Biography
Francisco de Oliveira is Full Professor of the Institute of Classical Studies of the University of Coimbra, Portugal; member of the Center of Classical and Humanistic Studies of the University of Coimbra and Director of the Latin Studies; former Dean of the Faculty of Letters (1996-2002); former President of the Euroclassica and of the Portuguese Association for Classical Studies; former Director of the Institute of Classical Studies and of Teacher Training Programmes including in-service training. Conferences presented in many countries and publications in Portuguese, French, Spanish, English and German.

Main research subject: theatre in general and especially sociology of theatre and the tragedy of Seneca; political theory in antiquity, actually Cicero and Pliny the Younger; currents of thought in the High Roman Empire; classical education in Portugal.

Summary
The present anthology of texts in Latin, drawn from classical antiquity to the present, containing seventeen chapters dedicated to different countries of the European Union and the candidate countries, intends to fulfil the following aims: 1) to consolidate the European heritage through collective, national and transnational reflection on its past; 2) to present an image of Europe in its unity and diversity, as envisioned by a group of classical language teachers from each of the member countries and from those who are candidates for inclusion; 3) to reflect upon what the European Union has been, what it is and what it will be, using as a basis our cultural inheritance as it is written in the Latin language.

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1. The Hispanic west since the romanization

The Roman presence in the Hispaniae began with the landing of Cnaeus Cornelius Scipio in 218 B.C. and the creation of two provinces, probably in 197 B.C. The conquest was only fully accomplished with Augustus' campaigns in the northwest of the Peninsula (27-19 B.C.). The wars waged against the Roman legions by the Lusitanians led by Viriatus (147/146-139 B.C.), and the participation of the Peninsular peoples in the Roman civil wars (80–73 B.C.) under the command of Quintus Sertorius, have a particular significance in the process of conquering and Romanizing the Peninsula. Later on, the Portuguese would come to consider themselves as descendants of the Lusitanians, awarding Viriatus the status of national hero.

The Western part of the Peninsula soon revealed cultural and linguistic characteristics that were different from other regions of the Roman Hispaniae. That distinct identity was progressively shaped with the creation, between 27 and 13 B.C., of the Lusitania province, with Emerita Augusta as its capital, and which included initially Gallaecia, a province later made autonomous by Diocletianus between 284 and 288 A.D., with Bracara Augusta serving as its capital.

With the arrival of the Alans, Vandals and Suevi by 409-410 A.D., Orosius, born probably in Braga in 390 A.D., fled the Barbarians' persecutions and

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1 Where mediaeval and renaissance texts are concerned, either a direct reading of the originals and manuscripts was made which took account of some variations in the terms of the original script, or good critical editions or modern studies were simply followed.
exiled himself in Africa, near Saint Augustine, from whom, however, he would show intellectual independence. In his Historiae, written around 416-417 A.D., he describes human history beginning with the origins of the world and placing great emphasis on Greece and Rome.

The Visigoths, who arrived on the Peninsula in 410 A.D. as allies of the Roman Empire, conquered Bracara Augusta to the Suevi in 456. The Visigothic kingdom reached its zenith in the 6th and 7th centuries, after King Recaredus' conversion to Christian religion. King Euricus (466-485) was the first prince of a Germanic people to transpose his national law into Latin. Rescewindus unified the Iberian Peninsula's law through the Codex Visigothicus, under the aegis of the Roman law, in 654.

The outstanding name in the culture of the northwest of the Peninsula in the 6th century is Martinho de Braga or de Dume (Martinus Bracarensis or Dumiensis, deceased in 579), who converted the King of the Aryan Suevi to Catholicism. He wrote for them the work De correctione rusticorum. Martinho identifies the Suevi gods with the Roman divinities (Jupiter, Juno, Mars, Mercury, Minerva and Venus), which, according to his view, are devil's instruments leading mankind to its doom, and criticises the habit of naming the days of the week in the Roman way, imposing the Christian designations. These designations would be adopted by the Portuguese language, becoming a unique feature among Romance languages.

The Arab invasion of 711 led to the destruction of the Visigothic kingdom, pushing the Christians and their culture with Greco-Latin roots to the Northwest mountains of the Peninsula. These mountains would be the starting point of the Christian reconquest, moving from North to South, and it was in this historical context that the kingdom of Portugal would be born, gaining its independence in 1143.

The Greco-Latin cultural heritage did not fade away completely in these times. It was preserved by monastical and ecclesiastical schools, like the ones at Santa Cruz and Alcobaca's monasteries (12th century), and developed after the founding of the Portuguese University in 1288, honoured by distinguished professors such as Pedro Hispanus (Petrus Hispanus), later to become Pope John XXI (deceased 1277), and Santo António de Lisboa (Antonius Patavinus Olissiponensis, deceased 1231).