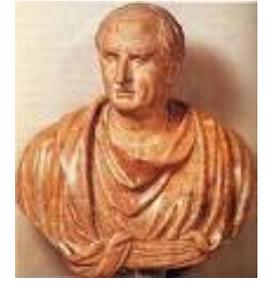


# Gazette Tulliana

SOCIETE INTERNATIONALE DES AMIS DE CICERON  
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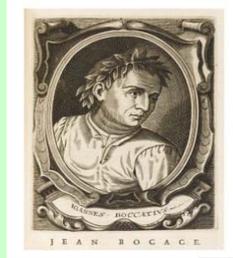


## AGAINST HUMAN STUPIDITY

Dear members, our Society has suffered significant setbacks with hacking. We complained to the Italian police and the investigation is ongoing. The result of this misadventure is that we have lost data. It was necessary to seize them again. Above all, the technicians of the company Step.init had to rebuild part of the site structure. This fight against stupidity cost us a lot of energy and - it is not incidental - an important part of our budget. The management team of the SIAC is aware that this thorny situation had for main consequence to put our scientific and educational activities in dormancy. Let there be no misunderstanding: we are more determined than ever to enforce our Society and our site. Here is the proof: you will soon receive on your email box a newsletter. To make our job easier we decided to sign up directly for you to this new device of information. Obviously, you keep your freedom: you can cancel the subscription from the first message by clicking a link ad hoc. This listing of all the members will take time. For those of you who want to help us, nothing is more simple: go to the website [tulliana.eu](http://tulliana.eu) and click on [Newsletter](#), located at the bottom of the left column. Just put your name and email address. This newsletter will complement our Tulliana Gazette. It will inform our community of the diverse novelties concerning our SIAC - including scientific activity of members - and the current works in the ciceronian domain: seminars, conferences, publications, awards, scholarships, etc..Thanks to all for your patience and your confidence.

*The President Philippe Rousselot  
(tr. by Tom Frazel)*

## CICERO AND BOCCACCIO: NEW PERSPECTIVES OF RESEARCH



Paasche Grudin, Michaela & Grudin, Robert, *Boccaccio's Decameron and the Ciceronian Renaissance*, to be published by Palgrave Macmillan in 2012.

Readers of Boccaccio's *Decameron* have long been troubled by a daunting array of interpretive challenges: Boccaccio's apparently inconsistent treatment of women, his general espousal of mutually contradictory viewpoints, and his book's apparent lack of thematic development. Even individual sections of the great work, like his Preface, his opening description of the plague in Florence, the key tales of Ciappelletto and Griselda, and the *canzoni* sung at the end of each Day, have caused critical confusion, debate and frustration. These problems are, if anything, intensified by our awareness of Boccaccio's penchant for allegory and his opening description of his 100 novelle as "parables" or "fables." In their new book-length manuscript, *Boccaccio's Decameron and the Ciceronian Renaissance*, Michaela Paasche Grudin and Robert Grudin demonstrate that the solution to these conundra may be found in Boccaccio's appropriation of Ciceronian social theory as voiced especially in Cicero's *De inventione* and his later books, *De legibus*, *De re publica* and *De officiis*. Using these and other Ciceronian works, the Grudins show that Boccaccio's puzzling masterpiece takes on organic consistency when viewed as an early modern adaptation of a pre-Christian, humanistic vision. Please, note that Mrs and Mr Grudin hope that they can find a way of sharing their research with members of our Society. Do not hesitate to contact them directly ([rgrudin@yahoo.com](mailto:rgrudin@yahoo.com)).

*Philippe Rousselot (tr. by T. Frazel)*

## RULES FOR SUBMITTING PAPERS TO THE GAZETTE

Articles should be sent as e-mail attachments to the address [contributiongazette@tulliana.eu](mailto:contributiongazette@tulliana.eu) or by following the instructions displayed at the click of the but-ton *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 - Books about Cicero and the Roman republic

### BOOKS ABOUT CICERO IN 2011

T. W. Caspar, *Recovering the ancient view of founding. A commentary on Cicero's De Legibus*, Lanham, Md. [e. a.], Lexington Books, VII, 217 pp.

H. Essler, *Glücklich und unsterblich. Epikureische Theologie bei Cicero und Philodem; mit einer Edition von Pherc. 152/157, Kol. 8 - 10*, Basel, Schwabe, 399 pp.

I. Gildenhard, *Creative eloquence. The construction of reality in Cicero's speeches*, Oxford [e. a.], Oxford Univ. Press, 454 pp.

L. Hermand-Schebat, *Pétrarque épistolier et Cicéron. Étude d'une filiation*, Paris, PUPS, 577 pp.

S. Koster, *Ciceros "Roscliana Americana" im Prosarhythmus rekonstruiert*, Stuttgart, Steiner, 178 pp.

D. Mankin (ed.), *Cicero, De oratore, book III*, Cambridge [e. a.], Cambridge Univ. Press, XI, 346 pp.

R. Nickel, *Orakelkunst und Vorhersage. Marcus Tullius Cicero*, Mannheim, Artemis & Winkler, 216 pp.

C. J. Smith (ed.), *Praise and blame in Roman republican rhetoric*, Swansea, Classical Press of Wales, XI, 248 pp.

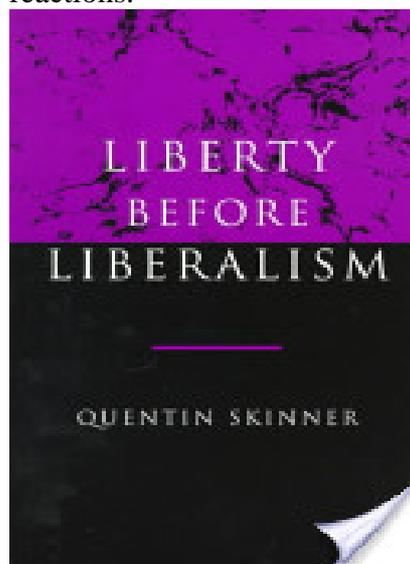
K. Tempest, *Cicero. Politics and persuasion in ancient Rome*, London [e. a.], Continuum, XIV, 256 pp.

