

ABSTRACTS – KEY WORDS

S. CITRONI MARCHETTI, *Cicerone alla ricerca dell'amicizia: dalla domus alla res publica*..... [235-260](#)

Parole chiave Cicerone; Attico; amicizia; affettività; politica romana.

Riassunto Allo scopo di definire il significato dell'amicizia in Cicerone si esamina, attraverso un'indagine sistematica dell'epistolario, le sue varie relazioni sociali: il rapporto con i familiari, quello intimo con Attico, i rapporti politici. L'affettività, che deve essere considerata elemento essenziale nell'amicizia, risulta presente, in gradi molto diversi, nei diversi casi. Anche quando le persone qualificate con la terminologia dell'amicizia siano le più esterne al suo mondo privato, nel rapporto con esse Cicerone impegna la propria personalità e la propria affettività, confrontandosi ogni volta sia con un codice di comportamento morale di valore generale sia con lo specifico codice etico dell'amicizia quale viene descritto nel *Laelius*, sia ancora, costantemente, con le responsabilità che egli sente di avere nei confronti della *res publica*.

Résumé Afin de définir le sens de l'amitié chez Cicéron, à travers un examen systématique de ses lettres, on examine ses différentes relations sociales : le rapport à la famille, l'intimité avec Attique, les relations politiques. L'affectivité, qui doit être considérée comme un élément essentiel de l'amitié, est présente à des degrés très différents dans les différents cas. Même lorsque les personnes qualifiées avec la terminologie de l'amitié sont les plus extérieures à son monde privé, dans sa relation avec eux, Cicéron s'engage sur sa personnalité et son affection, confrontant constamment à la fois un code de comportement moral de valeur générale, le code d'éthique spécifique à l'amitié décrit dans le *Laelius*, et enfin les responsabilités qu'il estime avoir vis-à-vis de la *res publica*.

Biografia Sandra Citroni Marchetti (sandra.marchetti@unifi.it) ha insegnato Lingua e Letteratura latina nelle Università di Siena dal 1974 al 1994 e di Firenze dal 1995 al 2014. È autrice di due volumi su Plinio il Vecchio (*Plinio il Vecchio e la tradizione del moralismo romano*, Pisa 1991; *La scienza della natura per un intellettuale romano*, Pisa 2011) e di un volume sull'amicizia romana (*Amicizia e potere nelle lettere di Cicerone e nelle elegie ovidiane dall'esilio*, Firenze 2000). In vari articoli e saggi ha trattato questioni di filosofia morale in poeti latini (in particolare Orazio, e Giovenale) e in prosatori latini (in particolare Cicerone e Seneca). Si è anche occupata della fortuna di autori antichi nella letteratura italiana e francese dal '500 al '700.

M. VIELBERG, *Alte Freunde im Gespräch: Anspruch und Wirklichkeit der amicitia bei Cicero* [261-289](#)

Schlüsselwörter Cicero; Atticus; Freundschaft; Laelius; Scipio.

Zusammenfassung In welchem Verhältnis steht das ideale Freundschafts-Scipio und Laelius in dem gleichnamigen Dialog Ciceros zu dem realen Freundschafts-Scipio und Atticus, das uns aus den Briefen entgegentritt? Mochte Cicero seine Dialogfigur Laelius, deren Namen er in den Atticusbriefen für sich als Pseudonym wählte, als Sprachrohr nutzen, um eigene Gedanken über das Wesen der Freundschaft auszudrücken? Spiegeln sich in den von Laelius formulierten Gesetzen der Freundschaft Erfahrungen, die Cicero mit seinem Freund Atticus, aber wegen veränderter gesellschaftlicher Rahmenbedingungen in der späten Republik auch mit politischen Freunden gemacht hatte? Der Vergleich paralleler Stellen des *Lae-*

lius und der Briefe an Atticus ergibt, dass zentrale Theoreme des Dialogs auch auf persönlich gefärbten Erfahrungen beruhen, die Cicero in seiner Freundschaft mit Atticus gemacht hatte, und Atticus sich daher, wie Cicero es ausdrückt (*Lael. 5, cuius tota disputatio est de amicitia, quam legens te ipse cognosces*), bei der Lektüre des Dialogs über die Freundschaft auch selbst wiedererkennen konnte.

