

scholarship, e.g. a study of the strict scientific methods of research strongly upheld by Wilamowitz in his article criticizing Jacob Burckhardt's *Griechische Kulturgeschichte* (and indirectly Nietzsche's stance concerning research); mediaeval Latin poetry, e.g. the transformation of a metaphor in Archipoeta and the Biblical and Classical origin of some metaphorical expressions in the *Carmina Burana*.

Two of Freundlich's review articles are noteworthy: the first, his acclamatory review of Haiim Rosén (ed.), *Herodoti Historiae*, vol. 1 (Teubner, Leipzig 1987), published in *SCI* 10 (1989/90), 134-140, and, second, his censorious review of Yaakov Shavit's, *Judaism in the Greek Mirror and the Emergence of the Modern Hellenized Jew* (Sifriat Ofakim, Tel Aviv 2002), in *Katharsis*, 1 (2004), 12-53.

Due to his outstanding rhetorical ability, Freundlich was a fascinating and popular lecturer both in Israel and abroad. He lectured in various universities and academic institutions (Koeln, Kiel, Frankfurt am Main and Hamburg). From 1983 to 1993 he was an active participant at the Annual Conference of The Israel Society for the Promotion of Classical Studies, the Societatis Linguisticae Europaeae Sodalitium and the International Colloquium on Latin Linguistics.

Rafi Freundlich was a tall and big man. He had a deep and impressive voice and his affable countenance faithfully reflected his good nature and generous demeanour.

His colleagues found him always willing to assist; his students could always rely on his good advice and expert academic guidance. In addition to his teaching obligations, he took upon himself, voluntarily and in his free time, extracurricular teaching of Modern Greek to groups of students, and confidently led them through the labyrinth of classical texts.

Rafi's numerous students will fondly remember his courses in which he displayed thoroughness, rich with illustrations drawn from his many fields of expertise, as well as his unique sense of humour.

'*Alas for those who are gone and no more to be found*' (*Babylonian Talmud*, tractate Sanhedrin, Folio 111A, 24).

Rachel Birnbaum and Netta Zagagi

Emilio Gabba

(1927-2013)

Emilio Gabba was a pupil of Plinio Fraccaro in Pavia; from him he learned to approach any historical problem through the relevant sources. And indeed, from his first essay on the origins of the professional army in Rome and Marius' reform (1949), Gabba showed his masterly knowledge of the writings of both Greek and Roman authors. Quite at an early stage he also recognized the importance of topography, geography and archaeology to the understanding of historical questions.

Gabba continued to study the late Roman Republic by broadening his approach, and this took form in several essays and books: *Appiano e la storia delle guerre civili* (1956); and the commentaries on books I and V partial (English. Translation, 1976); *Storici greci dell'impero romano da Augusto ai Severi*, *RSI* (1959); *Esercito e società nella tarda repubblica romana* (1973).

By that time, Gabba had adopted his favorite literary form, the essay, through which he examined specific problems. In the case of the late Republic, he stressed the need to first understand the ancient historiographical approach, and then — not to try to find the "truth" but rather to reach the closest possible and plausible reconstruction of events. Hence, Gabba's original contributions are no less important for their methodological lesson on the relationship between our idea of history and that of the ancient historians.

From the empirical approach of Fraccaro's school, Gabba took other directions, broadening and refining his view on the historian's task. This development was fully consistent with his main preoccupation: to better understand the historical question he was dealing with.

In a conversation with his pupil, Umberto Laffi, held shortly before Gabba's death, he outlined the main influences that had shaped his view of history and, consequently, his research topics (*Conversazione sulla storia*, 2009). The Napoli scholarship, formed at the Istituto di Studi Storici founded by Benedetto Croce, was very important in convincing the young Gabba that any historical issue should find its roots in contemporary experience, otherwise historical research might lose its main purpose; one has to understand the past in order to look at the present with a critical eye. In fact, Gabba was always convinced that ancient history could help in understanding contemporary events and that a dialogue between the modern and ancient historians was essential.

One of the most interesting outputs of this historical perspective was Gabba's research on Roman Italy. He was born to a family, both on his father's and mother's side, that had taken an active part in the Risorgimento, and belonged to that upper middle-class of professors, lawyers etc. that had formed the core of Italian liberal culture between the end of the nineteenth and the first decades of the twentieth century. Gabba inherited his family's political preoccupations and studied the history of Italy until the *unità*. His purpose was to unfold the identity of Italy, which as a nation was the result of a complex historical process, starting from the ancient Roman political and administrative unification that was based on the autonomy of the communities, and resulting in the municipalization of Italy — a feature that has characterized Italy's history until the present — and the universalism that was introduced by the Church of Rome. These phenomena, he believed, could explain the difficulties in the unification of Italy as a nation state. Gabba backed this general outline by a series of studies on local realities, paying special attention to economy, territory, and municipal institutions.