K. Zawadzki, *Ciceros Zitierungstechnik in der Schrift "De natura deorum". Eine exemplarische Untersuchung anhand des Abschnittes 1, 25 - 27*, München, AVM, 88 pp.

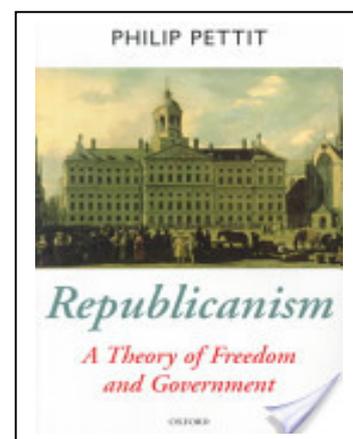
by Stefano Rozzi

### 1997-1999: A 'REVOLUTION' FOR THE ROMAN RES PUBLICA

A 'revolution' for the Roman *res publica*. In this way we could remember the years 1997-1999, which saw the release of three important works in the History of Thought and Political Philosophy (Philip Pettit, *Republicanism. A Theory of Freedom and Government*, Oxford 1997, Quentin Skinner, *Liberty before Liberalism*, Cambridge 1998 and Maurizio Viroli, *Repubblicanesimo*, Rome-Bari 1999). It also saw, in an independent manner, the output of Fergus Millar, *The Crowd in Rome in the Late Republic*, Ann Arbor 1998, which, as is known, interpreting the late Roman Republic as democratic', has given rise to numerous reflections and, not infrequently, to strong reactions.



What have they in common, these four volumes? The revaluation, by different routes, of the 'model' of the *res*



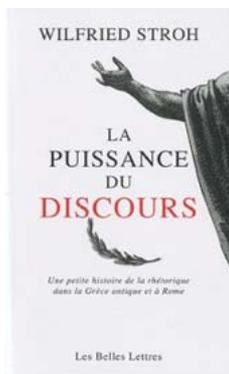
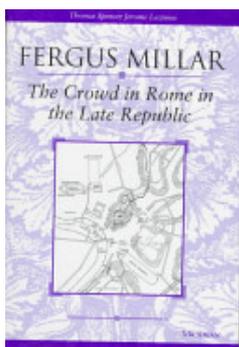
*publica*. If the scholar of antiquity, Millar, focuses, in a 'classic' way, on institutions and procedures (see K.-J. Hölkeskamp, *Reconstructing the Roman Republic. An Ancient and Modern Political Culture Research*, Princeton and Oxford 2010, 13-14) , Pettit, Skinner and Viroli work on the level of ideas. The *neo-Roman theory of free states* evoked by the historian Skinner (an expression of the broader interpretation of 'Republican'), in fact, re-evaluates the entire political language of 'civic virtues' and, above all, of a 'Republican paradigm', which, through law, Cicero, Sallust and Livy, would bring the values of the *res publica* into the reality of the free Italian municipalities, and

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## Scientific section - Books about Roman Thought

then move on to Machiavelli, Harrington and the theorists of the American Revolution. All this would have been 'productive' to date, although absorbed or overshadowed by liberal hegemony theory. To propose a more human society, Skinner, Viroli and Pettit go on to hypothesize the existence of a 'third' freedom, the 'neo-Roman', understood as 'non-domination'. Inspired by the now classic C. Wirszubski, *Libertas as a Political Idea at Rome During the Late Republic and Early Principate*, Cambridge 1950, it would help to overcome the ingrained dichotomies between freedom 'of the ancients' and 'of the moderns' of Benjamin Constant (*De la liberté des Anciens a comparee cells des Modernes*, Paris 1819) and the 'positive' freedom (freedom of) and 'negative' (freedom from) of Isaiah Berlin (*Two Concepts of Liberty: An Inaugural Lecture delivered before the University of Oxford on 31 October 1958*, Oxford, 1959), offering a real alternative to liberalism and communitarianism. We just have to follow the developments of the case, limiting ourselves - for now - to observe, with some satisfaction, that after the crisis of 'modernity' and the concept of 'state', the 'ancient' appears very 'productive'. Luca Fezzi Università degli Studi di Padova [luca.fezzi@unipd.it](mailto:luca.fezzi@unipd.it) (tr. by TFr)



Wilfried Stroh, *La puissance du discours, Une petite histoire de la rhétorique dans la Grèce antique et à Rome*, Traduit de l'allemand et du latin par Sylvain Bluntz, coll. Le miroir des humanistes, 11, Belles Lettres, ISBN-13-978-2-251-34604-5, November 2010, 514 p., price Fnac 25,65 €

