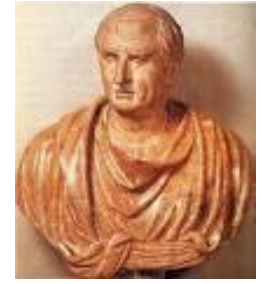


# Gazette Tulliana

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## SOMETHING NEW AND IMPORTANT IN SIAC

As we already announced in the last issue of the *Gazette Tulliana*, the Editors of "Ciceroniana on line" (COL) have finished building the site for the journal, which is a collaboration between the *Centro di Studi Ciceroniani* (CSC) of Rome and the *Société Internationale des Amis de Cicéron* (SIAC) of Paris. You can view it and freely download all the "Ciceroniana" issues published between 1959 and 2009 at this link: <http://www.ojs.unito.it/index.php/COL/index>. COL will soon resume the activity of the printed version by launching a new "call for papers." It should also be noted that the association *Italia Fenice*, in collaboration with the *Société Internationale des Amis de Cicéron* as a scholarly partner and advisor, announces an academic selection procedure to provide a scholarship for scholars below the age of 35 holding a PhD who have as a research topic *The Fortune of Cicero from the Fourteenth to the Eighteenth centuries*. The topic should be developed both in the edition and translation of Ciceronian texts in the time frame indicated, with an eye to the influence of Cicero on the rediscovery of classical Latin culture, the art of oratory, law, politics and moral philosophy. For more information: [http://tulliana.eu/documenti\\_pdf/Borsa\\_IF\\_IT\\_EN\\_FR\\_PT.pdf](http://tulliana.eu/documenti_pdf/Borsa_IF_IT_EN_FR_PT.pdf).

Andrea Balbo - Vicepresident of SIAC

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Stefano Rozzi - Andrea Balbo

# Scientific section – Why read Cicero today in America?

## CICERO ON THE JOY OF LEARNING

Students of the liberal arts in American colleges and universities have much to gain by acquainting themselves with the life and writings of Marcus Tullius Cicero (106-43 BC). Cicero can help them appreciate their education, for it was he who invented the liberal arts ideal. Our English phrase “liberal arts” is a transliteration of *artes liberales*. This is one of the phrases Cicero uses to name his ideal. As it is commonly understood today, liberal arts education in English-speaking countries means broad learning. It implies some acquaintance with *all* the academic disciplines, including artistic creation when it is nourished by broad learning and thinking. In my many years of teaching at a liberal arts college, I have observed that students, including students from Europe and Asia who have chosen to attend a liberal arts college in the United States, are attracted to this educational tradition either because they do not yet know their career path, or because they have broad intellectual interests and enjoy learning about many different subjects, or both.

Students who *feel* an attraction to liberal education can turn this feeling into a deep understanding of human wellbeing by reading Cicero’s descriptions of his liberal arts ideal. He can show them how the joy of learning can lead to inner peace and moral goodness, and how these two states of being,



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combined with broad intellectual interests, can inspire a life of selfless public service.

Cicero describes and defends broad learning in his dialogue *De Oratore*, “On the Orator” (55 B.C.). In this dialogue Cicero has his spokesman Crassus, who was one of the outstanding Roman orators and statesmen of Cicero’s youth, say that the ideal orator must have a “knowledge of all important things and disciplines (*artes*)” (1.20). He must “be able to speak fully and in a varied style about all things (*omnes res*)” (1.59). He must be able to investigate, discuss and debate “everything that belongs to the life of men” (3.54), which means being able to speak about the nature of the sky and the earth, the divine and the human (3.23). Replying to the objection that a busy statesman simply does not have the time to acquire a vast and “all-encompassing” (3.55) knowledge

of all things, Crassus asserts that orator can acquire this knowledge in two complementary ways: he can consult experts, as in the case of a court trial concerning military tactics, and often express experts’ specialized knowledge more eloquently than they themselves could (1.65); and, provided he is endowed with an intellect that lets him see in a flash the main issue at hand (3.89), he can generalize.

