

**Il sogno di Scipio** [‘The Dream of Scipio’] Libretto by PIETRO METASTASIO, first set by Luca Predieri (1735, Vienna).

*Il sogno di Scipione* is essentially a dramatization of Cicero’s *Somnium Scipionis* which occupies book 6 of his *De Republica*. As a result, this *azione teatrale* takes a step towards a Metastasian *dramma* by including among the *dramatis personae* the following figures from ancient Roman history alongside the two allegorical characters, Costanza and Fortuna:

**SCIPIO:** Publius Cornelius Scipio Aemilianus Africanus, also known as Scipio Aemilianus or Scipio Africanus Minor. Scipio ended the third and final Punic (Carthaginian) War with the complete destruction of Carthage, having already, as a teenager, fought alongside his father . . .

**EMILIO:** Lucius Aemilius Paullus Macedonicus. With his son beside him, Lucius Aemilius defeated King Perseus of Macedonia at the battle of Pydna, thus bringing the third Macedonian war to an end.

**PUBLIO:** Publius Cornelius Scipio Africanus or Scipio Africanus Major who, with his defeat of Hannibal at the Battle of Zama (in 202 BC.), ended the second Punic War. He became the grandfather by adoption to the young Scipio when his elder son adopted the young man.

**MASINISSA:** As with Cicero’s account, the dream of Metastasio’s Scipio occurs while he is a guest of King Masinissa. In the course of the Second Punic War, Masinissa of Eastern Numidia formed an alliance with Scipio Africanus (Major) against Hannibal’s Carthaginians, while Hasdrubal, Hannibal’s brother, enticed Syphax, King of Western Numidia, to the Carthaginian side through a marital alliance with his daughter, Sophonisba. In two battles fought prior to the Battle of Zama, Masinissa defeated and finally routed the forces of Syphax, whose former city of Cirta, along with all else he possessed, fell as property to the Romans. Masinissa, in response to Sophonisba’s pleas that she should not be taken as a prisoner to Rome, hurriedly married her, but immediately found his loyalty to Rome tested when Scipio insisted upon her arrest. Powerless, Masinissa could only assist Sophonisba in an escape through suicide. Scipio, though displeased, was keen to allay any resentment Masinissa may have harboured and rewarded him handsomely. Subsequently, Rome secured his loyalty by declaring him king of a conquered but united Numidia (Livy, *Ab urbe condita*, 28.17; 29.23; 30.8, 11-15). The visit of the senior Scipio’s adopted grandson, Scipio Aemilianus, therefore, just prior to the outbreak of the Third Punic War, would have been as politically motivated as Cicero has shown it socially consolidating (see also Appian, *The Punic Wars*, 15.71-72).

Scipio dreams that Fortuna and Costanza demand that he choose one of them as his lifetime companion. Disoriented, confused, and as yet, uninformed, he asks for time to question and consider. Such time Costanza freely grants, but Fortuna, who is fleet of foot and quick to change, urges speed and brevity. To begin, Scipio inquires as to his whereabouts and learns that he is in the starry temple of heaven where the spheres in their orbits produce unique sounds that unite in ordered proportions to produce a harmony of such sublimity that, like other phenomena, exceeds all human perception. Fortuna would put an end to further questions but Scipio’s inquiry regarding other inhabitants is straightway answered by the appearance of the shades of past heroes, from among whom he first recognizes Publio who explains how “the Prime Cause of all reason” has set aside this special dwelling place for the immortal souls of those who on Earth gave all for the good of their country. Suddenly, Emilius is before him, and Scipio wonders why he appears not to share his own ecstatic state. Emilius assures his son that here in heaven, happiness runs far deeper than any surface display could ever show. Indeed, all things earthly fade into insignificance in the tiny speck which is Earth as Scipio is now permitted to see it from the vantage point of heaven. He asks if he may remain, but is told that in order to attain the glory of his ancestors, he still has much to accomplish for the good of Rome, the world and heaven itself. Publius has subjugated Carthage, Scipio has still to destroy it, but he must be prepared to gain strength from setbacks as well as glory from victory. Costanza now joins with Fortuna in declaring that Scipio must choose between them, and that choice must be his, since neither Publius nor Emilius will advise him. In response, Scipio takes control, telling each of the allegories to explain why he should

choose one over the other. Fortune elaborates on the theme that no situation is so great that she cannot, according to her whim, reverse it. Constanza, however, outlines her powers of opposition, and as one who can derive victory from amidst the worst calamities, she becomes Scipio's immediate choice, and he claims no fear of Fortuna's resultant anger which climaxes in committing him to the mercy of her fomenters of frightful disaster and calamity. Thus tormented, he awakens to realize that all was a dream except for Costanza who remains with him. With Scipio so disposed, it is fitting in the *licenza* that his role as a mere veil for Charles VI be revealed. Indeed, history can provide a figure of no greater virtue upon whose birthday may dawn break another hundred times.

Although Metastasio described the action of *Il Palladio conservato* as being "allusive to the events of the time," he was more specific with *Il sogno di Scipione*, identifying these events as the "unfortunate campaigns of the Austrian army in Italy," which are outlined in the commentary on *Il Palladio conservato* (q.v.). Both works were performed at the Favorita Palace on the occasion of the Emperor's birthday on October 01, 1735 and together, they assured the monarch of the continued trust of his subjects in spite of the vicissitudes of fortune and that his steadfastness would hold out against the present reverses Austria had suffered in the course of the War of the Polish Succession. In November of the previous year, Metastasio had already equated Charles with the title role of *La clemenza di Tito* with his life-yielding devotion to the good of Rome. Here, in *Il sogno di Scipione*, with the situation in Italy having deteriorated, he has extended that parallel to three of the most celebrated generals in Roman history. Charles, as one of their kind, has more to accomplish, just as the shade of Anchises predicts for Aeneas in *Il Tempio dell'Eternità*, and as Publius and Emilius here lay it out for Scipio.

Settings:

Predieri (Vienna 1735); Porta (as *Der Traum des Scipio* – Munich 1744); Nichelmann (Berlin 1746); Llussa (? 1753); Bernasconi (rev. P. Honory as *Il trionfo della costanza* – Nymphenburg 1755); Hasse (? Warsaw, 1758); Conforto (? ? 1760s); Bonno (unperf., comp. 1763); Uttini (Stockholm 1764); Mango (Eichstätt 1765); Santos (Lisbon 1768); Mozart (Salzburg 1772); Cinque (? c.1800).