

TABULA OF INSPIRING QUOTES

16TH



CELTIC CONFERENCE
IN CLASSICS

JULY 15-18, 2025

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ORGANIZATION:



CENTRO DE ESTUDOS
CLÁSSICOS E HUMANÍSTICOS
DA UNIVERSIDADE DE COIMBRA



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SUPPORT:



PANEL 1

Anchoring Innovation in and with “Classical Athens”

Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθεῖη, λειφθεῖη δὲ τὰ τε ἰερὰ καὶ τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν οἶμαι ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι ... Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς φανεραῆς ὁ ψευὲς τῆς πόλεως ἦ ἔστιν.

(Thucydides 1.10.2)

Nam si Lacedæmoniorum urbs vastata desoletur, et sola templa, et ædificiorum aræ relinquantur, existimo multos de posteris longo temporis progressu de illorum potentia valde dubituros, neque credituros tantam fuisse, quanta nunc est, si rerum futurarum status cum pristina illorum gloria conferatur. ... Sed si Atheniensibus hoc ipsum contingeret, ex manifesta urbis dirutæ specie potentiam duplo maiorem, quam sit, visum iri puto.

(Transl. Lorenzo Valla)

For, if the city of Lacedæmon were now desolate, and nothing of it left but the temples, and floors of the buildings, I think it would breed much unbelief in posterity long hence, of their power, in comparison of the fame. ... Again, the same things happening to Athens, one would conjecture by the sight of their city, that their power were double to what it is.

(Transl. Thomas Hobbes)

PANEL 2

Anecdotal Narratives: Forms, Functions, and Poetics of Natural Storytelling

...si quando quid tamquam aliqua fabella narratur...

(Cicero, *De oratore*, 2.240)

...whenever any tale is told, some anecdote for instance...

(Transl. Edward William Sutton)

...wenn man etwas wie eine Anekdote erzählt...

(Transl. Übers. von Theodor Nüßlein)

PANEL 3

Athenaeus and His World, 25 Years On

Καλλίμαχος ὁ γραμματικὸς (fr. 465 Pf.) τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ.

(Athenaeus-Epitome, 3.72a)

Callimachus the grammarian used to say a big book was equivalent to a great evil.
(Transl. Ben Cartlidge)

οὐ γὰρ ἐγὼ τὰς ἐκ τῶν βιβλίων ἀκάνθας ὥσπερ σὺ ἄναγινώσκων ἐκλέγω, ἀλλὰ τὰ χρησιμώτατα καὶ ἀκοῆς ἄξια.

(Athenaeus, 15.671c)

I do not select the thorny points of books while reading, the way you do, but the most useful ones, and those that are worth hearing.
(Transl. Ben Cartlidge)

PANEL 4

Cicero and the Augustan Poets

Nam quas res nos in consulatu nostro vobiscum simul pro salute huius urbis atque imperii et pro vita civium proque universa re publica gessimus, attigit hic versibus atque inchoavit.

(Cic. Arch. 28)

Dieser hat sich nämlich der Aufgabe angenommen und bereits damit begonnen, meine Taten in Versen darzustellen, die ich während meines Konsulats gemeinsam mit euch zu gleichen Teilen zum Wohl dieser Stadt und des Reiches, zum Schutz der Bürger und der gesamten Republik vollbracht habe.
(Transl. Adrian Weiß/Gernot Michael Müller)

He has undertaken the task and has already begun to render in verse the deeds I accomplished during my consulate – undertaken with you – equally for the good of this city and the empire, and for the protection of the citizens and the republic as a whole.
(Transl. Adrian Weiß/Gernot Michael Müller)

PANEL 5

The Concept of Freedom
in Ancient Greece and Rome

Libertate opus est.

(Seneca)

There is a need for freedom.

PANEL 6

Coniuratio muliebris:
Women, conspiracies, and
memory in Ancient Rome

[M. Porcius Cato:] *equidem fabulam et fictam rem ducebam esse uirorum omne genus in aliqua insula coniuratione muliebri ab stirpe sublatum esse; ab nullo genere non summum periculum est si coetus et concilia et secretas consultationes esse sinas.*

(Livy 34.2.3-4)

[M. Porcius Cato] For my part, I used to think that the notion of the entire male sex on some island being utterly destroyed by a female conspiracy was a fable and a fictitious thing; but there is the greatest danger with any group of people if you permit them to hold gatherings, meetings, and secret deliberations.