Riassunto Qual è il rapporto tra la coppia ideale di amici Scipione-Lelio, rappresentata nell'omonimo dialogo di Cicerone, e la coppia reale di amici Cicerone-Attico, che ci appare nelle *Epistole*? Era intenzione di Cicerone usare il personaggio di Lelio, il cui nome egli sceglie nelle lettere ad Attico come proprio pseudonimo, in qualità di portavoce dei propri pensieri intorno all'essenza dell'amicizia? Nelle leggi dell'amicizia formulate da Lelio si riflettono le esperienze che Cicerone aveva fatto sia con Attico, sia – a causa dei cambiamenti sociali verificatisi nell'età della tarda repubblica – con altri amici nella cerchia dei politici? Dal confronto tra passi paralleli del *Laelius* e delle lettere ad Attico risulta che teoremi centrali del dialogo si fondano anche su esperienze attinte dalle vicende personali che Cicerone aveva vissuto con Attico e nelle quali, come testimonia Cicerone (*Lael. 5, cuius tota disputatio est de amicitia, quam legens te ipse cognosces*), lo stesso Attico, leggendo il dialogo sull'amicizia, aveva potuto riconoscersi.

Biographie Prof. Dr. Meinolf Vielberg (meinolf.vielberg@uni-jena.de), Lehrstuhl für Klassische Philologie (Latinistik) an der Friedrich-Schiller-Universität Jena, Sprecher des Graduiertenkollegs 344 „Leitbilder der Spätantike“ 2001-2008, Gastprofessuren HU Berlin (1993), Oxford (2010, 2014), Szeged (2011, 2016), Zürich (2016), Vizepräsident der Akademie gemeinnütziger Wissenschaften zu Erfurt.

D. KONSTAN, *Cicero's Two Loves* [291-305](#)

Key Words Cicero; dependency; friendship; love; parental affection; virtue

Abstract This paper explores a tension within Cicero's *De amicitia* between the love for friends, which is ideally predicated on an appreciation of the friend's virtue, and the natural or instinctive affection of parents for offspring, which is evident in non-human animals as well as in human beings. It is argued that friendship may be regarded as a special instance of an innate disposition to support those who depend on us, extending the range of this natural sentiment to include not just offspring and parents but also those who earn our affection by virtue of their character or behavior.

Riassunto Con questo studio l'A. esplora una tensione interna al *De amicitia* ciceroniano tra l'affetto per gli amici, da una parte, teoricamente impostato sull'apprezzamento della virtù degli amici medesimi, e, dall'altra, l'affezione naturale o istintiva per la figliolanza da parte dei genitori, che è manifesta tanto negli animali quanto negli esseri umani. L'A. sostiene che l'amicizia deve essere vista come un caso speciale di una disposizione ingenita ad aiutare coloro che dipendono da noi, estendendone il raggio d'azione così da includere non solo la progenie e i genitori, ma anche coloro che si sono guadagnati il nostro affetto tramite la virtù che risalta dal loro carattere o dal loro comportamento.

Biography David Konstan (David.Konstan@Brown.EDU) is Professor of Classics at New York University. Among his publications are *Pity Transformed* (London, 2001); *The Emotions of the Ancient Greeks: Studies in Aristotle and Classical Literature* (Toronto, 2006); *Before Forgiveness: The Origins of a Moral Idea* (Cambridge, 2010) and *Beauty: The Fortunes of an Ancient Greek Idea* (Oxford, 2014). He is a past president of the American Philological Association, a fellow of the American Academy of Arts and Sciences and an honorary fellow of the Australian Academy of the Humanities.

A. GANTER, *Patronus und amicus. Ciceros Tränen als Grundlage sozialer Integration* [307-324](#)

Schlüsselwörter Cicero; *patronus*; *orator*; emotions.

Zusammenfassung Warum überzeugten Tränen vor Gericht, obwohl jeder wusste, dass es sich dabei um eine Strategie handelte? Der Beitrag nimmt Ciceros *Pro Plancio* als Ausgangspunkt, um dessen Habitus als *patronus* zu diskutieren. Cicero betonte immer wieder, wie eng er mit seinen Klienten und Freunden verbunden sei. Bei seinen Auftritten bekannte er sich zum allgemein geteilten Ethos, das bei Patron-Klient-Verhältnissen und Freundschaften wahre Hingabe verlangte. Da *amicitia* und Patronage auf geteilten Werten beruhten, die letztlich auf das Ethos der republikanischen Elite verwiesen, musste jeder, der sich diesen Werten verpflichtet fühlte, Ciceros Argumentation folgen. Zumindest war es das, was seine rhetorischen Fähigkeiten auf rationaler und emotionaler Ebene forderten. Aber wie verhält es sich mit der Annahme, dass Redner selbst emotional bewegt sein mussten, wenn sie ihr Publikum überzeugen wollten? Der Beitrag argumentiert, dass Ciceros lebenslanger Einsatz als *patronus* ihn letztlich selbst glauben ließ, dass er der emotional aufgewählte, hingebungsvolle *patronus* war, der er zu sein vorgab und der er wirklich war, wenn er vor Gericht trat.

