

ERMANNIO MALASPINA

CICERO VARSOVIENSIS, XXX ANNIS POST*

«Salvete, viri illustrissimi, hospites honestissimi, collegae doctissimi». His verbis Marianus Plezia, qui primus inter viros mulieresque doctos Varsoviae abhinc triginta annos orationem habuit, initium fecit¹. Libenter itaque eadem verba hodie renovo: «Salvete, viri mulieresque illustrissimi, hospites honestissimi, collegae doctissimi»; salvete etiam vos, procuratores et Polonorum et Italicorum et Germanorum rerum publicarum, qui nobis omnibus maximum honorem detulistis, cum vobis visum esset Colloquio nostro interesse, Catharina omnia instituyente, augente et cura maxima edente.

Cum officium meum, quo brevi fungar, in hoc constet, quid inter has commentationes et illas, quae in septimo Colloquio Tulliano abhinc triginta annos Varsoviae habitae sint, intersit exquirere, a prooemiis ipsis incipiam: etiam anno MCMLXXXIX duo viri docti praefati sunt, Latine Marianus Plezia et Italice Italus Lana; nec est quin videat quam concinne a Catharina omnia hodierno die reintegrata sint. Itali autem Lana auditor discipulusque in Universitate Taurinensi fere iisdem annis eo studio fui ut et illo tempore et hodie eum virum doctum vitae meae magistrum putem.

Etsi inter omnes constat erga Mariani Plezia memoriam Georgium Axer eandem pietatem adhibere ac ego erga Itali mei, tamen infitias ire non queo me valde commotum esse quod hic Varsoviae in Itali locum, ut ita dicam, succedam, ad quod officium minime aptus mihi ipse videar, nisi doctrina Georgii ipsius Varsoviensis, qui mecum praefandi munere fungitur, me confirmet fore ut mox pro eius meritis et auditores et lectores parcant indignitati meae.

* Cum omnia mecum diligenter dispexissem, nihil aliud in hoc libello edere statui quam ea verba quae Latine Varsoviae pr.Id.Dec. anno MMXIX nostrae Salutis dixi, paucis tantum sententiis mutatis unaque adnotatione in fine addita. Mirificas gratias discipulis meis Fabio Bellorio, Alberto Crotto, Alberto Giacobbe, Veronicæ Revello, qui sententias Latine scriptas adfabre perpoliverunt, ago.

¹ M. Plezia, *De Polonorum studiis Tullianis oratio*, «Ciceroniana» 7, 1990, 35.

De affectibus meis igitur hactenus: ad propositum meum redeo et hoc lingua alia ac Anglica proclamare velim: illud Tullianum et nostrum Tullianissimum colloquium nunc similia, nunc non valde dissimilia videri, sed in hoc diversissima esse, quod dolendum sit: olim enim, inter viginti quattuor commentationes quae praesto essent, duas tantum Anglice habitas conscriptasque esse, cum reliquae bis Germanico, ter Latino, quinque Francogallico et duodecies Italico sermone oblatae auditoribus lectoribusque essent. Nostra vero aetate, huius mundi rectoribus ac fortasse etiam *Principi* seduli obtemperantes, omnes praeter duos² Anglico sermone usuri sumus, quem quidem non aliter enuntiabo ac orator peregrinus et rusticus.

Orbis terrarum, abhinc triginta annos a tyrannide Marxiana tandem liberatus – num quis rerum oblivisci potest a strenuis viris mulieribusque Polonis ad hanc tyrannidem eruendam gestarum? His enim hodierna Europae libertas fulta est! – orbis novus, inquam, et dominatu Marxiano levatus quis est tam caecus quin videat quam cito magis magisque Anglicus et, ut ita dicam, oeconomicus fieri et in dies minus Latinus et humanus esse videatur? Hac de causa undique convenimus ad proclamandum hunc orbem, novum liberumque nuper factum, bene beateque vivere non posse sine humanitate illa, praesertim Ciceroniana.

Non in pane solo vivet homo, sed in omni verbo, quod procedit de ore Dei scripsit Evangelista (Mt 4, 4). Liceat saltem inter nos his diebus ad hanc sententiam adicere *Non in pane solo vivet homo, sed in omni verbo, quod procedit de ore Ciceronis*.

² Plagulis huius voluminis recensitis, haec saltem in meliorem partem interpretari possum, quia inter XX commentationes hic sub prelum ire iussas non duae, sed septem aliis sermonibus ac Anglico conscriptae sunt.

JERZY AXER

CICERO IN WARSAW 30 YEARS LATER¹

After 30 years, once again we have the honour of welcoming an illustrious group of Cicero's friends to Warsaw. I would like to thank Prof. Ermanno Malaspina who, as the Chairman of the Advisory Board of the International Society of Cicero's Friends (SIAC), proposed that Prof. Katarzyna Marciniak organize this meeting.

