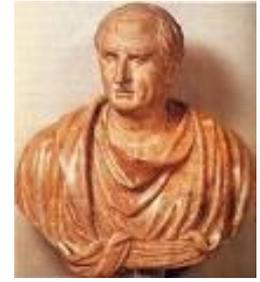


Gazette Tulliana

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SIAC LAUNCHES NEW LARGE-SCALE EDITORIAL INITIATIVES: THE JOURNAL COL AND THE SERIES ROMA SINICA AND CICERO

The journal CICERONIANA ON LINE (ISSN 2532-5353, <http://www.ojs.unito.it/index.php/COL>) issues a Call for Papers for number III, 1, 2019 of the new series. We are seeking original contributions on the historical, literary, philosophical and human figure of Cicero or on Roman thought. We accept all disciplines and research methodologies: philology, linguistics, literary history, exegesis, rhetoric, *Quellenforschung*, philosophy, archeology and art history, history, prosopography, religion, psychology, allusivity, intertextuality, literary genres, gender studies, anthropology, *Fortleben*, teaching, new media and digitization, etc. Contributions can be written in Italian, English, French, Spanish and German. The proposals, which must be received no later than November 15, 2018, will be screened in a double-blind peer review. Anyone interested should e-mail their contribution in doc and pdf format by the deadline, to the following address: committee1@tulliana.eu. Contributors will have to log in to the site and register as 'Readers', as well as follow the editorial standards found on the page 'Guidelines for Authors' (<http://www.ojs.unito.it/index.php/COL/about/submissions#authorGuidelines>). The editorial staff will select from the contributions by, at the latest, February 2018. The volume will be available online in November 2018. *The editors*

ROMA SINICA: ANTIQUITY BETWEEN EAST AND WEST

Roma Sinica. Mutual interactions between Ancient Roman and Eastern Thought is a new De Gruyter series edited by Andrea Balbo, (University of Turin and Vice-President of SIAC) and Jaewon Ahn (Seoul National University and member of the Scientific Council SIAC). This is the first series that aims to study the interactions between Western Greek and Latin culture and Eastern thought, especially Chinese and Korean. The first volume of the series will consist of the proceedings of the conference, *Confucius and Cicero. New ideas for an old world, old ideas for a new World*, held in Turin on 5-6 September 2017. A call for papers will be launched on behalf of all aspects of this interaction. For information: vicepresident@tulliana.eu or andrea.balbo@unito.it. AB: Michele Ferrero (Beijing Foreign Studies University); Lee Kangjae (Seoul National University); David Konstan (New York University); Fritz-Heiner Mutschler (em. Technische Universität Dresden); Stefania Stafutti (University of Torino); Carlo Santini (Former professor of Latin Language and Literature at the University of Perugia); Alessandro Schiesaro (University of Manchester); Aldo Setaioli (em. University of Perugia).

News about the two seires <https://www.degruyter.com/dg/newsitem/279/neue-open-accessprojekte-in-den-altertumswissenschaften-fr-de-gruyter->

CICERO – STUDIES ON ROMAN THOUGHT AND ITS RECEPTION

Cicero – Studies on Roman Thought and Its Reception (ISSN 2567-0158) is a De Gruyter series which contains monographs, miscellaneous volumes, critical editions and commentaries in all areas of Roman thought - philosophy, history, rhetoric, politics, law, culture - and of his reception, including by Christian and patristic authors. The name of M. Tullius Cicero, politician and, at the same time, orator and philosopher, best represents the breadth and interdisciplinarity of this series, financed and published by the Foundation of *Patrum Lumen Sustine* of Basel, with a rigorous peer review procedure under the scientific responsibility of the *Société Internationale des Amis de Cicéron* (SIAC, Paris, www.tulliana.eu). Interested scholars can submit their publication proposals to committee1@tulliana.eu. Director: Ermanno Malaspina AB : Mireille Armisen-Marchetti (Toulouse-Le Mirail) ; Carmen Codoñer (Salamanca); Perrine Galand-Hallyn (Paris EPHE); Henriette Harich-Schwarzbauer (Basel) ; Robert Kaster (Princeton); David Konstan (New York and Brown); Carlos Lévy (Paris Sorbonne); Rita Pierini (Firenze); Julia Wildberger (AUP).

Scientific section – Rethinking *otium* through Cicero's eyes

THE OTIUM OF ATTICUS AS SEEN BY CICERO: A LESSON IN FRIENDSHIP

Unlike Cicero, who sought the honors of a political career, Atticus never expressed the wish to hold a magistracy. Thus he led an existence governed by *otium cum dignitate*, honest recreation. In so far as the Roman aristocracy considered giving up *officia* showed a lack of civic *fides* and strongly criticized those who deliberately did so, we might be tempted to believe that Cicero, a moralist who endorsed the principles of the *mos maiorum*, may have deplored Atticus' state of affairs. Yet, as we will see, it was not so. Cicero respected his friend's lifestyle choice. He writes about him that other ideas, which were far from deserving blame, led him to move towards something other than politics. Cicero therefore respected Atticus's desire to cultivate *otium*, which he dedicated principally to the management of his business affairs and to the study of philosophy. Moreover, the two men were never in conflict, despite their belonging to different philosophical schools. Epicureanism, to which Atticus adhered, urged its followers to stay away from political struggles, warning them against the disorders

that they were likely to engender. Concurrently, practicing *otium* was encouraged by the disciples of Epicurus. However, Cicero never explained Atticus' behavior by his commitment to Epicureanism. More surprising is the fact that the latter never explicitly wrote that Atticus has practiced *otium*, deliberately ignoring the unworthy character that covered this term. This absence is explained by the sincere and lasting *amicitia* which united the two *ciues*. Moreover, Cicero justifies many actions undertaken by Atticus, to whom he attributes a certain *dignitas* by the fact that he remained faithful to his engagements and that he was attached to the public peace, and especially because he has never adhered to an exclusively contemplative life. On several occasions, the orator mentioned the *sapientia* of his friend. If the ties that united Atticus to the Consul of 63 were sincere, they were not totally disinterested. In fact, Cicero needed the advice of an influential relative who was not directly involved in political conflict but who played a role as a wise observer in the city while supporting some of his allied magistrates financially. Moreover, in soliciting the opinion of his *amicus*, Cicero acknowledged the interest of *otium*.

