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Half a Century of Neo-Latin Studies
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Abstracts



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PAPERS

The ‘Rebirth’ of Petrarch’s *Africa* in Fascist Italy: Modernity, Nation, and Empire in the Language of Antiquity

Samuel Agbam

➤ Friday 5 August, 14.00-15.30 (Aula 5)

Italian Fascism’s attempts to revive the use of Latin have been well documented in scholarship. However, Fascist receptions of post-classical Latin remain an understudied site of inquiry into the role of Latin within the regime’s historical imaginary. This paper investigates the role that the fourteenth-century poet Francesco Petrarch played in Fascism’s vision for the revival of Latin, with a particular focus on Petrarch’s Neo-Latin epic of the Second Punic War, the *Africa*.

The *Africa* received renewed and widespread scholarly interest during the Fascist period in Italy. This interest culminated with the publication of the first critical edition of the poem in 1926, prepared by Nicola Festa, Professor of Greek at Sapienza Università di Roma, and was soon followed by a slew of further publications and conferences on Petrarch. This paper considers why the *Africa* came to attain such ideological significance under Fascism.

I attribute the *Africa*’s ‘renaissance’ under Fascism to three key reasons: the amenability of Petrarch’s dream of a Roman revival, expressed in Latin, to Fascism’s cult of ancient Rome; the convergence between Petrarch’s and Fascism’s ideology of the nation; and the easy parallels between Scipio’s victory over Carthage and Fascism’s imperial project centred on Africa.

Discussing Atoms in a Prosimetrum: Nicolas Biese on Nature in the *De universitate libri tres* (1556)

Ovanes Akopyan

➤ Thursday 4 August, 14.30-16.30 (Aula 3)

The second half of the sixteenth century witnessed a surge in texts that challenged Aristotle’s teaching on nature. Largely relying on recently rediscovered philosophies, namely Platonism, scepticism and atomism, many of these works sought to combine literary features of the classical prototypes with new scientific developments. Such attempts sometimes resulted in writings, rich both stylistically and content-wise. This paper will focus on one such example, Nicolas Biese’s *De universitate libri tres*. Written in refined Latin, Biese’s prosimetrum touched upon the foundations of natural philosophy and advocated atomism as a reliable alternative to Aristotelianism and Platonism.

This paper’s goal is threefold. First, it sheds light on the author of the *De universitate*, a well-respected scholar in his own time, whose work has been overlooked since then. Secondly, I investigate Biese’s production crowned by two major philosophical writings, the *De universitate* and the *De natura* (1573). Thirdly, the paper zooms in on the Flemish scholar’s views and, particularly, on the specific manner in which he presented them. I aim to demonstrate that Biese’s *De universitate* was one of the most ambitious, intellectually loaded and systematic pro-atomist texts composed before Lambin’s edition of Lucretius.

Neo-Latin, (Humanist) Greek, and Other Languages: The Author, the Addressee, and the Choice of Languages

Johanna Akujärvi

➤ Friday 5 August, 09.00-10.30 (Aula 1)

This paper intends to describe the various types of bilingual and polyglot texts in the corpus of humanist Greek texts from Sweden proper (ca. 1550-1960). The corpus for this study is extracted from the corpus of (humanist) Greek literature from Sweden, so the selection is limited to prints that contain Greek; however, Neo-Latin is *the* other or one of the other languages in all but a handful of prints. The corpus comprises texts for a wide variety of occasions and different addressees. The most common types of text and occasion are the student-dedication in dissertations, thanking and praising various benefactors in various languages, and various funerary texts commemorating a wide range of people from fellow students to royalties, including *Europa in luctu*, a polyglot broadsheet (35 x 55 cm), in which Europe, speaking Latin, and nine individual countries, speaking their vernaculars, are represented as reacting to the death of King Charles XI of Sweden.

This paper is the first systematic study of this specific corpus. The aim is to arrive at a description of the interaction between language choice, context, and social position of authors and addressees in polyglot texts like these: what are the patterns of correlation?