Abstract Why did tears in Roman courts convince though everybody knew them to be a strategy? By departing from the case of *Pro Plancio*, the paper discusses Cicero's habits as a *patronus*. Cicero continued stressing his close personal links to his clients and friends. In his performances, he subscribed to the shared ethos of patronage and friendship demanding true dedication. As *amicitia*, and patronage, were rooted in shared values that ultimately referred to the ethos of the republican elite, everybody addicted to these values also had to follow Cicero's argumentation. At least this is what his rhetorical skills demanded on a rational, and an emotional, level. But what about the assumption that orators had to be emotionally moved themselves when wanting to convince their audience? The paper argues that Cicero's lifelong acting as a *patronus* ultimately made himself believe that he indeed was the emotionally moved, truly dedicated *patronus* he pretended to be, and he really was when performing in court.

Biography Angela Ganter (angela.ganter@fau.de), née Kühr, studied in Cologne, Salamanca, and Cambridge, received her PhD at the University of Cologne and her *Habilitation* at the Goethe University in Frankfurt am Main. After a visiting professorship at Dresden University, she is now Heisenberg fellow at the University of Erlangen-Nuernberg.

E. KÖSTNER, *Falsche Freunde: der captator als dystopischer Gegenentwurf des idealen amicus* [325-342](#)

Schlüsselwörter Cicero; *amicus*; *amicitia*; *captator*; *captatio*; Testament; Alterität; Alienität; Identität.

Zusammenfassung Neben seiner Schrift *Laelius de amicitia* äußert sich Cicero auch in zahlreichen anderen Texten über *amicitia* und diskutiert in diesen persönliche, philosophische und soziopolitische Facetten von Freundschaft. In vorliegendem Artikel zeige ich an einer Passage aus den *Paradoxa Stoicorum* (39,3-4), dass auch das Motiv des *captator* in Ciceros Texten zum Verständnis des ciceronischen *amicitia*-Begriffs beitragen kann. *Captator* und *captatio* entstammen einerseits der römischen Lebenswirklichkeit, andererseits entwickelte sich in verschiedenen literarischen Genres ein Kanon an Eigenschaften, die in der Folgezeit fest mit Erb-

schleicherei in Verbindung gebracht wurden. Diese konnotierte Semantik machte sich auch Cicero zunutze. In den *Paradoxa Stoicorum* wird der *captator* zum Antitheton des *amicus*, wobei Cicero die Hoffnung auf Aufnahme in ein Testament mit *officia* und *benevolentia* verknüpft, die der zukünftige Erbe bzw. Legatempfänger erbringen muss. Doch handelt hier seiner Meinung nach kein *amicus*, sondern ein *captator*, der sich wie ein Sklave gebärdet. Entscheidend ist für Cicero die Motivation, die innere Haltung der Erben, mit der sie diese zeitaufwendigen und kostenintensiven Serviceleistungen und Gunstbeweise erbringen. In der Gegenüberstellung der beiden Idealtypen – *amicus* und *captator* – entsteht so eine Verfeinerung des ciceronischen *amicitia*-Verständnisses.

Abstract Cicero wrote about the personal, philosophical, and socio-political aspects of *amicitia* in many of his wide-ranging works – not only in his *Laelius de amicitia*. In the current study, I focus on a passage of the *Paradoxa Stoicorum* (39,3-4) and introduce two opposing terms, *captator* and *captatio*, to analyse Cicero’s understanding of *amicitia*. On the one hand, both terms derive from reality of Roman life; on the other hand, they developed historically in various literary genres. Cicero was therefore able to make use of their connoted semantics. In the *Paradoxa*, the *captator* becomes the antithesis of the *amicus*, and Cicero links the hope of inheritance with the *officia* and *benevolentia* a designated heir had to give. In Cicero’s view, an *amicus* would not behave like this, but a *captator* would, because he is a slave to his own greed. For Cicero, the decisive factor is the motivation, the inner attitude of the heirs – the reason why they offered laborious and expensive services and favours. From a comparison of the two ideal types – *amicus* and *captator* – arises a refinement of Cicero’s understanding of *amicitia*.

Biography Elena Köstner (elena.koestner@geschichte.uni-regensburg.de) studied history, German, and prehistoric and early history at the Universities of Bayreuth and Regensburg, where she was awarded a PhD. She is currently working on Roman wills in connection with ancient discussions of friendship, alterity, and alienation.

