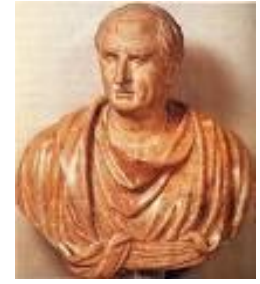


# Gazette Tulliana

SOCIETE INTERNATIONALE DES AMIS DE CICERON  
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SOCIETÀ INTERNAZIONALE DEGLI AMICI DI CICERONE  
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## A LITTLE DELAYED, BUT A YEAR FULL OF SUCCESSES SATISFACTIONS AND PROSPECTS FOR THE FUTURE

Unfortunately, this *Gazette* is appearing very late, partly because of the Editor's personal and professional commitments and partly because the proliferation of journals makes the job of producing a good, trilingual and interesting product increasingly complex. On the other hand, this delay is compensated - at least in our belief - by the quality of the articles herein and by several pieces of very positive news for the SIAC. As you can see, in fact, the two series launched by the association with the contribution of De Gruyter and the support of international funding have begun to bear fruit: three volumes, all open access, following the highest standards of scholarly research, and all of high quality, which open new paths in the reception and fortunes not only of Cicero and Roman thought, but also of the encounters and relations between cultures. At the same time the association managed to overcome the difficulties posed by European legislation on general data protection regulation (the GDPR), an action that required some work, even as it was able to organize various important events, including conferences in Rome, Basel, Seoul and Warsaw, dedicated both to Cicero and to the intersections of political, cultural, and ideological traditions between East and West. Among our 2020 resolutions is to make up for this year's delay and to publish the volume for 2019 as soon as possible. Therefore I ask all interested parties to get in touch with [vicepresident@tulliana.eu](mailto:vicepresident@tulliana.eu) and [andrea.balbo@unito.it](mailto:andrea.balbo@unito.it) to propose articles and reviews. *A. Balbo Editor*

### THE FIRST VOLUME OF *ROMA SINICA*

December 2019 saw the appearance of the first volume in the series, *Roma Sinica*, entitled, *Confucius and Cicero: Old Ideas for a New World, New Ideas for an Old World*, Roma Sinica 1, W. De Gruyter, Berlin-New York, 216 pp. The volume is available as open access here: <https://www.degruyter.com/view/booktoc/product/508480?rskey=SprB2g&result=4>. It can be purchased for € 69.95 in print.

The text, edited by Andrea Balbo and Jaewon Ahn, publishes the proceedings of the homonymous conference held in Turin in September 2017 and includes contributions by G. Parkes, J. Ahn, K. Kim, T. Bai, S. Mercier, M. Ferrero, S. Stafutti, Y. Takada, F.-H. Mutschler, J. Yum, Ch. Hoegel. It includes a complete bibliography and an index of the basic concepts and characters. The volume opens the way to a study of the reception of ancient thought and to the comparative analysis of Eastern and Western cultures hitherto little practiced and it constitutes the first chapter in a series of publications dedicated to the relations between Western and Eastern thought within of the Roma Sinica project. The next volume is currently scheduled for release in 2021 and will contain the proceedings of the *Empire and Politics* conference (Seoul, 5-6 / 9/2019).

Notizie sulle due collane a <https://www.degruyter.com/dg/newsitem/279/neue-open-accessprojekte-in-den-altertumswissenschaften-fr-de-gruyter->

### THE FIRST TWO VOLUMES OF *CICERO – STUDIES ON ROMAN THOUGHT AND ITS RECEPTION*

In 2019 as well, De Gruyter published the first two volumes of the series, *Cicero – Studies on Roman Thought and its Reception*, under the editorship of Ermanno Malaspina (<https://www.degruyter.com/view/serial/496704>). The first was Olivier Delsaux, *Traduire Cicéron au XVe siècle - Le ›Livre des offices‹ d'Anjourrant Bourré. Édition critique*, 441 pp.; the other, Manuel Galzerano's, *La fine del mondo nel De rerum natura di Lucrezio*, 392 pp. Both volumes are available in open access, but can also be purchased in paper for € 79.95. The two volumes are the product of research financed by the *Patrum Lumen Sustine-Stiftung* (PLuS) of Basel and offer, respectively, the first critical edition of the first French translation of *De officiis* and a detailed study on the theme of the end of the world, one of the key themes of *De rerum natura*. The series has other volumes in preparation and aims to offer promising and competent scholars the opportunity to develop their research and present them to the scholarly community through an international publisher of absolute prestige.

