

## DE AMICITIA



FOR  
JERZY AXER AND JAN KIENIEWICZ  
AMICIS AMICI





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DE AMICITIA  
Transdisciplinary Studies in Friendship

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Edited by  
Katarzyna Marciniak and Elżbieta Olechowska



Warsaw 2016

*De amicitia: Transdisciplinary Studies in Friendship*

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Danilo Facca and Valentina Lepri

**In the Shadow of Cicero:  
An Early Modern Think-Tank  
at the Academy of Zamość**



## In the Shadow of Cicero: An Early Modern Think-Tank at the Academy of Zamość\*

The collective production of culture has become a very hot topic in recent years, spurred by the growth of web tools such as blogs, databases, and collaboratively-edited encyclopaedias, which allow an ever broader community to take an active part in knowledge creation and transfer. An analogous phenomenon related to printing occurred at the apex of cultural development in European history. Sixteenth-century book production was an extraordinarily lively sector, animated by a variety of scholars and technicians who expressed their views while experimenting with new communicative registers. Examples of collective enterprises carried out at that time include several monumental publications, such as the famous Complutensian Polyglot Bible (c. 1521) or Giunta's editions of Aristotelian texts in Venice (1562) which involved a number of scholars.<sup>1</sup>

Among the numerous different cultural environments and busy testing-grounds, the Polish intellectual milieu offers a fascinating window on the operations performed by the humanists in the course of the publication process. This was made possible by the foundation of an institution totally unique within Europe: the Academy of Zamość, where the printing house involved the teachers of the school. In other words, by observing the teamwork behind the printing activity in Zamość, it is possible to grasp the essence of how the intellectual and political worlds interact, an issue still very much alive today.

Scholars studying the history of the Academy of Zamość agree that its founder Jan Zamoyski modelled his school on the example of the Academy of Strasbourg, where he studied for several years. However, another crucial period of his education was spent in Italy; as well as studying at the University of Padua, he also remained in contact with a group of intellectuals who, we believe, played a significant role in the setting up of his

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\* These pages offer a preview of the general lines of a research project dealing with the printing activity in Zamość (1594–1627) which will be carried out by us jointly.

<sup>1</sup> There is a vast bibliography on this subject, and we would refer here to only a few of the classical studies: Walter J. Ong, *Orality and Literacy: The Technologizing of the Word*, London: Methuen, 1982; Anna L. Lepschy, John Took, Dennis E. Rhodes, eds., *Book Production and Letters in the Western European Renaissance: Essays in Honour of Conor Fahy*, London: Modern Humanities Research Association, 1986; Brian Richardson, *Printing, Writers, and Readers in Renaissance Italy*, Cambridge: Cambridge University Press, 1999.

Academy some years later. “Patavium virum me fecit” was one of Zamoyski’s famous sayings and perfectly expresses the significance of the sojourn in Italy in his later career. More specifically, the aim here is not to venture a parallel between the organization of the University of Padua and that of Zamość; the focus is on the cultural environment of which Zamoyski was part in Padua as well as in Venice.

# I.

Let us begin by recalling that during the course of his studies Zamoyski cultivated a fervent interest in Roman law and that, consequently, his Academy was shaped by the teaching of law from the beginning.<sup>2</sup> There is nothing odd about the fact that leading jurists, such as Tomasz Drezner (1560–1616), were employed among the Academy’s teaching staff. Moreover, there are two documents related to the life of the academy that illustrate the way in which Zamoyski fostered the study of law. The first is the Articles of the Academy’s foundation, dating to 1600, namely its statute, where it is clearly stated that the teaching of law ought to involve a large number of students; the second document is Zamoyski’s will, penned by him in 1594, where he reminds the teaching staff of the need to introduce the study of Roman and Polish law to the Academy.<sup>3</sup>

Zamoyski’s professors in Padua included well-known jurists, such as Guido Panciaroli (1523–1599), a specialist in civil law, Tiberio Deciani (1509–1582), an expert in criminal law and, above all, Marco Mantova Benavides (1489–1582).<sup>4</sup> There was another person who was similarly instrumental in stimulating Zamoyski’s interest in

<sup>2</sup> This was quite against the grain at that time in Poland. In the sixteenth century you could study Roman law in Italy, Germany, and in the south of France following a similar approach. The situation was quite different in Poland where the Polish nobility, the “szlachta,” rejected the study of Roman law since they considered it as a sort of vehicle through which the sovereign could enhance his power. Zamoyski fought against this absence of Roman law from the teaching curricula. The bibliography dealing with the teaching of law in the sixteenth century is large. Among the most relevant contributions on this topic see Jacques Krynen, Michael Stolleis, eds., *Science politique et droit public dans les facultés de droit européennes (XIIIe-XVIIIe siècle)*, Frankfurt am Main: Klostermann, 2008.