(Transl. Borello and Webb)

PANEL 8

Ecopoetics of stone in ancient
literature and its reception

κ[ερδα]λή λίθος ἦδε

(Posidippus Lithika 13.1)

This is a tr[icky] stone.

(Transl. F. Nisetich)

PANEL 10

The Epigraphic Evidence of 'Marginal' Groups
in the Graeco-Roman World

No man can write my epitaph.

(Robert Emmet, Irish Rebel Leader, d. 1803)

Οὐδείς ἀνὴρ ἐπιτάφιον ἐμοῦ γράψει.

(Transl. Charlotte Spence)

Nemo epitaphium meum scribere potest.

(Transl. Charlotte Spence)

PANEL 11

Epigraphy and Mobility:
Understanding Patterns of Identity and Migration
through Inscriptions in Ancient Societies

χοῖρος ὁ πᾶσι φίλος τετράπους νέος ἐνθάδε κεῖμαι
Δαλματίας δάπεδον προλιπὼν δῶρον προσενεχθεὶς
καὶ Δυρράχιν δὲ ἐπάτησα Ἀπολλωνίαν τε ποθήσας
καὶ πᾶσαν γαίην διέβην ποσὶ μούνος ἄλιπτος.
νῦν δὲ τροχοῖο βίη τὸ φάος προλέλοιπα.
Ἦμαθὶν δὲ ποθῶν κατιδεῖν φαλλοῖο δὲ ἄρμα
ἐνθάδε νῦν κεῖμαι τῷ θανάτῳ μηκέτ' ὀφειλόμενος.

(SEG XXV 711, *Carmen sepulcrale* from Edessa, 2nd/3rd A.D.)

Pig, beloved of all, quadruped, a youngster, here I lie, having left behind the land of Dalmatia when offered as a gift. I trod upon Dyrrachium and Apollonia as I had desired and on foot I crossed the whole land, alone never overtaken. But now I have left the light due to the violence of a wheel. I wanted to see Emathia and the phallus' chariot: I lie here now, no longer owed to death.

(Transl. Richard Hunter)

PANEL 13

Female letter writers and addressees
in Graeco-Roman antiquity

Κλινοπετής ὑπηγόρευσα τὴν ἐπιστολὴν ἣν ὑγιαίνουσα κομίσαιο, μήτερ καὶ ἀδελφὴ καὶ διδάσκαλε καὶ διὰ πάντων τούτων εὐεργετικὴ καὶ ἅπαν ὃ τι τίμιον καὶ πρᾶγμα καὶ ὄνομα. Ἐμοὶ δὲ τὰ τῆς σωματικῆς ἀσθενείας ψυχικῆς αἰτίας ἐξήπται· κατὰ μικρόν με δαπανᾷ τῶν παιδίων τῶν ἀπελθόντων ἡ μνήμη. Μέχρις ἐκείνου ζῆν ἄξιον ἦν Συνέσιον μέχρις ἣν ἄπειρος τῶν τοῦ βίου κακῶν. Εἶτα ὥσπερ ῥεῦμα ἐπισχεθὲν ἀθρόον ἐρρῦη, καὶ μετέβαλεν ἡ γλυκύτης τοῦ βίου. Πανυσαίμην ἡ ζῶν ἡ μεμνημένος τῶν υἱέων τοῦ τάφου. Σὺ δὲ αὕτῃ ζῶν ἡ μεμνημένος τῶν υἱέων τοῦ τάφου. Σὺ δὲ αὕτῃ τε ὑγιαίνεις καὶ ἄσπασαι τοὺς μακαρίους ἐταίρους ἀπὸ τοῦ πατρὸς Θεοτέκνου καὶ ἀπὸ τοῦ ἀδελφοῦ Ἀθανασίου ἀρξαμένη, πάντας ἐξῆς· καὶ εἴ τις αὐτοῖς προσγένονεν ὡς εἶναί σοι καταθύμιος, ἐμὲ δὲ δεῖ χάριν ὀφείλειν αὐτῷ διότι σοι καταθύμιός ἐστι, κάκεῖνον ὡς φίλων φίλτατον ἄσπασαι παρ' ἐμοῦ. Τῶν ἐμῶν εἴ τί σοι μέλει, καλῶς ποιεῖς· καὶ εἰ μὴ μέλει, οὐδὲν ἐμοὶ τούτου μέλει.