# Scientific section – A reflection of Petteri Kauppinen

## *CICERO'S TIME ART OF LAW AND MODERN LAW OF ADMINISTRATION – IDEAS OF ANCIENT AND MODERN*

*Our Finnish member sends us this reflection on the importance of Cicero and Roman law in today's legislative world.*

Antiquity is that period of history that dates between 800 BC and 600 AD, almost the same span of time that runs from the beginning of the historical tradition of Rome and the codification of Roman law in the *Corpus Iuris Civilis*. The modern era traces its roots to the Renaissance, at the beginning of the fifteenth century, the laws of the national states and their sovereignty date back to the nineteenth and twentieth centuries, with the post-modern period in the 80s and 90s. Democratic legislation and scientific laws represent a great undertaking by humanity. Those who read Cicero's *De legibus* may have noticed that the scientific expression of law was already in use in Cicero's writings from 40 BC. The problem of law and justice in relation to social life is an eternal theme.

I was born in Finland in 1973 and my law studies took me into the world of philosophy and introduced me to theories that interested me for their ability to coagulate a lot of information. Later, I was fortunate to discover ancient political

literature, law and philosophy, the roots of Western civilization.

Recently, Professor A. Balbo gave me the great opportunity to write this reflection on Cicero's times and on modern jurisprudence.

Classical literature, like Cicero's work, is a treasure for the western world, it contains the same energy with which our own society was built. One can imagine how a man would be changed if he could see ancient Republican Rome and its thousands of inhabitants with his own eyes, if he could observe politicians responding with the weapons of rhetoric to the barbs hurled in the Roman senate. The education of traditional politicians has left its mark on our history. The ability to deliver a speech, written in Latin, was typical of Renaissance men, and even long before.

Cicero was also a great jurist and wrote about the Roman constitution, laws and moral duties. His philosophy is considered by many to be practically orientated.

Modern Western legal theory is a science that tries to explain laws and our society in a scientific way. In Cicero's day, legal theory was mostly practical, it taught how to evaluate whether

laws and politics were just. The biggest difference with modern positivistic theories for me lies precisely in this philosophy. Modern legal theory, *legal positivism*, does not respond to the demands of morality or justice, since they are not scientific questions. Legal positivism is constitutional legalism, which states that laws are valid within a hierarchical system. Natural and moral philosophy are not present in modern jurisprudence as they were in antiquity. An entire area of Roman thought seems to have been forgotten by the modern culture of legal positivism. The cornerstones of the Roman Republic are no longer those on which modern standards rest. The Romans wrote twelve tables of laws for their citizens and created a system of jurisprudence, which developed 1500 years before the common interpretation of Roman law, *ius commune*, was complete. Ancient Roman law was codified in the *Corpus Iuris Civilis* in the Eastern Roman Empire by Justinian I at the end of antiquity, in 600 AD. All of its parts - *Codex*, *Institutiones* and *Digest* - represent the strength of the law. Roman law was built on Roman thought: practical philosophy, morality, the science of laws and discus-

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sions. Cicero's Roman legal culture was a combination of ethical and scientific thought relating to the different codes of ancient Rome: the decrees of the Senate, the law, *leges*, the edicts; the Romans had a public and a private law. The laws relating to public assemblies underpin the history of democracy, but still historical knowledge of Roman public law is lower than that of private law. The first procedural laws were written in the twelve tables to protect citizens through law. Courts appeared in Europe in the 12th century. The ancient Romans already had different types of processes: *legis actiones*, civil procedures and the *cognitio extra ordinem*. The judicial system has its origins in ancient Rome. After antiquity, Roman law was used in Europe until its last parts were canceled, after their long history of the collapse of the Western Roman Empire to the French Revolution in the eighteenth century. Roman society, the *res publica*, changed after Romantic nationalism and the rise of nation states in the nineteenth and twentieth centuries. Modern judicial positivism, founded on legal elements from ancient Rome, was formalized in the twentieth century by the Austrian lawyer, legal philosopher,