In 1970, Roland Barthes noted in *l'Ancienne rhétorique* that a manual that could provide a chronological and systematic overview of ancient and classical rhetoric did not exist. Everyone had to, in that area, develop their own knowledge. With humor, W. Stroh seeks to fill, finally, that gap. It is welcome to see the collection « Le miroir des humanistes » continue the publication of his recent work, translated, as always, by Sylvain Bluntz. This *kleine Geschichte*, published in German in 2009, forms a thick volume intended for the educated public and students. The freedom of spirit and charming style of this book contrast with the dryness that is the usual mark of such works. It abounds in formulas worthy of a passionate teacher and everything taken from his joy of teaching. The delight of writing can not hide that this is a manual or a compendium, as shown in the strict chronological organizing the chapters, each of which paints a portrait of the masters of rhetoric and presents, in detail, their main works. In this historical *Who's who* (Stroh's words), the author forgets nothing and nobody (or almost). Always presented with their Greek name, Latin equivalent and translation, the concepts of rhetoric evolving over the pages, from conjectural and almost instinctive origin to their theoretical and technical development, over nearly a thousand years, from Sicily to Gorgias to the Africa of Augustine. The educated public and the student will be in their element in this work, one that can not be browsed in a hurry and is better read with a pencil in hand. Here, the gay science is nothing chatty; on the contrary, it is a surprising density. At the same time dedicated to the glory of Antiquity and a universal synthesis, this book takes stock of a thousand reflections accumulated over a lifetime of research.

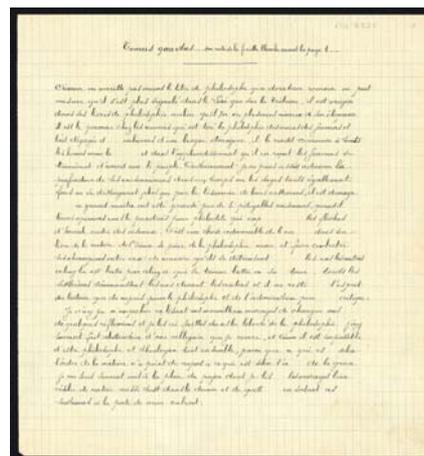
PhR (tr. by Tom Frazel)

# Scientific section - New studies on Cicero in the Enlightening Age

## MONTESQUIEU AND CICERO: A NEW FRONT FOR RESEARCH

In 2008, the heirs of Jacqueline de Chabannes, the last direct descendant of Montesquieu, donated to the State 644 manuscripts from the library of the castle of Brède. Since the State signed a Custodian Agreement with the city of Bordeaux, these manuscripts are now available at the Municipal Library of Bordeaux (Montesquieu archives). One of the manuscripts (MS-2538-f1) reveals an unexpected surprise: a collection of unpublished notes on Cicero. Cicero, as is well known, was a companion of Montesquieu throughout his life. « *Ce dernier est à coup sûr l'auteur le plus admiré par Montesquieu, car il fut à la fois homme d'action et philosophe, et quel philosophe !* » (Catherine Volpilhac-Augier, [«Antiquité \(classique\)»](#), *Dictionnaire électronique Montesquieu*). Without going into details of what he owes in the *Esprit des Lois*, Cicero's presence is attested everywhere by a large number of citations. However, the *Discours sur Cicéron* (ca 1717), an early work discovered in 1891, was, so far, the only text of Montesquieu devoted exclusively to the Arpinate. The manuscript of the *Discours* (MS 2099) bears a handwritten statement in which Montesquieu took some distance from this

work prematurely written and promised to return to Cicero's text: « *J'ai fait ce discours dans ma jeunesse, il pourra devenir bon si je lui ôte l'air de panégyrique ; il faut outre cela donner un plus long détail des ouvrages de Cicéron, voir les lettres surtout, et entrer plus avant dans les causes de la ruine de la République et dans les caractères de César, de Pompée et d'Antoine* » (cited by Louis Desgraves, *Inventaire des documents manuscrits des fonds Montesquieu de la Bibliothèque municipale de Bordeaux*, Librairie Droz, 1998, p. 280). Notes on Cicero, recently discovered, are like the form in which the promise that Montesquieu had made to himself. There are marginal comments that Montesquieu made on his copy of Cicero's *Opera omnia*. Unfortunately, this large folio, once bound, was severely mutilated by trimmings of the margins. It now is missing the last words of each line. At the end of the nineteenth century, a careful and competent scribe copied the notes, pointing out all of the missing parts. This collection is the manuscript Ms 2538. The cover page of the copy of the *Opera Omnia*, less damaged than the others, can be restored.



[Reproduction of the first page](#)

(Source : Bibliothèque de Bordeaux)

It reads in the original orthography: « *Cicéron ne merite pas moins le titre de philosophe que d'orateur romain on peut mesme [dire] qu'il s'est plus signalé dans le Licée que sur la tribune, il est origin[al] dans ses livres de philosophie au lieu qu'il [y] a eu plusieurs rivaux de son éloquence il est le premier chez les romains qui ait tiré la philosophie des mains des scavans et qui l'ait dégagée d[es] embarras d'une langue étrangere, il la rendit commune à tous les homes come la [raison] et dans l'applaudissement qu'il en reçut les scavans se trouverent d'accord avec le peuple. Certainement je ne puis assés admirer la profondeur de ses raisonnemens dans un temps ou les sages tous également fous ne se distinguint plus que par la bisarrerie de leurs vettemens, il est dommage [que] ce grand maître ait esté precedé par de si*