Let us not forget that if political activity was for him a source of



Christophe Bourgeon
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satisfaction, Cicero came to express the desire to stay away from public affairs in times of political unrest. He then took refuge, like Atticus, in the study of ancient authors. During these periods when the writer took precedence over the statesman, he invited his correspondent, who, like him, had had the opportunity to listen in Athens to the teachings of the great rhetoricians and philosophers, to join him for exercise his wisdom.

In spite of a different political position, the two men, united in their dissimilarities, made a force unto themselves. The inherent values of *amicitia*, namely tolerance and *fides*, are thus essential to appreciate the harmony that punctuated the lives of Cicero and Atticus, who came to a symbiosis between his own interests, connected with the *otium*, and those of the *Res publica*.

Christophe Bourgeon
Université Catholique de Louvain
(tr. T. Frazel)

Scientific section – The international conference “What is a friend?”

THE INTERNATIONAL CONFERENCE “WAS IST EIN AMICUS / CHE COS'È UN AMICO” (MARBURG 18TH-19TH MAY 2017)

Friendship not only offers a rich and varied field of research to sociology or to psychology, but also to the historical and literary worlds as well, also occupying privilege of place in philological studies of classical literature.

The interpretation of friendship in the history of European thought finds a high point early on, that is to say, in the writings of Cicero, whose *amicitia* on the one hand reverberates just beneath the surface of his entire body of philosophical work, and on the other, thanks to his letters and orations, permits a glimpse on friendship as a lived and practical experience in his day. In the pursuit of the investigation into the significance of friendship in the thought of Cicero, a conference was held in Marburg May 18 – 19 2017 with the title “Was ist ein *amicus*?”. Primarily, this was an innovative initiative, seeing SIAC collaborate for the first time with a German university and its scholars, cultured individuals and academics with demonstrated interest in Ancient Roman thought who have exceeded disciplinary and national boundaries



I partecipanti al convegno

thanks to the trilingual website

(<http://www.tulliana.eu/index.php>).

At the center of the society's objectives and duties can be found the research and investigation into the many forms and all-encompassing nature of Cicero's work, on his life and his influence during his lifetime, and not least the reception of his work throughout the course of history.

The organization of the conference is indebted to the contribution of the *Seminar für Klassische Philologie della Philipps-Universität Marburg* and the Professor of Latin Literature, Gregor Vogt-Spira. For the success of the conference the following must be recognized above all: Giovanna Gal-

imberti Biffino (Milan Cattolica), Ermanno Malaspina (Turin) and Gregor Vogt-Spira, all three being members of SIAC and responsible for the organizational committee. Final thanks go to the scientific council, made up by Perrine Galand (Paris), David Konstan (New York), Jurgen Leonhardt (Tubingen), and Meinolf Vielberg (Jena), who helped the committee with the selection of young researchers who responded to the international call.

After brief welcoming remarks, Meinolf Vielberg opened the conference with his study on (*Alte Freunde im Gespräch. Anspruch und Wirklichkeit der amicitia bei Cicero*). Vielberg illustrated the literary strategy of Cicero in his representation of the Laelius circle in the dia-

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logue and revealed the complexity and multifaceted nature of it. On the base of these reflections and by way of significant examples, Vieregger demonstrated how the friendship between Cicero and Atticus, in the form known to us through their letters, is reflected in the expressive form of the dialogue, which ultimately shows, and by what tools, the *Laelius* can be considered a real correspondence between Atticus and his old friend. In the next presentation (*Der tröstende Freund – Epistolare Praxis und literarische Konzeption in Ciceros Epistulae ad familiares*) – Raphael Schwitler (Zurich) defined a new avenue in the research of the Ciceronian concept of friendship. Using the analysis of certain letters of consolation from the *Epistulae ad familiares*, the author presented diverse modalities with which an interlocutor offers advice, encouragement, or consolation to the other, evaluating these in relation to specific bonds of friendship; from this analysis, the significance of the consolatory letter as indicator and in-

strument of reflection of *amicitia* emerges in sharp relief, and the author proposes further relevant reflections on the praxis of the maintenance of friendship by way of letter in the Roman aristocracy of the Late Republic. Maria Luigia Dambrosio (Bari) enriched the conference with a detailed analysis of a specific friendship-relationship with her study *Su Cicerone, Mazio e Cesare o su un singolare triangolo amicale: note a fam. 11, 27 e 28*. The author presented subtle observations on these letters, emerging from the question posed to develop some innovative concepts on the idea of *amicitia*. The relevant elements of her argument were, on one side, the action in favor of or against the good of the state, and on the other, the dichotomy between private and political friendship; within this treatment she locates the importance and key role of C. Matius in the inherent conflicts of this system's opposing elements. On Friday morning, Christian Rollinger (Trier)

opened the second day of the conference with his study, *Amicitia sanctissime colenda. Die Orthopraxis der Freundschaft in der späten Republik*. After having distinguished from a terminological point of view the relationship between *amicitia* and *clientele* and fixed between the respective poles of historical and philosophical-philological research, the author delineated from a performance-perspective the ways by which the exchange of letters substituted for friendship, permitting the transformation of the representation of friendship itself, from a linguistic perspective. Towards this end, Rollinger sought to delineate friendship-relationships from the perspective of praxis, highlighting how rhetoric was used to obtain favors and requests. In conclusion, his study also sought out ways to insert these observations into economic-political praxes. Afterwards, Angela Ganter (Erlangen) mined reflections on friendship from the oration for Cn. Plancius, looking at it from the specific perspec-

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tive of social obligations and rank. In her presentation entitled, *Patronus und amicus. Cicero über persönliche Beziehung als Grundlage sozialer Integration*, the focus rested on sociological functions which satisfied the question of authenticity of the emotions of Cicero in relation to strategic rhetoric, distinguishing, on the one hand, the concept of *amicus* from a terminological point of view and underlining, on the other, the difficulties inherent in a too neat distinction between friend and patron, a relationship investigated by the author under the rubric of examining to what extent emotions could be controlled.

