundred texts in translation tell the story of an eternal dream, immortality.

Scientific section - A new project about Cicero

CICERONIAN TEXTS RELATED TO MUSIC HOSTED ON OUR SITE TULLIANA

Marie Formarier has posted online in the « Propaedeutics/Aesthetics » section of our website a collection of Ciceronian texts dealing with various aspects of music [link]. This is a work-in-progress, which will be regularly updated and is open to suggestions from other members of the SIAC. The aim is to further research into this hitherto little known, yet fascinating subject. To make the texts easily accessible to all, including those who have little or no Latin, we are also intending to post online copyright-free translations of each extract, for example the French translations edited by M. Nisard at the end of the 19th century (available on the [Philippe Remacle](#) website)

After early literary studies (at the Lycée Camille Jullian in Bordeaux), Marie Formarier became a student at the Ecole Normale Supérieure in Lyon in 2003. She obtained her Agrégation in Classical Studies and in November 2009 was awarded a PhD in Latin from the University of Lyon 3 under the direction of Bruno Bureau (Professor of Latin at the University of Lyon 3) and Paul-Augustin Deproost (Professor of Latin at the Catholic University of Louvain-La-Neuve, Belgium). Her doctoral thesis was entitled *Entre rhétorique et musique : le rythme latin, de l'Antiquité au haut Moyen-Âge*. Her research has led to several publications, notably « Du début

à la fin de la phrase : le *numerus* de la prose oratoire d'après les *Elementa Rhythmica* d'Aristoxène de Tarente », in the acts of the colloquium *Commencer et finir* (Lyon, 29-30/09/06), edited by B. Bruno and C. Nicolas, Paris, De Boccard, 2008, p. 693-709 ; « L'émotion musicale dans le *De Musica* d'Aristide Quintilien » in *Musique, signification et émotion*, edited by M. Ayari, Paris, Delatour, 2009, p. 101-123 ; and three forthcoming publications : « L'orateur romain chantait-il ? » in *Synergies Espagne*, 4, « Rythme et *pathos* dans le *De Domo Sua* », in *Vita Latina*, and « Melody and Rhythm in Ancient Political Discourse. On How Emotions Induce Persuasion », in *Fundamentals of Rhetoric*, edited by T. van Haaften, H. Jansen, J. de Jong and W. Koetsenruijter, Amsterdam University Press, Cambridge Scholars Press. [complete list]

The pragmatics of speech-making, in particular the role of *elocutio* and of *actio* in Latin rhetoric, was one of the principal themes of Marie Formarier's research for her doctoral thesis. She examined the complex relationship between music and rhetoric, approaching the subject from the viewpoint of the no less difficult problem of rhythm. She thus dealt with the manner in which the theory and the practice of declamatory

rhythm and sung rhythm were mutually influential, from the days of the Republic to the era of Mediaeval Christianity. At the end of her analysis, she provided [vocal reconstructions of extracts from Cicero](#). Christian Nicolas (Professor of Latin at the University of Lyon 3) assisted her in this by proposing a simplified phonetic transcription of two of the extracts, based on a three-level system of intonation range. This system, especially for those with a good auditory memory, helps in the retention of good pronunciation, and could be very useful in the SIAC's envisaged reconstructions of Cicero's speeches.

PhR



Scientific section - New studies on the political and historical thought of Cicero

THE GAZETTE TULLIANA INTERVIEWS: A CONVERSATION WITH HENRIETTE VAN DER BLOM THE AUTHOR OF *CICERO'S ROLE MODELS*

Henriette van der Blom is a young researcher in Classics, who works at Wolfson College in Oxford. She studied in Copenhagen, and, afterwards, came as graduate student in Oxford, where she did a Master's degree in Greek/Roman History. Her interests are in the history of the late Roman Republic and, mainly, in Cicero and *exempla*; he has published an interesting book entitled *Cicero's Role Models, The Political Strategy of a Newcomer* (Oxford 2010). She kindly agreed to give us this interview about her interests and work.