<sup>3</sup> Even the publications catalogue can provide further information, since it comprises several texts focused on the field of legal-political literature. Unfortunately the catalogue is still awaiting a complete review, since the list of books needs to be supplemented by the material analysis of the volumes and the analysis of the issues addressed in the publications. To cite a few examples taken from the catalogue: *Speculum Saxonum* in 1601; the *Processus iudiciarius regni Poloniae* by Drezner, again in 1601, and *Farrago actionum iuris civilis* by Jan Cervus in 1607.

<sup>4</sup> It seems probable that Mantova caught the attention of the young student Zamoyski, since they appear to have some fascinating points in common. Mantova was a very productive author, experimenting with different literary genres in order to explain jurisprudence. His humanist side was certainly stimulated by his participation in the activities of the Accademia degli Infiammati, where he enjoyed debates with Sperone Speroni and Francesco Sansovino. In many of his works he was at pains to renew the study of law, also considering jurisprudence as the focus of all education and all disciplines. This point of view is expressed in his *Polymathia. Hoc est disciplina multiuiga* (Venezia: G. Griffio, 1558), and also in the *Colloquia, seu Dialogi. CC. iuris* (Venezia: V. Valgrisi, 1553), a collection of dialogues dedicated to Cosimo de’ Medici and his renewal of the faculty of law in Pisa.

Roman law and the editorial activity promoted in his Academy: it was Carlo Sigonio (c. 1520–1584). Sigonio was the author of fundamental works on Roman history and a commentator on Livy. His works also address other subjects, such as late Antiquity, Hebrew history, and mediaeval Italy. He taught from 1552 to 1560 in Venice, at the Scuola di San Marco, then in Padua (from 1560 to 1563) and finally in Bologna in 1563, where he concluded his career.<sup>5</sup>

Sigonio endorsed Zamoyski's studies in the field of law, and even fostered the publication of his dissertation entitled *De senatu Romano libri II*. The volume was published by Giordano Ziletti (1536–1583) in Venice in 1563 and presented an interesting balance between humanistic taste and reflections on public law. In addition to this, Sigonio and the printer Ziletti are connected to the *modus operandi* through which teachers were actively involved in the production of printed texts in Zamość.

## 2.

All the sixteenth-century academies, including those in Italy, always maintained intense contacts with publishing houses: their mandate included the dissemination of their intellectual contribution and consequently the publication of different kinds of texts was an integral part of their programme. However, the actual printing business was rarely incorporated within the system of these academies. A well-known exception is the Accademia Veneziana, founded by Federico Baduer in 1558, which could be compared with the Academy of Zamość, since it had its own press, where Paolo Manuzio was in charge as publisher, although he did not work exclusively for the Accademia.<sup>6</sup>

The printing house of the Academy of Zamość was initially operated by the printer Marcin Łęski (Martinus Lenscius, active from 1597 to 1616). In the first twenty years of the seventeenth century it published over ninety books in Latin, Greek, and Polish. Most eminent members of the Academy's teaching staff were involved in the publishing activities as authors, editors, translators, and promoters; in the period between school's foundation and the 1620s almost 72 professors were also engaged in the publication activities. The poet Szymon Szymonowicz (c.1558–1629)<sup>7</sup> and the physician and philosopher Szymon Birkowski (1574–1626), both teachers at the Academy, are examples of this fertile collaboration. A further illuminating instance is offered by the professor

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<sup>5</sup> See William McCuaig, *Carlo Sigonio: The Changing World of the Late Renaissance*, Princeton: Princeton University Press, 1989; Guido Bartolucci, "Carlo Sigonio and the Respublica Hebraeorum: A Re-evaluation," *Hebraic Political Studies* 3 (2008), pp. 19–59; idem, "Historian Engagé. Republicanism and Oligarchy in Carlo Sigonio's Political Histories," *Storicamente* 8 (2012), pp. 1–6.