Leggi delle XII tavole, Silevestre David Mirys (1742-1810)

and politician, Hans Kelsen. He excluded morality and justice from his theories about the law and the state because they were not scientific topics. The *positivism of legal theory* was developed in the same period by the sovereignty of nations states. It has been said the Kelsen was against authoritarian justice. By the same token, Cicero was against tyrants. After the twentieth century, the codification of judicial culture in our time was no longer attempted. Contemporary culture is a combination of technology, globalization, and post-modernism of the twenty-first century, and its legal culture is very probably quite different from that of the twentieth century. What the connections are between our post-

modern time period with legal positivism and moral thought have yet do be defined or codified.

The legacy of Cicero as jurist, politician, humanist, and author of Classical literature remains a treasure of Western history written for modern civilization. The writings of Cicero on the ancient Roman Republic and the traditional education of politics and law are living inspirations for modern mankind. Knowing the works of Cicero offers a better comprehension of history as well as our own time: where we are going, what has happened, and how we wish to direct ourselves in these times of technological modernity.

Petteri Kauppinen  
(Rev. T. Frazel)



# Scientific section – Reflections on *actio* Starting from a little known text

## AN ATTEMPT TO DEFINE THE EVOLUTION OF *ACTIO* IN THE HISTORY OF RHETORIC

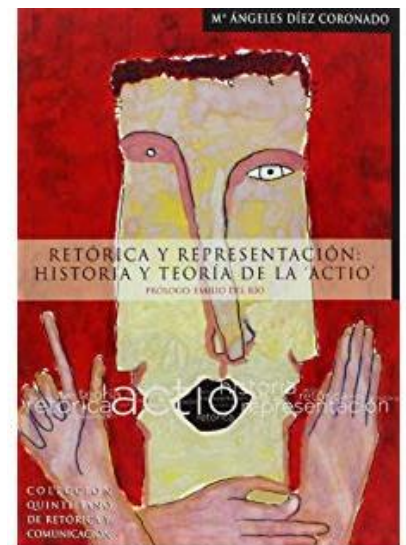
M. A. Díez Coronado, *Retórica y representación: historia y teoría de la 'actio'*, Colección Quintiliano de retórica y comunicación, Instituto de estudios Riojanos, Logroño 2003, 460 pp., ISBN 9788495747679.

*Actio in dicendo una dominatur* affirms the orator, L. Licinius Crassus, in the third book of Cicero's *De oratore*. This claim refers to the great potential of oratorical display and, going into details, of its constituent elements, namely the voice, the face and the gesture. Although essentially interested in the first of the three founding parts, Aristotle, in his day, did sense that the extraordinary communicative efficacy of ὑπόκρισις lies in its appeal to the irrational and not to reason. The fifth of the orator's *officia* exudes, therefore, a mysterious charm – perhaps a sinister one in the eyes of the Stagirite – always managing to arouse interest over the centuries. Developing his doctoral thesis, Díez Coronado has worked hard on a monograph that seeks to demonstrate the ancient and European character of *actio*, despite the numerous fluctuations and intervals that have occurred.

It all starts, of course, from antiquity. In addition to the aforementioned Aristotle and Cicero, the author has not forgotten The-

ophrastus, the *Auctor ad Herennium*, and, of course, one of the cultural glories of Spain, Quintilian. A collector of previous theoretical knowledge, the rhetor of Calagurris included in his *Institutio* a section which is, in all respects, a manual on the subject, certainly the most comprehensive that has come down to us from antiquity. And this could not fail to emerge in the work of Díez Coronado, who knows how to give the right importance to the Quintilian intervention by proposing, in the appendix, an easy schematization accompanied by a complete translation of the fundamental chapter, Quint. 11, 3. Furthermore, Quintilian is an indispensable yardstick for the analysis of authors who are inferior by reputation but equally relevant in the transmission of the rhetorical τέχνη, such as Fortunatus and Grillio. Once the medieval period has been addressed - during which the rhetorical treatises ended up responding to the needs of the new *artes dictaminis, praedicandi, and poetriae* - the author leads the reader into the modern age.