For Cicero, the hallmark of liberal arts thinking is the ability to generalize. It is the capacity to see connections between different subjects, and to place in broader intellectual and moral categories narrow legal squabbles and political disputes (2. 135-36; 3.120-22). Through his ability to generalize, to see and articulate the Big Picture, Cicero’s ideal orator/statesman gets us closer to the essence of what really is: unity. For Cicero, and just about all ancient Greek and Roman philosophers, everything is connected (3.20). Reality is an ordered whole, and all the intellectual disciplines are complementary ways of understanding this whole (3.21). The meaning of a person’s life is to be found in the whole, of which he is only a part. As he puts it in his *De Natura Deorum* (“On the Nature of the Gods”), “man (*homo*) was born in order to contemplate and imitate the universe (*mundus*); he is in no way perfect (*perfectus*), but is some little part of the perfect (*quaedam particula*

# Scientific section – Why read Cicero today in America?

## CICERO ON THE JOY OF LEARNING

*perfecti*” [2.37]), where *perfectus* means “finished, whole, complete.” Cicero goes so far as to argue that the choice to call to mind this greater perfection by speaking about honorable things (*honestas*) things gives light to the orator’s words (3.125). The orator becomes eloquent because he has transcended his personal self. He has become part of something greater. For Cicero, liberal arts education prepares a person to achieve and recognize this self-transcendence. The sign of it is joy. In English we speak of the “joy of learning.” This joy is a feeling. And this feeling tells us something about our true self.

Cicero describes the joy of learning in a passage in his *Tusculan Disputations* which beautifully and succinctly summarizes the goal of his liberal arts ideal: self-transcendence for psychological serenity combined with wise and virtuous public service. Cicero asks us to imagine a man who excels in the liberal arts (*optimae artes*); who has a quick mind; and who is inspired to search for the truth of things (5.68). Such a man begins his search with astronomy: he looks at nature, not at himself. He gazes at the heavens. He ponders and examines the motions and revolutions of the stars and the planets. And in so doing he starts to ask big questions. Where does this come from? What is the origin of all the different things in the universe, of all the inanimate and animate species on the earth? What is life? What is death?

What is the passage from one into the other (5.69)? Then Cicero says, “To the soul examining these things night and day there comes that knowledge enjoined by the god at Delphi, that the mind know its own self and feel (*sentire*) itself united to the divine mind, from whence it is filled with joy that can never be satiated. (*insatiabile gaudium*)” (5.70). These words merit our deep reflection, for they state clearly the source of this joy: getting out of your “self.” It is the feeling of being free from your individual mind and of being joined (*coniuncta*) to a greater mind, to the order and harmony and rationality of the entire universe—what the ancient Stoics called Universal Reason. The joy of transcending one’s personal self can never be satiated because it is a spiritual, not a material experience.

Cicero goes on to say that this experience of intellectual joy can lead to a moral enlightenment that creates the kind of disinterested leaders a republic needs:

As the wise man fixes his gaze upon these things, and looks upwards, or rather looks around upon all the part and regions of the universe, with what tranquility of soul does he then turn back to ponder human and nearer things. Hence comes his knowledge of virtue . . . . Let this same wise man pass to the care of the public good (*res publica*). What could be more excellent for him, since through prudence he discerns the true advantages of his fellow citi-

zens, through justice he diverts nothing from them to his own household . . . . (5.71-72)

The ancient intuition of a hidden wholeness at the heart of being, which I believe is in harmony with the Big Bang and our latest theories of evolutionary cosmology and quantum physics, may now be crucial for the survival of the earth. Our human species has created a combination of economic and ecological problems which, accompanied by the ever-present danger of nuclear war, threaten to end life on our planet. To survive this watershed moment in our human history and in the history of the earth we need a radical change in human consciousness attended by broad thinking and learning. To embrace Cicero’s liberal arts ideal of harmonious all-encompassing learning for the common good is thus to embrace a mission: pass on to young people the belief in the unity of all the disciplines, and in self-transcendence, a self-transcendence Cicero would say they have already experienced in the joy of learning.

For further reflections on this topic see my eighteen-minute 2013 TEDx talk “The Twin Crises of Capitalism: A Historic Opportunity for the Liberal Arts”:

<http://www.youtube.com/watch?v=xd9F411Mwws&feature=youtu.be>

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# Scientific section – The *De officiis* and its pedagogical meaning