(Synesius *Ep.* 16)

I am dictating this letter to you from my bed, but may you receive it in good health, mother, sister, teacher, and withal benefactress, and whatsoever is honoured in name and deed. For me bodily weakness has followed in the wake of mental suffering. The remembrance of my departed children is consuming my forces, little by little. Only so long should Synesius have lived as he was still without experience of the evils of life. It is as if a torrent long pent up had burst upon me in full volume, and as if the sweetness of life had vanished. May I either cease to live, or cease to think of the tomb of my sons! But may you preserve your health and give my salutations to your happy comrades in turn, beginning with father Theotecnus and brother Athanasius, and so to all! And if any one has been added to these, so long as he is dear to you, I must owe him gratitude because he is dear to you, and to that man give my greetings as to my own dearest friend. If any of my affairs interests you, you do well, and if any of them does not so interest you, neither does it me.

(Transl. A. Fitzgerald)

PANEL 14

Freedom as Metaphor: Metaphors of Freedom.
Metaphorical notions of the 'Free' and
the 'Slave' in Ancient Thought

ΣΩ. Κινδυνεύουσιν οἱ ἐν δικαστηρίοις καὶ τοῖς τοιούτοις ἐκ νέων κυλινδούμενοι πρὸς τοὺς ἐν φιλοσοφίᾳ καὶ τῇ τοιᾷδε διατριβῇ τεθραμμένους ὥς οἰέται πρὸς ἐλευθέρους τεθράφθαι.

(Plato *Theaetetus* 172c8–d2)

Socrates: Those who role around in law courts and such places from their youth - in comparison to those who have grown up with philosophy and such kind of study - are likely to have grown up like slaves compared with freemen.

(Trans. J. Pfefferkorn)

PANEL 16

Ideology, political polarisation
and the end of the Roman Republic

Ideas have consequences.

(Richard M. Weaver)

Las ideas tienen consecuencias.

(Transl. Pedro López Barja)

PANEL 18

Languages, Literatures and Cultures in Contact:
4th Century AD

Vrbem fecisti quod prius orbis erat.

(Rutilius, *De Reditu Suo* I, 66)

Thou hast made a city of what was erstwhile a world.

(Transl. J. Wight Duff and Arnold M. Duff)

Convertiste en una urbe lo que antes era un orbe.

(Transl. J. Hernández Lobato)

Hai trasformato in Urbe quel che prima era orbe.

(Transl. Alessandro Fo)

PANEL 20

The management of water resources in the cities of the Ancient Mediterranean from new research perspective

Be water my friend.

PANEL 21

Material Love:
Objects and the Passion of Love
in Greek and Latin Literature

οἱ μὲν ἰππῶν στρότον οἱ δὲ πέσδων
οἱ δὲ νάων φαῖς' ἐπ[ι] γᾶν μέλαι[ν]αν
ἔ]μμεναι κάλλιστον, ἔγω δὲ κῆν' ὄτ-
τω τις ἔραται·

(Sappho's fragment 16)

Some men say an army of horse and some men say an army on foot
and some men say an army of ships is the most beautiful thing on the black earth.
But I say it is what you love

(Transl. Anne Carson)

PANEL 22

Mobility and Ecology in Graeco-Roman
Literature and Arts

*Nonne vides etiam caeli novitate et aquarum
temptari procul a patria qui cumque domoque
adveniunt ideo quia longe discrepant res?*

(Lucretius, *De Rerum Natura* VI.1104-1106)

Don't you see that, because of the novelty of the climate and the waters,
all those who travel far from their homeland are put to the test,
because things are different there?

