REVIEWS • RESENSIES


The preliminary remarks of Garcea (G.) introduce the theme of this work: the exiled Cicero's experience of grief and emotional suffering during his banishment. The preamble opens with a quotation by the French biographer Jacques Morabin, arguably one of the first significant contributors to serious study of Ciceronian correspondence, who described the orator's experience of exile in terms of emotional hardship ('Premessa', v-vi).

Morabin's work provided new scope for on-going research into the letters and raised fresh ideas on the literary subject of exile, as this volume by G. proves.

With this new literary study of the orator's exilic letters, G. claims that he offers a fresh theoretical approach ('Premessa', vi), and his method of inquiry is stated on the back cover of the work. It comprises two phases: first, his commentary on the letters from the period 58-57 BC will serve as a reconstruction of the historical context; this is followed by an examination of the form and style of these letters, in particular the adaptation of epistolary convention in the context of exile. Specific attention is given to the recording of grief and suffering in the text, and the author considers how Cicero adapted it to both the political struggle against his adversaries and various contemporary philosophical themes, for instance, the relationship between pain and moral action or virtue and guilt, topics frequently debated in the Hellenistic schools.

The book is organised into three main parts with clearly demarcated sections for each chapter: part one contains Cicero’s letters written during the period of his exile (‘Le lettere dall’esilio’, 1-96) together with a compre-

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1 Morabin, *Histoire de l'exil de Cicéron* (Paris 1725:xxii-xxiv): 'Mais quoique dans l'intervalle des dix-sept mois qu'elle dura [c. la disgrace de Cicéron] je n'aye presque à entretenir mes Lecteurs que de ses impatiences, de ses supçons, de ses plaintes, de ses irrésolutions, je n'ai pas balancé à faire précéder cette arthe à toutes les autres, par la raison que rien ne touche plus & n'attache d'avantage dans le récit des actions & des aventures des grands hommes, que les détails personnels qui les rapprochent de nous, & qui nous consolent en quelque façon de n'être pas aussi grands qu'eux.' Morabin claimed to offer a deeper understanding of Cicero's correspondence, and a less biased approach than those made by the majority of biographers who viewed Cicero’s letters from exile as merely extravagant outpourings of emotion.
hensive commentary; part two ('La comunicazione epistolare durante l'esilio', 97-141) deals with exilic epistolary formulae, in particular the form and style of Cicero’s letter writing. It prepares the ground for part three ('Le passioni dell’esilio', 143-268), an examination of the central theme under discussion, the language of grief and suffering in epistolary literature. The book is rounded off with a comprehensive bibliography (pp. 269-319) and closes with a table of contents (pp. 321-23).

Part one begins with a brief historical background to the events that culminated in Cicero’s exile ('Introduzione', 1-7). G. emphasises the role that the tribune Clodius played in the orator’s demise, foremost his political manoeuvring (for instance, Clodius’ legislative measures; his use of tribunician power; the current of hostile resentment against Cicero, and political isolation from the triumviri) that finally forced the former consul into withdrawal and eventual banishment.

Next follows Garcea’s interpretation of Cicero’s letters written to Atticus and his family and friends during the period of his banishment (pp. 8-96). G. follows the chronological organisation of these letters and events set by Shackleton Bailey. Each letter (Latin text without translation) is followed by relevant text-analysis and elaboration of the attendant circumstances of events related by Cicero. This includes general and immediate backgrounds to the letters; discussion of the exile’s probable whereabouts and travel itinerary at the time of writing; and his present state of mind. The commentary is by far the most comprehensive, detailed and compact survey of the exilic letters to date.

Part two is concerned with linguistic analysis. G. stresses that absolute categorisation of the exilic letters in terms of structure and genre is complicated (p. 97) as these do not conform to conventional ancient epistolography. His examination of various peculiarities of these letters includes discussion of the importance of time, space and chronological reference (2.1 ‘Situzione’); the function of dialogue and structure (2.2 ‘Tipo di interazione’) with focus on the speaker, illustrated with useful tables (2.2.1 ‘Voci e persone’); the letters of appeal (2.2.3 ‘La lettera come attacco’) as the writer’s cry for help and pity; Cicero’s epistolary etiquette (2.2.5 ‘Il galateo della conversazione’), in particular his phraseology and vocabulary; the formulaic use of Latin expressions, indicating the importance of the degree of solidarity with an addressee (p. 129), and how the author employs language as a tool to ‘save face’. Specific reference is made to, for instance, Brown and Levinson’s

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2 SB 1965 Cicero’s letters to Atticus, vol. II.
3 Cf. the lengthy appendices to the letter to Atticus III.4 (pp. 19-20) and III.23 (pp. 83-84) respectively.
controversial conceptualisation of politeness as the realisation of ‘face threat mitigation’ (p. 126).