After a brief pause, Sergey Vorontsov (Moscow) presented his paper, *Amicitia and Caritas in the 7th century: Isidore of Seville and his sources*, which expanded the investigations from Cicero to *Fortleben*, addressing the question from the point of view of the history of reception. The central element of his analysis was the investigation of how Isidore of Seville intertwined the Ciceronian

concept of friendship with that of *caritas* as interpreted by Augustine and Gregory the Great. Vorontsov also observed the deviations in the use and the contextualization of both concepts by Isidore, reflecting on the role played by friendship in the theological perspective and in the construction of the theme of *caritas*.

The closing of the conference was reserved for the contribution of *Cicero's Two Loves* by David Konstan, who investigated the relationship between friendship and love by placing the initial issue of the conference in a new light. He devoted himself to a psychological and philosophical construction of the concept of *amicitia*, relying on observations on the relations between Laelius and Africanus in *Laelius*. Furthering the research conducted so far, Konstan developed the idea of distinguishing love in a natural form that characterizes the parent-child relationship and a form that is based on the recognition of the love that underlies *virtus*, which he placed in the spiritual world of antiqui-

ty with its different philosophical elements. He also investigated Cicero's expressive intentions and strategic reflections on the basis of his conceptual building and historical circumstances.

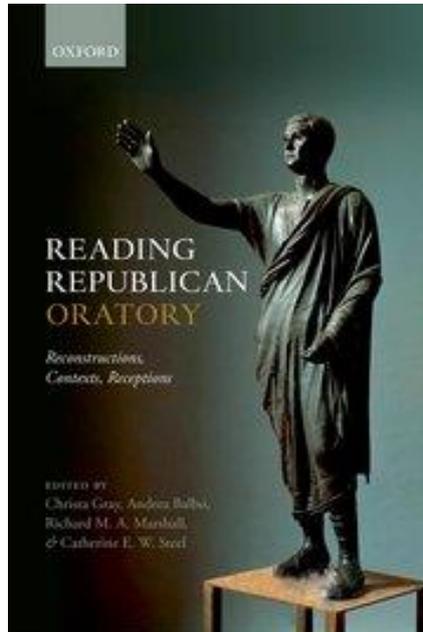
The spirit of the theme of the conference filled its atmosphere from the beginning, determining the comparison and interweaving of the different research trends and the intersections between expert philologists and young scholars. The exchanges continued until late in the evening in small and large groups, building to a grand success of the conference, which not only guaranteed the participants a personal enrichment, but also encouraged and inspired the research on Cicero, on his concept of friendship, and on the historical and sociological conceptions of the time. The contributions are accessible in the international and peer-reviewed journal, *Ciceroniana On Line* (COL) I 2 (2017).

Manuel Reith
(tr. T. Frazel)

Scientific section – A new volume concerning fragmentary Roman oratory

READING REPUBLICAN ORATORY IN THE III-I CENTURY B.C.

The volume "*Reading Republican Oratory: reconstructions, contexts, receptions*" is the publication of the proceedings of the conference held in Turin on April 15-17, 2015 and organized by Ch. Gray and C. Steel (Univ. Glasgow) and A. Balbo (Univ. Turin). The conference is in turn based on the "Fragments of the Roman Republican Orator project" which is centered at the University of Glasgow and which, in addition to seminar and conferences, proposes to create an annotated edition of the fragments of political oratory from the Republican Era. In the present volume, 18 contributions have been merged, sharing a basic objective: to examine the *contio*, «the public speech», surviving in fragmentary forms, through citations, allusions, theoretical discussions, and reformulations by other authors of the aforementioned original oratory (p. 2). Naturally, these are alternative witnesses to the Ciceronian corpus. *From or through Cicero to go beyond the Ciceronian experience: the orator remains an important point of reference* (as in the contributions of A. Casamento, J. Dugan, A. Cavarzere, K. Morell, B. Gladhill to cite a few examples), however, does not represent the exclusive focus of the papers. Coming to the contents of the volume, they are structured in different sections and ordered according to a thematic criterion: the first two parts (pp.19-148) are gathered under the



common label of «Transmission» and are respectively dedicated to the Republican and Imperial eras, with particular attention to the reception of republican oratory in the imperial age, even in later authors, for example Cassius Dio and Macrobius. The perception of oratory during the Principate is considered in all its complexity, taking into account the differences with respect to the Republic, especially the disappearance of *parrhesia*, as well as overcoming the stereotype of an oratory in decline, no longer animated by fervor of political conflicts as was characteristic of the previous age: «the oratory of the Imperial age was different but not necessarily less valuable than that of the Republican period » (p. 6). In the second part of the volume (pp. 153-318), on the other hand, a great variety

of exempla becomes the subject of discussion; these allow us to interpret and reconstruct the plot and context of different types of public discourse, all dating back to the Republic (e.g., A. Corbeill focuses on a speech delivered by Clodius *de haruspicum responsis* in a *contio*). Therefore, space is reserved for both *performance* oratory, where the politics of *pronuntiatio* (J. Hilder) and the presence of traces of *actio* in the fragmentary oratory (A. Balbo) are only two of the themes addressed, and to the inclusion of gender studies in ancient oratorical practice (C. Pepe, for example, focuses on cases of *laudatio funebris* addressed to women). The volume ends with a full and up-to-date bibliography (pp. 319-354), together with the general index and an indispensable index of passages, which allows readers to orientate themselves easily between the aforementioned material.