C. ROLLINGER, *Beyond Laelius. The Orthopraxy of Friendship in the Late Republic* [343-367](#)

Key Words Cicero; friendship; late republic; aristocracy; social history; cultural history; letters; social practices.

Abstract While *amicitia* in both Cicero’s philosophical works and the *Letters* has been the subject of intense scholarly interest, it is only recently that the significance of *amicitia* for Roman society at large has warranted critical-historical studies. In rejecting outdated notions of *amicitiae* as political factions, modern scholarship has left a key question unanswered: if *amicitia* was not, in fact, instrumental in shaping policies and voting majorities, then what was its importance? This paper attempts to show the importance and function of *amicitia* in Roman aristocratic society by analyzing its influence on a variety of individual sectors of private and public day-to-day life. The “rules” of *amicitia*, as propounded by Cicero in his philosophical works, can be observed in action in his letters, where considerations of amity and friendship govern his interactions with aristocrats and non-aristocrats alike. From a close reading of his *Letters* (among other sources), the article draws up a catalogue of amical orthopraxy within the Roman aristocracy. What were the rules that governed friendships? In which areas of social life did they operate and how? What, precisely, were the actual benefits that Roman nobles could and did gain from them? In compiling the ample evidence for these benefits, the article contends that we can arrive at a new appreciation of *amicitia* and the fundamental role it played in generating and maintaining aristocratic social consensus. The *amici* of a Roman

noble were not (only) important because of their value as political allies. They were important because almost every aspect of aristocratic life was governed by *amicitiae*, and vital parts of it could only function because of them.

Zusammenfassung Die Frage nach der Natur und den Erfordernissen der Freundschaft beschäftigte Cicero zu jedem Zeitpunkt seines Lebens und in vielerlei Hinsicht. Die Frage nach Ciceros genauen Vorstellungen, wie denn ein echter *amicus* auszusehen habe, beschäftigt aber auch die Nachwelt quasi schon seit Urzeiten. Wo die philosophischen und philologischen Disziplinen sich vor allem mit der reinen Lehre Ciceros, beziehungsweise mit dem Auseinanderklaffen von Anspruch und Wirklichkeit ciceronianischer Freundschaft beschäftigten, näherten sich die Althistoriker der römischen *amicitia* vor allem unter einem gänzlich anderen Aspekt, nämlich demjenigen der Politik an. Die Behauptung, *amicitiae* seien im Grunde nur euphemistisch so bezeichnete politische Gruppierungen gewesen, ist von der Forschung mittlerweile längst revidiert worden. Erst in den letzten Jahren haben sich aber vermehrt Forscher anderer Fragen angenommen, obwohl dies eigentlich ein dringendes Anliegen gewesen wäre und auch immer noch ist: Denn wenn *amicitia* nicht fundamental für das Funktionieren der spätrepublikanischen Politik war, wo lag denn stattdessen ihre Bedeutung? Der Beitrag soll die Bedeutung und vielfachen Funktionen von *amicitia* innerhalb der römischen Aristokratie und im täglichen Auskommen ihrer Mitglieder betrachten. Ein „Regelwerk“ der Freundschaft lässt sich dabei nicht nur in den philosophischen Schriften Ciceros nachlesen, sondern ebenfalls in seiner Korrespondenz in täglichem Gebrauch verfolgen. Was beinhalteten diese Regeln? Welche Bereiche des gesellschaftlichen Lebens waren davon berührt? Was waren die Vorteile, die die Ideologie der Freundschaft für Mitglieder der Oberschicht bereit hielt? In einer Zusammenschau der verfügbaren Evidenz wird deutlich, dass *amicitia* ein fundamentaler Aspekt römisch-aristokratischer Nahbeziehungen war. Da so gut wie alle tagtäglichen Interaktionen der Oberschicht als Auswirkungen oder Elemente von *amicitia* (oder aber ihres Gegenteils, der *inimicitia*) konzeptualisiert wurden, musste dem Regelwerk der Freundschaft, dem richtigen und den Normen entsprechenden Handeln, kurz: der Orthopraxie, eine wichtige Rolle zukommen. So trug *amicitia* viel zur sozialen Kohäsion gerade der römischen Elite bei.

Biography Christian Rollinger (christian.rollinger@uni-trier.de) holds a PhD in Ancient History and is currently working as a Lecturer in Ancient History at the University of Trier. His research interests include the economic and cultural history of the late Roman republic, late antique imperial ideology and ceremonial, seafaring in the ancient world, and Classical Reception Studies. He has previously published on Roman elite society and friendship, including a monograph examining the role of *amicitia* as a social factor among the Roman republican elite (*Amicitia sanctissime colenda. Freundschaft und Soziale Netzwerke in der Späten Republik*).