<sup>6</sup> See Michele Maylender, *Storia delle accademie d'Italia*, 5 vols., Bologna: L. Cappelli, 1926–1930, and Cesare Vasoli, "Le accademie fra Cinquecento e Seicento e il loro ruolo nella tradizione enciclopedica," *Annali dell'Istituto Storico Italo-Germanico* 9 (1981), pp. 81–115.

<sup>7</sup> See Stanisław Łempicki, "Symonowicz wobec szkoły i wychowania," in: idem, *Wiek złoty i czasy romantyzmu w Polsce*, Warszawa: Wydawnictwo Naukowe PWN, 1992, pp. 538–553. More in general see Jan A. Wadowski, ed., *Anacephaleosis Professorum Academiae Zamoscensis. Wiadomość o profesorach Akademii Zamojskiej (rps z XVII w.)*, Warszawa: Druk Gazety Rolniczej, 1899–1900.



of moral philosophy Adam Burski (c. 1560–1611) who had originally been professor at Kraków University. While commenting on the *Politics* and the *Nicomachean Ethics* in the classroom, in the printshop Burski edited works by his contemporaries and also produced an annotated anthology of Greek and Latin writers in the form of a dialogue dealing with the logic of the Stoics, the famous *Dialectica Ciceronis* (1604).<sup>8</sup>

The circumstances are perfectly reflected in a letter sent by the printer of the Academy, Marcin Łęski, to Zamoyski. In his letters, Łęski pointed out that there were too many people working on the same text, in other words that every book was the result of a combined effort. It sounds as though his printshop had been transformed into a sort crowded bazaar and he was having difficulty doing his own work properly.<sup>9</sup>

Could or would Zamoyski really help him? It is possible to argue that this was what he really wanted and it seems that the reason for this could well be traced back to Zamoyski's earlier European *peregrinatio*, especially his stay in Italy. In Padua a sort of small academy developed that was frequented mostly by Polish students:<sup>10</sup> the name of this special place was “contubernium Polonorum” (meaning “the Polish company,” “the Polish dorms”) underscoring a shared experience of daily life and a frequentation that went beyond mere studying together or intellectual exchange.

### 3.

In fact, living and working in the “contubernium,” among others, were Zamoyski, the philologist Andrzej Patrycy Nidecki (1522–1587), a fellow law student Marian Leżeński,<sup>11</sup> and the Hungarian-Italian humanist Andreas Dudith (1533–1589). They all attended lectures together and jointly perused the classical texts, especially those of Cicero.

Gravitating around this group of students were Sigonio and the publisher Paolo Manuzio (1512–1574), the latter also being the first to use the name “contubernium” in his letters to Dudith. We can indeed derive a great deal of information about the activity of the Polish group from the exchange of correspondence between Manuzio and Dudith.<sup>12</sup> There are two specific cases connected with the activities of the “contubernium”; it is interesting to take a brief look at these: the first concerns Zamoyski's

<sup>8</sup> Adam Burski, *Dialectica Ciceronis quae disperse in scriptis reliquit, maxime ex Stoicorum sententia, cum commentariis, quibus ea partim supplentur, partim illustrantur* [...], Zamość: Martin Lenscius, 1604, hereafter *Dialectica Ciceronis*.

<sup>9</sup> Paulina Buchwald-Pelcowa, *Historia literatury i historia książki. Studia nad książką i literaturą od średniowiecza po wiek XVIII*, Kraków: Universitas, 2005, pp. 263–282 (Łęski's letter is quoted on p. 275).

<sup>10</sup> See Elisabetta Dalla Francesca and Emilia Veronese, eds., *Acta graduum academicorum Gymnasii Patavini ab anno 1555 ad annum 1565*, Padova–Roma: Editrice Antenore, 2001.

<sup>11</sup> See Tadeusz Ulewicz, “L'enigmatica Accademia degli studenti polacchi a Padova (negli anni 1547–1549 ca.),” *Atti e memorie dell'Accademia patavina di scienze lettere ed arti* 100 (1987–1988), pp. 87–93, and Jan Ślaski, “Marian Leżeński. Padewczyk zapomniany,” *Odrodzenie i Reformacja w Polsce* 48 (2004), pp. 65–93.