# Scientific section - New studies on Cicero in the Enlightening Age

## MONTESQUIEU AND CICERO: A NEW FRONT FOR RESEARCH

*pitoyables raisonneurs, quand il [rapporte-détruit?] leurs opinions vous le prendriés pour Philoctete qui emp[loie] les flèches d'Hercule contre les oiseaux. C'est une chose admirable de le voi[r] dans son livre de la nature des dieux se joïer de la philosophie meme et faire combatre ses champions entre eux de manière qu'ils se détruisent les uns les autres celui-la est batu par celui-ci qui se trouve battu a so[n] tour. Touts les sisthèmes s'évanouissent les uns devant les autres et il ne reste [dans] l'esprit du lecteur que du mépris pour le philosophe et de l'admiration pou[r le] critique.*

*Je n'ay pu m'empêcher en lisant ces merveilleux ouvrages de charger mes [marges-pages?] de quelques réflexions et je les ai faites dans la liberté de la philosophie j'ay souvant fait abstraction d'une religion que je revere, et come il est impossible d'estre philosophe et theologien tout ensemble, parce que ce qui es[t] selon l'ordre de la nature n'a point de raport à ce qui est selon l'or[dre] de la grace je me suis souvent mis à la place du pajen dont je lis les ouvrages bien résolu de rentrer aussi tost dans le devoir et de quitt[er] en sortant ces sentimens à la porte de mon cabinet». (Source: Lire Montes-*

*quieu, ENS Lyon).*

All notes must be included in Volume XVII of the *Œuvres complètes* (Extraits et notes de lecture II, under the direction of Rolando Minuti, with publication in 2011), with introduction and commentary by Miguel Benitez.



The *Société Montesquieu* (chaired by Catherine Volpilhac-Auger), and Joint Research Unit 5037 of the CNRS (headed by Pierre-François Moreau) have partnered for editing the *Œuvres complètes* of Montesquieu published by the *Voltaire Foundation* in Oxford (eleven volumes published, twenty-two planned). A *Dictionnaire Montesquieu* also appeared from this group, which exists only in electronic format, and is an indispensable work tool ([site](#)). There, you can find many articles on Montesquieu and Antiquity, including an article by Patrick Andrivet on [Cicéron](#) or that of Pierre Rétaat dedicated to the

[discours sur Cicéron](#) (ca 1717).

Some references: Fott, David, Preface to *Translation of Montesquieu's "Discourse on Cicero"*, *Political Theory*, Vol. 30, No. 5 (Oct., 2002), pp. 728-732,

Andrivet, Patrick, *Montesquieu et Cicéron : de l'enthousiasme à la sagesse*, Mélanges offerts à Jean Ehrard, Paris, Nizet, 1992, pp. 25-34

Jaubert, Pierre, *Les sources romaines de Montesquieu*, in *Montesquieu, la justice, la liberté*, Hommage de Bordeaux à Montesquieu (19-21 mai 2005), Académie de Bordeaux, Bordeaux, 2007, pp. 29-34

Volpilhac-Auger, Catherine, *Du bon usage des manchettes et des notes: typographie et genre littéraire chez Montesquieu*, *Bulletin du bibliophile*, N° 2 (2003), pp. 257-272

Volpilhac-Auger, Catherine, *La tentation du secret ? La part de l'inédit dans l'œuvre de Montesquieu*, *La Lettre clandestine*, n° 11, 2003, p. 47-58.

*Philippe Rousselot*  
(tr. Tom Frazel)

# Scientific section - Cicero, *humanitas* and the Classical World in Far East

## A BRIEF REPORT ON CLASSICAL SCHOLARSHIP IN KOREA (2010-2011)

Last July, to my pleasure, I met Prof. Andrea Balbo at the 18th Biennial conference of International Society for the History of Rhetoric in Bologna. At that time, Prof. Balbo asked me how classical scholarship was going in Korea. However, due to the limited time, I could not fully answer him. Thus, I would like to reply briefly to Prof. Balbo's question through Tulliana. I can report on some particular research projects.

First, I think I should mention the "Argumentation in Western Antiquity" research project.

In this three-year research (2009-2011) project, subtitled "A sourcebook for the philosophical foundation of argumentation theory," nine philosophers and classicists are participating. Argumentation, of course, must have been a useful communication method since very early times regardless of region, East or West, but the research scope of this team is concentrated on the argumentative traditions of the Western world, especially those of ancient Greece.

From the pre-Socratics to Sophists, (Socrates,) Plato and some of their contemporary orators and rhetoricians, and to Aristotle, this research team has been reviewing the ancient texts from the point of view of argumentation and preparing a clas-

sified selection of works along with their standard forms (Argument-Scheme /Argument-Pattern Classification). Tracing back to the original use of argument they are going to provide an elaborated collection of various types of ancient arguments with their contexts and proper interpretation – that's why they call it a 'Sourcebook'.



Jaewon Ahn

Next, I would like to mention the *Paideia et Humanitas* research project.

This project is also planned as a three-year research program (2011-2014), cooperated by ten scholars whose specialties lie mostly in the classical scholarship. The main goal of the research is to explore the formation of Greek and Roman Education and European Humanism.

The reason for this can be explained as follows. The traditional education of Korea was

systematized and institutionalized according to the Confucius' doctrine. However, this tradition was broken off through the importation of the so-called modern education system from the Western world in 1894. Superficially, this system does work well; fundamentally, however, there are already considerable problems. For the sake of convenience, I would like to employ a metaphor: the education system in Korea is a cloth that does not fit a body that is growing very rapidly (at least in my view!). This is the reason why we want to go to the sources where, on the one hand, Cicero wanted to show us by pointing his "finger" (*De.or.* 1. 203, *digitum ad fontes*) and, on the other, from where the basic ideas and some still important ideas of Western education flow, even to Korea. For this investigation, we meet regularly (every two months) and read classical texts for three hours with hot discussion.