R. SCHWITTER, *Der tröstende Freund – Epistolares Rollenbild und kommunikative Verhaltensweise in Ciceros Epistulae ad familiares* [369-394](#)

Schlüsselwörter Cicero; *consolatio*; letters; friendship; practice of communication.

Zusammenfassung Tröstender Zuspruch war innerhalb der prekären, von Empfindsamkeiten geprägten aristokratischen Freundschaftskultur der späten römischen Republik eine anspruchsvolle und komplexe Angelegenheit. Besonders in Briefen – der Kommunikationsform, in der sich die römische Oberschicht üblicherweise verständigte, wenn ein persönlicher Kontakt nicht möglich war – war die tröstende Zuwendung an einen Freund mit gewissen Risiken verbunden. Um den Trauernden nicht zu brüskieren, genügte es nicht, sich in den psy-

chischen und emotionalen Zustand des Adressaten zum Zeitpunkt des Briefverkehrs zu versetzen, vielmehr musste die Tonlage und Argumentationsstrategie des Briefs am sozialen Status des Adressaten angepasst und das spezifische Nähe-Distanzverhältnis zwischen den beteiligten Partnern berücksichtigt werden. Anhand der in Ciceros *Epistulae ad familiares* enthaltenen Trostschriften *de morte* werden im vorliegenden Beitrag – in Abgrenzung zur traditionell dominanten philosophischen *adhortatio* – Höflichkeit, Respekt und Taktgefühl als die zentralen soziokommunikativen Merkmale der *litterae consolatoriae* der römischen Nobilität der Späten Republik herausgestellt.

Abstract Offering consolatory advice and comfort was a highly delicate task that potentially could threaten the precarious *amicitia* relationship between Roman aristocrats of the Late Republic. Especially in letters – the means of communication to which Cicero and his peers usually turned if personal conversation was impossible – consoling a friend was quite challenging. In order to avoid offending the often thin-skinned bereaved, the writer had to consider the mental and emotional condition of the addressee, and most importantly to pay respect to his social status. As the consolatory letters *de morte* preserved in Cicero's *Epistulae ad familiares* show, epistolary consolation in late republican Rome was characterized by a specific communicative strategy based upon politeness and the conveyance of personal affection rather than on philosophical exhortation and rebuke, which traditionally dominate literary consolation in Greek and Roman Antiquity.

Biography Raphael Schwitter (raphael.schwitter@sglp.uzh.ch), born 1979 in Switzerland, studied History and Classics at the University of Zurich, Switzerland, where he received his PhD in 2013. From 2013 to 2016 he was a Visiting Scholar at the *Monumenta Germaniae Historica* in Munich, Germany. Currently he is working as a Visiting Scholar at the Catholic University of Eichstätt-Ingolstadt. His area of concern is Roman Literature, especially Epistolography, Late Antiquity and Early Medieval Literature, Renaissance Studies, especially 15th century, and Reception Studies.

S. VORONTSOV, *Amicitia and caritas in the 7th Century: Isidore of Seville and His Sources*..... [395-412](#)

Key words *amicitia*; *caritas*; justice; unity; Isidore of Seville; *Laelius*; Cicero; Visigothic Spain.

Abstract The article studies the reception of Cicero's *Laelius* in Isidore of Seville's *sententiae* 3, 28-32, that offers the only extant theoretical conceptualization of *amicitia* as a form of interpersonal relation during the 6th and 7th centuries AD. Over the period, *caritas* was regularly used to describe social relations. Accordingly, the study's key question is: how was classical concept of *amicitia* reintegrated into the Christian discourse of 7th century Roman-Barbarian Spain? The article suggests that the question of true unity in friendship was central for Isidore: he reconsiders patristic model of grounding *amicitia* in *caritas* that was interpreted as both the principle of right behaviour towards the neighbour and a ground of general political and religious unity of *gens Gothorum*. Thus, Isidore attempts to correlate the personal relations of *amicitia* with the principle of *caritas* that rules and unites the society. This suggestion helps to explain why Isidore pays attention to the ideal of friendship represented in Cicero's *Laelius*. In the final analysis, the study tries to explain why Isidore builds the chapters on friendship from quotations and allusions on *Laelius*, suggesting that by these means Isidore's text according to the principles of writing of Late Antiquity, established a set of references between relevant problems of unity and relations in 7th century Visigothic Spain and the authoritative text of the tradition.