[Transl. Lucretius. *De Rerum Natura*.

William Ellery Leonard. E. P. Dutton. 1916]

Não vês que, por causa da novidade do clima e das águas,
são postos à prova todos aqueles que viajam longe da pátria,
pelo facto de lá longe as coisas serem diferentes?

[LUCRÉCIO, *Da natureza das coisas* (intr., trad., e notas de
Luís M. G. Cerqueira), Lisboa, Relógio d'Água, 2015]

PANEL 23

Modes of Textual Engagement
and the Reader's Experience in
Greco-Roman Historical Narratives

τὸ γὰρ τέλος ἱστορίας καὶ τραγωδίας οὐ ταυτόν, ἀλλὰ τοῦ
ναντίον. ἐκεῖ μὲν γὰρ δεῖ διὰ τῶν πιθανωτάτων λόγων ἐκπλῆ
ξαι καὶ ψυχαγωγῆσαι κατὰ τὸ παρὸν τοὺς ἀκούοντας, ἐνθάδε
δὲ διὰ τῶν ἀληθινῶν ἔργων καὶ λόγων εἰς τὸν πάντα χρόνον
διδάξαι καὶ πεῖσαι τοὺς φιλομαθοῦντας, ἐπειδὴ περ ἐν ἐκείνοις
μὲν ἡγεῖται τὸ πιθανόν, κἂν ἢ ψεῦδος, διὰ τὴν ἀπάτην τῶν
θεωμένων, ἐν δὲ τούτοις τάληθές διὰ τὴν ὠφέλειαν τῶν
φιλομαθούτων.

(Polybius 2.56.11-12)

For the purpose of the historian and the tragedian are not the same, but opposite. While the tragedian must excite and beguile his audience through the most persuasive dialogues, the historian teaches and persuades those fond of learning by the truth of actions and speeches across time. Since one of these leads to credibility, while the other to falsity because it misleads the audience; instead, history is truth because it benefits those fond of learning.

(Transl. Edward Armstrong)

PANEL 24

Μορφή ἐπέων:
Interdisciplinary Approaches
to Ancient Metaphors

σοὶ δ' ἔπι μὲν μορφή ἐπέων, ἔνι δὲ φρένες ἐσθλαί.
μῦθον δ' ὥς ὄτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

(Odyssey 11.367–368)

... But your words are endowed with shape, and within you is a good heart. And you have told your story masterfully, as a singer does.

PANEL 25

Nosos and Mania in
Greek and Roman Philosophy

Nunc autem ita disserunt [Stoici], sic se dicere omnes stultos insanire, ut male olere omne caenum. 'At non semper'.

Commove: senties

(Cicero, *Tusculan Disputations* IV 54)

But now they [the Stoics] argue in this way: all fools are insane, just as all filth smells bad. 'But not always'. Stir it, and you will smell it.

PANEL 26

Obscene Language
in Greek and Latin

lasciva est nobis pagina, vita proba.

(Martial 1.4)

My page is lascivious, but my life is pure.

PANEL 27

Odysseus in the 21st Century

**ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν:
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν**

Homer's *Odyssey* 1.1-4)

Tell me about a complicated man,
Muse, tell me how he wandered and was lost
when he had wrecked the holy town of Troy,
and where he went, and who he met, the pain
he suffered in the storms at sea

(Transl. Emily Wilson, 2017)

PANEL 29

Purity and Pollution:
Constructing Moral Order
in Ancient Greece and Rome

*Lingua maritus, moechus ore Nanneius,
Summemmianis inquinatio buccis,
quem cum fenestra vidit a Suburana
obscena nudum Leda, fornicem cludit
mediumque mavult basiare quam summum,
modo qui per omnes viscerum tubos ibat
et voce certa consciaque dicebat
puer an puella matris esset in ventre,
- gaudete cunni; vestra namque res acta est -
arrigere linguam non potest fututricem.
nam dum tumentis mersus haeret in vulva
et vagientes intus audit infantes,
partem gulosam solvit indecens morbus.
nec purus esse nunc potest nec impurus.*

(ed. Shackleton Bailey)

Husband with his tongue, adulterer with his mouth, Nanneius is dirtier than Summemmian lips. When foul Leda sees him naked from a window in Subura, she closes the brothel, and she prefers to kiss his middle rather than his top. Well, he that lately used to go through all the inner tubes and declare confidently as of personal knowledge whether boy or girl was in a mother's belly (rejoice, cunts; this is to your advantage) cannot raise his fornicating tongue. For while he was stuck deep in a swelling womb and heard the infants wailing inside, an uncomely disease relaxed the greedy member. Now he can't be either clean or unclean.