## THE *DE OFFICIIS* AND CICERONIAN PEDAGOGY

*De Officiis* is a moral treatise with both humanistic and political components. In it, Cicero distills a number of *praecepta moralia* in the service of *officia media* which he advocates for his son Marcus and, beyond him, for all Roman youth. Considered his philosophical testament, the *de Officiis* synthesizes a lifetime of reflections and can be seen as a two-headed dialogical space in which several key principles are exposed that underpin its ethics and humanism and which underlie all the advice given on educational method – and which are the components of an ambitious educational program. These are designed to help young Romans (and through them, perhaps, the youth of the world) to develop as they should – that is to say, to find a “middle” answer to existential questions combining ethics and law, both in their profession as a man capable of exercising his free judgment and that of citizen conscious of others and the State. In the sociopolitical context in which this treatise was written (exile, opposition to Mark Antony), we can see that Cicero, in the evening of his career as a lawyer and politician, after a long philosophical journey, is anxious to deliver, like others before him, his “*ktêma eis aei*” for posterity. *De Officiis* is the work both of a

father and a “professor of philosophy” seeking to develop a rhetorical and ideological strategy capable of attracting the adherence of those to whom it is addressed, the “*boni viri*” of tomorrow who, according to the theory of *probabile*, are an active part in the persuasion process. As a good teacher, Cicero knows that the examples he uses in his presentation are crucial to the extent that they not only have an argumentative scope, but philosophical and ethical as well.

The future “*vir bonus*,” faced with the *honestum*, the *utile*, or an apparent contradiction of these two components, will be better educated when he will understand by example - understood as both illustration and as a model, the teachings of the master. It is in this context that Cicero developed his theory of the four *personae*, all of which perspectives are meant to lead the *progrediens* to practical decisions on moral value.

Thus, education, politics and morality are bound up because future citizens – and *a fortiori* the future potential political leader – must be able to perform virtuous and appropriate deeds in all circumstances. Whether he tackles respect for others (the *officium medium* of the social order), for the city (the *officium medium* of the civic order) - the



Franck Colotte, Univ. de Luxembourg-  
Board of SIAC

State transcending the individual, the implementation of a *justitia* unified and created through social links, or the search for glory, Cicero not only plays the role of an enlightened teacher, but that of a careful guard, conscious of the transmission of a number of values that are supposed to make a man emerge and, perhaps, a better world.

Ultimately, the *De Officiis* represents, through a theoretical device, joining philosophy and ethics, the coherent approach of a humanist who calls for a greater clarity in the human consciousness.

Franck Colotte  
(tr. T. Frazel)

An expanded version of this article, entitled “*De Officiis et la pédagogie cicéronienne*,” appeared in the Luxembourg journal *Nos Cahiers* in Feb.-March 2016

Franck Colotte

# Scientific section – Trial oratory in Italy until the end of XIXth century

## CICERO MODEL OF ITALIAN LAWYERS

FRANCO ARATO, *Parola di avvocato. L'eloquenza forense in Italia tra Cinque e Ottocento*. Torino: G. Giappichelli Editore, 2015. Pp. X, 276. ISBN 9788892100794. € 32.00.

In contrast to the prevailing specialization of studies, Franco Arato - Associate Professor of Italian literature at the University of Turin - aims to provide a historical and geographical overview of broader Italian eloquence from the Renaissance to the Nineteenth century: the reader is in fact led, in a purely literary perspective, through oratorical documents dating from the mid-sixteenth century to 1848 and that take into account peculiarities of individual regional contexts. The author moves with ease through a kaleidoscope of texts, ranging from fragments of orations (real and fictitious) to excerpts of theoretical treatises on forensic eloquence, contextualizing them clearly and offering a detailed commentary, so that the reading is easy even for those who are not particularly expert on this material. The book consists of eight chapters: the first, like an Introduction, identifies common traits of Italian oratory and not only presents discussion points, which may be the ever-living bond with the Greco-Roman tradition - but also his refusal in the name of greater argumentative fairness - the distinctly histrionic character of advocacy or, conversely, the sterile statement of the facts that clips the wings of rhetoric. He also treats the different characterizations of the figure of the advocate, now



deferential, now satirical, as well as the nineteenth century change which introduced the adversarial in the courtroom and made processes public. The chapters are divided according to examples of regional eloquence: the "Venetian style" (chap. II), closely linked to the rhetoric of the Roman Republic and characterized by a theatrical nature, according to the exceptional witnesses of Goethe; Genoa (chap. IV) and its arid and flat allegations, in which language and dialect are confused; the rebirth of great eloquence in Lombardy (Chap. V) thanks to the Codice Romagnosi of 1807, which introduced the public hearing; the social and political importance of the lawyer in Naples (chap. VI), where the gestured declamation was at home; finally Tuscany (Chap. VIII), in which the legal reflection on oratory was linked to the question of language. The protagonists are very numerous (Pietro Badoaro, Giambattista Vico, Francesco Mario Pagano, Giovanni Carmignani, to name a few),