An aurum potest produci per artem chymicam: James Duport's *Praevaricator*-Speech (1631)

Tommi Alho

➤ Friday 5 August, 14.00-15.30 (Aula 2)

In 1631, James Duport (1606-1679), future Master of Magdalene College and Regius Professor of Greek, entertained his audience as the licensed jester, known as the *praevaricator*, at the philosophical disputations of the Cambridge graduation ceremony (Commencement). Playing on the disputation question *An aurum potest produci per artem chymicam* ("Is it possible to produce gold by means of the chemical arts?"), Duport trails the structure of a 'serious' disputation quite closely: beginning with a set of verses, he moves on to an amusing analysis of the question at hand, followed by a set of jocular proofs.

In this paper, Duport's oration will be discussed in the context of the Cambridge Commencement and the early modern disputation act, with due reference to the other existing specimens of this largely neglected genre (at least six *praevaricator*-speeches survive from early modern Cambridge). Moreover, the function of the *praevaricator*-tradition in the university system will be expounded, offering some comparative remarks on the corresponding contemporary institution at Oxford University (*terrae filius*).

Critical Notes on a Political Bestseller: Kaspar Schoppe's *Animadversiones in Iusti Lipsii Politica* (1629)

Gábor Almási

➤ Monday 1 August, 17.00-19.00 (Aula 5)

Kaspar Schoppe was one of the most dreaded Catholic polemicists of his age, who famously attacked also a number of renowned philologists, most importantly Joseph Scaliger. Typically, his relationship to learned men, to whom he was intellectually indebted, was seriously troubled. Lipsius, who was among the most important models and authorities for Schoppe, appears to be no exception. As we know from recent studies,

Schoppe mirrored Lipsius in several ways: in his philological endeavours, career strategies, conversion, stoicism and many other things.

This paper calls attention to a previously never studied manuscript work, Schoppe's notes on the six books of Lipsius's *Politica*. Chapter by chapter, Schoppe commented and criticised Lipsius's system of political thought, from the question of virtue to prudence, conscience, belief, simulation, princely education, tolerance etc. He strived to point out incoherent arguments and illustrate Lipsius's failure in understanding the narrow limits and logic of politics as a science. The aim of the paper is to place Schoppe's criticism in the context of his political thought, present the main differences between him and Lipsius, and investigate how much he was coherent himself.

Narcissi de Sancto Dionisio iurisperiti defenestratio e Deputatione atque acta ad rem pertinentia Latine scripta (1425)

Daniel Álvarez Gómez

➤ Tuesday 2 August, 16.00-18.00 (Aula 4)

Iurisperitus Narcissus de Sancto Dionisio privatus est, anno 1425, munere suo “auditoris compotorum” apud Deputationem (gubernationem Curiarum Cathalanarum), immo priusquam eo honore potiri posset. Etenim Deputatio eum ex se expulit. Ex quibus rebus orta est longa lis, qua etiam continetur appellatio Narcissi ad Regem Aragoniae tunc Valentiae degentem. Haec acta praesertim Latine scripta sunt: nonnumquam vita viriditasque descriptionum perquisitori hodierno admirationem movent. Cum appellatio eius accepta non esset, amici et familiares Narcissi impetum paraverunt contra virum eius vicem tum gerentem, Iohannem Palomar (notum nobis quia Concilio Basiliensi postea interfuit), prope Ecclesiam Cathedralē Barcinonensem vigilia nativitatē Christi. Dignitas Deputationis male affecta est. Duo grandia volumina litem criminalem ex impetu ortam continent. Interrogatoria, partim Latine habita, certiores nos faciunt de usu expedito et efficienti huius linguae, etsi non amplius versantis in ore populi. Quae interrogatoria nobis documento sunt adhuc exstitisse ultimis annis Medii Aevi Latinitatem forsitan imperfectam, mixtam, attamen morphologia rectam ac vivam in administratione. Deinde, cupido perfectionis Renascentiae eam sic exaltavit ut a tabellionibus notariorum et iurisperitorum gradatim eam abduceret.