From the fifth chapter onward we witness a more detailed and European discussion. The Europe of *actio* for Díez Coronado focuses on Spain. Of particular interest are



the pages dedicated to the multiple variations of rhetoric during the long but inexorable decline of the Habsburg kingdom of Spain in the 16th and 17th centuries, a historical phase in which, according to the Spanish academician, Fernández Álvarez, “the impulsiveness of Carlos V, the calm of Felipe II, the apathy of Felipe III, the laziness of Felipe IV and, finally, the collapse of Carlos II, are concepts that can be applied to all the whole of Spain.” The Spanish treatise on *actio* shows a constant methodological evolution, for which there are two figures for reference: Nebrija and Francisco de Sirijanis. The *Artis Rhetoricae: Compendiosa coaptatio ex Aristotele, Cicerone et Quintiliano* of Nebrija was written in the early 1500s at the exhortation of the

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Archbishop of Toledo, Jiménez de Cisneros - promoter, moreover, of the Complutense Polyglot Bible. It represents a bare *cento* of the three major theorists known to us, without explanations or particular examples. The discourse changes with de Sirijanis: while being generally faithful to the teachings of the great *auctoritates*, his *Ars Rhetoricae paucis multa complectens*, published in Paris in 1663, reveals unexpected variations, especially in the study of the voice, but above all a greater trust given to the *scriptores minores*, such as Julius Victor. The secular and, at the same time, religious character of the rhetoric in Spain changed in parallel with the progressive secularization of Iberian society, starting back to the expulsion of the Jesuits in 1767, when the kingdom passed to the Bourbon dynasty.

*Retórica y representación* by Díez Coronado does not in itself constitute a markedly sectional work. After all, its strength lies in an analysis of *actio* that takes into account two millennia of history, an analysis that is, however, elegant and, at the same time, detailed. For scholars of antiquity, the work is, of course, an opportunity to confront the subsequent developments of a complex and ambiguous *officium*, but, to all intents and purposes, effective, as *actio* has always been over the centuries.

Alessandro Mandrino (tr. T. Frazel)

### THE MODERNITY OF *ACTIO*, JUDICIAL RHETORIC AND A NEW, STIMULATING, PROJECT

Knowing how to speak in front of an audience is a skill that spans the centuries, as the book by Díez Coronado has shown us in great detail. However, the contemporary age forces us to reflect on a series of elements which the ancients did not have to face: I mean technology, from the possibility of amplifying voices, to radio, television and web transmissions, to the phenomenon of *social networks*, whose impact on oratory is still to be explored and constitutes an important and certainly interesting topic. A first step in this direction has been made by the studies "Visual Rhetoric" and "Visual Persuasion" (<https://www.visualpersuasionproject.com/>), which assemble visual tools applicable to judicial activity and interact with rhetorical communication. In Italy, finally, we have an innovative virtual space which reaches analogous results to its American counterparts: the project, *Visiones* (<https://visiones.net/>), created by Gianluca Sposito, lawyer and docent of the Urbino Ateneo, who "intends to bring to the attention of lawyers the opportunities that a deeper knowledge of classical rhetoric and modern uses can generate in contemporary forensic oratory, which needs profound rhetorical knowledge, psychological, non-verbal, and paraverbal communication." *Visiones* is a project that seeks to connect language, image, oratorical techniques and judicial competence, both for research purposes and with the aim of improving the training of lawyers. The site offers various materials: court commentary, analyses of ancient and modern oratorical language, news of conferences, meetings, publications, films, images, in short, everything you need to enhance the relationship between media and words, one of the significant challenges of the 21st century

Andrea Balbo  
(tr. T. Frazel)