and in their words, beside the constant memory of the oratory of Demosthenes and Cicero, is often an echo of the good reflections of Beccaria about torture and the death penalty. The third and seventh chapters have a rather digressive character: one is dedicated to the lawyer and legal theorist, Giovanni Battista De Luca, who, thanks to the skilful insertion by Franco Arato of frequent textual citations in his account, almost narrates in the first person; the other presents some cases of writers brought to trial, such as Tommaso Campanella, the self-defense of Giuseppe Baretti, or Francesco Albergati Capacelli, represented by the distinguished lawyer Ignazio Magnani, whose other speeches are also given. Finally, it should be noted that this work, accompanied by an extensive bibliography of sources and studies, is partly anticipated in the article *Letteratura e diritto. Spunti sull'oratoria forense in Italia tra Cinque e Settecento*, «Studi d'italianistica nell'Africa australe / Italian Studies in Southern Africa» 2013, 2, 12-52. It is, in short, a sleek and stimulating book, which deals with a subject still little debated; however, in the very commendable plurality of texts under consideration, a common framework which highlights and compares the peculiar traits of the different regional oratorical modes is only mentioned, perhaps because of the fragmentary character of Italian eloquence.

# Scientific section – Latin Studies concerning China since 1600 to 1800

## AN IMPORTANT TEXT ON THE IMPORTANCE OF LATIN STUDIES CONCERNING CHINESE WORLD

We reproduce here the beginning of a bibliographic contribution of our partner Michele Ferrero, professor of Latin at the University for the Beijing Foreign Languages. The rest of the article in its original English version, can be read on [Tulliana.eu](http://Tulliana.eu).

At the *Latinitas Sinica* Centre of Beijing Foreign Studies University we work often with the National Research Centre of Overseas Sinology, for the translation of material about China written in Latin. Some of it has been translated in Chinese, some of it has been only translated in English, some of it has not yet been translated from Latin in any modern language. I prepared here a list, following a chronological order and, within it, an alphabetical order, of some of the works about China written in Latin from 1600 to 1800. Many of these books are available on *Google Books*<sup>1</sup>, although often with numerous misspellings due to a non-reviewed use of the scanner. My paper tries to present the correct titles of these texts. It is a partial, first approach, to a huge amount of material. When available, I added the place and date of edition. The main purpose is to offer a variety of lexical material to learn Latin words linked with China. I mostly used these sources of Western bibliography about China:

- Ricci Roundtable on the History of Christianity in China, several collections accessible online

through the Ricci Institute for Chinese-Western Cultural History, University of San Francisco.

- J. Von Moellendorf, *Manual of Chinese bibliography, Being a list of works relating to China*, Shanghai, Kelly and Walsh, London, 1876.

- M.H. Cordier, *L'Imprimerie sino-européenne en Chine: bibliographie des ouvrages publiés en Chine par les Européens au XVIIe et au XVIIIe siècle*, E. Leroux, Paris, 1901.

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### 1600-1650

#### AA.VV

*Variorum librorum Chinensium bibliotheca, sive libri qui nunc primum ex China seu regno Sinarum advecti sunt*, Amstelodami, 1605.

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*Rerum mirabilium in regno Sinae gestarum litterae annua*, Antverpiae, 1625.

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*Legatio batavica ad magnum Tartariae chamum Sungteium, modernum Sinae imperatorem: Historiarum narratione, quae legatis in provinciis Quantung, Kiangsi, Nanking, Xantung, Peking, et aula imperatoria ab anno 1665 ad annum 1657 obtigerunt, ut et ardua Sinensium in bello tartarico fortuna, provinciarum accurata geographia, urbium delineatione, nec non artis et naturae miraculis ex animalium, vegetabilium, mineralium genere per centum et quinquaginta aeneas figuras passim illustrata et conscripta vernacule*, Amsteldami, Apud J. Meursium, 1668.

Orelonez de Cavallos

*Chinensis regni descriptio ex variis autoribus*, Lugduni Batavorum, 1639.