Riassunto Nel presente contributo viene studiata la ricezione del *Laelius* ciceroniano nelle *sententiae* di Isidoro di Siviglia (nello specifico, 3, 28-32), che offrono l'unica concettualizzazione teorica dell'*amicitia*, intesa come forma di relazione interpersonale, tra il VI e il VII secolo d.C. In questo periodo, era regolarmente usato il termine *caritas* per indicare il piano delle relazioni sociali. Costituisce allora il *focus* di questo studio il seguente interrogativo: come è stato reintegrato il concetto classico di *amicitia* nel pensiero cristiano della Spagna romano-barbarica di VII secolo? L'articolo cerca di dimostrare che la questione della vera unità, all'interno dell'amicizia, costituisca un tema centrale di riflessione per Isidoro di Siviglia: egli rivaluta il modello di stampo patristico, che consisteva nel fondare l'*amicitia* sulla *caritas* e che, inoltre, era interpretato sia come principio di un retto comportamento verso il prossimo sia come terreno di intesa comune, religiosa e politica, per la *gens Gothorum*. Isidoro tenta così di correlare i rapporti personali di amicizia con la nozione di carità che regola e rinsalda le relazioni sociali. Ciò contribuisce a spiegare perché egli rivolga attenzione all'ideale di amicizia presentato nel *Laelius*. In ultima istanza, lo studio si propone di illustrare la ragione per cui Isidoro si serva, per scrivere i capitoli sull'amicizia, di citazioni e di allusioni tratte dal *Laelius*. In questo senso, nel testo, in ossequio ai principi che regolano la scrittura della tarda antichità, si innesta una trama di riferimenti, tra i problemi riguardanti l'unità e le relazioni nella Spagna visigotica del VII secolo e il testo consegnatoci dalla tradizione.

Biography Sergey Vorontsov (vorontsoff.s@zoho.com) studied at Saint-Tikhon's Orthodox University, Faculty of Theology (MA in Religious Studies), received his PhD in the History of Philosophy at Lomonosov Moscow State University (Faculty of Philosophy). He is now senior lecturer at Saint-Tikhon's Orthodox University, Faculty of Theology, Department of Religious Studies.

«Ciceroniana on line» I, 2, 2017 – COLOPHON

Ricezione articoli / Réception des articles / Articles received: **1° VI 2017 – 11 IX 2017**

Peer review (resp. Ermanno MALASPINA): **2 VI 2017 – 11 X 2017**

Revisori impegnati / Réviseurs responsables / Reviewers: **16**

Esterni al Consiglio scientifico / Hors du Conseil scientifique / External to the
Advisory board: **11**

Chiusura redazione / Clôture de la rédaction / End of editing period: **1° XI 2017**

Approvazione del Consiglio scientifico / Approbation par le Conseil scientifique
/ Approval by the Advisory board: **11 XI 2017 – 18 XI 2017**

Pubblicazione *on line* / Publication en ligne / On line publication: **20 XI 2017**

I nomi dei revisori in doppio cieco degli articoli dell'annata 2017 saranno pubblicati nell'annata 2019.

Les noms des relecteurs en double aveugle des articles de l'année 2017 seront publiés au cours de l'année 2019.

Names of the anonymous reviewers consulted for the 2017 volumes will be published in 2019.



Société internationale des Amis de Cicéron

Association loi 1901 déclarée au Journal Officiel du 8 avril 2008

Reconnaissance d'intérêt général du 16 juin 2008

Siège : 5, 9-11 avenue Sainte Foy

92200 Neuilly-sur-Seine

president@tulliana.eu

vicepresident@tulliana.eu

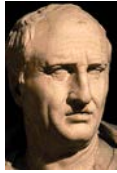
La Società Internazionale degli Amici di Cicerone (SIAC) è una società intellettuale, senza scopo di lucro e indipendente, apolitica, apartitica e aconfessionale, rivolta allo studio di Cicerone e del pensiero romano in tutti gli ambiti, dalla filosofia alla letteratura, dalla storia agli elementi di civiltà e alla fortuna nei secoli successivi, nonché alla promozione dell'ideale umanistico nel XXI secolo. Nel suo programma è prevista anche una dimensione didattica e culturale.

La maggioranza dei membri è costituita da filologi, da studenti e da insegnanti di discipline classiche, ma la Società è aperta anche agli studiosi di altre discipline e ad ogni persona interessata. Essa è internazionale dall'atto stesso della sua fondazione. Lo statuto di *membro* è garantito a tutti. Quello di *membro scientifico* è attribuito dal Consiglio scientifico (CS). Il finanziamento della SIAC è garantito da donazioni, sovvenzioni, rapporti di collaborazione e dalle quote sociali dei membri (25 €; 10€ studenti).