<sup>12</sup> Andreas Dudith, *Epistulae*, edited by Lech Szczucki and Tibor Szepessy, 7 vols., Budapest: Akadémiai Kiadó, 1992–. Vol. 1 (1992), pp. 61, 69, 72, 98.

aforementioned dissertation, *De senatu Romano*, while the second deals with a famous scandal of the time concerning Cicero's *Consolatio*.

In 1560 Sigonio published *De antiquo iure civium Romanorum* which was undoubtedly a strong influence on *De senatu Romano*, since the similarities between these two texts are strikingly apparent. It is almost as if Zamoyski has taken up Sigonio's reflections and developed them. According to certain recent studies, it is plausible that Zamoyski and Sigonio collaborated on writing the text which was dedicated to their common friend Marian Leżeński.<sup>13</sup> Therefore, Sigonio and Zamoyski jointly constructed *De senatu* on the basis of *De antiquo iure*. Similar circumstances resurfaced in relation to the publication of Cicero's *Consolatio*, in which the Roman orator grieved the death of his daughter, the beloved Tullia. In 1583 Sigonio claimed that he had discovered a lost complete work by Cicero and this work was intensively discussed in literary circles throughout Europe at the time, since it was indeed a fake manufactured through a particular form of teamwork. Letters exchanged between the German humanist Johannes Crato and the Italian physician Girolamo Mercuriale reported rumours about Zamoyski's possession of a manuscript of the *Consolatio*, as well as the possibility that Zamoyski and Nidecki, in liaison with Sigonio, fabricated the text or part of it at the "contubernium Polonorum."<sup>14</sup>

An interest in Cicero was not the only common denominator of the meetings between the Polish students and Sigonio: their intellectual engagement always included the direct involvement of the printer Giordano Ziletti.

Ziletti was a somewhat contradictory figure who undoubtedly deserves attention. A cultured man and a lawyer, he had a troubled life: after standing trial for trading in prohibited books in Bologna, several years later he was an informer for the Inquisition, blowing the whistle on his friend, the Venetian physician Girolamo Donzellini (1513–1587). Regarding what we are concerned with here, Ziletti was the publisher in charge of the books edited by the Polish disciples and by Sigonio – both the works related to their law studies and those focused on the works of Cicero.<sup>15</sup> In 1559 and in 1560 he printed two different editions of *Fragmenta Ciceronis* edited by Sigonio, who in that period (1560–1561) also taught a course on Cicero's *Pro Milone* at the University of Padua. Nidecki too published with Ziletti three different collections of fragments taken from texts by Cicero<sup>16</sup> as well as collaborating on the aforementioned edition of

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<sup>13</sup> Especially the studies provided by McCuaig, see above note 5.

<sup>14</sup> *De consolationis libro edito sub Ciceronis nomine. Antonii Riccoboni iudicium ad Hieronymum Mercurialem medicum clarissimum, et comitem perillustrem*, Padova: Giacomo Bozza, 1583. See also McCuaig, *Carlo Sigonio...*, pp. 37–39.

<sup>15</sup> A research project dealing with Ziletti's activity in liaison with Polish scholars is currently in progress. On Ziletti see Paul F. Grendler, *The Roman Inquisition and the Venetian Press, 1540–1605*, Princeton: Princeton University Press, 1977, pp. 189–193 and Michela Lombardi, *Gli Ziletti a Venezia (1548–1587): una famiglia di stampatori fra commerci e censura libraria*, M.A. thesis: Università degli Studi di Milano, 1994.

<sup>16</sup> *Fragmentorum M. Tullii Ciceronis tomi IIII. Cum Andr. Patricii adnotationibus*, Venetiis: apud Iordanum Ziletum, 1561, in 8°, the following two editions were printed in 1565 and in 1578 both in 4° format.

*De consolationis libro* edited by Sigonio in 1583.<sup>17</sup> This was published in Bologna, but it also includes a series of Ciceronian fragments deriving from the previous editions of both Nidecki and Sigonio printed twenty years earlier in Ziletti's print shop.<sup>18</sup>

4.