*Rerum morumque in Regno*

# Didactic section – The Ciceronian Certamina in France and Italy

## YOUNG AND EXCELLENT STUDENTS PARTICIPATE IN COMPETITIONS ON CICERO IN EUROPE

*Chinensi maxime notabilium,*  
Antverpiae, Viduam et Haeredes  
Francisci Fickaert, 1655

Ricci Matteo (1552-1610)

*De Christiana expeditione apud  
Sinas* (see Trigault)

*Tetrabiblion Sinense de moribus,*  
1593, a Latin translation of the  
*Four Books* mentioned by other  
sinologists but never found or  
never published.

Schreck Johann(es)  
a.k.a. Terentius (or Terrentius)  
(鄧玉函 1576 – 1630)

*Plinius Indicus*, a botanic and zoo-  
logical encyclopaedia about Asia,  
manuscript lost but quoted in Chi-  
nese sources

*Epistolium ex regno Sinarum ad  
mathematicos Europaeos missum  
cum commentario Johannis Kep-  
leri*, Sagani, 1630

Trigault Nicholas (金尼閣 1577-1628)  
Trigault was born in 1577 in Dou-  
ai. His most famous work is the  
translation of Matteo Ricci's Jour-  
nal: *De Christiana expeditione  
apud Sinas suscepta ab Societate  
Jesu. Ex P. Matthaei Riccii eiu-  
sdem Societatis commentariis Li-  
bri V. In Quibus Sinensis Regni  
mores, leges, atque instituta, et  
novae illius Ecclesiae difficillima  
primordia accurate et summa fide  
describuntur. Augustae Vind.,  
apud Christoph Mangium*, 1615.  
The text had various edition and  
was reprinted also in Colonia in  
1667.

Michele Ferrero,  
*Latinitas Sinica*

Beijing Foreign Studies University

### THE TENTH CICERO PRIZE IN 2015

On Friday, October 2, 2015 in the Salle des Artes of the *Lycee Henri IV* in Paris, P. Voisin presented the awards of the Cicero competition. The ninth edition was a great success, with the participation of 472 competitors in France taking the culture test and 205 the language one, from as many as 58 schools or universities, with a clear increase from 2014. Numerous competitors in other countries also took part in the event, including the UK, Spain, Serbia, Italy, Tunisia, Australia, the United States and South Korea, for a total of more than 800 students, about 100 more than last year. Well over 71 were awarded or given honorable mentions, a success that testifies to the quality of the competitors and the interest in the competition throughout France and around the world. As part of the competition the now familiar Tulliana prize of the SIAC was presented by President P. Rousselot to Ms. Alice Dauge, a first-year student at the *College Stanislas* in Paris, for translating the best version of Latin, surpassing students far older than she. The award consisted of art books. In 2016 the Cicero Prize will reach its eleventh year and will be dedicated to Palmyra: For information, please visit the website <http://concourseuropeencicerofr.blogspot.it/>.

The Editors

### THE 35TH CERTAMEN ARPINAS (2015) A DOUBLE FOR TURIN

The *liceo classico*, Vittorio Alfieri, of Turin dominated the 35<sup>th</sup> edition of the *Certamen Ciceronianum Arpinas*, which took place in Arpino, 6-8 May 2015. First prize went to Francesca Di Giovanni, followed by Claudia Martina; third was Marta Iaconisi of the "Don Tonino Bello" of Copertino. The competitors were tested on an passage from the beginning of the third book of *De officiis*, in which Cicero reflects on *otium* and his own loneliness. The *Certamen* continues to show its vitality despite the economic difficulties that have led to the inevitable increase in tuition fees, which have been overcome thanks to the efforts of the organizers. For more information, visit the website:

[http://www.certamenciceronianum.it/index.php?option=com\\_content&view=frontpage&Itemid=100001](http://www.certamenciceronianum.it/index.php?option=com_content&view=frontpage&Itemid=100001).

The Editors

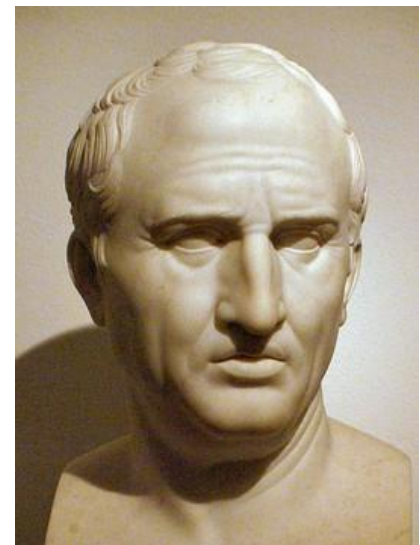
# Didactic section – A didactic experience on the theme of Hellenization of Roman culture