Les *Vies* de Zwingli par Myconius: Un humaniste vu par un humaniste

David Amherdt

➤ Monday 1 August, 17.00-19.00 (Aula 1)

L'humaniste et réformateur suisse Oswald Myconius est l'auteur de deux biographies en latin de son maître Ulrich Zwingli. La première fut composée sous forme de lettre quelques semaines après la mort du réformateur le 11 octobre 1531. La seconde, inachevée, doit beaucoup à la première et occupe le dernier tiers de son dialogue sur la guerre de Kappel, composé autour de 1535. Dans ces deux textes, Myconius donne de Zwingli l'image d'un humaniste modèle, féru de latin, de grec et d'hébreu, grand théologien, mais aussi orateur hors pair et serviteur de la cité. Il semble en outre présenter la réforme zwinglienne comme une conséquence toute naturelle de la pratique des études humanistes.

Après avoir présenté l'intérêt littéraire et linguistique de ces deux textes, nous nous pencherons sur les visées de l'auteur en nous posant, parmi d'autres, les questions suivantes: quelles sont, selon Myconius, les qualités qui définissent un humaniste? Le portrait qu'il propose de Zwingli correspond-il à l'image que

la recherche actuelle se fait de lui? Est-il en consonance avec d'autres portraits contemporains? L'image du maître subit-elle des changements dans le deuxième texte, écrit quelques années après le premier?

Sugli *Epigrammata* di Girolamo Borgia

Alberto Maria Amoruso

➤ Friday 5 August, 14.00-15.30 (Aula 7)

La poesia epigrammatica latina nel contesto della letteratura italiana ed europea del Rinascimento gioca un ruolo importantissimo: quasi tutti i verseggiatori la praticano, sfruttando la versatilità del genere che ben si adatta all'encomio e al vituperio, alla celebrazione di occasioni importanti come alla consolazione in contesti luttuosi, ma anche semplicemente alla corrispondenza tra intellettuali. Girolamo Borgia, intellettuale partenopeo noto alla critica per le sue *Historiae*, ponderosa ricostruzione degli anni delle Guerre d'Italia, sfortunatamente ancora inedita, raccolse negli ultimi anni della sua vita una ricca collezione di epigrammi latini nei quali sembra sperimentare tutte le potenzialità del genere. Questi carmi solo in parte sono stati pubblicati nel Seicento, in un'edizione peraltro sciatta e molto rara, e si conservano in un manoscritto, probabilmente idiografo, nella Biblioteca Apostolica Vaticana. Sono ancora oggi del tutto trascurati dalla critica, nonostante il loro interesse anche storico documentario, quale affiora da un primo censimento e da una analisi dei principali contenuti e destinatari di questi versi.

***Imitatio, immutatio an furtum?* On 'Copy and Paste' Practices in Students' Creative Works in Latin**

Darius Antanavičius

➤ Tuesday 2 August, 09.00-10.30 (Aula 4)

This paper deals with the problem of plagiarism in creative work written, and even published, in Latin by students in the Grand Duchy of Lithuania. The concept of *imitatio*, *aemulatio* etc. is widely discussed and debated in scholarship, mainly in the context of borrowings from classical authors. Students went even further, sometimes using texts published by their contemporaries. The dividing line between *imitatio*, *aemulatio* and plagiarism is quite clear when we explicitly trace portions of texts already published by another author incorporated into a student's work. Nowadays, the Internet offers unprecedented opportunities to trace the lineage of such texts. The students' motivations for borrowing from another author in the Grand Duchy of Lithuania were rather practical, and similar to those of modern ones, but they differed in their scope and aims. This paper discusses such cases, and emphasises their value to historians, literary historians and bibliographers.

La poésie classique selon Hugo Grotius

Elisabeth Aydin

➤ Tuesday 2 August, 16.00-18.00 (Aula 3)

Hugo Grotius (1583-1645) est une figure humaniste bien connue du Siècle d'or néerlandais, notamment pour ses apports dans les domaines du droit, de la politique et de la philosophie. Par contre, la vision qu'il avait de la poésie, à laquelle il s'adonna lui-même (*Adamus exul*, 1601; *Christus patiens*, 1608; *Poemata collecta*, 1617), n'a pas encore été étudiée en profondeur.

