

*La cultura in Cesare. Atti del Convegno internazionale di Studi. Macerata – Matelica, 30 aprile – 4 maggio 1990.* A cura di Diego Poli. Quaderni Linguistici e Filologici V (1990). Università di Macerata. Editrice "Il Calamo", Roma 1993. I – II, pp. xv, 844. ISBN 88-86148-01-1. ITL 180.000.

This "convegno internazionale" was held to celebrate the 700th anniversary of the University of Macerata. The "atti" include about 30 papers mostly in Italian, with summaries in English (in addition, there are two papers in French and one in Spanish), representing five aspects defined as "spazio geografico, etnografia, ambiente", "la cultura greca", "tra 'artes' e tecniche", "il mito, il rito e il tempo", "tra retorica e critica", "la grammatica, il latino, le lingue altre" and "Cesare nella cultura" (this section deals with his "Nachleben").

As a subject to be discussed in a colloquium, Caesar, seen not as a politician but as an intellectual, is certainly most suitable, and the organisers can only be congratulated for this choice. As a representative of his age, Caesar should be placed somewhere close to Cicero, but his achievement seems to suffer from a certain lack of interest on the part of modern scholars, the explanation being, of course, that most scholars get faced with his *oeuvre* at school at an age which prohibits a deeper understanding of the man, his thought and his style.

Although some of the papers seem to be only of marginal interest from the point of view of someone wishing to concentrate on Caesar (e.g. M. Costantini on *Xénophon ou l'art de la bonne distance* – in itself a most interesting paper with an agreeable personal touch; S. Sconocchia on *La scienza medica nell'età e nelle opere di Cesare* with the not very surprising conclusion that there is not much on "realtà medica" in Caesar's works), as a whole, this is a collection of papers most worthy of the attention of both scholars and others interested in Caesar. Almost every imaginable aspect is dealt with between Caesar's "scritti giovanili" (G. Zecchini) and Caesar "come «weltgeschichtliches Individuum» nella filosofia di Hegel" (F. Biasutti). If I may be allowed to point out contributions which seemed most interesting to me, I must mention the two papers analyzing individual passages in the *Bellum Gallicum* (G. Cipriani on 5, 44 and E. di Lorenzo on 7, 77) and P. Poccetti's *Teorie grammaticali e prassi della Latinitas in Cesare* (who observes that judgments, both ancient and modern, of Caesar's style in his historical writing have, from Cicero onwards, generally been unfavourable; on Cicero's famous appraisal in *Brutus* 262 see p. 604: "ammantato di una veste solo ironicamente elogiativa, è nella sostanza fortemente negativo"). It is also good to be reminded of the interesting fact that Caesar's *divinitas* and reputation in general seem to fade away fairly early from official use in imperial propaganda (G. Bonamente on *La scomparsa del nome di Cesare dagli elenchi dei divi*).

One can only hope that these volumes will stimulate further interest in the man.

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