## A YOUNG TEACHER PROPOSES A COURSE ON A CENTRAL THEME OF LATIN LITERATURE

*Graecia capta ferum victorem cepit* writes Horace in *Ep. II*, 1,156, alluding to the cultural superiority of the Greeks and the progressive Hellenization of the Roman world. A crucial point in the development of Latin literature, Hellenization is a form of assimilation to a Greek culture that, more mature and evolved, provides a broad spectrum of imitative paradigms. In the traditional teaching of the *liceo classico*, this concept is introduced in the first year of the second biennium, as a necessary prerequisite to tackle the diachronic study of Latin literature. In this proposal, however, I would already start discussion of the phenomenon in the second year of the first biennium and suggest a cycle of lectures on the subject in the second quarter, when students should now have stronger language skills. In the second year of the first biennium, in fact, as recommended in the *Indicazioni Nazionali*, students begin to confront the original Latin texts within a course of "authors": to examine the syntactic *facies* of the passage and provide a translation, accompanied by modest commentary. However, analysis of grammatical structures, although essential for correct understanding, should combine with a more strictly "cultural" dimension, rather than repre-

sent, as so often happens, the only purpose of work. Linguistic analysis and translation are "instruments of knowledge" of an author and, more generally, of a theme, allowing you to enrich the educational background of the students about the uses and phenomena, such as the process of Hellenization, that are peculiar to Roman identity. Several reasons have led me towards this didactic formulation. First, reasons of content order, affecting the specific programming of the lectures on the "authors:"

- Preserving the importance of the "language-culture" combination - not always respected in the scholastic tradition - that the lessons of the authors are not reduced to a deeper "copy" of the syntax;
- Give a clear premise, calibrated for the two-year period, for literary study, so that the concepts of *aemulatio* and of "artistic translation" can be understood best in the second biennium;
- Present a large series of texts that, although chronologically distant, are interrelated in subject. In this way, you can highlight the keen desire for "integration" with the Greek world, also ascertainable by the large number of Greek works that reached Rome, (Cic. *Att.* I, 4.3; I, 6.2; I, 9.2; Sall. *Cat.* 51.37-



Cicero's torso. Musei Capitolini

38; Liv. XXV, 40.2-3; Hor. *Ep.* II, 1), the denigration of an alternative cultural model, really the most intransigent Romans (Liv. XXXIV, 4,3-4), as well as the proud confidence in the superiority of their own value system, while recognizing the inevitable external influences (Cic. *Tusc.*, I, 1.2-4). Also a nod to the comic sources, with the proposal of reading in Italian translation a comedy of Plautus, could introduce students to a more daily dimension, given the Greek setting of the comedies, and point out, in a manner suited for the biennium, the essential contribution of the Greek models for Roman theater and Plautus.

The pedagogical-didactic order was also a determinant reason:



# Didactic section – A didactic experience on the theme of Hellenization of Roman cul-

## GREECE AT ROME WITH CICERO'S HELP

- Building a "thematic path" is more motivating for students: they can develop a critical awareness of the phenomenon through analysis of a plurality of sources and comparisons different points of view;  
- Designing interdisciplinary links, through reading Greek texts that focus on the same theme (passages from Polybius, like VI, 25,11, are a good starting point), can show not only the interplay between the two cultures, but also between scholastic disciplines, often



*Cinquecentina polibiana stampata da G. Giolito de'Ferrari*

wrongly conceived of as two watertight compartments. In this sense, the link with ancient history is intensified, to provide the right chronological context for the sources and to create, in the second place, new ways of deeping study, dealing with topics such as the Roman expansion in the Mediterranean that were already addressed during the first year.  
- Work on Hellenization allows you to meditate on the relationship with the "other" and to broaden the horizon of analysis of Roman *mores* to current ones, mentioning the challenges of Europe in acceptance, integration, and international mobility.  
Linguistic understanding therefore provides the basis for reflecting on a multi-faceted cul-

tural reality, whose ideological roots are still relevant and pervasive. And is this not the same, to quote the *Indicazioni Nazionali*, as "entering almost immediately into the heart of the ancient texts?"