AB: *In the preface to your book you tell something about yourself and your experience in Oxford. What does it mean to study today in this University? What does it mean to study Latin there?*

HvdB: I came as a graduate student to study at Oxford. It was an incredible experience because of the world-class libraries, the wonderful and learned people I met there, and because at Oxford I was not alone in my fascination of the ancient world. My Master involved going to lectures and seminar papers and tutorials with a fellow graduate student and a teacher. Every week, we had to work through a page-long bibliography (of ancient sources and modern scholarship), compose a 5-6 page long essay answering a complex question, and discuss the essay and related questions for an hour with the teacher. This type of

teaching is special for Oxford (and Cambridge) and I learnt much, both about the ancient world, but also about tackling a large amount of material very quickly and distilling my thoughts on it.

AB: *Let us move on to your excellent work, Cicero's Role Models. Why have you chosen Cicero and, in particular, this*

argument in Cicero?

HvdB: When I came to Oxford, I already knew that I wanted to work on Cicero. During a course of Roman History and Latin I took at Copenhagen, I had read Cicero's first *Philippic* speech and I understood that looking more at Cicero's *Philippics* would lead me directly into

A PODCAST READING PROJECT

In the next few months the SIAC will be launching a programme of readings of translations of Cicero and of general texts about him. The programme is aimed at all types of audience and should allow listeners to download mp3 files in the same way as any other podcast. Initially, this audio production will be available free online and will therefore be financed by the SIAC.

The readings, in the early stages of the project at least, will be for French-speaking listeners only. We hope to develop the same activity in other languages at a later date, and any members who have ideas on this subject are invited to contact us.

The recordings (the readings and the studio technique) have been entrusted to Laetitia Peyre, a professional reader (c.f. the [Dit-L](#) website). The mp3 files will be downloadable from the Documents / Multimedia section of tulliana.eu. Updates on the progress of the project will be available in mailings and under the heading News.

We will of course be using other methods to advertise these readings, and we are counting on members to spread the word once the first recordings become available.

SIAC contacts : president@tulliana.eu and agnesfajardy@hotmail.fr

PhR

Scientific section - New studies on the political and historical thought of Cicero

ANDREA BALBO INTERVIEWS H. VAN DER BLOM, CICERONIAN SCHOLAR FROM WOLFSON COLLEGE

the day-to-day political life of the late Roman Republic which I had wanted to study since my school days. Through the teaching and supervision of Dr Miriam Griffin in Oxford, I became even more interested in Cicero. We talked about possible topics for a D.Phil. and she suggested looking at Cicero's historical *exempla* and, in particular, those *exempla* he presented as exemplary to himself. So this became my D.Phil.-topic and my thesis on which the book on *Cicero's Role Models* is based.

AB: *Cicero the "newcomer" comes into the great game of Roman politics, where the homines novi were not so welcome. Which strategies did Cicero develop in order to become an important politician?*

HvdB: First of all, Cicero decided to base his career on oratory, rather than going the traditional way taken by other *homines novi* in Roman politics, such as Marius, namely a military career as springboard for a political career. Once he embarked on his career, Cicero used his *novitas* in his oratory in several ways: to underline his role as an underdog and thereby winning the sympathy of the jury (*Rosc. Am.*), and to emphasise what is called the 'ideology of the new men', that is, that he, as *homo novus*, represents the true Roman values of old days against the depraved and decadent *nobiles* of the present day (*Verr.* and later *Leg.*

agr., Mur., Sest., Pis., Scaur., Planc.). Finally, he used his *novitas* to highlight what a fantastic success he was in obtaining the consulship *suo anno* (*Leg. agr., Pis.*). We know that he was ridiculed for his humble background and Cicero tried at every instance to turn this sneer and disadvantage into an advantage. Alongside these usages of his *novitas*, Cicero did everything he could to appear as if he was like the politicians of *nobilis* ancestry: he followed the traditions closely in his education, in his political attitude(s), and in his advocacy of all things traditional.



Henriette van der Blom

His use of what I call 'personal *exempla*', that is, role models for himself, in public oratory is his attempt to claim a kind of ancestry with all its related traditions to make up for the lack of a biological ancestry of officeholders and generals. Through the virtues of his publicly announced role models, Cicero could present himself as equally

virtuous and therefore credible in his attempt to persuade a jury, the people or the senate.