(Transl. Shackleton Bailey)

Mit der Zunge Ehemann, Hurer mit dem Mund, ist Nanneius, schmutziger noch als die Visagen von Dirnen aus dem Summemmian-Etablissement; wenn ihn in seinem nackten Zustand von ihrem Fenster in der Subura die schamlose Leda sieht, schließt sie den Puff und will ihn lieber unten küssen als oben: Er, der soeben noch durch alle Leibesöffnungen drang und in festem und selbstbewußten Ton erklärte, ob ein Knabe oder ein Mädchen im Bauch der Mutter sei, – freut euch, ihr Mösen; zu eurem Vorteil ist's nämlich geschehen – er kann nun seine hurende Zunge nicht mehr ausstrecken. Denn während er tief im geschwellenen Schoß steckte und drinnen die Kinder wimmern hörte, legte eine häßliche Krankheit das gierige Stück lahm. Jetzt kann er weder rein noch unrein sein.

(Transl. Barié/Schindler)

PANEL 31

Race, Gender, and War:
Intersections in Ancient
Mediterranean Military History

Your anger is a gift you give to yourself and the world that is yours. In anger, I have lived more fully, freely, intensely, sensitively, and politically. If ever there was a time not to silence yourself, to channel your anger into healthy places and choices, this is it.

(Soraya Chemaly, 2018)

Tu ira es un regalo que te haces a ti mismo y al mundo que es tuyo. En la ira, he vivido con mayor plenitud, libertad, intensidad, sensibilidad y civismo. Si alguna vez hubo un momento para no silenciarte, para canalizar tu ira hacia lugares y alternativas sanos, es este.

PANEL 32

Rethinking Colonisation in Ancient Italy and
the Western Mediterranean (500-250 BCE)

Ei in utrumque mare vergentes incoluere urbibus duodenis terras, prius cis Appenninum ad inferum mare, postea trans Appenninum totidem, quot capita originis erant, coloniis missis, quae trans Padum omnia loca, excepto Venetorum angulo qui sinum circumcolunt maris, usque ad Alpes tenuere.

(Livy 5.33.9-10)

And they populated the lands adjacent to both seas, founding twelve cities in each area, first settling the one on the near side of the Appennines facing the lower sea and later the one on the far side of the Appennines, sending out as many colonies as there were original cities; these colonies occupied the entire area across the Po up to the Alps, with the exception of the Veneti, who inhabit a corner of the Adriatic.

(Transl. T. J. Luce)

PANEL 33

Revisiting the Scene:
Mirror Scenes in Greek and Roman Theater

***quod nisi idem in amicitiam transferetur, verus amicus
numquam reperietur: est enim is qui est tamquam alter idem.***

(Cic. *Amic.* 80)

...and unless this same feeling were transferred to friendship, the real friend would never be found; for he is, as it were, another self.

(Transl. W.A. Falconer)

PANEL 34

Tragic Wealth.
An Interdisciplinary Approach to
Human Prosperity in Greek Tragedy

**οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης
ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.**

(Euripides, *Hecuba* 864–867)

O my! No mortal is free! Either he is the slave of money or fate, or he is prevented by the city's multitude or its laws from acting as he thinks best.

(Transl. By David Kovacs)

No existe entre los mortales ninguno que sea libre.

Pues ora es esclavo de las riquezas o del azar,

ora la muchedumbre de una ciudad o los textos de las leyes

le obligan a utilizar modales no de acuerdo con su criterio.