À partir de quelques textes liminaires de ses éditions de textes poétiques antiques (*Syntagma Arataeorum*, 1600; *Florilegium Stobaei sive Dicta poetarum*, 1623; *Excerpta ex tragoedis et comoedis Graecis*, 1626; *Euripidis tragoedia Phoenissae*, 1630), je souhaite apporter un éclairage sur les conceptions poétiques d'Hugo Grotius. Mon analyse portera sur les différentes influences antiques qui y sont perceptibles, telles que la *Poétique* d'Aristote et le traité *Comment lire les poètes* de Plutarque. Je définirai également les thèmes, les idées et les argumentaires développés dans ces liminaires et les relierai aux débats littéraires de cette période, qui est marquée par un renouveau des conceptions poétiques en France et dans les anciens Pays-Bas.

Los comentarios de los humanistas Fox Morcillo y Vélez de Guevara sobre los *Topica* ciceronianos

Manuel Ayuso García

➤ Friday 5 August, 14.00-15.30 (Aula 1)

En torno al tercer cuarto del siglo XVI en el ámbito humanístico hispano se imprimen dos trabajos sobre los *Topica* de Cicerón que siguen la estela de otras obras similares de ilustres humanistas como Latomus o Melanchthon aparecidas en la primera mitad del siglo. El primero de ellos, *In Topica Ciceronis paraphrasis. Scholiae in eadem Ciceronis Topica* (Amberes, 1550) es una *ecphrasis* y comentario del sevillano Sebastián Fox Morcillo. El segundo, *Marci Tulli Ciceronis Topica Petri Velleii Guevarae notis explicata* (Sevilla, 1573), del también sevillano Pedro Vélez de Guevara, se compone de una edición y comentario. Ambos se publicaron en un momento de gran interés por el texto del arpinate en el cual habían visto la luz los decenios anteriores numerosas ediciones y comentarios al texto. Ambos presentan novedades tanto en el comentario como en algunos *loci* del texto de Cicerón. Estos trabajos tuvieron un impacto inmediato, pues algunas de sus propuestas aparecieron citadas en trabajos publicados poco tiempo después. Nos proponemos hacer un análisis de ambas obras que tuvieron, como demostraremos, repercusión internacional, pero que no han sido objeto de atención en los estudios recientes.

Giovanni Boccaccio in Paolo Giovios *Elogia virorum literis illustrium*: Epitaph, Elogium und Parodie?

Matthias Adrian Baltas

➤ Tuesday 2 August, 09.00-10.30 (Aula 3)

In der ersten Edition der *Elogia* (1546) ließ Paolo Giovio seiner Kurzvita für Boccaccio dessen Autoepitaph sowie ein Epigramm von Petrus Myrteus folgen. Johannes Latomus fügte 1557 in seiner Ausgabe noch ein selbst verfasstes hinzu. Während gerade das Autoepitaph durch Prägnanz und Inhalt eindeutig den Charakter einer Grabinschrift hat, trifft dies bei Myrteus' Text weniger offensichtlich zu. Er greift jedoch sepulchraltopische Formulierungen des Autoepitaphs auf und erweitert dieses zum Elogium. Formal und inhaltlich scheint Latomus' Epigramm stärker zu divergieren: Ein Dialog zwischen dem bereits verstorbenen Boccaccio und Merkur, der dessen Seele nicht in das erwartete, prächtige Jenseits überführt. Darin finden sich allerdings implizite, teils parodisierende Referenzen zu den beiden anderen Gedichten und somit zur gattungstypischen Topik.

Anhand der genannten Epigramme soll ein Einblick in das in der Einleitung erwähnte Projekt gegeben und veranschaulicht werden, wie die vorgenommenen topischen, narratologischen und inter/intratextuellen Analysen auf der geplanten Website dargestellt und von Benutzer*innen bei ihrer Recherche genutzt werden können. Diverse Filtermöglichkeiten sollen die Suche auf Basis konkreter Forschungsfragen erleichtern und die Ergebnisansicht einen raschen Überblick über den Charakter des

jeweiligen Epigramms ermöglichen. So können z.B. die unterschiedlichen formalen und inhaltlichen Ausrichtungen sowie die bestehenden intratextuellen Bezüge der drei Boccaccio-Epigramme erfasst und untersucht werden.