The passages selected are usually from Plato's Dialogues and also those of Cicero, in particular, because Cicero's *humanitas* program might be a good alternative program for liberal education in Korea. In this regard, I would emphasize that Cicero was truly the father of liberal arts in the Latin tradition. In

# Scientific section - Cicero, *humanitas* and the Classical World in Far East

## A BRIEF REPORT ON CLASSICAL SCHOLARSHIP IN KOREA (2010-2011)

discussion, we talk about e.g. the issues of the origin and development of the *artes liberales* in ancient Greek and Rome. Finally, indeed, I ought to give some conclusion to my report or some expectation of our future classical scholarship.

However, I cannot yet do so because we are just beginning to discover whether the cloth from the Western World really fits our body. On this, I do promise to report later. Anyway, I must thank my readers for reading this incomplete

report with generous understanding.

Jaewon Ahn  
Research Professor,  
Seoul National University  
(tr. de M. Lucciano)

### A NEW COMMENTARY OF THE *PRO CLUENTIO*

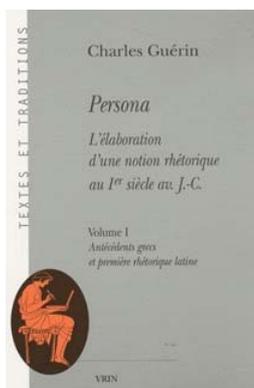
VALERIA MARIA PATIMO, *La Pro Cluentio di Cicerone I. Introduzione e commento dei §§ 1-81*, Verlag T. Bautz (Studia Classica et Mediaevalia, 1), Nordhausen 2009, E. 70 (ISBN 978-3-88309-491-5).

The *Pro Cluentio* is, as is known, one of the masterpieces of Ciceronian oratory because of the ability of its author to make use of the wide range of rhetoric in order to "throw dust in the eyes" (Cicero's words) of the jury in a complex and ambiguous case; through the medium of oratory, rather than on the solid foundation of legal reasoning or valid documentary evidence, Cicero was able to persuade with the subsequent acquittal of his client: he was involved, in the provincial town of Larino (now in Molise) in murky criminal affairs within his family, who mingled with the dramatic political moment, contemporary and immediately subsequent, of the proscriptions of Sulla. This oration, in many ways special in the corpus of Cicero, was still without an updated and comprehensive commentary, although of course there were contributions of primary importance, such as the volume of 1990 by J.T. Kirby, *The Rhetoric of Cicero's "Pro Cluentio"*, or the popular edition of BUR-Rizzoli 2004, *Difesa di Cluentio*, edited by Marco Fucecchio, with the important introductory essay by Emanuele Narducci, *Cronaca criminale e letteratura nella "Pro Cluentio"*. A significant contribution is now provided by the commentary on the first 81 paragraphs of the oration by Valeria Maria Patimo, in a volume that opens the series "Studia Classica et Mediaevalia", directed by Paolo Fedeli and Hans-Christian Günther, from the German publisher Traugott Bautz. Building on her considerable experience in Petronian studies and on ancient narrative, the scholar, along the lines of the Ciceronian work of her teacher Fedeli (remember his commentary on the *Pro Milone*), pays particular attention to the rhetorical structure of the *Pro Cluentio*, to the changes sought compared to the canonical distribution of a speech, in particular the *expositio*, where the traditional function takes information through targeted insertion of narrative forms (eg. §§ 11-18, significantly called the "romance of Sassia"), a precise argumentative value, meant right from the start to guide the jury in favor of the innocence of Cluentius. The specific care that the scholar provides to the analysis of the narrative architecture of the oration is joined dialectically to a careful reading of the socio-political context that animates the *Pro Cluentio*: far from being just a cross-section of a "provincial" criminal history, the commentary also offers a look at the complex political dynamics of the time, but especially, the network of family relationships (or rather "nepotistic") that create a true social structure in which malfeasance and political corruption, domestic crime and judicial corruption become the figure of degradation not only of individual morality, but also, and above all, of that collective.

Sergio Audano (tr. by T. Frazel)

# Scientific section - The idea of *persona* in a book by Charles Guérin

## POLITICAL AND PHILOSOPHICAL SELF-REPRESENTATION IN CICERO'S THOUGHT



Charles Guérin, Professor of Latin language and Literature at the Université Paul Valéry-Montpellier III, a member of the *Institut universitaire de France*, member of the SIAC, has just published :

*Persona. L'élaboration d'une notion rhétorique au I<sup>er</sup> siècle av. J.-C. Volume II : théorisation cicéronienne de la persona oratoire*, Paris, Vrin, Coll. Textes et traditions, 2011, 480 pages, ISBN : 978-2-7116-2351-8. This volume follows: *Persona. L'élaboration d'une notion rhétorique au I<sup>er</sup> siècle av. J.-C. Volume I : antécédents grecs et première rhétorique latine*, Paris, Vrin, 2009, 431 pages.