AB: *Cicero was not a historian, but he used history widely in his works: in which ways can you explain his attitude to the past?*

HvdB: Cicero had studied history during his education and was clearly very knowledgeable and interested in history. Before writing some of his theoretical works such as the *Brutus*, he consulted Atticus' knowledge so as to be sure not to make any mistakes. The famous passage in *De oratore* (2.62) on the historian's task I interpret as Cicero saying that the historian must not tell a falsehood, but not that the historian (or anybody else using history) must always include everything in his presentation of the past. This means, that an orator and author well-versed in history, like Cicero, is free to use historical *exempla* in his speeches, letters and theoretical works according to his own selection and presentation as long as it is not directly false or used for malicious purposes. This indicates that the historical past is never a fixed set of events and interpretations thereof, but constantly being reused and re-interpreted by the following generations. This is, of course, well known to all historians, ancient and

Scientific section - New studies on the political and historical thought of Cicero

POSSIBLE SIMILARITIES BETWEEN THE ROMAN POLITICAL SITUATION AND TODAY?

modern, but it is worth mentioning in connection with Cicero and his use of historical *exempla*: the individuals and events of the past provided building blocks for an advocate, politician and author to strengthen a particular argument in any particular context. That being said, Cicero was well aware of the importance of *mos maiorum* as a factor shaping the cultural (political, legal, social) tradition in Rome and especially the respect that all Romans wanted to show to this tradition (whether or not they believed in it, a thing we cannot test on the source material available).

AB: You speak about versatility and flexibility of Cicero's use of *exempla*: is it possible to use these keywords to describe also his political activity?

HvdB: In some ways, you can describe Cicero's political activity as characterised by versatility and flexibility. For example, he showed flexibility in his public political stance. In his early political career during the early 60s BC, he was generally more people-friendly in his attitude: he supported legislation which favoured Pompey (*lex Gabinia* and *lex Manilia*) and supported tribunes working in support of Pompey. But once he stood for the consulship onwards, he became more conservative in his

public stance, except in some instances when he addressed the people (*Leg. agr.*). He was not alone in this flexibility and versatility, indeed, all politicians must be willing to compromise and adjust to both situation and audience in order to be successful. The difficulty lies in keeping one's credibility whilst still being flexible.

AB: Is it possible to draw some parallels between the political situation of Cicero's times and modern context of political struggle?

HvdB: Some have said that oratory doesn't matter in modern politics in the same way as it did in Cicero's day. I suppose it depends on which modern political system and which state you look at in your comparison. For sure, the cases of Obama and Tony Blair (and there are probably many other examples from countries whose political protagonists are less familiar to me) illustrate that modern politicians can sway the electorate and the people through speeches and effective rhetoric. But the parallel is not perfect, considering the many other media for communication (TV, radio, newspapers, internet including blogs, twitter, facebook) modern politicians have, which were not available to Cicero and his contemporaries. For a Roman politician, ora-

tory remained the main means to address the people in Rome and it would benefit his career to have a certain level of eloquence. Other aspects of political life are very different. For example, Cicero's problems with being a *homo novus* are rarely paralleled in modern Western democracies where all eligible citizens should have an equal chance to stand for office irrespective of family background. And then again, we sometimes see traces of informal advantages enjoyed by politicians of the right ancestry. In the British political system (of which I am no expert), the House of Lords still contains members who are there as a result of their birth. On the whole, however, the level of education rather than family background, seems to me more important for a political career in a modern democracy. And this, I think, Cicero would have applauded.

Interview by Andrea Balbo

Scientific section - An experience at the border of Pedagogy and Philology

EXPERIMENTS IN CREATING A DIGITAL EDITION OF THE *DE FINIBUS* AT THE TULLIANA SITE

A year after my arrival at the SIAC and the beginning of my collaborations with Tulliana, I have received a request to present briefly the small contribution I could offer. Among the key points of the SIAC we should perhaps appreciate the principle of 'solid foundations'. Without 'solid foundations' it is difficult to establish any kind of cultural diffusion and scientific research. And in the case of the thought of ancient Rome and of Cicero, the 'basics' can not in any way do without the texts. But Tulliana not only sets itself the goal of publishing original texts and complete translations or anthologies. We also set ourselves the goal of research on even more profound bases: those philological.