Ellebodius' Works: Paraphrases, Commentaries, Orations and Poetry

Péter Bara

➤ Tuesday 2 August, 14.00-15.30 (Aula 5)

In this paper, I give an overview of Nicasius Ellebodius' œuvre. His works can be divided into five groups: philology and redaction of classical works, the edition of other texts, orations, lyric poetry and correspondence.

Ellebodius considered his main task the emendation, Latin translation and explanation of the *corpus Aristotelicum* and other classical (mainly Greek) authors. He was encouraged by Pinelli and members of his circle with whom he had contact from Hungary, too, where he continued his philological activity. Only his edition of Nemesios' *On Human Nature* was published during his lifetime. Ellebodius left his manuscripts to Pinelli, which are preserved in the Bibliotheca Ambrosiana in Milan. These include Ellebodius' editions of grammatical treatises from Apollonios Dyskolos and Michael Synkellos, his redaction of the *Magna moralia*, a Latin paraphrase of Aristotle's *Poetics* and translations or paraphrases of Aristotle's other works. Furthermore, Ellebodius explained two of Aristophanes' comedies and made a partial translation of Polybios' *Histories*.

The scholar also edited an oration of Andreas Dudith. During his studies in Rome, Ellebodius composed a school exercise on heresy; in Hungary he delivered the opening speech at a local synod. Ellebodius wrote also occasional poetry, as well as over 200 letters.

A Georgic Vision of Newfoundland: Parmenius' *De navigatione* (London, 1582)

William M. Barton

➤ Monday 1 August, 11.45-13.15 (Aula 2)

Stephen Parmenius' epyllion *De navigatione illustris et magnanimi aurati Humfredi Gilberti, ad deducendam in novum orbem coloniam* is well known to scholars of North American literary history, and deservedly so. Not only is the poem one of the earliest Latin pieces written by an author who actually visited the region, Parmenius was probably the first Hungarian ever to do so, and his adventure in the name of the English crown ended in tragedy.

Referenced in William Camden's renowned *Principal Navigations* (1589) and made accessible to modern readers with a translation and commentary in 1976, mention of Parmenius' *De navigatione* is now frequently to be found in studies of early Canadian and American literary history. This indispensable philological and historical attention has not thus far extended, however, to detailed consideration of the broader literary forces at play in Parmenius' piece.

Responding to the recent critical interest in perceptions of North American ecology and landscapes in early modern Europe, this paper attempts to set Parmenius' *De navigatione* within the wider cultural context of contemporary nature writing. In so doing, I argue that that poem relies more extensively on the 'georgic' tradition of imagining and describing the natural world than hitherto recognised.

Eiusdem versio: Usages du Neualtgrichisch dans les paratextes des éditions du théâtre grec

Malika Bastin-Hammou

➤ Friday 5 August, 14.00-15.30 (Aula 6)

Alors que l'utilisation du grec ancien dans la correspondance de Guillaume Budé est bien connue, rares sont les études sur la pratique des autres savants français qui se sont essayés à composer en *Neualtgrichisch*. L'objectif de cette communication est d'analyser ces emplois en se concentrant sur les paratextes aux éditions et traductions du théâtre antique. Du terme grec employé en passant dans le corps d'un texte rédigé en latin, à la lettre de dédicace entièrement écrite en grec, comme celles, nombreuses, de l'édition parisienne d'Aristophane de Jean Chéradame en 1528, en passant par les poèmes bilingues de Florent Chrestien dont on peine à savoir quelle version, de la grecque ou de la latine, est traduite dans l'autre langue, le recours au grec chez les éditeurs du théâtre grec – et dans une moindre mesure latin – est constant.

On s'interrogera plus particulièrement sur les effets recherchés de ces emplois aussi bien sur le dédicataire que sur les lecteurs, et sur ce qu'ils nous révèlent de la maîtrise du grec ancien. On envisagera enfin l'émergence progressive du recours au vernaculaire pour trouver le 'mot juste' et peu à peu se substituer à l'emploi du grec.