# Scientific section – A new edition of Seneca's *De constantia sapientis*

## WISDOM AND CONSTANCY: KEY WORDS TO UNDERSTAND SENECA IN THE 21<sup>ST</sup> CENTURY AND TO DELIVER HIS RICHNESS

L. Annaeus Seneca, *De constantia sapientis. La fermezza del saggio*, a c. di F.R. Berno, Napoli, Loffredo 2018, pp. 229

The panorama of commented editions of Seneca (in constant evolution, although less and less rich than the - somewhat spasmodic - production of translations with notes) is enriched with this new edition, with facing text and commentary on the second dialogue, entrusted to the expert editor, Francesca Romana Berno. The well-known Senecan scholar ("also stylish", as P. Mantovanelli recalled) offers, in addition to a smooth - and valuable - translation, a sober and specifically analytical book that is both an exhaustive introduction to and a precise commentary on the dialogue. The first part (pp. 7-31) is clearly articulated into 1. Title and sources; 2. Dating; 3. Recipient; 4. Structure, contents, interpretation; 5. Thematic comparisons (especially with *De ira*); 6. Language and style; 7. Notes on the reception and history of the text; 8. Note on the text; the division into these sections clarifies the fundamental topics for understanding the dialogue and offers references to the text that anticipate the commentary in which they are developed. The latter part - like the commentary prepared by the Editor on *Epistles* 53-57 (Bologna 2006) - is organized on two levels:



Francesca Romana Berno

the macro-sections reflect the thematic articulation of the dialogue (1-4 against anger; 5 -9 against *iniuria* - and, more precisely 7-9 theoretical arguments; 10-14 against *contumelia* I; 15-18 against *contumelia* II; 19 conclusions) and the commentary covers individual sections, paragraph by paragraph, in which, first, each period is analyzed, then, often, in-depth discussion of individual *cola*, *iuncturae* and *sententiae* or even remarkable words (2.2 *consectari*; 3.5 *incurrentia*; 12.1 *puerilitas*; 13.4 *aucupantes*; 17.2 *perussit*). The relatively limited extent of the commentary (pp. 73-227) does not prevent the Editor from grasping and exploring almost all of the critical ideas in the dialogue, as well as providing the means for further study (the volume is based on a bibliography of more than 300 works); as proof, the sections dedicated to Stilbo

(5,6-6,8; pp. 117 ss.), Cassius Chaerea (18,3; pp. 213 ss.) or to Chrysippus (17,1; p. 202). As also emerges from the Index of notable *loci* (pp. 247-251), the references to parallels is rich, obviously concentrating on Seneca and Cicero, but which, especially in the linguistic notes, range throughout the history of Latin literature, including through the main Greek philosophical sources. The commentary is not primarily philological, but we might mention that there are four treatments of points in which Berno deemed it appropriate to depart from Reynolds' text (in part 2.1, the subject of an independent study by the Editor herself in «RhM »2016). The commentary is balanced in all its parts and no topic in particular takes over, although it is perhaps appropriate to note the recurring references to the oratorical structure of the dialogue (e.g.: 5.1-9 p. 108; 10.1 p. 157) and the attention devoted to - limited, but important - political issues: the Editor in fact highlights very well the contrast (which is not a contradiction) between the exemplary intransigence of the republican Cato in 2,1-3 with which the dialogue opens and the collaborative will with the power of the imperial intellectual (19.3 pp. 223 ss.) with which the book closes.

Stefano Costa  
(tr. T. Frazel)



# Didactic section – Teaching Latin in Cyprus with the help of Cicero

## A REPORT OF LATIN TEACHING IN CYPRUS

*Spyridon Tzounakas teaches Latin language and literature at the University of Cyprus where his rich research activity is specialized in the literary output of the Imperial era.*



