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Summa del trentennale percorso di studi ciceroniani di Emanuele Narducci, il volume propone, attraverso l'ampio racconto biografico, una ricostruzione compiuta del personaggio Cicerone, in cui si integrano inscindibilmente l'uomo politico, l'oratore, il filosofo, l'intellettuale, lo scrittore. E poiché in ciascuno di questi aspetti egli è stato una figura centrale, un punto di riferimento, un modello, il libro offre anche, attraverso la biografia, un quadro sociale, politico e culturale di una fase cruciale della storia. Dalla Prefazione di Mario Citroni

FR: Rares mais marquantes ont été les dénonciations et les condamnations des crimes ou des vices des gouvernants. Le volume interroge les formes et les raisons de ces mises en cause, alors même que les traditions antiques, médiévales ou modernes étaient plutôt accommodantes envers les abus de pouvoir. EN: Denunciations and convictions of rulers□ crimes or vices are uncommon but striking. This volume investigates the forms and reasons for these accusations, even though antique, medieval or modern tradition has tended to be quite accommodating towards the abuse of power.

A dramatic account of the fateful year leading to the ultimate crisis of the Roman Republic and the rise of Caesar's autocracy When the Senate ordered Julius Caesar, conqueror of Gaul, to disband his troops, he instead marched his soldiers across the Rubicon River, in violation of Roman law. The Senate turned to its proconsul, Pompey the Great, for help. But Pompey's response was unexpected: he commanded magistrates and senators to abandon Rome--a city that, until then, had always been defended. The consequences were the ultimate crisis of the Roman Republic and the rise of Caesar's autocracy. In this new history, Luca Fezzi argues that Pompey's actions sealed the Republic's fate. Drawing on a wide range of primary sources, including Cicero's extensive letters, Fezzi shows how Pompey's decision shocked the Roman people, severely weakened the city, and set in motion a chain of events that allowed Caesar to take power. Seamlessly translated by Richard Dixon, this book casts fresh light on the dramatic events of this crucial moment in ancient Roman history.

This volume contributes to the ongoing scholarly debate regarding the reception of Cicero. It focuses on one particular moment in Cicero□s life, the period from the death of Caesar up to Cicero□s own death. These final years have shaped Cicero□s reception in an special way, as they have condensed and enlarged themes that his life stands for: on the positive side his fight for freedom and the republic against mighty opponents (for which he would finally be killed); on the other hand his inconsistency in terms of political alliances and tendency to overestimate his own influence. For that reason, many later readers viewed the final months of Cicero's life as his swan song, and as representing the essence of his life as a whole. The fixed scope of this volume facilitates an analysis of the underlying debates about the historical character Cicero and his textual legacy (speeches, letters and philosophical works) through the ages, stretching from antiquity itself to the present day. Major themes negotiated in this volume are the influence of Cicero□s regular attempts to anticipate his later reception; the question of whether or not Cicero showed consistency in his behaviour; his debatable heroism with regard to republican freedom; and the interaction between philosophy, rhetoric and politics.

This is a comprehensive analysis of the idea of libertas and its conflicting uses in the political struggles of the late Roman Republic. By reconstructing Roman political thinking about liberty against the background of Classical and Hellenistic thought, it excavates two distinct intellectual traditions on the means allowing for the preservation and the loss of libertas. Considering the interplay of these traditions in the political debates of the first century BC, Dr Arena offers a significant reinterpretation of the political struggles of the time as well as a radical reappraisal of the role played by the idea of liberty in the practice of politics. She argues that, as a result of its uses in rhetorical debates, libertas underwent a form of conceptual change at the end of the Republic and came to legitimise a new course of politics, which led progressively to the transformation of the whole political system.

Community and Communication: Oratory and Politics in Republican Rome brings together nineteen international contributions which rethink the role of public speech in the Roman Republic. Speech was an integral part of decision-making in Republican Rome, and oratory was part of the education of every member of the elite. Yet no complete speech from the period by anyone other than Cicero survives, and as a result the debate on oratory, and political practice more widely, is liable to be distorted by the distinctive features of Cicero's oratorical practice. With careful attention to a wide range of ancient evidence, this volume shines a light on orators other than Cicero, and considers the oratory of diplomatic exchanges and impromptu heckling and repartee alongside the more familiar genres of forensic and political speech. In doing so, it challenges the idea that Cicero was a normative figure, and highlights the variety of career choices and speech strategies open to Roman politicians. The essays in the volume also demonstrate how unpredictable the outcomes of oratory were: politicians could try to control events by cherry-picking their audience and using tried methods of persuasion, but incompetence, bad luck, or hostile listeners were constant threats.

This book explores the significance of rhetoric from the perspective of its complex relationship with philosophy. It demonstrates how this relationship gives expression to a basic tension at the core of politics: that between the contingency of its happening and the transcendence toward which it strives. The first part of the study proposes a reassessment of the ancient quarrel between philosophy and rhetoric, as it was discussed by Plato, Aristotle, and above all Cicero and Quintilian, who ambitiously attempted to bring them together creating an ideal that is at the roots of the humanist tradition. It then moves to twentieth-century political theory and shows how the questions that emerge from that quarrel still strongly resonate in the works of key thinkers such as H. Arendt, L. Strauss, and R. Rorty. The volume thus offers an original contribution that locates itself at the intersection of politics, rhetoric, and philosophy.

The notion of □natural law□ has repeatedly furnished human beings with a shared grammar in times of moral and cultural crisis. Stoic natural law, for example, emerged precisely when the Ancient World lost the Greek polis, which had been the point of reference for Plato's and Aristotle's political philosophy. In key moments such as this, natural law has enabled moral and legal dialogue between peoples and traditions holding apparently clashing world-views. This volume revisits some of these key moments in intellectual and social history, partly with an eye to extracting valuable lessons for ideological conflicts in the present and perhaps near future. The contributions to this volume discuss both historical and contemporary schools of natural law. Topics on historical schools of natural law include: how Aristotelian theory of rules paved the way for the birth of the idea of "natural law"; the idea's first mature account in Cicero's work; the tension between two rival meanings of □man□s rational nature□ in Aquinas□ natural law theory; and the scope of Kant□s allusions to □natural law□. Topics on contemporary natural law schools include: John Finnis's and Germain Grisez's □new natural law theory□; natural law theories in a "broader" sense, such as Adolf Reinach□s legal phenomenology; Ortega y Gasset□s and Scheler□s □ethical perspectivism□; the natural law response to Kelsen□s conflation of democracy and moral relativism; natural law's role in 20th century international law doctrine; Ronald Dworkin□s understanding of law as □a branch of political morality□; and Alasdair Macintyre□s "virtue"-based approach to natural law.

How was the future of Rome, both near and distant in time, imagined by different populations living under the Roman Empire? It emerges from this collection of essays by a distinguished international team of scholars that Romans, Greeks, Jews and Christians had strikingly different answers to that question, revealing profound differences in their conceptions of history and historical time, the purpose of history, the meaning of written words and oral traditions. It is also argued that practically no one living under Rome's rule, including the Romans themselves, did not think about the question in one form or another.

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