

De Oratore Cicero Traduzione

Luigi Castagna,Eckard Lefèvre

Portraying Cicero in Literature, Culture, and Politics Francesca Romana Berno,Giuseppe La Bua,2022-02-21 Cicero has played a pivotal role in shaping Western culture. His public persona, his self-portrait as model of Roman prose, philosopher, and statesman, has exerted a durable and profound impact on the educational system and the formation of the ruling class over the centuries. Joining up with recent studies on the reception of Cicero, this volume approaches the figure of Cicero from a 'biographical', more than 'philological', perspective and considers the multiple ways by which different ages reacted to Cicero and created their 'Ciceros'. From Cicero's lifetime to our times, it focuses on how the image of Cicero was revisited and reworked by intellectuals and men of culture, who eulogized his outstanding oratorical and political virtues but, not rarely, questioned the role he had in Roman politics and society. An international group of scholars elaborates on the figure of Cicero, shedding fresh light on his reception in late antiquity, Humanism and Renaissance, Enlightenment and modern centuries. Historians, literary scholars and philosophers, as well as graduate students, will certainly profit from this volume, which contributes enormously to our understanding of the influence of Cicero on Western culture over the times.

Tradurre: Storie, teorie, pratiche dall'antichità al XIX secolo Francesco Laurenti,2023-08-11 Tradurre: storie, teorie, pratiche dall'antichità al XIX secolo presenta al lettore le diverse declinazioni che il termine traduzione ha assunto nel corso del tempo. Pone una parallela attenzione alle figure dei traduttori, tanti dei quali tra quelli presentati sono spesso marginali o del tutto assenti nelle storie della traduzione (come nel caso di Francesco Soave, Antonino Carrano e Giovanni Carmignani e il filone di indagine traduttologica che caratterizzò il diciannovesimo secolo in Italia). Questa edizione presenta una veste aggiornata dell'opera con numerosi apparati e un'organizzazione del volume che lo rendono uno strumento ancora più agile per lo studente universitario che si avvicini alla storia della traduzione ma anche per un lettore più formato e "addetto ai lavori" che intenda utilizzare questa storia della traduzione come testo di consultazione e approfondimento.

Reading Republican Oratory Christa Gray,Andrea Balbo,Richard M. A. Marshall,Catherine E. W. Steel,2018-02-13 Public speech was a key aspect of politics in Republican Rome, both in theory and in practice, and recent decades have seen a surge in scholarly discussion of its significance and performance. Yet the partial nature of the surviving evidence means that our understanding of its workings is dominated by one man, whose texts are the only examples to have survived in complete form since antiquity: Cicero. This collection of essays aims to broaden our conception of the oratory of the Roman Republic by

exploring how it was practiced by individuals other than Cicero, whether major statesmen, jobbing lawyers, or, exceptionally, the wives of politicians. It focuses particularly on the surviving fragments of such oratory, with individual essays tackling the challenges posed both by the partial and often unreliable nature of the evidence about these other Roman orators—often known to us chiefly through the tendentious observations of Cicero himself—and the complex intersections of the written fragments and the oral phenomenon. Collectively, the essays are concerned with the methods by which we are able to reconstruct non-Ciceronian oratory and the exploration of new ways of interpreting this evidence to tell us about the content, context, and delivery of those speeches. They are arranged into two thematic Parts, the first addressing questions of reception, selection, and transmission, and the second those of reconstruction, contextualization, and interpretation: together they represent a comprehensive overview of the non-Ciceronian speeches that will be of use to all ancient historians, philologists, and literary classicists with an interest in the oratory of the Roman Republic.

Luigi Rasi Leonardo Mancini, 2021-11-12T00:00:00+01:00 Teatro, letteratura e ricerca si intrecciano indissolubilmente nell'opera e nella vita di Luigi Rasi (1852-1918), direttore della Regia Scuola di Recitazione di Firenze e ultimo esponente di un'illustre tradizione ottocentesca di insegnamento della declamazione come disciplina principe della scena. Figura ibrida di attore, studioso e docente, dotato di una vasta cultura, Rasi seppe attraversare i confini tra le arti, in dialogo con le istanze del suo tempo e in una prospettiva europea. La sua concezione della scena fu in grado di coniugare la storia con la sperimentazione: entro questo contesto egli concepì la formazione teatrale come un tassello fondamentale di un più ampio progetto di riforma del teatro italiano e del suo rapporto con la società, dai cui semi fecondi sarebbero scaturiti frutti anche nei decenni successivi del Novecento. Grazie anche alla valorizzazione di materiali e di carteggi inediti, il volume ricostruisce in una prospettiva unitaria la figura e l'attività di Rasi e ne spiega il contributo determinante, lungo direzioni inedite, alla storia del teatro.