Second Schurmans? Women Latin Writers Hyleke Gockinga, Jacoba Busken Huet and Anna Elisabeth Buma

Pieta van Beek

➤ Tuesday 2 August, 14.00-15.30 (Aula 7)

In 1990 IJsewijn wrote in his *Companion to Neo-Latin studies* that "Latin literature is by and large a men's affair [...] only a few women progressed so far as to become distinguished Latin writers themselves [...] in most cases their literary output is very limited. Such is the case of [...] Anna Maria van Schurman." Decades later we see that a lot of research has been done on the polyglot works of Anna Maria van Schurman but also on Angela Tarrabotti, Elisabeth Weston and other *femmes savantes* writing Latin (and Greek).

In my lecture I want to focus on several unknown learned women who were called a 'second Schurman' like Hyleke Gockinga, Jacoba Busken Huet and Anna Elisabeth Buma. I will compare them with Van Schurman, discuss her role as a source of inspiration and try to answer the question if we can speak about a so-called virtual, transnational and trans-generational Women's Republic of Letters.

Vom Jesuitenkolleg in die Puppenkiste: Die Adaption von Bidermans *Cenodoxus* durch die Augsburger Puppenkiste

Julia Jennifer Beine

➤ Tuesday 2 August, 14.00-15.30 (Aula 6)

1955 inszeniert der Gründer der Augsburger Puppenkiste, Walter Oehmichen, Jakob Bidermans Jesuitendrama *Cenodoxus* als sogenanntes Puppentheater für Erwachsene. Dieser Beitrag analysiert, wie das Jesuitendrama in die Form des Marionettentheaters überführt wurde und wie sich das Produktionsteam mit dem neulateinischen Text auseinandersetzte. So adaptierte die Augsburger Puppenkiste das Drama in der deutschsprachigen Fassung des Schriftstellers und Theaterhistorikers Joseph Gregor. Im ersten Teil des Vortrags werden daher Bühnentext und Originaltext miteinander verglichen, wobei die Übersetzungsgeschichte des *Cenodoxus* in Deutschland berücksichtigt wird. In einem zweiten Schritt wird

herausgestellt, wie *Cenodoxus* an die Ästhetik der Augsburger Puppenkiste angepasst wurde. Das Marionettentheater wurde außerdem drei Jahre nach der Premiere fürs Fernsehen neu produziert; signifikante Änderungen ergaben sich dabei in der Besetzung der Sprechrollen. So wurden Rollen mit bekannten Schauspielern wie Paul Verhoeven, Fritz Rasp oder Peter Pasetti besetzt. Dieser Medienwechsel wird bei der Analyse berücksichtigt. Abschließend wird die zeitgenössische Rezeption anhand von Zeitungsartikeln und Archivmaterialien skizziert.

Introduction to the Special Sessions “The *Bibliotheca Scriptorum Medii Recentisque Aevorum* (BSMRAe): An Almost 100 Years Old Hungarian Series of Neo-Latin Text Editions”: Past and Present of the BSMRAe

Enikő Békés

➤ Monday 1 August, 11.45-13.15 (Aula 5)

This paper is conceived as an introduction to the special session focusing on the BSMRAe series and aims at presenting its history. The series was launched in 1930 by the Hungarian classical philologist László Juhász, thus it can be counted among the earliest Neo-Latin series. Juhász’ concept was to establish a publication of Central European scope. From the beginning he had edited works of Hungary-related authors (for ex. the Italian Galeotto Marzio and Antonio Bonfini) and of other Central-European writers (for ex. Conrad Celtis). Up to the present 52 volumes (from over 30 authors) have been published in the series. The profile of the selection also illustrates the characteristics of early modern Neo-Latin literature and humanism in Hungary. Another remarkable initiative by Juhász was that in 1934 he founded the Academia Humanistica, modelled on the academies of the humanists, which can be compared to the IANLS as well.

My paper will also cover the later history of the series and explore the circumstances of the editorial works, the rich variety of authors and the current challenges in the context of the institutionalisation of Neo-Latin studies in Hungary. Finally I will highlight some of the most important volumes.