In this context, therefore, is the publication on the SIAC site of the critical apparatus of the first book of *De finibus bonorum et malorum*. The goal is of the 'solid base' that the Society wants to provide its members as well as users of all types (researchers, students, or just the curious) on its website. My experiences with the *De finibus* were exclusively exegetical-interpretive, and to assume responsibility for providing first a collated critical apparatus and then a translation (currently still under development) was for me as a student certainly a challenge but also an

indispensable experience for growth and study.

Unable to carry out a personal examination of the thirteen manuscripts that represent the *stemma codicum* of the text, I opted to make an eclectic collation of some of the more modern editions. The fundamental triad upon which my apparatus is based are the turn-of-the-century Teubner edition of Schiche (M. Tullius Cicero, *Scripta quae omnia manserunt*, fasc. 43: *De finibus bonorum et malorum*, edidit T. Schiche, Bibliotheca Teubneriana. München -Leipzig, K.Saur K. 1915); that of the first dialogue edited in the *Belles Lettres* by Martha (Cicero, *Des termes extremes des biens et des maux*, Livres I, II, texte établi et traduit par J. Martha, C. Lévy. Paris, Les Belles Lettres, 2002) and revised by Carlos Lévy; and the recent edition of Claudio Moreschini (M. Tullius Cicero, *Scripta quae omnia manserunt*, fasc. 43: *De finibus bonorum et malorum*, edidit C. Moreschini, Bibliotheca Teubneriana. München-Leipzig, K. Saur). One must also always consider the Oxford edition of Reynolds (Cicero, *De finibus bonorum et malorum*, edited by L. Reynolds, Oxford Classical Texts, Oxford, Oxford University Press 1998) as well as the detailed philological commentary - but not only - of Madvig (M. Tullius Cicero, *De finibus*

bonorum et malorum, edidit et enarravit N. Madvig, Hildesheim, Olms 1876).

This is perhaps not the place to flesh out the basic features of the editions, which are so much mixed: it is enough to recognize that Madvig neglected at least three codices (*Matritensis* 9116, *Florentinus Cart. Stroz.* 3, 46 and *Mutinensis Lat.* 213) which from the edition of Reynolds were considered a full part of the textual tradition of the *De finibus*; or to the different divisions of the *stemma* according to Madvig (tripartite) and the modern editors (bipartite, but with different internal collations). For more details, however, please see at least one recent contribution on the subject by Giuseppina Magnaldi (Magnaldi G., *De finibus bonorum et malorum di Cicerone: due edizioni a confronto* "BStudLat" XXXVII-II, 2007, 623-638; but also Ead., *Lo stemma trifido del De finibus bonorum et malorum*, "Atti della Accademia delle Scienze di Torino" CCXXI, 1987, 87-124).

The text established, it will be noticed, depends largely on Moreschini and Schiche, with some forays into Martha (for example, the greeting in ancient Greek was not transliterated in 1.9). After completing the collation of the first book of *De*

Scientific section - An experience at the border of Pedagogy and Philology

REFLECTIONS OF OUR COLLABORATOR ON STRUGGLING WITH THE TEXT AND APPARATUS OF *DE FINIBUS*

finibus, my work was submitted for revision by another senior member of the SIAC to correct inaccuracies and add additional variants to the apparatus. Only then did other members of the SIAC participated in the final view of the apparatus before publishing it online.

This process has contributed not only to a meticulous vigilance on the data that will be offered to the public on the Web, but also made this work a real experience for growth and study. In this sense, perhaps, the work of the SIAC acquires a greater resonance: such opportunities provide a considerable aid to those who have felt the educational "gaps" of the university system of 'three plus two' (cf., for example, G. Beccaria, *Tre più due uguale zero*, Forlì 2004). In the early stages of correction, dialogue and review, in fact, I thought many times about the words of Vygotsky (L. Vygotsky, *Pensiero e Linguaggio*, Firenze 1976, 236): "The distance between the part of a task that a person is already able to do and the potential level which can be reached in an attempt to accomplish the remainder of the task can only be crossed by or under the direction of a more experienced person (a *magister*, someone who is *magis*, more)."

Finally, while other critical apparatus of the *De finibus* are online (e.g., the integral one of Schiche put online by the Perseus project), I would emphasize, first, the major update that will be available on Tulliana.eu and, secondly, the different perspective from which this text was drafted: not the mere overflow of data from paper to electronic, but the attempt to provide an essential tool, controlled and comprehensive.

