**December 12-13, 2023, Hybrid study days organized by AMU’s CAER (UR 854), as part of theme 2 of the LICOLAR axis “Editions of ancient texts in Neo-Latin and vernacular” and axis 1 “Thoughts, actions and socio-political structures”:**

**CALL FOR PAPERS**

HISTORY AND POLITICS: THE USE OF ANCIENT HISTORIANS IN THE IDEOLOGICAL INFLECTION OF RENAISSANCE WORKS.

From the perspective of early Modernity’s reception of ancient works, references to ancient historians and history-related genres are legion in Renaissance Latin and vernacular texts. This may be a direct and clearly assumed inspiration, as in Nicolas Machiavelli’s *Discourse on the First Decade of Titus Livius* (*Discorsi sopra la prima deca di Tito Livio* written in 1517, *editio* *princeps* posthumous 1531), which is presented more as a method for founding a modern political theory and a defense of the republic than a simple commentary on Titus Livius — a point already made by Guichardin in 1530, in his (*Considerazioni intorno ai ‘Discorsi’ del Machiavelli*) — or of an often more diffuse impregnation, as attested by the immense fortune of Plutarchian *exempla* disseminated *via* numerous translations and humanist collections, and long found in any kind of literary genres.

Recently, the study of the reception of Greek and Latin historical sources has been the subject of new works and symposia, both in the field of historiography and political philosophy, with, in particular, *Tacitus On Line* (winning project of the CollEx-Persée 2018-1019 call for projects: electronic edition and analysis of Renaissance commentaries on Tacitus, including the landmark commentary by Juste Lipse), which has led to several study days highlighting the importance of Tacitism in early Modern political thought. While recourse to ancient historians to apprehend the reality of modern society and build a model likely to be accepted by contemporary *doxa* allows scholars to adorn themselves with the seriousness and prestige attributed to the Ancients, modern authors are sometimes led to bend the information or the worldview transmitted by these authorities in the sense of their own convictions.

By broadening the *corpus* to include other types of discourse than historical and political texts, the aim of these study days, organized in person and by videoconference by AMU’s Centre Aixois d’Études Romanes on December 12 and 13, 2023, will be to highlight how the use of historians of Antiquity serves the ideological purpose of Renaissance authors in various literary genres, in Latin as well as in vernacular languages. What is the nature of the gap between what some say and what others promote? What do we learn from the reference to the former on the concerns of the latter? What *auctoritas* and in the service of what ideological content?

In the Renaissance, particularly from a humanist perspective, commentaries and updates, reminiscences and quotations from more or less ancient authors were innumerable and inevitable in prose as in poetry. What other possible sources (ancient but illustrating another literary genre, biblical, medieval, Renaissance …) might Greek and Latin historians have been preferred to or compared with? We know, for example, that in the political sphere, philosophers and scriptural authorities are often called upon, so why place ancient historians alongside or in competition with them? On the threshold of the modern era, what epistemological specificities do the latter possess, and what particular persuasive force do they bring to bear on a renewed understanding of the human soul and societies? From a formal point of view, we can also analyze the rhetorical and stylistic devices used in this process of inflection.

Proposals for papers (25 minutes) should give an outline of the proposed contribution (200- 300 words), accompanied by a title and a brief biographical sketch. They should be sent by September 15, 2023 jointly to:

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LICOLAR and Axis 1 of the CAER will cover only the breaks during the study days. Speakers whishing to take part in a face-to-face session at AMU will have to cover their own travel and accommodation costs.

**Recent bibliography**

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S. Martínez Bermejo, « Pensée politique, surinterprétation et histoire classique. La réception de Tacite à l’âge moderne », *Anabases* [En ligne], n°13, 2011, mis en ligne le 01 mars 2014, consulté le 20 octobre 2019. URL : http://journals.openedition.org/anabases/1901 ; DOI : 10.4000/anabases.1901

- *Translating Tacitus. The reception of Tacitus's works in the vernacular languages of Europe, 16th-17th centuries*, Pise, Edizioni Plus (Pisa University Press), 2010.

K. Bovier, *La Renaissance de Tacite. Commenter les «Histoires» et les «Annales» au XVIesiècle*, coll. «Antike nach der Antike/Antiquity after Antiquity» 1, Bâle, Schwabe Verlag, 2022.

L. Claire, Marc-Antoine Muret lecteur de Tacite. Éditer et commenter les Annales à la Renaissance**,** Genève, Droz, coll. Travaux d'Humanisme et Renaissance, 2022**.**

[V. Fromentin](https://books.openedition.org/author?name=fromentin+valerie)**,** [S. Gotteland](https://books.openedition.org/author?name=gotteland+sophie) **et** [P. Payen](https://books.openedition.org/author?name=payen+pascal)(éd.), *Ombres de Thucydide. La réception de l’historien depuis l’Antiquité jusqu’au début du xxe siècle*, édition en ligne Ausonius Éditions, coll. Études, n°27, 2010 : https://books.openedition.org/ausonius/2285

P. Galand-Hallyn, « La *Praelectio in Suetonium* de Nicholas Bérauld (1515) », *Humanistica Lovaniensia, Journal of Neo-Latin Studies* (Louvain, Leuven University Press), vol.46, 1997, p. 62-93

S. Gambino Longo (éd.), *Hérodote à la Renaissance*, Turnhout, Brepols, 2012, coll. *Latinitates*, 7.

T. J. Luce et A. J. Woodman (éd.), *Tacitus and the Tacitean Tradition*, Princeton University Press, 1993

E. Machado, « Montaigne, passeur-inventeur de Plutarque-éducateur », *Le Télémaque* (Caen), vol. 56, n°2, 2019, p. 157-167

A. Merle et A. Oïffer-Bomsel (éd.), *Tacite et le tacitisme en Europe à l’époque moderne*, Honoré Champion, 2017

A. Momigliano, *Les Fondations du savoir historique*, traduit de l’anglais par Isabelle Rozenbaumas, Paris, Les Belles Lettres, coll. Histoire, 1992

R. Poignault (éd.), *Présence de Tacite*, Caesarodunum XXVI bis, 1992,

- *Présence de Tite-Live,* Caesarodunum, XXVII bis, Tours, 1994,

- *Présence de Salluste*, Caesarodunum, XXX bis, Tours, 1997

- *Présence de Suétone*, Caesarodunum XXXVIII-XXXIX bis, Clermont-Ferrand, 2009

P. Payen, « La transmission et la réception des *Œuvres Morales* jusqu’au XVIe siècle : des héritages de Plutarque à Amyot », *Pallas* (Toulouse), n°67, 2005, p.203-210.

A. S. Rossi, *Il Livio di Machiavelli. L’uso politico delle fonti*, coll. «Studi e saggi» 65, Rome, Salerno Editrice, 2021.

M.-T. Schettino, C. Urlacher-Becht (éd.), *Ipse dixit. L'autorité intellectuelle des Anciens : affirmation, appropriations, détournements*, Besançon, Presses Universitaires de Franche Comté, 2017, coll. ISTA, n°1381

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