

**THE CLASSICAL TRADITION AND THE CICERONIAN
TRADITION ON CONSOLATION IN CASSIUS DIO'S DIALOGUE
BETWEEN PHILISCUS AND CICERO
(CASSIUS DIO, XXXXVIII, 18-29)**

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Abstract: In the Roman History of Cassius Dio (III century A.D.) the dialogue between Philiscus and Cicero took a particular place in the reflexion about exile and consolatory tradition, not only because it contains many of the topics about those subjects, but also because it explains Cassius Dio's judgement on Cicero. The historian knows the topics on exile and imagines this dialogue, in order to show that the exile is not a terrible accident, but a good occasion to reflect upon oneself and, according to the historiographical tradition, to write history. In order to understand this dialogue and its role in Cassius Dio's History, it is important to examine and analyze the historical context of Cicero's exile and the considerations Cicero expressed in the letters to Atticus and in the posterior philosophical treatises. In my opinion, Cassius Dio perfectly knew Cicero's works. The insertion of the dialogue agrees with the Thucydidean theory of historical narration and of the insertion of discourses in the historical works, in order to refer the words that were really said or that could have been said. We could also suppose that Cassius Dio knew Cicero's works that were lost during the time, such as the consolatory discourse he wrote after his daughter's death. Above all, this dialogue reflects Cicero's attitude towards the exile also in the perspective of a historian of Severian age.