Elisa Della Calce (tr. T. Frazzel)



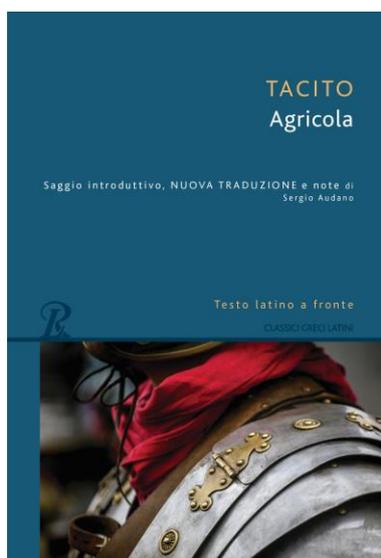
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Scientific section – A new edition of Tacitus' *Agricola*

TRANSLATING AND STUDYING TACITUS WITH A DEEP ATTENTION TO RECEPTION

Sergio AUDANO, *Tacito. Agricola*, Rusconi Libri: Classici greci e latini, Santarcangelo di Romagna 2017, pp. 154, ISBN: 9788818031980, 11 €.

With this new edition of the *Agricola* edited by Sergio Audano (henceforth SA) and with a new editorial imprint, it includes the series of Greek and Latin classics directed by Anna Giordano Rampioni, who wrote the Preface (p. V-VI). SA, coordinator of the Centro di Studi sulla Fortuna dell'Antico "Emanuele Narducci" of Sestri Levante, re-edits the work of Tacitus accompanied by an introductory essay, a new translation, and a full apparatus of exegetical notes, combining the specialist's rigor with a popular scope. The text [pp. 1-83, divided into 5 sections: prologue (§ 1-3, pp. 2-7); birth and formation of *Agricola*, (§ 4-9, pp. 8-17); the description of Britannia (§ 10-17, pp. 18-31); the government of *Agricola* (§18-38, pp. 32-67); return to Rome and death of *Agricola* (§ 39-43, pp. 68-77); epilogue (§44-46, pp. 78-83)] is based on the Oxford edition of Ogilvie, from which it diverges in sixteen points, stated preliminarily in the Note to the Text (pp. CXV - CXVI) and commented individually for in the concluding Notes (pp. 85-151), for which the author prefers the *constitutio textus* established by other publishers. The Italian translation in front, as close as possible to the



Latin text, restores the conciseness and sententious style of the original. In the introductory essay (*Agricola between biography and exemplum*, pp. VII - XCIV), articulated in eight paragraphs, great importance is given to the ideological importance of Tacitus as a fundamental *auctoritas* for Guicciardini and Machiavelli (p. VII); his disenchanted view of the world and a typical conceptual density enshrine the seventeenth-century recovery, an era in which "politics also becomes an actress" (p. X), and they come to influence the historiographic analysis of contemporaneity in the post-war period after 78 C.E. The suggestions on the logic of imperialism ("a modern name for an ancient reality", p.31), starting from the famous statement of 30, 5 (*ubi solitudinem faciunt, pacem appellant*), proved to be valid for

all time, not only in their crude representation of military oppression, but also, and above all, in the manipulation of thought and consciences. SA agrees with Devillers in defining the *Agricola* a "true and proper laboratory" (p.9) of Tacitian political and moral reflection, even in its brevity with respect to subsequent works. After an overview of the author's uncertain biography (*Biography*, pp. X - XVI), which is notable for the accuracy and richness of the sources cited (among which the rigor of Syme is still fundamental), SA returns to the nature of the work in *Agricola between literature and ideology* (pages XVI-XXX); taking cues again from Syme, who called it "a document of Roman political literature, a public declaration for the emperor Trajan and the new imperial aristocracy", it was granted the status of a hybrid genre, a mosaic of biography, *elogium* and *laudatio*, not lacking in previous models (among which the *Origines* of Cato emerge from the *incipit*, expressed in the expression *clarorum virorum* - P. XX). The public and private respect of *mores* and *virtutes*, although in full awareness of the critical nature of the present time and with an underlying bitterness on human nature in its essence, distinguish the exemplary figures indispensable in the ethics of the historian,

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who also does not yield to a intransigent morality but seeks a way of compromise (p.21). The geographic and ethnographic interests respond to the need to define the spaces in which the work of *Agricola* moves, but also to the need to expose "its conception of the 'different,' its idea of culture" (p. XXII), and that *humanitas* which, as a traditional paradigm of openness and tolerance, becomes an ideological instrument of conquest (pp. XXIII-XXIV). The dialectic between *servitus* and *libertas* reveals the central theme of the Tacitian pages and the ethical model of *Agricola*: "a precious reference for those who will have to support the prince in the management of power " (page XXVII). The section *The unmasking of imperialism: the speech by Caligacus* (p.33-XL) reflects upon the models of the most famous discourse of the work, considering its sources (among which Thucydides, Caesar, Sallust and Vergil stand out) and the ethical-moral intent, marked more by a substantial pessimism on human nature than by an accusation specifically directed to Roman expansionism; SA insists again upon the oratory, in this case epideictic, of Tacitus and on the reuse of cornerstones of Roman ideology in the speech of a barbarian (pp. XXXVII-XXXVIII). Moreover, we find an interesting comparison (pp.