Traduzioni in cerca di un originale Stefano Arduini, 2022-02-17T00:00:00+01:00 Questo libro rilegge uno degli episodi più straordinari della storia culturale fra Oriente e Occidente, la traduzione greca della Bibbia, la leggenda che l'ha narrata e le riscritture di questa. Una storia lunga molti secoli che ha attraversato con ostinazione culture, epoche storiche e mondi diversi e che ha segnato, a partire dal Vicino Oriente antico, il destino dell'Occidente. Battaglie culturali, ideologiche, filologiche, linguistiche ne hanno costituito la trama, nel tentativo di dare forma a un libro molteplice e ibrido e proprio per questo così simile a noi, così vicino alla nostra differenza originaria. L'autore ci parla di originali che non si trovano ma che forse non è necessario trovare. Di traduzioni che valgono come fonti e di fonti che sono contraddittorie. Racconta come proprio la Bibbia, il grande codice della letteratura occidentale, sia vissuta per migliaia di anni attraverso le sue riscritture, come abbia avuto molteplici redazioni e diversi autori, diversi canoni, diversi originali. Come se il suo messaggio più profondo fosse che la verità non è immobile ma diventa vera solo nel momento in cui tocca la realtà di coloro che hanno reso

le parole qualcosa di concreto, interpretandole, traducendole, comunicandole e vivendole.

La cultura ,1889

U figghiu du mercanti Carlo Beneduci,1995

Cicero De Oratore Marcus Tullius Cicero,2019

Reconciling Ancient and Modern Philosophies of History Aaron Turner,2020-10-26 The distinction between ancient and modern modes of historical thought is characterized by the growing complexity of the discipline of history in modernity. Consequently, the epistemological and methodological standard of ancient historiography is typically held as inferior against the modern ideal. This book serves to address this apparent deficit. Its scope is three-fold. Firstly, it aims at encountering ancient modes of historical and historiographical thought within the province of their own horizon. Secondly, this book considers the possibility of a dialogue between ancient and modern philosophies of history concerning the influence of ancient historical thought on the development of modern philosophy of history and the utility of modern philosophy of history in the interpretation of ancient historiography. Thirdly, this book explores the continuities and discontinuities in historical method and thought from antiquity to modernity. Ultimately, this volume demonstrates the necessity of re-evaluating our assumptions about the relation of ancient and modern historical thought and lays the groundwork for a more fruitful dialogue in the future.

I tre libri di M. T. Cicerone intorno alle leggi testo versione e commento di Giacomo Sichirolo professore nel seminario di Rovigo Marcus Tullius Cicero,1878

La traduzione latina del «Nicocles» isocrateo di Guarino Veronese Alessia Grillone,2022-12-31 Questo lavoro ha per oggetto la versione latina del Nicocles isocrateo eseguita da Guarino Veronese e dedicata a Leonello d'Este. La sezione introduttiva consta di due parti: nella prima si contestualizza il Nicocles all'interno della produzione isocratea e se ne approfondisce la fortuna in età umanistico-rinascimentale per il tramite delle traduzioni; nella seconda parte si inquadra la versione guariniana all'interno della vicenda biografica e dell'attività pedagogico-letteraria dell'autore. Il corpo centrale del volume è invece costituito dall'edizione critica del testo di Guarino: all'esposizione dei risultati del lavoro di recensio e di collazione segue il testo ricostruito dall'autrice, corredata di apparato critico, traduzione italiana e note filologiche di commento. Il volume si conclude con alcune osservazioni sul metodo versorio e la lingua di Guarino.

Plinius der Jüngere und seine Zeit Luigi Castagna,Eckard Lefèvre,2012-10-29 The volumes published in the series Beiträge zur Altertumskunde comprise monographs, collective volumes, editions, translations and commentaries on various topics from the fields of Greek and Latin Philology, Ancient History, Archeology, Ancient Philosophy as well as Classical Reception Studies. The series thus offers indispensable research tools for a wide range of disciplines related to Ancient Studies.