Zamoyski certainly came back home with a solid education in both Roman law and in the works of Cicero, as indeed did Nidecki, who published a collection of maxims taken from Cicero's works in Venice and also in Poland. The catalogue of publications of the Academy of Zamość would also confirm this interest, since it includes various titles related to Cicero's legacy. Three volumes in particular attract attention, all of which present collections of commented fragments extrapolated from the texts of Cicero. The titles are: *Elementa seu loci ex Ciceronis libris desumpti*, printed in 1609 without any indication of the author or authors; *Narrationes, Sententiae, Similia ex libris Ciceronis*, by Simon Piechowski, published in 1611; finally, the aforementioned *Dialectica Ciceronis* by Burski. The latter is of particular interest since it is also an indication that certain dynamics of work that Zamoyski probably experimented in Padua were also pursued in Zamość. Burski's *Dialectica Ciceronis* addresses the subject of Stoic logic and covers an area hitherto relatively unexplored.<sup>19</sup> Zamoyski had just died and Burski dedicated the work to his son Tomasz. The author wrote that the founder of the Academy was convinced that Cicero must be present in the *curriculum studiorum* of the school because his "ratio et oratio" were of the utmost utility in the education of the Polish nobility:

[...] Sive enim domi in Senatu et in quibusvis conciliis agendum, sive foris cum exteris, vel per literas, vel viva voce tractandum, Ciceronis et ratio et oratio, cum rerum, tum orationis civilis ubertate, huic rei videtur commodissima.

[...] indeed both at home in the senate and in all the other assemblies, or from the borders with foreign lands, both in writing and in oral negotiations, in their richness of argument and in their civil eloquence Cicero's *ratio* and *oratio* seemed to him most appropriate to this purpose.<sup>20</sup>

<sup>17</sup> M. Tullii Ciceronis Consolatio, vel De luctu minuendo. Fragmenta eius a Carolo Sigonio, et Andrea Patritio exposita. Antonij Riccoboni iudicium, quo illam Ciceronis non esse ostendit. Caroli Sigonij pro eadem orationes II, Bononiae: apud Ioannem Rossium, 1583 [1584].

<sup>18</sup> In addition to this, the edition also presents the attack on Sigonio by his old student Antonio Riccoboni and two separate speeches of his own in defence.

<sup>19</sup> See Izydora Dąmbśka, "Adam Burski i jego *Dialectica Ciceronis*," *Archiwum Historii Filozofii i Myśli Społecznej* 20 (1974), pp. 3–15; Mikołaj Szymański, „*Dialectica Ciceronis*” Adama Burskiego: Problemy warsztatu filologicznego renesansowego badacza logiki stoickiej, Warszawa: Wyd. IFiS PAN, 1988; Danilo Facca, *Humanizm i filozofia w nauczaniu Adama Burskiego*, Warszawa: Wyd. IFiS PAN, 2000. More in general see Izydora Dąmbśka, "Filozofia w Akademii Zamojskiej w dobie renesansu," in: Lech Szczucki, ed., *Nauczanie filozofii w Polsce w XV-XVII wieku*, Wrocław et al.: Ossolineum, 1978, pp. 87–114; idem, ed., *Filozofia i myśl społeczna XVI wieku*, Warszawa: PAN, 1978.

<sup>20</sup> Burski, *Dialectica Ciceronis*, p. IV 3b (our translation of all Latin quotations).

As is well known, Stoic logic is quite distinct from Aristotelian logic, being based not on terms, but on propositions. To demonstrate that both the former and the latter must be part of the education of Polish nobility, and that of Zamoyski's son, Burski cited Zamoyski's own words:

Quamquam vero ubi aetas olim et profectus permittent, Aristotelis illi *Logica* et discenda et utendi censeam et iubeam, ut pote quae sunt et absolutiora, prae his fragmentis et quae in *Lucullo* et in *Topicis* et in aliis locis Cicero ipse admiratur quibusque nihil acutius, nihil politius censet, tamen et haec perno-scenda suadeam, propter has quas cogito causas [...].

When the time comes it will be well – and I wish him to do so – that he should acquire the logic of Aristotle and perform exercise in it, since these are the matters that are most complete and best done, but before this I would advise him to become familiar with these fragments that Cicero has transmitted in the *Lucullus* and in the *Topica* [...].<sup>21</sup>

In the same fragment we also find an illuminating passage related to both Zamoyski's experience in the “contubernium Polonorum” and the dynamics of work in the publications of Zamość:

In eas cogitationes incumbendo, dum adolescens in lectione continua versarer, memini me talia quaedam notasse et causa memoriae in adversaria coniecisse hoc pacto, ut si qui aedificium aliquod moliri incogitassent, certum aliquod genus deligerent. [...] Agedum igitur Bursi, excerpta haec et collectanea lege, auge, ede.