XXXVIII-XL) with the subsequent oration of *Agricola*, sometimes wrongly placed in a second-level position by the critics (on the same point, see paragraph 119 on pp. 133 : "The artifice of literary construction is not a simple, but gratuitous, erudite display, but has the function of conveying, legitimizing, the message of the civilizing function of this conquest "). The paragraph *Agricola da uomo ad exemplum* (pp. XL-LXVIII) documents the consolatory motifs disseminated in the work, understood however in a secular sense as a transmission of *facta* and *mores* that contribute to social memory: the result, according to SA, consists in the construction of "a new, modern virtuous *exemplum*, far removed from the harsh severity of the past, (...) and from the *ostentatio* of so many contemporaries " (p LI). In the second part of the introduction we have an account of the *Moments in the Fortune of the Agricola: from the Renaissance to Napoleon*; after some general data, (*The Return of Agricola*, pp. LXVIII-LXIX), from which emerges, at least for Italy, a minor impact compared to other Tacitian works, a section entitled *Agricola at Trafalgar*:

translations and Political current affairs (pp. LXX-LXIII) draws attention to the historical role of the *Agricola* starting from the translations of Giovanni Maria Manelli, to whom we owe the first versions in Italian of 1598 and 1601; in the latter, the political contingency of the conflict between England and Catholic Spain is openly alluded. Likewise, the official of Neapolitan origin, Giuseppe De Cesare, who wrote the dedication of the *Agricola* to Giulio Cesare Estense Tassoni in his translation published in 1805, hoped for a Napoleonic victory over the British army worthy of that of Tacitus's father-in-law. Seeing beyond this "political and military reuse " (page LXXIII), the following two paragraphs illustrate the ideological reception of the Tacitian monograph and some specific comments elaborated respectively by Guicciardini and Boccacini. In the first case (*The reuse of the model: Guicciardini and the portrait of the father-in-law*, pp. LXXIII-LXXXIII), the Tacitian reminiscence, the bearer of precepts of balance and measure but also of a style of aphoristic writing, is traced in some political pages (see 13, 18, 220) and, even more clearly, in a more intimate

Scientific section – A new edition of Tacitus' *Agricola*

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writing: SA establishes a parallelism between the moral portrait of Guicciardini's father-in-law, Alamanno Salviati, contained in the *Ricordanze*, and the concluding chapters of *Agricola* (42-46), from which points of contact but also substantial ideological divergences result. From *Trajan Boccalini Reader of the Agricola* (pp. LXXXIV-XCIV) emerge considerations on the Tacitism of the seventeenth-century intellectual and its purely political reading of the work; Boccalini was in fact the author of a commentary on Tacitus, published only in 1677, of which a part, although not particularly widespread, is dedicated to the *Agricola*: if the figure of the general does not stand out for extraordinary qualities in the history of the empire, it was the son-in-law to "transform such an ordinary matter into an authentic masterpiece" (p. LXXXVIII), even if he is credited with having elevated himself from the provincial birthplace, just as he himself, originally from Loreto, had found opportunities for success at Rome. An interesting case of re-proposal is the one offered by the passage of the *Ragguagli del Parnaso* (3, 42) where, with a bitter irony, Roman imperialism is superimposed on the Spanish one. This introductory section ends with a substantial

bibliography (pp. XCV-CXIV) which includes a selection of editions and commentaries of the *Agricola* and the contributions mentioned in the previous pages. The apparatus of notes (pp. 85-151) illustrates issues of both philological content and stylistic nature with agility, clarity of exposition and variety of topics; a considerable number of references to parallels inserts the Tacitian prose in the wake of Caesar (see article 55 pp. 105, n° 57 p.110, nt 103 p 125, nt 29 p 136), of Sallust (see section 1 pp. 85 - 86, paragraph 3 page 89, paragraph 5 page 90, paragraph 18 page 95, paragraph 35 page 100, number 55 pp. 105, nt. 60 p 108, nt 110 p 129, nt 123 p 134, nt 29 p 136) and Livy (nt, 155 p 105, nt 57 p 107, nt 123 p 134). Furthermore, we find the coherent recovery of themes presented in the introductory essay, with particular attention to the issues related to ethical and political formulations and biographical indications on the historical figure of the *Agricola*; in particular, note 1 of pp. 85-88 expands on the key themes of the principate, *libertas* and *beatissimum saeculum*. The biographical story of *Agricola* is moreover, according to SA, "the highest expression of the unsolvable conflict between the personalistic nature of the principate and the claim of

freedom, but also of sharing in the management of power, of the senatorial class" (page 88); and, again, note 108 of p. 127-129 on the rhetorical approach of Calgacus' speech, poised as it is between denunciation and condemnation on the one hand and ruthless analysis on the other; for SA the nature of this oration is far from unequivocal, and perhaps Tacitus "sees violence as a dreadful evil, (...) but necessary" (p 129) and in *libertas* "a luxury good which both conquerors and conquered, however much they wish to conquer, delude themselves with conquering, but who do not have the possibility to surrender" (ibid.). Overall, the edition of SA is distinguished by exegetical precision, completeness of classic and recent bibliographical references, as well as pleasant reading, making for the accessibility that is one of the aims of the series; the commentary will be of particular benefit to those, specialized or not, who are interested in the political component of the *Agricola*, in its double dimension as both exhortation to the contemporaries and source of inspiration, as well as of debate,
Chiara Cammarano
(tr. T. Frazel)

Scientific section – Rodrigo Baeza... Who was he?

NEW BIOGRAPHICAL AND HERMENEUTIC PERSPECTIVES ON A MID-SIXTEENTH CENTURY HUMANIST

The volume of Rodrigo Baeza, *Caralis panegyricus. Carmina*, has recently been published in the series *Texts and documents of the Center for Sardinian Philological Studies* edited by Maria Teresa Laneri and Francesca Piccioni, Cagliari, CUEC, 2017, pp. IX-393, ISBN: 978-88-9386-054-3, ISSN: 2533-2430. This is the first complete critical edition, accompanied by an Italian translation and commentary with a broad historical introduction about Rodrigo Baeza. Taking as its subject a not-very-well-known author, it will be useful to provide here the essential information about his biography and production in order to better frame this volume. Long believed to be a Sardinian ecclesiastic, on the basis of a suggestion by Francesco Alziator, our meritorious, enthusiastic 'discoverer,' today, thanks to the research of Maria Teresa Laneri, we know that Rodrigo Baeza (full name, Rodrigo Hunno Baeza) presents a so-called onomastic element of dubious trustworthiness, until now uncritically repeated. He probably attended the University of Valencia and began his career as a teacher in 1548, obtaining the chair of Poetry. Due to unclear reasons, he left this prestigious assignment and moved to Cagliari, where recently identified archive documents reveal him active as a Grammar teacher (Latin, it goes without saying) at the local Civic School, from the autumn of 1551 until at least February of 1561. The surviving production of Baeza is conserved there by a single manuscript, kept in the Biblioteca Comunale of Cagliari (Sanjust 55, cc 80-109), and consists of the oration *Caralis panegyricus civibus Caralitanis dictus* and a collection of refined metrical compositions in Greek and Latin. The *Panegyric*, published here by Maria Teresa