La SIAC ha come primo scopo quello di gestire un sito internet, [Tulliana.eu](http://tulliana.eu). In esso sono ospitate le opere di Cicerone e una bibliografia ragionata, si possono reperire studi critici su Cicerone stesso e sul pensiero romano in generale così come testi originali degli autori antichi e ulteriori strumenti didattici. Grazie ad un accordo con il Centro di Studi Ciceroniani di Roma e con l'editore Pàtron di Bologna il sito offre *on line* una versione aggiornata della *Cronologia ciceroniana* di Marinone-Malaspina ([Ephemerides Tullianae](http://ephemerides.tulliana.eu)).

Il sito diffonde una *newsletter* e un bollettino di collegamento, la [Gazette di Tulliana](http://gazette.tulliana.eu) (ISSN 2102-653X). Con l'aiuto di Mecenate, come la ONLUS *L'Italia Fenice*, la SIAC offre borse di studio annuali per studiosi meritevoli in formazione. Il consiglio scientifico è il garante della qualità dei lavori della Società: approva chi desideri diventare membro scientifico, controlla la qualità dei lavori e facilita il reclutamento di membri scientifici.

Membri fondatori	Consiglio scientifico
Andrea Balbo	Mireille Armisen-Marchetti (Francia)
Giovanna Garbarino	Andrea Balbo (Italia)
Carlos Lévy	Carmen Codoñer (Spagna)
Ermanno Malaspina	Perrine Galand-Hallyn (Francia)
Philippe Rousselot	Leopoldo Gamberale (Italia)
Direttivo della SIAC	Giovanna Garbarino (Italia)
Philippe Rousselot, presidente	Woldemar Görler (Germania)
Andrea Balbo, vicepresidente	Francis Goyet (Francia)
Ermanno Malaspina, presidente del CS	Robert Kaster (USA)
Carlos Lévy, presidente onorario del CS	David Konstan (USA)
Amedeo Raschieri, segretario	Jürgen Leonhardt (Germania)
president@tulliana.eu	Carlos Lévy (Francia)
vicepresident@tulliana.eu	Ermanno Malaspina (Italia)
http://www.tulliana.eu	Marcos Martinho dos Santos (Brasile)
	Walter Nicgorski (USA)
	Rita Pierini (Italia)
	Aldo Setaioli (Italia)
	Jula Wildberger (Germania)



Société internationale des Amis de Cicéron

Association loi 1901 déclarée au Journal Officiel du 8 avril 2008

Reconnaissance d'intérêt général du 16 juin 2008

Siège : 5, 9-11 avenue Sainte Foy

92200 Neuilly-sur-Seine

president@tulliana.eu

vicepresident@tulliana.eu

La Société Internationale des Amis de Cicéron (SIAC) est une société savante, à but non lucratif et indépendante, apolitique, indépendante de tout parti politique et aconfessionnelle, dédiée à l'étude de Cicéron et de la pensée romaine dans tous les domaines, allant de la philosophie à la littérature, de l'histoire aux faits de civilisation et à leur fortune dans les siècles suivants, ainsi que la promotion de l'idéal humaniste au XXI^e siècle. Dans son programme est également prévue une dimension didactique et culturelle.

La majorité de ses membres est constituée par des philologues, des étudiants et des enseignants antiquisants, mais la Société est ouverte aussi aux savants d'autres disciplines, à ceux qui suivent un parcours de recherche individuel et à toute personne intéressée. Elle est internationale par l'acte même de sa création. Le statut de *membre* est garanti à tous. Celui de *membre scientifique* est attribué par le Conseil Scientifique (CS). Le financement de la SIAC est assuré par des dons, des subventions, des partenariats et par les cotisations de ses membres (25 € ; 10€ pour les étudiants).

La SIAC a comme but premier de gérer un site internet : Tulliana.eu. Sur ce site sont hébergées les œuvres de Cicéron ainsi qu'une bibliographie raisonnée ; vous pouvez y trouver des études critiques sur Cicéron lui-même et sur la pensée romaine en général, ainsi que des textes originaux d'auteurs antiques, et des outils pédagogiques supplémentaires. Grâce à un accord avec le Centro di Studi Ciceroniani de Rome et avec l'éditeur Pàtron de Bologne, le site présente en ligne une version mise à jour de la *Cronologia ciceroniana*, de Marinone-Malaspina, sous le nom d'Ephemerides Tullianae.