I remembered that when I was a student I had noted certain things of this kind, so that I would remember them, and I put them together in a diary and if someone wants to construct a building, then they have the bricks and mortar. [...] Come on then, Burski, here is the collection of these fragments: read them, add to them and publish them.<sup>22</sup>

In the volume we find further proof of this joint effort in publishing Cicero's *Dialectica*, namely an elegy by Szymon Szymonowic in which the poet congratulated Burski on his possibility of working with the benefit of Zamoyski's suggestions.<sup>23</sup> This dedicatory letter and the elegy of Szymonowic recall the collective endeavour behind *De senatu Romano* and the *Consolatio* and more in general the activity of the “contubernium Polonorum.” A common effort is bent to the same purpose, namely to elucidate Stoic logic, but it

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<sup>21</sup> Burski, *Dialectica Ciceronis*, pp. IV 3b–V 4a.

<sup>22</sup> Burski, *Dialectica Ciceronis*, p. VII 5°.

<sup>23</sup> *Dialectica Ciceronis*, Simon Simonides Adamo Bursio, c. \*\*\* 4r. Szymonowic writes that Burski was able to hear the *pulchra dictata* from Zamoyski's own mouth, and it is not easy to understand – an aspect certainly worth investigating – whether this is a generic reference to the “fine things he loved to repeat” or more literally to contents that Burski penned under dictation.

materializes in a vertical direction through a stratification of actions at the end of which only the finished object, the book, documents the participation of the various agents.

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To conclude, we should like to take the liberty of making a free reflection on the entou-  
rages of Zamoyiski in Padua and Zamość – a reflection that is also in harmony with the  
intention of this volume. In short, we are convinced that the study of this case can alert  
us to several aspects of the production of knowledge which, despite being important,  
are frequently overlooked.

We are accustomed to conceiving literary authorship as the effort and effect of a  
demiurgic subject, an individual creator starting from subject-matter that tends to be  
amorphous. This means that we too often lose sight of the fact that this conception  
ought to be put in perspective, since in historical terms it is restricted to the late-mod-  
ern, romantic, and post-romantic periods. In actual fact, at the time of the *respublica*  
*litterarum* in Europe in the sixteenth century, the published text was in numerous cases  
the result of a very different and considerably more complex operation involving several  
individuals and several phases. That said, what can be revealed about the nature of this  
process?

On the one hand, it is true that a bevy of different persons gravitating around the  
text for different purposes and in different circumstances could give the impression of  
organizational chaos, or of a conflict of not entirely admissible or respectable interests.  
To explain the phenomenon we could also resort to the spheres of “patronage” or of  
“cultural policy” or other sociological categories, as part of a broader political project.  
Nevertheless, we feel it would be ungenerous to stop at such a purely pragmatic inter-  
pretation of what Zamoyiski and his collaborators were intending to do. Furthermore,  
it could prevent us from discerning ulterior motivations which, at the end of the day,  
can be seen to be comprised within a thorough going project of humanistic *paideia*.

Despite the myriad contradictions engendered by personal and intellectual limita-  
tions or historic contingencies, all these individuals had clearly before them the ancient  
ideal of the *philia lamicitia* learnt from the texts of the ancients, as it echoes from the  
*Nicomachean Ethics* or from Cicero’s *Laelius*. In other words, the idea that true friendship,  
that which makes people “noble,” consists of nothing more than the common quest for  
wisdom, that is, of a knowledge which is above all true and – given that it is true – both  
beautiful and good. The extraordinary layering of the text, its convoluted itinerary –  
stretching from the sources, through their literary elaboration to the presentation of  
the latter in book form – is in a certain sense a story of the “friendship,” the “amity,”  
between many different people. Individuals who come together in both the diachronic  
and synchronic dimensions to seek the truth, with no other interest beyond that truth.  
And so we like to think that, at heart, it is precisely in this “amicable” dimension of the  
Renaissance printed text that the very meaning of humanism lies, and hence also the

profound attraction that the *artes liberales* exert on those who nurture and savour their fruits with passion and determination.