Taken as a whole, this work responds to the project - outlined in a thesis prepared under the guidance of Professors Pierre Chiron and Carlos Lévy, and defended in December 2006 - to explain how Latin rhetoric of the first century BC formalized the ethical practice of public speaking by developing a category adapted to the context of the Roman

republic: the notion of *persona*. In its rhetorical meaning, *persona* designates the image that the *orator* projects of himself in his speech, through the presentation of his own qualities, but also - indirectly - through his arguments, his style, his voice and his oratorical performance. All too often obscured by rhetorical theory, the notion of *persona* has never been analyzed by itself by contemporary critics, who found in the Greek notion of *ethos* (character) - in particular outlined by Aristotle in the fourth century BC - a tool of interpretation adequate to their needs. However, focus on the Aristotelian *ethos sub specie aeternitatis* tends to mask that which is primarily Greek and so ill suited to the Latin reality. Worse, looking for its faithful and mechanical application in Latin rhetoric ends up trying to seek an absence, and makes a great disservice to the study of the characteristics of Roman thought. By refusing the idea of rhetoric as a closed and abstract system, focused only on itself, Ch. Guérin postulates that it must be analyzed in the context of its development and in the systems of representation where it is developed to show fully the issues that animate it. His study of Latin rhetoric goes through the preliminary analysis of the Greek theory of *ethos* (vol. I, part 1). The political and intellectual circumstances that

led to the emergence of a theory of *ethos* appropriate to Athenian democracy are checked against the views developed in the *Rhetoric to Alexander*, in Isocrates or the Aristotelian corpus. Discussed in particular are issues of credibility, propriety and character of the speaker - all points of doctrine which will hold an important place in Latin rhetoric. In Rome (Vol. I, Part II), in the late second and early first century BC, the conditions for access to public speech, in the transition from charisma to eloquence subject to technical rules, set « the civic coordinates of oratorical *persona* » and specify the competence and legitimacy of the Republican speaker. The rhetorical formalization of *persona* appears in the practical and ideological circumstances of the moment, in contrast to the peculiarities of Athenian eloquence largely unsuited to the conditions of Roman eloquence. The study focuses on the progressive theorization of *persona* throughout the first relevant texts, the *Rhetorica ad Herennium* and the *De inuentione* (ca. 86 BC and ca. 84 BC), the process by which the Latin manuals transformed the rhetoric inherited from the Greeks. Their typology of individual characteristics of the *orator*, the rules that they set for argument, style and delivery lead to the theorization of a civic « recognition strategy ». This

# Scientific section - The idea of *persona* in a book by Charles Guerin

## POLITICAL AND PHILOSOPHICAL SELF-REPRESENTATION IN CICERO'S THOUGHT

step, slowly and gradually, responds to the necessity of rooting rhetoric in an aristocratic republic which set as the first rule that access to public speaking should be, as far as possible, the domain reserved and allowed to magistrates and *nobiles*. The first Latin rhetoric produced also a formalization of the ethical dimension of discourse, in which an original theoretical framework, tied to public expectations, marks the beginning of assimilation by the Roman aristocratic world of techniques originally developed in a democratic world. To achieve this, it took to develop a suitable and necessary category, that of *persona*, which covers all the qualities expected of the speaker. Moreover, Latin rhetoric gradually admits that the image projected by the speaker through his speech constitutes an essential element of persuasion amenable to a technical approach. On this basis, the second volume, just published, deals with the theory of *persona* in the Ciceronian works of his maturity. It shows how the Arpinate lays the foundation for a broader theory of the role of *orator*, revealing political, social, cultural and philosophical representations then prevailing, a « true grammar of the behavior and values of late-republican society ». From 55 to 46 BC, especially in *De oratore*, Cicero

develops a rhetorical thought which is, of course, brilliant in its technical dimension, but is less an abstraction than « global thinking » on the practice of speech : compared to the first Latin manuals, Ciceronian thought on oratorical *persona* is more anchored in the realities of Roman eloquence and seeks to realize in all its dimensions. *Persona* is well discussed by Cicero in his theory of functions of the speech (*docere, conciliare, mouere*) : arguments, style and delivery also become telltale signs of the characteristics of the speaker, Cicero reaching a level of consistency and theoretical completeness that never appeared in the textbooks. But these ethical signs can also be perceived outside of the theory of the functions of speech, the oratorical *persona* while revealing not more civil than moral qualities of the speaker, but his social and cultural traits. Ch. Guerin uses the doctrine of « humor » (*risum mouere*) as an indicator of the new components of *persona* which emerged in the early first century - and which Cicero is the first testimony. So you see a theory of « cultural and social qualities of the speaker » that define the contours of a new concept of individual excellence more than simply charismatic and civic requirements. Finally, Cicero

opened the way for reflection on the individual qualities of the speaker through his teaching style. While defining a minimum standard of speech, Cicero in fact preserves a space for « play » permitting the manifestation of individual traits that are precisely the *persona* of the speaker as his own *persona*: it is here that Ciceronian doctrine will vary more, depending of the theoretical projects that it will continue at the mercy of political uncertainties. The crucial and unique step in Latin rhetorical thought, Cicero's work opens the theory to the intellectual and practical realities which, until then, had remained in the shadows. The connoisseur of Greek rhetoric, Cicero goes far beyond a simple transposition. He formalizes, in an original and innovative system, implicit rules governing the behavior of political actors of his time. This study that compares *èthos* and *persona* makes it possible to capture the areas of overlap and autonomy, mirror effects and effects of differentiation. We now understand that Cicero, though bound by the ethical and behavioral imposed upon him, opened, through oratorical *persona*, a conceptual space that eventually exceed its historical determinations.