Allow me, then, to invite you on a short journey in time. In the Spring of 1989, we were living a historic moment that we sensed but were not fully aware of: the fall of the wall between East and West was approaching, together with prospects for the restoration of democracy in the countries of the Soviet Bloc. The Centro Ciceroniano, chaired by Giulio Andreotti for over 30 years, was becoming an instrument of Italian foreign policy, and Italy was speaking on behalf of the West in a broad sense. The Ciceronian congress whose motto was «Cicerone e lo Stato» was meant to be a sign of support for democratic changes in Poland, for building a civil society and for the restoration of republican values.

The greatest Polish Ciceronian scholar of the 20th century, Prof. Kazimierz Kumaniecki, who was my Maestro, just like Italo Lana was Prof. Malaspina's Maestro, had been dead for over 10 years. At the time, I was considered his successor in studies on Cicero, and I also collaborated closely with Prof. Marian Plezia whom Ermanno mentioned just now. The vice-president of the Centro Ciceroniano, Prof. Scevola Mariotti, who was a friend of Kumaniecki, recommended me to Andreotti as an organizer of the Seventh *Colloquium Tullianum* in Warsaw. Under those circumstances, the Polish authorities gave their consent, although without enthusiasm, because I was not a trusted ally of the communist regime.

To fully understand the sense of formulating a political and civic message to the contemporary Polish people in the disguise of a Ciceronian congress, you need to know that Marcus Tullius Cicero had embodied the ideals of freedom and republican values for our nation since the Re-

¹ In this text I decided to keep my introductory words as given at the opening of the congress, on 12th December 2019 in Warsaw.

naissance. The gentry nation of the Polish-Lithuanian Commonwealth (*i.e.* in the 16th-18th centuries) used Ciceronian language both in original quotations and in paraphrases as a tool of everyday political life and ideological debates, and a sign of civic identity. This traditional veneration of Cicero continued when Poland ceased to be a subject of international law (being divided among three empires – Russian, Prussian, and Austrian – from the end of the 18th century until 1918).

The veneration of Cicero as an emissary of the West contributed to the formation of a strong school of research on Cicero in Poland. Its main representatives were Tadeusz Zieliński (1859-1944, author of *Cicero im Wandel der Jahrhunderte*, 1897, and *Der constructive Rhythmus in Ciceros Reden*, 1914) and Kazimierz Morawski (1852-1925, author of a brilliant monograph on Cicero, 1911), Morawski's student and my Maestro, Kazimierz Kumaniecki (1905-1977, author of the monograph *Cicero and His Contemporaries*, 1959, published in Italian as *Cicerone e la crisi della Repubblica romana*, 1972; a Teubner critical edition of *De oratore*, 1969; and some excellent reconstructions of Cicero's lost orations). Another great researcher of Cicero's reception in Poland was Marian Plezia, mentioned earlier, who was Kumaniecki's oldest student. Then came my turn; now it is clear that I am a much less exceptional Ciceronian scholar than my Masters, but in the times we are speaking of, I had once shown a lot of promise. Today there is my student, Prof. Katarzyna Marciniak, who I believe stands a very good chance of winning a place in the history of Polish Ciceronian research.

Thus, Scevola Mariotti's idea from 30 years ago of organizing a Ciceronian congress in Warsaw, was deeply justified, and I considered and still consider taking part in this project to be one of the most interesting and fruitful endeavours in my life.

I also felt, allow me to say, that I had Maestro Kumaniecki's blessing. The previous political turn in Poland in 1956/1957, during what we call the "Polish October" when the Stalinist faction of Polish communists was collapsing, coincided with the 2000th anniversary of Cicero's death. That was when the Centro Ciceroniano was founded in Italy by Andreotti, and in Poland Kumaniecki immediately – in December 1957 – organized the *Sessio Ciceroniana Varsoviensis* inviting friends of Cicero from Eastern and Western Europe. In 1989 we were, in a sense, repeating and developing the same scenario.

We have called the present, 2019 congress «Cicero, Society, and the Idea of *artes liberales*». The historical times have changed, and so have the challenges we face. We no longer have to fight for liberation from oppression by occupying forces, or for the restoration of parliamentarism, or for our return to Europe. The struggle now is for the place of the humanists in the formation of future generations, for the rational use of the ancient heritage to our advantage. This struggle is ongoing both in Poland and in Italy as well as the whole globalized world.

The idea of education in the spirit of *artes liberales* is one of the proposals for building a community of humanists bound together by the respect for diversity and love of freedom. Cicero can be a teacher for such a community, and his legacy and his fate can be a significant reminder.

I would like to add something personal: It moves me greatly to see Prof. Woldemar Görler and Prof. Witold Wołodkiewicz here, who were with me 30 years ago at *Colloquium Tullianum* AD 1989.

Dear all, I hope we get a lot of pleasure from spending these three days together.

Q.F.F.S.