(Transl. Alba Boscà Cuquerella)

PANEL 35

Transtextual Characters in
Ancient Greek and Roman Epic:
Conceptualization and Case Studies

αὐτὴ ἡ φύσις διδάσκει τὸ ἀρμόττον αὐτῇ αἰρεῖσθαι.

(Aristotle, *Poetics* 1460a.3-4)

The genre's own nature teaches poets to choose what is apt for it.

(Transl. Stephen Halliwell)

PANEL 36

Unveiling the Optimus Princeps:
New trends and approaches in
discussing the Age of Trajan

Nunc demum redit animus; et quamquam primo statim beatissimi saeculi ortu Nerva Caesar res olim dissociabiles miscuerit, principatum ac libertatem, augeatque cotidie felicitatem temporum Nerva Traianus, nec spem modo ac votum securitas publica, sed ipsius voti fiduciam ac robur adsumpersit, natura tamen infirmitatis humanae tardiora sunt remedia quam mala.

(Tacitus, *Agricola* 3)

Now at last heart is coming back to us: from the first, from the very outset of this happy age, Nerva has united things long incompatible, the principate and liberty; Trajan is increasing daily the happiness of the times; and public confidence has not merely learned to hope and pray, but has received assurance of the fulfilment of its prayers and so has gained strength. Though it is true that from the nature of human frailty cure operates more slowly than disease.

(Transl. M. Hutton & W. Peterson)

PANEL 37

War, Peace, and Exempla:
Early Imperial Reflections on
the Past in a Time of Pax Romana

πρὸς μὲν εἰρήνην οὐδὲν οἱ δῆμοι τῶν πολιτικῶν ἔν γε τῷ παρόντι χρόνῳ δέονται· πέφευγε γὰρ ἐξ ἡμῶν καὶ ἡφάνισται πᾶς μὲν Ἑλλήν πᾶς δὲ βάρβαρος πόλεμος

(Plutarch, *Praecepta gerendae reipublicae* 284C)

So far as peace is concerned the peoples have no need of statesmanship at present; for all war, both Greek and foreign, has been banished from among us and has disappeared.

(Transl. Harold North Fowler)

PANEL 38

War and peace, violence and progress:
From Homer to Pausanias

**Ὁ δ' ἥσυχος φίλοις τ' ἀσφαλὲς φίλος
πόλει τ' ἄριστος. Μὴ τὰ κινδυνεύματα
αἰνεῖτ'.**

(Euripides, *Antiope* fr. 194 Kannicht)

The one who values tranquillity is a safe friend for his friends and, for the city, the best citizen. Dangerous options are not to be praised.

(Transl. M. Fátima Silva)

PANEL 39

The Wisdom of Many?
Maxims Between Upper and Lower-Class
Culture in the Greek and Roman World

**τὸ μὲν μὴ τηλικοῦτον ὄντα γνωμολογεῖν ἀπρεπὲς ὥσπερ καὶ
τὸ μυθολογεῖν, περὶ δ' ὧν ἄπειρος, ἡλίθιον καὶ ἀπαίδευτον.
σημεῖον δ' ἰκανόν· οἱ γὰρ ἀγροῖκοι μάλιστα γνωμοτύποι εἰσὶ
καὶ ῥαδίως ἀποφαίνονται.**

Aristotle, *Rhetoric* 1395a 4-8

The use of maxims before such an age is unseemly, as also is storytelling; and to speak about things of which one has no experience shows foolishness and lack of education. A sufficient proof of this is that rustics especially are fond of coining maxims and ready to make display of them.

(Transl. J. H. Freese)

Proférer des maximes sans être de cet âge est inconvenant, tout comme raconter des histoires. Quant à le faire sur des questions dont on n'a pas l'expérience, c'est être sot et mal élevé. On le voit assez au fait que ce sont les gens de la campagne surtout qui forgent des maximes et en font facilement usage.

(Transl. P. Chiron)

Parlare per massime è sconveniente se non si ha questa età, come anche raccontare favole, mentre parlare di ciò di cui non si ha esperienza mostra stoltezza e mancanza di educazione. Un segno sufficiente di ciò sono soprattutto i contadini, che forgiano delle massime e le esprimono facilmente.

(Transl. C. Viano)

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