The interest of the Pavia school in local history, blended with his interest in the more general historical problem stemming from his personal experience, aroused the need to check it against the study of the past. This he did in a number of studies: *Strutture agrarie e allevamento transumante nell'Italia romana*, with M. Pasquinucci (1979); *Italia Romana* (1994), and *Storia di Pavia* which he edited. All these represent the vast spectrum of his interests and the complexity of his approach.

The years spent at the American Academy in Rome, when still a young man, strengthened Gabba's ties, first established by Fraccaro, with the Anglo-Saxon scholars who shared with the Pavia school an empirical approach and a lay view of history. He believed that an international network was the best answer to the aftermath of Fascism that had isolated most of the Italian scholars (but not Fraccaro). Scholars like Lily Ross Taylor became Gabba's natural interlocutors and life-long friends. With others he constantly exchanged opinions and scientific discussions which became more interesting and intense due to his frequent stays in the USA and Great Britain.

While still a student in Pavia, he met Arnaldo Momigliano, with whom he developed a close friendship and an intellectual exchange that lasted till the latter's death in 1987. Through Gabba's influence, Momigliano received in 1964 a Chair at the Scuola Normale Superiore in Pisa, the university to which Gabba belonged since 1958, and whose dean he was from 1964 to 1967. The unique relationship between the two is illustrated, among other things, by the publication of Momigliano's letters to Gabba (*Le lettere di Arnaldo Momigliano a Emilio Gabba. Ricostruzione di un rapporto culturale*, a cura di F. De Nicola (1998).

The relationship with Momigliano reinforced Gabba's longstanding conviction of the need to study a historical question within the context in which it became significant, and its impact on contemporary culture. The result was a number of essays aimed at exploring relevant turns in the history of scholarship (e.g. *Cultura classica e storiografia moderna*, 1995). The collaboration between the two was at the basis of an important enterprise, the *Storia di Roma*, published by Einaudi from 1989 to 1994. The idea was first suggested by Aldo Schiavone, former director of

the Istituto Gramsci. Momigliano, asked by the publisher to be the co-editor, made it clear that he wanted Gabba to take a leading part in the project. Gabba and Momigliano's main point was to show that Italian scholarship was now mature enough to produce its own idea of the history of Rome while respecting the independence of individual scholars, and remaining open to foreign contributors. Gabba greatly contributed to the draft of the final plan, and wrote many essays on the subjects that he had worked on throughout life.

During a lifetime of uninterrupted work, Gabba refined his method and returned yet again and again to his favorite themes, always contributing to their understanding from different angles. This was best expressed in his study of archaic Rome. On this topic, almost impossible to master due to the various conflicting theories and the need to deal with the archaeological data, Gabba wrote memorable pages (*Roma arcaica. Storia e storiografia*, 2000). He clarified the ideological background of the ancient historiography on archaic Rome through the analysis of the relevant authors (among them Dionysius of Halicarnassus, the subject of the Sather Lectures in 1991). He took into account the archaeological finds and the antiquarians' testimonies, not in order to combine them with the literary evidence, but to clarify their context, and their potential contribution to the understanding of the problem through their own language. Gabba was again preoccupied with the methodological approach, capable of unmasking erroneous reconstructions, before engaging in proposing his own, which did not give preference to one source over the other, but put all the available evidence in due perspective.

Gabba used the same approach in his continuous study of Roman imperialism, again starting from ancient historiography, and taking into account the evidence on economy and on the change in the attitude of the élite (*Del buon uso della ricchezza*, Como (1988); *Aspetti culturali dell'imperialismo romano* (1993); and the relevant chapters in the *Storia di Roma*).

Gabba was one of the great historians of the twentieth century; he taught several generations of students and formed a school well beyond his direct pupils. His firm convictions and sound methodology make his work a lasting contribution, well beyond ephemeral fashions. His list of publications, with more than 800 items (*Bibliografia 1949-1995*, a cura di A. Baroni, 1996 and 1995-2006, a cura di D. Zoroddu, 2007), is impressive as are the many honorary degrees that he had received and his membership in many prestigious institutions. He was a kind human being and a gentleman. Never accepting scientific faults when he detected them, he could criticize a fellow-scholar with severity, but his criticism, however firm, was always respectful of other people's views. This made his criticism acceptable and positive. He was a bit reserved and even shy in personal relations, but these features did not prevent him from forming warm friendships and from keeping an open mind to any scientific problem or to the ideas of both colleagues and students. For these reasons, knowing Gabba has been an inspiring privilege — both on personal and scientific grounds — for the people who were fortunate enough to have met him.

Guido Clemente

Wolfgang Ze'ev Rubinsohn

(1932-2014)

On January 7th, 2014, shortly before his eighty-second birthday, Wolfgang Ze'ev Rubinsohn, formerly professor of Greek and Roman history at the Department of General History, in Tel-Aviv University, passed away. Like many of that generation, his life was decisively shaped by the Second World War.

Wolfgang (Ze'ev) was born in Berlin on January 20th, 1932, a year before the Nazis seized power. Both his parents were doctors. His mother, Fannie née Levinsohn, was a pediatrician, and his father, Hans, was a pathologist. Due to his devoted service as a military doctor in the German