

LA VIOLENCE POLITIQUE PENDANT L'ANTIQUITÉ
TARDIVE : REMARQUES PRÉLIMINAIRES

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Abstract: *Political Violence in Late Antiquity: Preliminary Remarks.* Nowadays, the excessive use of violence by police in some famous cases makes more vivid Max Weber's definition of the state as "a monopoly of violence". But this definition seems not to be valid for Late Antiquity: in absence of police in Late Antiquity, the use of private violence is permitted by Roman law to prevent violence (*vim vi repellere licet*). Yet, even if the Roman state has no monopoly of violence, it is still based on violence and on a crude division of society between those who bear arms and those who are not allowed to.

LA VIOLENZA NEL TARDOANTICO E L'ORATORIA:
LA DECLAMAZIONE CALPURNIANA

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Keywords: *Calpurnius Flaccus; Late Antiquity; rhetoric; violence.*

Abstract: *Oratory and violence in late Antiquity: Calpurnian declamations.* This paper aims to analyze the expressions of violence in the declamatory fragments of Calpurnius Flaccus, perhaps dated to the 3rd century AD. The violence is predominating in the narration of the judicial facts and concerns both the actions and their description.

O BEATA VIOLENTIA! OSSERVAZIONI SULL'USO DEL
TERMINE VIOLENTIA NEGLI AUTORI CRISTIANI
ANTICHI: ESEMPI DALL'OMILETICA LATINA

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Keywords: *violence, sermons, Augustin.*

Abstract: O beata uiolentia! Observations on the use of the term uiolentia in ancient Christian authors: examples from Latin homiletics. *The theme of violence is not as frequent in early latin Christian preaching as we would expect. Violence is presented in the first instance as something that the Christian should not be afraid of and need not fear. The term uiolentia also rarely appears and these writers seem to connote in a different way what our sensitivity groups under the term 'violence'.*

URBAN VIOLENCE IN ALEXANDRIA IN ANTIQUITY: A HISTORICAL DISTORTION?

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Keywords: *violence, Alexandria, Egypt, Hellenism.*

Abstract: *The paper draws attention to the metropolis of Alexandria in Egypt, the third biggest city of the late Roman world. Part of recent historiography tends to look very optimistically at the late antique city as a place of religious neutrality at least until the end of the fourth Century. Far from an irenic vision of the late antique urban communities, the latest monograph on late antique Alexandria pictured the city as a place of constant conflicts between Jews, Pagans and Christians. Religion in Alexandria seems to be the main source of urban unrest. In order to measure the relevance of this position, it is necessary to examine the events seen by contemporaries as episodes of urban violence so as to understand their motivations. In order to refute the postulate that Alexandria had a rebellious tradition and that it experienced a renewal of violent tensions at the end of Antiquity, this article proposes to expand the chronological boundaries by including the Ptolemaic and Roman periods in it.*

LA VIOLENCE DES SOLDATS LORS DES PRÉLÈVEMENTS FISCAUX ET PARAFISCAUX (IV^E – VI^E SIÈCLE DE N. È.)

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Keywords : *violence, state violence, soldiers, army, military institution, fiscality, Aegypt, Late Antiquity, Codex Theodosianus, Roman law.*

Abstract : *The violence of soldiers during fiscal and parafiscal levies (4th – 6th century CE).* The contribution examines the different circumstances under which the Roman soldiers could be involved in the tax collection process and then focuses on examples of military violence carried out by Roman troops especially in the East and in Egypt on the occasion of the levies of taxes. The analysis reveals various types of violence and various levels of severity that are related to the needs and requirements of soldiers. The contribution attempts to put these examples of violence into contexts : the situation of the troops who commit them and their sense of belonging to an institution vital to the Roman State, or the consent of taxpayers to pay taxes. It concludes with a brief analysis of the State's responses to the violence of its own troops.

MÉMOIRE HISTORIQUE ET MÉMOIRE CHRÉTIENNE
DES VICTIMES DE L'ÉTAT EN AFRIQUE SOUS
LE RÈGNE DE L'EMPEREUR VALENTINIEN :
L'AFFAIRE DE LEPCIS MAGNA (365-373) VUE PAR
AMMIEN MARCELLIN ET LES PERSÉCUTIONS
CONTRE LES DONATISTES

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Keywords : *Ammianus Marcellinus, Leptis Magna, Nicomachus Flavianus, Donatism, Tychonius, count Romanus.*

Summary : *Historical and Christian memories of the victims of the State in North Africa under the emperor Valentinian : the Leptis Magna affair (365-373) as seen by Ammianus Marcellinus and the persecution of Donatists.* The Leptis Magna affair shows some problems of the administration of the Empire in the Fourth century, especially the difficulty for the emperors to handle the flow of petitions that they solicited by denouncing repeatedly the crimes of their own officials in their legislation. Ammianus Marcellinus, as most elites, seems to have accepted harsh punishments of officials even if he contradictorily denounced unacceptable limitations of roman libertas by Valentinian and his general Romanus. The epigraphic evidence in Leptis Magna shows how the memory of the execution of several decuriones of this city was kept. The Donatists, especially Tychonius, and Ammianus denounced in parallel the count Romanus, who is accused by the former of persecution against them. These schismatics could benefit from the support of african elites by rejoicing them in a critical discourse against the abuses of power by local officials.

VIOLENZA E MITEZZA: ALESSANDRO MAGNO E I BRAMANI NEL COMMONITORIUM PALLADII

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Keywords: *Commonitorium Palladii, Brahmanism, Alexander the Great, Greek-Latin ancient Translations, Cynic philosophy, Violence, Late antique Latin literature.*

Abstract: *Violence and Meekness: Alexander the Great and the Brahmans in the Commonitorium Palladii.* In the dialogue with Alexander the Great the Brahmans reproach him for doing violence to everyone and for being himself a victim of the violence that the passions of his soul inflict on him. The Macedonian wars of conquest are read primarily not as a political tool to prevail over the enemy, but as an inability to dominate one's insatiable desires. The elements of the traditional tyrant's *topos* are found in the dialogue, and in particular the vicious circle of cruelty and fear. The meekness of the Brahmans, on the other hand, even if it is strong enough to make Alexander's violence vain, nevertheless is characterized more as a method of salvation than as a positive action towards society and refers to God rather than the surrounding world. This ascetic and religious approach is connected on the one hand to the Indian religions of redemption, on the other to the Greek cynical tradition, and lends itself to an assimilation with Christian asceticism, in a superficial Christianization of the dialogue.

THE TWO JUSTICES. MORAL LIMITS TO STATE POWER IN LATE ANTIQUITY

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Keywords: *violence; power; execution; philanthropy; state.*

Abstract: *The paper discusses the practice of saving condemned criminals from execution and argues that it demonstrates a tension between justice according to positive law and justice according to divine or moral law.*