Rodrigo Baeza
Caralis panegyricus. Carmina



Rodrigo Baeza
*Caralis panegyricus
Carmina*
a cura di
Maria Teresa Laneri e Francesca Piccioni



CENTRO DI STUDI FILOLOGICI SARDI / CUEC

Laneri, was composed in the summer of 1551 and proves to be of considerable documentary interest because it provides the image of 16th-century Cagliari as it was offered to the gaze of a learned foreign visitor, with a wealth of news and curiosities both historical and antiquarian. Paramount to the present task, however, is the edition of the poetic anthology, whose drafting covers a rather broad chronological range, from the youth of Baeza, probably spent in Spain, to the maturity of his stay in Cagliari. The *florilegium* consists of 13 *carmina* in dactylic meters of varying length, subject, and typology: from the satirical epigrams of classical ancestry, which echoes Martial and Lucilius, even where they rework the almost-contemporary Politian, to parenetic poems, undoubtedly in the tradition of the *Palatine Anthology*, until the experiments of *lusus* and figured *carmi* worthy of a late *poeta novellus*; and again from the light and affected verses of an erotic char-

acter to a heartfelt prayer for the Virgin, from *réclame* advertised in verse, a well-tested practice in the classical world and known to us probably through Martial, to the bilingual Greek-Latin song in praise of a beautiful Sardinian girl, compared (not even to say!) to Sappho, by virtue of their shared musical talent; in particular, the rewriting in Greek distichs of the fable of the mouse and of the oyster, in which Baeza re-elaborates, maliciously referring to contemporary facts, a motif of more than a thousand-year tradition, attested as early as the first century AD from Antiphilus (*Anthologia Planudea*); finally, the long, satirical epitalamium, *In dispar coniugium*, for the wedding of a young girl from Cagliari with a hateful old man, where, in addition to the compositional genre, references to classical sources abound in the strong use of mythology and frequent intertextual references or almost verbatim citations. The author therefore moves fully within the Greek-Latin tradition in regard to genres, and often content and forms of expression, which he re-elaborates however in a personal way, achieving results that are not lacking in originality. Baeza's work thus appears to be an interesting piece of the reception of classical *auctores* in 16th-century Sardinian-Hispano Humanism. Just enough to outline the lines of a work that hopefully gave visibility to a man of letters whose profile and work, so far in many ways obscure, now acquire sharper outlines.

Francesca Piccioni
(tr. T. Frazel)

Didactic section – Ciceronian competitions in 2017 in France and Italy

THE PRIX CICERO 2017 AND THE CERTAMEN CICERONIANUM ARPINAS 2017

On September 29, 2017 at the *lcieo Henri IV* in Paris the award ceremony for of the 2017 edition of the *Concours Cicero* was held which, since 2006, sees budding young classicists from high school and is characterized by a very lively passion for Classics and Latin in particular. The SIAC has been supporting the competition for years with the *Prix Tulliana*, dedicated to the best high schooler able to compete

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in the Latin translation with the members of the upper and university classes. This year the prize was awarded to the very young Octave Vasseur-Bendel of the host Parisian high school, who was able to gain success also in the *Prix Arista*, dedicated to the best competitor both in the language test and in that of culture. Particularly interesting is the fact that Octave has been interviewed together with other winners by L. Vergniolle de Chantal, director of the *La Vie des Classiques* site (*Belles Lettres*). The interview can be read [here](http://www.laviedesclassiques.fr/article/les-laur%C3%A9ats-du-concours-cicero-octave) (<http://www.laviedesclassiques.fr/article/les-laur%C3%A9ats-du-concours-cicero-octave>) and allows us to meet a young man of early maturity, with very broad cultural interests and promising skills, passionate about music and ancient history, to whom we naturally wish every success.

The young were also the protagonists in what is one of the oldest competitions dedicated to Cicero, the *Certamen Ciceronianum Arpinas*, held in Arpino in May 2017. The winner here was Giacomo Troiano of the classical high school *Augusto di Roma*, who translated and commented on a passage from *De officiis* (2, 2-5). The 38th edition of the compe-



*Il vincitore del Certamen
Ciceronianum
Giacomo Troiano*

dition is ready to go and on May 25 new competitors will compete on the texts of the Arpinate. There will be 164 students taking part in the competition which, as is now tradition, will be accompanied by the new edition of the *Simosio Ciceroniano*, in which some scholars will discuss topics related to research on Cicero. This year the theme is that of exegesis and commentary, especially in late antiquity, with T. Riesenweber, F. Bognini and D. Gionta, under the usual guide of P. De Paolis. For those wishing further information, please see the *Certamen's* rich website at: <https://www.certamenciceronianum.it/it/> *The Editors*

Didactic section – Classical languages and the value of differences

AN EXPERIENCE OF A PHD STUDENT OF CLASSICS IN A GERMAN UNIVERSITY

Beatrice Gavazza, PhD student at the University of Perugia, talks about her study experience in Freiburg.

As with many faculties, even in the field of Antiquity, approaching the conclusion of the three-year cycle of university studies incites one to choose if and where to continue them: perhaps we have discovered an interest in a particular subject, and we see in a particular university the possibility to deepen it, or perhaps we realize that we want to refine the acquired method, but that we also want to give a new perspective to our study, and perhaps to our daily life. This last situation corresponded to my state of mind when deciding what to do after graduation in the summer of 2013.