Keeping in mind that Cicero was first and foremost an orator, G. examines the influence of rhetoric in even the very emotional letters. The power of rhetorical devices (2.2.6 ‘L’implicito e il silenzio’) employed by the orator is explored and G. indicates that the appropriate use of rhetoric enhanced Cicero’s display of his experience of grief and moral suffering. According to G., Cicero’s exilic letters may be viewed as a work of persuasion where the concept of exile acts as a literary device, of which the form, arguments and ideological function are closely connected with the writer’s presentation of the pathos of his own situation (‘autorappresentazione paterica’, p. 141).

Part three concentrates on the language of suffering, not only in the letters under examination, but also with reference to Cicero’s post reditum speeches, as well as his rhetorical and philosophical works. Here Garcea’s analysis works on two levels, moving from a lexical to a rhetorical dimension. This skilful evaluation of the vocabulary of exile makes it clear that Cicero has adapted various contemporary topics debated in the Hellenistic schools and used these successfully against his adversaries in the political arena. Chapter 3.2 (‘Il linguaggio delle passioni’), for instance, shows how dolor (p. 151 ff.), as a keyword in the orator’s exilic vocabulary, signifies his emotional involvement, in particular his suffering during exile, and how this concept is reinterpreted by the orator as a virtue, the embodiment of his personal sacrifice and manifestation of denudo (p. 155 ff.). Examination of the topic of miseratio (p. 207 ff.), elaborates on Cicero’s perception of negative events related to his exile and how these events acquire positive meaning during the orator’s reinterpretation (p. 210 ff.) thereof.

In closing (3.3 ‘L’individuo e la città’), G. deals with ancient theoretical approaches towards grief and moral suffering. Cicero, as elsewhere, showed a preference for the moral teachings of the Peripatetics and Academy in the reinterpretation of his own experience of banishment. His capacity to endure moral suffering and his own perception of exile are portrayed as the sacrifice of individual identity (3.3.2 ‘Il funerale dell’identità’) for the sake of the res publica. In this process the orator is shown to perceive himself a true victim of undeserved ill fortune (p. 222), one who has to maintain virtue throughout. Eventually exile is perceived as a beneficial experience.

Cicerone in esilio: l’epistolario e le passioni emerges as a significant and welcome contribution to our understanding of Cicero’s exilic writing. It suc-
ceeds in linking the literary theme of exile and the contemporary political circumstances at the time of composition. The work will serve as a valuable contribution to both the study of exile and of Cicero’s exilic corpus.

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Ideally, the History of Medicine is a warm collaboration between physicians and historians, or – in the study of ancient medicine – between physicians and classicists and classical historians. A mere century ago, practicing medical doctors were educated in languages and literatures before the initial stages of professional training, but the traditional multi-faceted *Lycée, Gymnasion*, grammar school and liberal arts high school have disappeared as essential underpinnings of western-style physicians. It was common in 1905 for a physician to read Hippocrates or Galen in the original Greek, Celsus or Scribonius Largus in Latin, and frequently that same medical professional turned energy and literary skill into books of history or some of the most luminous examples of lasting fiction (in English, Conan Doyle with his *Sherlock Holmes* is a striking example, as in Russian are Anton Chekhov’s deeply insightful plays and short stories). As late as the 1850s Greek remained a requirement for entrance into the best medical schools of Europe and America, and Latin was assumed, since the language of medicine was firmly wedded to the vocabulary of ancient Rome and its Renaissance adaptations.

By 1900 Greek had been largely dropped, with Latin not far behind, and by the end of World War II the classical languages (let alone history and literature) generally ceased to be the foundations of a medical education. Something was lost as something was gained: the new technologies of medicine demanded knowledge of physics, mathematics and chemistry so that the years spent in a pre-medical curriculum became ever more stuffed with science and less with the so-called humanities. Physicians occasionally hunger for the ‘old days’, forgetting, of course, the horrendous death-tolls among young and old before the flowering of bacteriology and, currently, the new revolution represented by molecular genetics. And frequently the new History of Medicine is bereft of medicine, as well as history, since doctors
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