Catalogue of Printed Books British Museum,1886

British Museum Catalogue of printed Books ,1881

L'orator di M. Tullio Cicerone Marcus Tullius Cicero,1925

Tucidide Luciano Canfora,2016-03-03T00:00:00+01:00 Chi è Tucidide? Il bravo generale punito da Ateniesi esasperati e folli? Oppure un uomo che mente e sapientemente occulta le proprie responsabilità? Luciano Canfora attacca la leggenda tucididea per ricostruire la vera figura e la vera sorte che toccò al padre della storiografia, così come oggi la conosciamo. Tucidide - uomo politico ateniese, comandante militare, appaltatore delle miniere d'oro che Atene occupava in Tracia - è stato il principale testimone e narratore della 'grande guerra' che oppose Atene a Sparta (431-404 a.C.): un immane conflitto che segnò l'inizio del declino della Grecia classica. Tucidide non amava la democrazia ma seppe convivere col secolare regime democratico, fino al momento in cui, nel 411 a.C., un sanguinoso colpo di Stato portò al potere i suoi amici oligarchi. Cosa accadde allora a Tucidide? Si schierò con l'oligarchia? Dovette eclissarsi al crollo del breve regime oligarchico? Certo è che, proprio con i fatti di quel terribile 411 a.C., la sua Storia - narrazione giorno per giorno della lunga guerra tra Spartani e Ateniesi - si interrompe. Questa coincidenza è il punto di partenza, e forse la chiave, per dipanare la sua vera vicenda biografica, offuscata da una massiccia leggenda che fa di lui o un incompetente mentitore o la vittima di una colossale, inspiegabile ingiustizia, culminata in una improbabile condanna a morte. L'opera di Tucidide rimase incompiuta o meglio per alcune parti solo abbozzata. Ma si salvò: perché finì nelle mani di un avventuriero di genio, Senofonte, anche lui ateniese, che in politica s'era trovato dalla stessa sua parte. È a costui che dobbiamo la salvezza di un racconto che ha sancito per millenni come si scrive la storia. «Di tutta la storiografia antica a noi giunta, l'opera di Tucidide ateniese è la sola che racconti quasi esclusivamente fatti contemporanei, visti - com'egli rivendica - e verificati, storia vivente. È la storia di una lunga guerra, di una rovinosa 'guerra generale' che coinvolse gran parte del mondo greco. Impresa titanica, se si considera, oltre che la durata del conflitto, l'ampiezza del teatro di operazioni. Tucidide racconta la vicenda bellica via via nel suo farsi, con attenzione costante anche agli effetti dirompenti della guerra nella politica interna soprattutto di Atene. Tucidide, cui dobbiamo l'invenzione della storiografia quale tuttora la pratichiamo, fu innanzi tutto un ricco e potente signore. La sua forza erano solidi interessi economici e rapporti politici nel Nord della Grecia: in Tracia, zona nevralgica per l'impero ateniese.»

Le opere di M. Tullio Cicerone con traduzione e note Marco Tullio CICERONE,1848

I tre libri di M.T. Cicerone intorno alle leggi Marcus Tullius Cicero,Giacomo Sichirollo,1878

Le opere di M. Tullio Cicerone con traduzione e note ,1848

Storia dell'educazione nell'antichità Henri-Irénée Marrou,2016-06-20 Concepita nei giorni più bui della seconda guerra mondiale, «quando bisognava rianimare nei cuori dei giovani la fiamma della libertà contro il falso prestigio della barbarie totalitaria», quest'opera è ormai divenuta un classico della storia dell'educazione. Accanto alla celebre Paideia di

Jaeger, è il testo complessivo più rilevante - così è stato scritto - sull'educazione classica. Non si tratta in realtà di un manuale di teoria pedagogica o di storia delle scuole greco-romane, ma di una ricerca storica e di un'analisi di tutte le componenti della cultura greca, romana e cristiana. La solidissima competenza archeologica, filologica e pedagogica dell'autore illumina dal di dentro ogni pagina. Rispettosa del significato pregnante del concetto di paideia, che è sintesi e concentrato di una cultura, cultura ed educazione insieme, l'opera finisce per essere fondamentalmente una storia della cultura antica, e nello stesso momento una storia delle idee e delle istituzioni educative dell'antichità. La disamina privilegia però i fatti e vede la forza delle dottrine nella loro capacità di realizzarsi in fenomeni concreti. L'itinerario della paideia è seguito dalle origini alla comparsa delle prime scuole cristiane di tipo medievale, sia nel mondo greco, prendendo le mosse dai modelli dell'educazione cavalleresca descritti nei poemi omerici, sia nella cultura latina, a partire dai costumi tipici della cultura contadina dell'età regia e dei primi secoli della repubblica. Un arco temporale che abbraccia quindici secoli. È un'opera che non può lasciare indifferente - e fino ad oggi non l'ha lasciata - la cultura dei nostri anni, perché delinea le origini dirette della nostra tradizione pedagogica.

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