Almost by chance, when looking for information for the Erasmus program, I came across the website of the *European Masters in Classical Cultures*, a master's degree (corresponding to an Italian master's degree) in ancient science based on the study of classical philology, classical archeology, and ancient history, in the proportions chosen by each candidate and structured so as to take place in two different universities within a circuit of universities of different European and non-European consortium countries.

Among the admission criteria, an important aspect was its linguistic requirements, related to both modern and ancient languages: a good knowledge of the two languages of the partner universities chosen for their studies was necessary, as well as Latin and / or ancient Greek. Latin (and / or Greek) were one of the keys for me to open the door of the international degree.

Among the possible locations, I chose as a starting point the Albert-Ludwig University of Freiburg in Germany and, as partner university, the University of Perugia, two new study environments in cities I had never visited before. The need to achieve an equal number of credits at both places led me to a continuous comparison between the two academic approaches to the ancient sciences. The aspect that struck me most was the difference in the teaching of Latin and Greek: in Freiburg, the final examination of the courses related to classical languages consisted of translations without vocabulary not only from the ancient language in the modern language, but also vice versa, from German to Latin and Greek. The latter effort I could not explain at the beginning: for what reason would one practice a translation activity that, compared to the realization of a modern



version of the ancient text, would never have had an application beyond the course in itself? It was then the exchange of opinions with German colleagues and friends - another opportunity offered by the international character of the master - which showed me in a different light the Freiburg educational approach, inserting it into a broader educational and linguistic context. It was pointed out to me that for a German speaker, the difficulty of learning Latin words is of course far greater than that experienced by those whose mother tongue is a Romance language; knowing how to translate from German implies a further exercise for the memorization of words, and facilitates it. The other - and more significant - topic concerned the grammatical and syntactic aspect, for which the transition from the modern to the classical language can be a

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real test in verifying the internalization of the functioning of the ancient language: deciding in first person how to make a certain linguistic structure, or how to place words in an order that is consistent with Latin or Greek use requires a great mastery of the subject. The picture that was presented to me made understandable the great effort of the German students: their absence of linguistic facilities in learning the words deriving for the most part from unknown roots, as well as the importance assigned to an active approach to the ancient languages. With this, I do not intend to support the superiority of the German method: the complexity of the operation, which starts from German translations of classical authors, also involves a limitation of the texts on which one practices, so that only Cicero is the author of choice for the versions from German to Latin, while the Greek specialists learn to re-translate Plato from the German. I would rather highlight the path that, from an initial perplexity, led to comparison and therefore to a mental disposition of understanding: what at first seemed to me a rather useless effort once seen in its context

gained meaning and taught me to see aspects of the question that I had not previously considered at all. I believe that the teaching of Latin and Greek is a good example of the difficulties, perplexities, and attempts at dialogue, understanding, and conciliation that we encounter when we undertake a path that leads to contact with systems and models that are different from the usual ones. Classical languages have been an opportunity for me to question an idea of teaching that I would never have submitted to critical judgment if I had been trained in a single model. To conclude: what opportunities do the Classics offer today to a university student? Certainly the possibility, shared by several courses of study, of an international experience, which is not only an Erasmus program but a real double degree course, with important repercussions on learning modern languages. But there's more: unlike the numerical certainties of the mathematical, physical and natural sciences, or of the continuity and abundance of documentation offered by the humanistic studies belonging to ages closer in time to our own, antiquity presents itself to us as a world with respect to which there is interruption, and of which we know only a small part. Not being able to recon-

struct the ancient context in its entirety, the way in which it is dealt with is influenced - more than in other areas - by the cultural context in which it is studied, in which historical moment, and with which mental categories. Therefore, the 'other' perspective that derives from the internationalization of classical studies that allows to make existing models and methods known, to see their limits and to grasp the opportunities for improvement, acquires a particularly relevant cognitive value in relation to the type of training from whence it comes and other models diffused elsewhere.

*Beatrice Gavazza
(tr. T. Frazel)*



Didactic section – Classics today in Africa

Some opportunities of reflection

SISTER CHANTAL NSONGISA TELLS THE SITUATION OF LATIN TEACHING IN CONGO

Sr. Chantal Nsongisa, a lecturer at the University of Mbandaka, spent a period of study at the University of Turin with the chair of the president of the Scientific Committee SIAC, Prof. E. Malaspina. Our colleague wanted to offer this very interesting article about the role of Latin in the Congo.

Classical studies are one of the branches of humanities studies, of which Greek and Latin language courses are the essential subjects. In the *République du Congo (RDC)*, they have lost their interest over the years; few people devote themselves to it. This article is a response to the request of my Latin colleagues at the University of Turin about classical studies in the Congo. First, we present a brief portrait of the Congo. Then, we describe the way in which classical studies are conducted in this country. Finally, we end with a short conclusion.

The Congo in brief

The Republic of the Congo is one of the largest countries in Africa with an area of 2,345,000 km² and a population of about



Entrance to Mbandaka Campus

78 million. It was a Belgian colony and is at the center of the African continent. Kinshasa is the capital. In relation with the Francophonie, the Congo is the most populated country after France.

Classics in the Congo

In the RDC, classical studies are done with passion on the part of all those who are interested in ancient Mediterranean civilizations: ancient Greece and Rome. Because, as we know, these were the origin of the current Western culture. Nevertheless, it should be noted that studies of the Greek language and its literature are given only

at the higher and university level, while the Latin language and its literature are taught from secondary school. Indeed, the RDC has in its midst a good number of classical secondary schools, commonly called the *humanités littéraires latin-philo*. They take four years. Here we describe the secondary level and present how the program is developed and taught.