One thing, however, that we hope will make it truly complete in a reasonably short time is the online publication of the full translation of the text. A cheap and readily available translation of *De finibus* is, in fact, still lacking in Italy, except for the reissue in paperback of the translation of N. Marinone (1986), which was recently announced by UTET, in the second volume of the *Opere Politiche e Filosofiche* of the Arpinate.

Antonello Orlando

Silvia Stucchi, *Osservazioni sulla ricezione di Petronio nella Francia del XVII secolo. Il caso Nodot*, Aracne, Roma, 2010, 276 p., € 17.00, ISBN: 8854830771

This book considers the singular case in literary history of the *Traduction entière de Pétrone*, whose author, Nodot, claimed to have found a full manuscrit of Petronius and of which he offered a French translation. The case created by the announcement of Nodot, who published several editions of his forgery, is emblematic of the reception of the *Satyricon* in France in the seventeenth century. The author suggests, in conclusion, a study of the possible Petronian inspiration in the creation of *La pâtisserie de la reine Pédauque* by Anatole France, which, although published in 1893, is presented as an inverse reformulation of the *Satyricon*, in this novel set in France in the seventeenth century, an *aetas Petroniana* par excellence.



Didactics - The Cicero Latin Competition and the Prix Tulliana

On the initiative of M. Carlos Lévy, the president of the Academic Board, our Society has decided to support the international Cicero competition by making a financial contribution of 200 € Mr. Patrick Voisin, the founding president of the competition, has kindly used this contribution to create a Tulliana prize, as he explains below. The Cicero Latin competition has now become international, with two new continents represented in 2010: Africa, with participants from Tunisia, and Australasia, with students from Australia. These were added to the European countries already participating: France, the United Kingdom, Italy, Spain and Andorra! More than five hundred participants took part in the contest this year, clear evidence of a continued interest in Classical Studies. New Zealand and the USA have announced that they too will be represented in 2011! In France, 171 candidates took the culture paper (subject: Carthage, from Dido to Hannibal) and 145 took the language paper (a letter from Petrarch to Cicero), representing 37 establishments at five examination centres (Avignon, Lille, Nancy, Paris, Strasbourg). Each country organised its own prize-giving ceremony. Tunisia's was held in April at the European Union stand of the Tunis International Book Fair. The four winners came to Paris in July and stayed at the Ecole Normale Supérieure in the rue d'Ulm (Paris). In France, the prize-giving ceremony for the competition, now in its fourth year, took place on Friday, June 4, 2010 in the salle des actes of the lycée Henri IV

in Paris. having expressed thanks to the donors whose generosity has provided the winners with a trip to Greece and about 2000 euros' worth of books, the director of the competition, Mr. P. Voisin, proceeded to present the prizes: 45 candidates were awarded either a merit (18), or a distinction (27); two students from the lycée Henri IV were awarded the Tulliana prize given by the International Society of Friends of Cicero, and Miss Marion Bourgasser, a first year student specialising in classical studies at the lycée Fustel de Coulanges de Strasbourg, was presented with the Prix Arista 2010 by Mr. Antoine de Neuville. The competition was created in honour of Cicero, the man of the *Concordia Ordinum*, whose name is also an acronym of *Certamen In Concordiam Europae Regionumque Orbis*. The text for the Latin translation paid further homage to him, being an extract from a fictitious letter from Petrarch to the Arpinate. Another tribute was paid at the

4th annual competition, which saw the creation of a special award, the Tulliana prize, donated by the International Society of Cicero's friends (SIAC) – represented by its President, Mr. Philippe Rousselot. This prize is awarded for the best Latin translation done by a candidate in secondary education, all categories considered (students in secondary education and in the first year of higher education). This year the prize was shared by two Year 12 students from the Lycée Henri IV, Paris: Miss Chloé Paye et Mr. Arthur Hatchuel. *Congratulationes illis*

P. Voisin

<http://www.ciceroconcordia.com>
<http://concourseuropeencicero.fr.blogspot.com>

P. Voisin needs help in extending the competition to countries not yet represented, in Asia, Black Africa and Latin America. If you have any ideas on this subject, please write directly to him:
patrick-voisin@wanadoo.fr

