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Prof. Donald R. Dickson
English Department
4227 Texas A&M University
College Station, Texas 77843-4227

E-Mail: d-dickson@tamu.edu
<http://scn.sites.tamu.edu>

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EDITOR

DONALD R. DICKSON
Texas A&M University

ASSOCIATE EDITORS

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NEO-LATIN NEWS

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Emily Robertson, Texas A&M University

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history by leaping from the mountain top of one great intellect to another should be supplemented by some time in the valleys, where the generally accepted ideas of an age held sway. In short, this is a worthwhile collection of essays, one that may not be easy to obtain but is more than worth the effort to do so. (Craig Kallendorf, Texas A&M University)

◆ *Cicero in der Frühen Neuzeit*. Edited by Anne Eusterschulte and Günter Frank. Melanchthon-Schriften der Stadt Bretten, 13. Stuttgart-Bad Cannstatt: Frommann-Holzboog, 2018. 400 pp. €68. I must admit that when I first looked at this book, I was confused: it contains the papers from a conference about Cicero in the early modern period, but the conference was sponsored by the Europäische Melanchthon-Akademie in Bretten and the volume was published in a series devoted to Melanchthon. What, as Tertullian once asked, does Athens have to do with Jerusalem? As I looked through the volume, however, things became clearer. It turns out that Cicero is the second most cited source, after Aristotle, in the writings of Melanchthon, which led the group of scholars associated with the 2011 conference and the proceedings derived from it to wonder why anyone who is interested in the reception of Cicero still ends up almost immediately with Tadeusz Zielinski's *Cicero im Wandel der Jahrhunderte* (Leipzig/Berlin, 1912), which was first issued in 1908 and reprinted six times, the last one a digital version in 2010. The answer they came up with is that Cicero has been a victim of his own success, in that his writings cover almost every imaginable field, from rhetoric, ethics, and politics to religion and anthropology, even medicine. Tracing Cicero's influence in all these fields, from late antiquity to the present, is an impossible task, yet things cannot simply be left as they were in Zielinski's time. The approach adopted here is not to write the encyclopedic history of Ciceronian reception that existing scholarship does not support, but to add exemplary case studies to that scholarship, in the hope that the panoramic overview can come later.

As one might expect given the origins of the volume, Cicero's impact on early modern theology receives special emphasis, but the range is broad, as a list of the chapters shows: Anne Eusterschulte and Günter Frank, "Cicero in der Frühen Neuzeit. Eine Einführung";

Günter Gawlick, “Die Cicero-memoria zwischen Verehrung und Verachtung”; Ursula Kocher, “Gasparino Barzizza (ca. 1360-1431)—ein Wegbereiter Ciceros als Ideal rhetorischer Praxis”; Felix Mundt, “Die Diskussion um die falsche »Consolatio« von 1583 im Kontext des Ciceronianismus”; Judith Steiniger, “Einflüsse Ciceros in Ortensio Landos »Forcianaes Quaestiones« (Lyon 1535)”; Herbert Jaumann, “»... mihi solus Christus et Tullius placet«. Ortensio Landos »Cicero relegatus & Cicero revocatus« (1534) und das frühneuzeitliche Paradox ...”; Anita Traninger, “Lose Kopplung. Zur Rolle von Ciceros *thesis* in Erasmus’ Gattungspoetik der Deklamation”; Daniel Schäfer, “»Cato Maior«-Rezeption in der frühneuzeitlichen Medizin?”; Olivier Millet, “Die Frage der rhetorischen *imitatio ciceroniana* bei Philipp Melanchthon”; Günter Frank, “Cicero in der Theologie der Frühen Neuzeit. Von Philipp Melanchthon bis Hugo Grotius”; Gideon Stiening, “»Aus den innersten und tiefsten Gründen der Philosophie«. Zur Stellung Ciceros in Francisco Suárez’ »De legibus ac deo legislatore«”; Ueli Zahnd, “Vom »philosophiae Romanae columen« zum »ethnicus ille«. Die Cicero-Rezeption beim jungen Calvin”; Andreas J. Beck, “Zur Rezeption Ciceros in der reformierten Orthodoxie, insbesondere bei Gisbertus Voetius”; Willem van Asselt, “The Reception of Cicero’s Friendship Theory in Lambert Daneau (ca. 1530-1595)”; Frank van der Pol, “Cicero in the Interplay of Principle and Practice. A 17th-century Reformed-Pietistic Approach”; Bernd Roling, “Dämonen und Bühnenzauber: Ciceros Schrift »De divinatione« in der frühneuzeitlichen Debatte um das Orakelwesen”; Ronny Kaiser, “*Lumen verum* und *errores*—Sixt Bircks Kommentar zu Ciceros »De natura deorum« (1550)”; Anne Eusterschulte, “Zur Rezeption von »De officiis« bei Philipp Melanchthon und im Kreis seiner Schüler”; and Christoph Kraume, “J.E.D. Bernardis Supplement »De la République« (1798/1807): Eine politische Instrumentalisierung von Ciceros »De re publica« aus der Zeit der Französischen Revolution.”

The essays contained here are substantive and thoughtful. Together they will not replace Zielinski, but they succeed admirably in what they set out to do, which is to provide a starting place for that larger project. (Craig Kallendorf, Texas A&M University)