*Elisa Della Calce  
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### A new book on the importance of Cicero in XIXth century

Vincenzo Merolle, *Mommsen and Cicero. With a section on Ciceronianism, Newtonianism and Eighteenth-Century Cosmology*, Logos Verlag, Berlin 2015, ISBN 978-3-8325-3945-0, Price: 36.00 EUR

The volume thoroughly examines the problem of the interpretation of Cicero by Mommsen and accurately contextualizes within the debate launched by Drumann; it also dedicates much attention to the widening bibliography. This is a valuable tool to investigate the role of Cicero in late Nineteenth century thought.

*Andrea Balbo  
(tr. T. Frazel)*

## Didactic section – Some SIAC members go to Vindolanda

### VINDOLANDA, HOW TO ENTER INTO THE WORLD OF A LATE ANTIQUE ROMAN GARRISON

We reproduce a little "travel diary" to Vindolanda of our collaborator, Stefano Rozzi, leaving unchanged the diary form, a small historical-philological "on the road" of today.

The little adventure, which involved me and Prof. Malaspina along with two other students of the University of Turin, Gemma Storti and Arianna Cinquatti, has its origins in my dissertation, in which I studied some of the Vindolanda tablets. This is a very brief account of the enterprise by two members of the SIAC.

April 2015, early in the morning, a diesel train leaves us at Bardon Mill with only a dock and the tracks to greet us, all around an endless expanse of green lawns. The weather, for the extreme North of England, is more than clement. We begin, relying almost exclusively on our intuition, a long walk through streams and pastures, which leads us to what, at first glance, seems an old farmhouse, recently restored, till finally we see the hoped for "Museum" on the entrance. We arrive near the fort of Vindolanda, home to one of the first fortifications built, perhaps by Agricola himself, to control Stanegate Line, a long road that connected the eastern banks with those of the west of England,



*Vindolanda's garrison*

and which represented the first line of defense between the Roman world in the South and the savage tribes of the North populated by irreducible Scotland. Our visit starts from the halls of the Museum, organized by thematic sections where many exceptional finds are displayed: of the many cases that ones that especially strike us are those containing scores of footwear, perfectly preserved, often full of nails, and of the most diverse sizes. Last, but not enough for our interests, is the room that housed a dozen of the thousands of the wooden tablets found since 1973 (some of which are currently on display at the British Mu-

seum in London). Those little rectangles of wood, little larger than a credit card and only a few millimeters thick, have been the reason, and the very goal, of our trip. We spend a good half hour trying to read the ancient cursive handwriting used on these small documents. After visiting the museum, which was already worth the effort, we move to the nearby archaeological site where we admire the ancient fort of fourth century stone. The two main streets are clearly visible - we walk on them - still full of sewer systems, water and part of the pavement. Remarkably, we can virtually walk in the rooms where the soldiers were staying: one really small space to accommodate eight men (the *contubernium*) and

## Didactic section – Some SIAC members go to Vindolanda

### TO THE BORDERS OF THE ROMAN EMPIRE HAVING A LOOK TOWARDS THE GREAT NORTH

their equipment. Among the many buildings, one of the largest and most preserved, was the *praetorium*, the command headquarters. We end our visit at lunchtime, but excited, we decide that it is worth it to reach the most famous Hadrian's Wall and try to visit the fort at Housesteads. Even though it is many kilometers on foot, we cross vast pastures complete with cattle until we reach the coveted immense Wall. We admire the spectacular landscape that stands out over the wall to the north: a vast expanse of land and forests, which are still untouched. After a forty minute walk, we reach the Housesteads site, one of the forts built close to Hadrian's Wall and that housed one of the guards of the border garrison. Fate deprived us of any modern means of locomotion and condemned us to run almost



*Hadrian's Wall north of Vindolanda*

seven kilometers in nearly one hour or risk missing both the train to Newcastle and our connecting flight to Edinburgh. Perhaps from the strength of desperation or maybe -- who knows -- with the intervention of Wingèd Mercury we reach the last leg of our trip: the station, a fitting end to a journey, which not only allow us to visit

beautiful places and to consult on the spot the documents unique in the world, even as it made us relive feelings and emotions of what the military time must have felt like: alone, on the edge of the world and in a wild land.

*Stefano Rozzi  
(tr. T. Frazel)*

#### MEMBERSHIP 2016

To join the SIAC simply log onto the site Tulliana, fill out the questionnaire for membership and pay the fee of 25 euro. You can use PayPal.

#### SOME RULES FOR SENDING ARTICLES TO THE GAZETTE

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