*Spyridon Tzounakas*

The teaching of Latin has a long history in secondary education (Lyceum) in Cyprus. Until 2001, Latin was very popular and was taught in the last three years of secondary school (two hours a week) as an obligatory subject for students who hoped to attend institutes of higher education in the Faculty of Letters, Humanities, Theology, or Law. After the educational reforms of that same year, Latin became optional as well for students who desired to major in Classical Studies at the university, which translated into a gradual reduction of the number of students who chose this material specifically. New reforms introduced in 2015 made it so that, after a period of reduced fortunes, Latin again became popular in the secondary schools of Cyprus. The material is now taught in the last two years of secondary school (four hours a week), and it is obligatory for students wishing to pursue classical and humanistic studies, while it is optional for those who choose foreign languages and European studies. In 2019, about 11% of students in the last two years of secondary school studied Latin. It is worth noting that this is the first time ever that Latin was more popular than ancient Greek in the

Greek-speaking world. The didactic material consists of a book of Latin grammar and syntax and an anthology of fifty Latin texts, the majority of which are adapted from original texts.

The new *curricula* revolve around six principal axes. The students analyze the Latin texts with the following objectives:

- 1) the ability to read the Latin text correctly as well as the acquisition of reading skills (pronunciation, accent, intonation, use of punctuation)
- 2) competency in translation, in such a way as to translate from Latin to modern Greek perfectly and to translate brief passages in Greek into Latin
- 3) using Latin vocabulary to demonstrate comprehension of how the language has survived and influenced successive languages; also, the influence of ancient Greek on Latin. In this way,

students are prepared to recognize Latin words with etymological connections to ancient and modern Greek and other modern European languages and are capable of assessing the extent of Latin influence on contemporary languages.

4) becoming familiar with the grammar and syntax of Latin and identifying differences between these and the respective phenomena of ancient and modern Greek;

5) relating the passage to its author and demonstrating knowledge of the main historical, social and cultural contexts in which it was written

6) understanding and appreciating the central ideas and values of the Roman world that are reflected in the passages of the anthology so as to identify, as far as possible, the fundamental role of Latin literature in the moral, intellectual and psychological development of the individual, its humanistic dimension, as well as its contribution to the subsequent European civilization.

The fifty passages of the anthology come from various Latin authors: twelve are by Cicero (six taken from his speeches, one from the rhetorical treatises, three from the philosophical works and two from the epistles). The passages are adapted to the teaching of the main grammatical and syntactic rules of Latin and, at the same time, aim to highlight vari-

# Didactic section – Teaching Latin in Cyprus with the help of Cicero

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ous aspects of the political, military, cultural, social and daily life of the Romans, the values that permeate the classical Roman world, as well as significant events in Roman history (for example the Roman conquests, civil wars, etc.).

At the University of Cyprus, Latin is always taught starting from the original text and is compulsory for at least two semesters for all students of the Faculty of Letters, while for students of the Department of Classical Studies it is compulsory for the duration of the eight semesters of their education. The aim of the program is that during the first year (six hours per week) students will acquire sufficient knowledge of the Latin language, mainly through the study of the texts of Cicero and Julius Caesar, and to familiarize them in the following years gradually with Roman values and ideology through some of the masterpieces of Latin literature, such as some speeches by Cicero (obligatory in the third semester), Virgil's *Aeneid* (compulsory in the fourth semester), the *Odes of Horace*, elegiac poetry, the philosophical works of Cicero or the Roman epistolography. The chosen authors all belong to different genres and periods and are proposed according to a gradual scale of difficulty, appropriate to the academic year in which they are taught. In the last years of study, and without ever neglecting linguistic and stylistic issues, the emphasis is placed on the content of the texts and on the interpretation of the writers' thoughts. Alongside contemporary intercultural ap-

proaches, students work through issues related to structure, literary techniques, sources and originality, literary thought and intertextuality, the connection of texts with the historical and political conditions of the time, their influence on later literature, on modern thought and on cinema, and on their contribution to the history of ideas. In addition to the university program, the Department of Classical Studies also offers a postgraduate program in Classical Studies for the acquisition of Masters and doctorate degrees; two PhD students in Latin literature have already successfully completed their education. According to a recent decision by the University of Cyprus, lessons in both undergraduate and postgraduate programs may be held in modern Greek or English.

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Articles should be sent as attachments to e-mail address [andrea.balbo@unito.it](mailto:andrea.balbo@unito.it). Please use Word in Times New Roman 12 font and do not exceed 1500 characters, unless the Editors agreed otherwise