*PhR (tr. by TFr)*

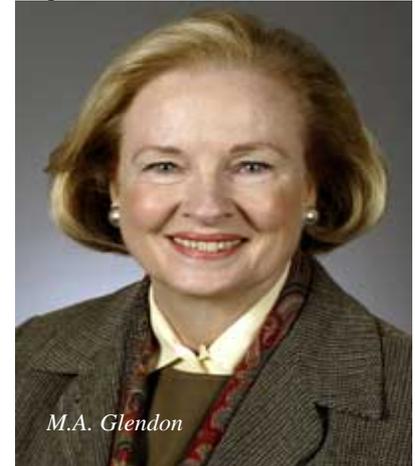
# Didactic section - Cicero and the political commitment according to a U.S. intellectual

## POLITICAL COMMITMENT FROM CICERO TO OBAMA

"To understand the extraordinary range of accomplishments of Marcus Tullius Cicero in the philosophical and political fields, we should think of an athlete who has played in the major leagues of both football and basketball." The author of this apt comparison is Mary Ann Glendon, Professor of Law at Harvard Law School, who, with these words, opens a recent article with the captivating title *Cicero Superstar*, appearing in the journal *First Things* (Jan. 2010, online at <http://www.firstthings.com/article/2009/12/cicero-superstar>), which Lorenzo Fazzini has edited a partial Italian translation for *Vita e Pensiero* (3, 2010, pp. 36-41). Among the many points of interest, very timely is the section that the author devoted to the problem of political commitment, an issue that is as common today as in Rome of the late republic. In this agitated period, in fact, Cicero, although from an early age he demonstrated an aptitude for studies, instead of enjoying their goods in the peace of the country, decided to seek the glory of Rome in the political arena, a choice that, on paper, seemed the harbinger of great satisfaction for a *novus homo* like him. However, the Arpinate, never free from the prejudice of a non-illustrious birth, and even though friends had not recommended the use of his *cognomen*, proudly replied that he would undertake to make known the name of Cicero as much as Catulus or Scaurus. He did so because, as the first representative of his family to enter the Senate, he could follow the *cursus honorum* to become consul of the Roman republic. An incredible climb, that, given

current events can not help but suggest that of the current President of the United States of America, also not a descendant of one of the historical American families who have given birth to Presidents and leading politicians, and he, too, has a surname with an ethnic connotation, which has more than on one occasion caused him some embarrassment. So does political commitment makes sense? Glendon notes that Cicero, more than two thousand years ago, showed the same doubts that plague the modern man who wants to serve the state by going into politics: Why should I engage in a world so corrupt? Shall I risk my moral integrity? Will I have to compromise? Or, will my personal life suffer the repercussions? Often these concerns discourage the initiative of those who would have the ability to commit themselves to the common good. Even Cicero who could have devoted his life to philosophical speculation, however, never ceased to believe that the political choice was superior. Today, Glendon notes, a general distrust of the political world, perceived as corrupt and colluding, keeps many honest and capable citizens away from it. Likewise in Rome of the first century BC the dictates of Epicurean philosophy advised to live hidden away from the intrigues of public life: Atticus, the dearest friend of Cicero, was one of those who shared this choice, preferring to live away from politics, to which he had easy access, both by census and

birth, always faithful to the motto "everybody's friend, an ally of none."



M.A. Glendon

On the other hand, Cicero never ceased trying to make his contribution to the cause of the Roman republic. A most precious witness of the fluctuating life of the man and the politician comes to us from the letters, a real treasure to discover the man behind the politician: we often hear him complaining about the state of corruption prevailing in the Republic, or frustrated at not being able to find the space necessary to the action. Is this enough to discourage civic engagement and lead us to an Epicurean isolation? Cicero says no: an intelligent and brave man can have no more important reason for entering politics than to prevent that the state is ruled by those unworthy. You can not miss the great relevance of these issues, stresses the author: at all times there have been colluding and corrupt politicians, who ruled the *res publica* looking for private gain, but at all times an *upright* man must commit to bar their way, in defense of the common good

# Didactic section - Modern Cicero and new media

## CICERO IN FILM AND TELEVISION

The classical world is a hit at the cinema, whether we think of the debut of the Seventh Art, with films like *Cabiria*, by Giovanni Pastrone, released in 1914 - which relates the tribulations of a young slave at the time of the Punic Wars - or we look at the latest achievements represented by films such as Ridley Scott's *Gladiator* (2000), Wolfgang Petersen's *Troy* (2004), or, *Agorà* by Alejandro Amenábar (2009). The *peplum* genre also tries to acquire its patent of nobility, through initiatives such as the *Festival Péplum di Arles* (<http://www.festivalpeplum-arles.com/accueil.php>), or with the publication of more and more numerous studies, whether we think of the work of Claude Aziza, all of the works of the type *Tutto quello che sappiamo su Roma l'abbiamo imparato a Hollywood* by L. Cotta Ramosino-L. C. Cotta-Ramosino Dognini, Milan 2004, or *The Ancient World in the Cinema*, J. Solomon, Yale University Press, New Haven and London, 2001. However, we are obliged to admit that Cicero has always had only a minor role in the cinema, when he even had any. A look at IMDB (Internet Movie Database) allows us to realize that the presence of Cicero in the movies is found in two types of works: he appears, in the first place, in film or television adaptations of Shakespeare's *Julius Caesar*. There are five

adaptations (respectively, two films directed by J.L. Mankiewicz in 1953 and S. Burge in 1970, and three television series, English and Spanish, dating from the late seventies). The character of Cicero having been dismissed from conspiracy by Brutus from the first scene of Act II, one can easily understand that the presence of the Arpinate only serves to

reconstruct the historical reality of the events that lead to the fall of Roman Republic with more fidelity. And it is for the same idea, that of giving a work a realistic color, that we find Cicero in another genre of movies, the *pepla*: the productions are based around the figure of Cleopatra, and have the advantage of combining sensuality and