Classics at the secondary level

For the Latin program to high school, we used the national program of Latin in the RDC, cf. EPSP, *Direction des Programmes Scolaires et Matériel Didactique. Programme national de Latin I – Cycle long,*

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EDIDEPS 2007, consulté le 22 mars 2018,

www.ibe.unesco.org/curricula/cogodr/cg_us_lat_2007_fre.pdf.

The secondary level is the basis for the higher and university levels. Thanks to precise objectives, the teaching of Latin includes its literature and its history. This teaching presents notions which require effort for their acquisition; it imposes on pupils' minds a discipline through the confrontation of two languages that have a different structure: Latin and French; and it offers a rich knowledge of Roman civilization which is gradually revealed in contact with historians, orators, and ancient philosophers.

The secondary level of classical studies in the RDC is a kind of introduction to Latin aimed at completing and perfecting

French, which is the official language of the RDC. Thus, the teacher is required to accustom students to a rigorous interpretation and reflection. The first two years of the *humanités littéraires latines philo* aim essentially at learning the Latin language. The last two, on the other hand, focus on the study of texts from Latin literature, while strengthening the students' acquired knowledge of Latin authors, by broadening their cultural information on the evolution of Roman ideas, institutions and customs, etc.

1st year

The first year of classical studies in high school is an introduction to Latin, and this is done by means of texts. The teacher can resort to links with Bantu languages. The first years courses are as follow.

First stage

The cases; the three declensions of nouns; the two classes of adjectives; regular Indicative conjugations in the active and passive; The verb *esse* and its compounds; basic vocabulary (about 500 words)

Second stage

The prepositions that unite the complements to the verb; The conjunctions that bind the propositions with the subordinates; pronouns ; complete regular conjugation; the main irregular verbs; basic vocabulary

2nd year

The second year aims to get students to read texts fluently and get used to morphological diversity by observing linguistic facts in the appropriate texts.

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Courses offered in second year

Declensions and conjugation; Pronouns ; Comparatives; expression of circumstance; Coordinations and subordinations; Values and syntax of words; basic vocabulary (about 500 words)

The courses on Latin civilization, the authors, translations and exercises are part of the program of these first two years of the *humanités littéraires latin-Philo*. In these classes, the focus is on Roman life, legends, Roman history and the Roman Empire.

3rd and 4th years

Contact with authors is the most effective way to improve knowledge of the Latin language. New facts are explained and progressively integrated into the acquired grammatical knowledge. Study focuses on the indispensable notions of prosody and metrics through texts in verse. The programs of the different classes are as follows:

3rd year

The objective assigned for this class is the study of



an anthology and other texts, which illuminate the daily life in Rome, the political and social evolution of the Roman world. In addition, the study of an integral work of the authors is recommended, such as Plautus, Cicero, Livy, Ovid, Vergil, Horace, Petronius.

4th year

The teaching of the texts aims to introduce the institutions (marriage, family, etc.), social organization, the man and the main characteristics of the Latin genius. An important place is reserved for the philosophical texts of classical Latin and possibly Christian literature of the first centuries (Tertullian, St. Augustine), of the Middle Ages (St. Gregory) and of the Renaissance (St. Thomas More, Calvin, Erasmus). Excerpts from the

following authors are carefully examined: Terence, Lucretius, Cicero, Seneca, Catullus, Tacitus, Suetonius, Apuleius. The student who completes his *humanités littéraires latin-Philo* can, if he wishes, continue the same classical studies at the university. He will enroll in the Faculty of Arts and Humanities or that of African letters and civilizations.

University level and higher

In the RDC, at the university level, classical studies are well established in the faculty or section of African letters and civilizations in its three disciplines: philology, Greek and Roman history and archeology. The first and second cycles of these classical studies consist of a program of courses in Greek and Latin languages, history, literature and Greco-Roman archeology. There are also optional courses.

The graduate cycle (first cycle)

Three academic years cover the curriculum of the Graduate cycle. The program includes common

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subjects with other departments and subjects specific to classical studies. It looks like this:

Courses offered at the first graduate or undergraduate level Common subjects

Logic and argumentation; General psychology; History and Institutions of the Congo; Education to citizenship ; General linguistics; Techniques of oral and written expression in French; Historical criticism; Study of a Congolese language not practiced; English; General literature

Specific subjects
Introduction to classical studies and research methods; Grammar of Latin I: morphology and explanation of texts; Practice of Latin translation I; Open book translation I; Grammatical explanation and translation of Latin texts I.

Bachelor's degree (second cycle)

The curriculum of this stage of classical studies is two years. This is the first license and the second license. Students follow a program of courses specific to their specialization.



Mbandaka Institute of Pedagogy entrance

Courses offered at the second cycle (license) First license

Advanced history of Latin literature; Advanced explanation of a Latin author I; Advanced Latin linguistics I; Comparative Grammar of Indo-European Languages; Open book translation; Art and Roman archeology; Philological exercises; Methods of interpreting texts; Religions and mythologies of classical antiquity; Greco-Roman philosophy; History of African antiquity; Vulgar Latin and medieval Latin.

Second license

Advanced history of Latin literature; 2. Advanced Lat-

in authors from Africa 3. Advanced Latin linguistics II; Open book translation; Introduction to Greek; Egyptology; Seminar on Latin letters and civilizations; Palaeography and textual criticism; Latin epigraphy; Aesthetics and art criticism in antiquity; Poetic questions; Ethics and professional ethics; Memory ; Two months internship. Ultimately, in the RDC, the curriculum gives as much importance to classical studies as to other academic disciplines. Although there is no enthusiasm for candidates for Latin and Greek in the different universities of the country, there are still some who continue to have a passion for the knowledge of these languages and their literatures. These enroll in the faculty of African letters and civilizations.

At the Institut Supérieur Pédagogique de Mbandaka where I work as an Associate professor, the Department of French-Latin and African Civilizations enrolls students every year in this field. They are the least numerous compared to other departments.

*Chantal Nsongisa
(tr. T. Frazel)*