Le site publie une *newsletter* et un bulletin de liaison, la Gazette de Tulliana (ISSN 2102-653X). Avec l'aide de mécènes, comme l'ONLUS *L'Italia Fenice*, la SIAC offre des bourses d'études annuelles à des étudiants méritants en formation. Le Conseil scientifique (CS) est le garant de la qualité des travaux de la Société : il approuve la candidature des personnes souhaitant devenir membre scientifique, contrôle la qualité des travaux mis en ligne et facilite le recrutement de membres scientifiques.

Membres fondateurs	Conseil scientifique
M. Andrea Balbo	M. Andrea Balbo (Italie)
Mme Giovanna Garbarino	M. Carl Joachim Classen (Allemagne)
M. Carlos Lévy	Mme Rita Pierini (Italie)
M. Ermanno Malaspina	Mme Perrine Galand-Hallyn (France)
M. Philippe Rousselot	M. Leopoldo Gamberale (Italie)
Statuts de la SIAC	M. Giovanna Garbarino (Italie)
Philippe Rousselot, président	M. Woldemar Görler (Allemagne)
Andrea Balbo, vice-président	M. David Konstan (Etats-Unis)
Ermanno Malaspina, président du CS	M. Carlos Lévy (France)
Carlos Lévy, ancien président du CS	M. Ermanno Malaspina (Italie)
Amedeo Raschieri , Secretary	M. Marco Martinho (Brésil)
	M. Walter Nicgorski (Etats-Unis)
president@tulliana.eu	Rita Pierini (Italy)
	Aldo Setaioli (Italy)
http://www.tulliana.eu	Jula Wildberger (Germany)



Société internationale des Amis de Cicéron

Association loi 1901 déclarée au Journal Officiel du 8 avril 2008

Siège : 5, 9-11 avenue Sainte Foy

92200 Neuilly-sur-Seine

president@tulliana.eu

vicepresident@tulliana.eu

The International Society of Cicero's Friends (SIAC)

The International Society of Cicero's Friends (SIAC) is an intellectual, non-profit, independent, non-political, non-partisan and non-denominational association. The aim of the association is the study of Cicero and of Roman thought in all its forms, from philosophy to literature, from history to cultural studies, and extending to its afterlife. The SIAC is committed to the promotion of classical culture and classical studies in the 21st century. SIAC's programme also embraces didactic and cultural initiatives.

SIAC's members are philologists, teachers and students of the classics. However, membership is open to all who share SIAC's interests, including scholars from other disciplines. The association has had an international orientation since its foundation. All participants and subscribers are counted as *members*; the Advisory Board (AB) can designate certain members as *scientific members*. The SIAC is supported by private and public donations, grants, cooperation agreements and subscription fees (€25; €10 for students).

The association's primary objective is to maintain the website tulliana.eu. The website publishes Cicero's works, a select bibliography on the author and his cultural context, along with critical studies on Cicero and on Roman thought in general. The website also publishes works of other ancient authors in the original and teaching aids. Thanks to an agreement between the Centre for Ciceronian Studies (Rome) and the Patron publishing house (Bologna), also available on the website is an updated version of Marinone and Malaspina's *Cronologia ciceroniana*. The work appears under the title, [Ephemerides Tullianae](#).

The site also regularly publishes a newsletter and a bulletin, [Tulliana's Gazette](#) (ISSN 2102-653X). With help from our patrons, the SIAC is able to offer scholarships to promising students. The Advisory Board oversees and assures the academic standards of the association's work; it evaluates candidates for scientific membership; reviews the studies published on the website and facilitates the recruiting process for scientific members.

Founders	Advisory Board
Andrea Balbo	Mireille Armisen-Marchetti (France)
Giovanna Garbarino	Andrea Balbo (Italy)
Carlos Lévy	Carmen Codoñer (Spain)
Ermanno Malaspina	Perrine Galand-Hallyn (France)
Philippe Rousselot	Leopoldo Gamberale (Italy)
SIAC Board of Directors	Giovanna Garbarino (Italy)
Philippe Rousselot, President	Woldemar Görler (Germany)
Andrea Balbo, Vice-President	Francis Goyet (France)
Ermanno Malaspina, President of the AB	Robert Kaster (United States)
Carlos Lévy, Honorary President of the AB	David Konstan (United States)
Amedeo Raschieri , Secretary	Jürgen Leonhardt (Germany)
	Carlos Lévy (France)
	Ermanno Malaspina (Italy)
	Marcos Martinho dos Santos (Brasil)
	Walter Niegorski (United States)
	Rita Pierini (Italy)
	Aldo Setaioli (Italy)
	Jula Wildberger (Germany)

president@tulliana.eu

vicepresident@tulliana.eu

<http://www.tulliana.eu>