### THE LOREM IPSUM

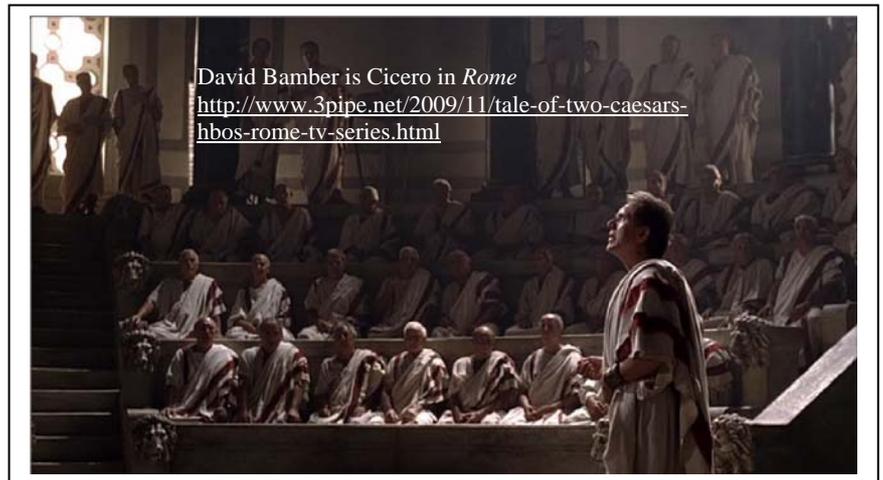
*Neque porro quisquam est qui dolorem ipsum quia dolor sit amet, consectetur, adipisci velit...* There is no one who loves pain itself because it is pain, who seeks it, wants to get it...".

*Lorem Ipsum* is the model of a fake text commonly used in the printing industry since 1500, when an unknown printer put together a series of characters joining together to create a type specimen book. *Lorem Ipsum* not simply survived for more than five centuries, but remained essentially unchanged even in modern typesetting. A reader who looks at the shape and structure of a page is distracted by the text content if it is readable. *Lorem Ipsum* is to provide a normal distribution of letters (in contrast to what happens if you use short phrases repeated, e.g. "text here"), appearing as a normal block of readable text, but obviously of no significance because of the continuous repetition. However, contrary to popular belief, *Lorem Ipsum* is not a random text, but goes back to a text of Latin literature from 45 B.C. Richard McClintock, formerly a Latin professor at Hampden-Sydney College in Virginia, has identified the source in Cicero, *De finibus* 1.10.32-33. The first line of *Lorem Ipsum*, *Lorem ipsum dolor sit amet*, is from 1, 10, 32. There are many variations of passages of *Lorem Ipsum*, due to the insertion of ironic passages, or random sequences of characters obviously highly unlikely. If you decide to use a passage of *Lorem Ipsum*, you should make sure that it does not contain anything embarrassing. *The Editorial Unit*

# Didactic section - Modern Cicero and new media

## CICERON IN FILM AND TELEVISION

exoticism. Think then, of course, of *Cleopatra* by Mankiewicz in 1963, but the cinematic rewriting of the myth begins in 1899 with the work of G. Méliès. Cicero finds himself in four films dedicated to the Queen of Egypt between 1934 (made by C.B. DeMille) and 1983. In these productions, Cicero appears only to embody a Roman reality, the era, a place, the Forum, but, in the same way, the entire Senate, for which he stands as a symbol. In a way, it seems that Cicero belong to a kind of common background; his name is evocative on its own. The question to investigate is why the Arpinate has been excluded from the red carpet. You can think, first, that, compared with the figures of the men of action, military leaders such as Pompey, Caesar, or Antony, the film adaptation of the figure of Cicero is of little weight; from the point of view of visualization, the power of speech collapses in front of the legions. And it is significant to note that, in the series *Rome*, produced by the BBC and HBO (2005-2007), the only production in which the character of Cicero has a real presence on screen, the Arpinate appears in a long-entrenched role of coward, without his oratorical power actually staged (so the first episode of Season One shows that the complexity of character and political



maneuvering of Cicero make the simplifications required by the necessities of the script difficult; the Arpinate can also be a duplication of the character of Brutus, both linked to respect for republican legality, but also linked to Caesar with ambiguous relationships. And then to Brutus, as murderer of Caesar, he plays the role of the undecided character, torn by internal conflict. However, as the authors of *Tutto quello che sappiamo su Roma l'abbiamo imparato a Hollywood* explain, you can see the hallmark of the figure of Cicero in every character that is not purely Manichean, as Gracchus in *Spartacus* of S. Kubrick (1960). Finally, it is not in the movies, but in a documentary film produced by the BBC in 2005, "Murder in Rome," in the series *Timewatch*, which tells one of

the leading cases argued by Cicero (*Pro Roscio Amerino*, ca. 80 B.C.), that we find a positive image of Cicero (played by P. Rhys), a lawyer still young, but fighting, who utters, through his famous *cui bono*, his will to establish the truth in the face of the plot suffered by Sextus Roscius, accused of having murdered his own father. At the end of this brief survey of the horizon of filmic presences of Cicero, we must note that the Arpinate is still waiting for his close-up.

Mélanie Lucciano