Comment conclure un commentaire? Le cas de Caspar von Barth

Valéry Berlincourt

➤ Friday 5 August, 14.00-15.30 (Aula 1)

Les études consacrées au genre du commentaire ont souvent discuté la manière dont les exégètes débutent leur discours et les éléments programmatiques inclus dans leurs premières notes. On abordera ici une question qui a moins retenu l’attention: comment les exégètes terminent-ils leur discours, et dans quelle mesure leurs dernières notes exercent-elles une fonction clôturale? A cet effet, on examinera le commentaire de Caspar von Barth sur Stace (Zwickau 1664-1665) en prenant en compte son travail non seulement sur la *Thébaïde* mais aussi sur l’*Achilléide* et les *Silves*, et en prêtant attention à la complexité – éclairée par des documents d’archive – des liens qui unissent ces diverses composantes de son ouvrage. Pour analyser en détail les différentes stratégies de clôture mises en œuvre par Barth, on se penchera sur la relation que celles-ci entretiennent avec le contenu des parties finales de la *Thébaïde*, de l’*Achilléide* et des *Silves* ainsi que sur la façon dont elles interagissent, le cas échéant, avec des procédés de clôture présents dans ces passages du texte commenté, et l’on s’intéressera notamment au fait que Barth, qui est aussi un prolifique auteur littéraire, s’appuie entre autres sur sa propre production poétique pour conclure son commentaire sur Stace.

Ut floreant Musae: Linnaeus's Naming and Etymology of the BananaDominik Berrens

➤ Wednesday 3 August, 09.00-11.00 (Aula 6)

Linnaeus's taxonomical works of plant and animal species are probably the most influential naming operation, at least it is the most extensive in terms of the sheer mass of names applied to natural objects. Although Linnaeus's taxonomic system was not uncontested during his lifetime, it is valid until today. Unfortunately, Linnaeus's choices of names are often no longer understandable for us today because he usually did not give any justification or explanation in the short entries of his systematic works. We must, however, not assume that his decisions have always been made on a purely rational and scientific basis, at least not by modern standards. A good example is his naming of the banana as 'Musa' in his *Musa Clifortiana* (1736). Here, he had to find a creative solution for his conflicting interests in order to keep the Arabic name 'Musa' and still have it rooted in the Classical languages. The paper will present this special case and will attempt to broaden the view of Linnaeus's standards in naming of biological species in general.

Nazareno Capo's *Carmina selecta* (1929): Fascist Rome between Humanism and Neo-HumanismNicolò Bettegazzi

➤ Friday 5 August, 14.00-15.30 (Aula 5)

The use and meaning of the Latin language during the Fascist *ventennio* (1922-1943) has recently sparked scholars' interest, opening up new perspectives on the study of the construction of connections between Italian Fascism and ancient Rome. This paper focuses on a volume of *Carmina selecta* published in 1929 by Nazareno Capo, teacher of Latin and Greek at the prestigious Collegio Nazareno in Rome. *Carmina selecta* collects some of Capo's Latin poems as well as some of his essays on the functions of Latin in Fascist Italy. As a whole, the volume offers a valuable case study to investigate the relationship between Fascist ideology and the wider cultural trends in which Latin was implicated at that time (such as the so-called *Neoumanesimo*, the revival of Latin poetry that began in late nineteenth-century Italy).

By analysing some of the recurrent themes and ideas of Capo's *Carmina selecta*, this paper aims to show in particular how the Latin language and the Latin literary tradition were used to elaborate alternative interpretations of the Fascist notion of *romanità* and myth of the 'Third Rome'.

Lettori e tipografi a Firenze al tempo di Lorenzo de' MediciConcetta Bianca

➤ Tuesday 2 August, 16.00-18.00 (Aula 6)

Lo spostamento dello *Studium* da Firenze a Pisa, voluto da Lorenzo de' Medici, ebbe la conseguenza di modificare in qualche modo lo sviluppo dell'*ars tipografica* appena iniziata nel 1472 con Pietro Cennini. Se in altre città della penisola il ricorso alla stampa era anche finalizzato all'insegnamento presso gli *Studia*, in modo più rarefatto ciò avvenne per Firenze, dove i tipografi preferirono rivolgersi ad altri settori come i testi di devozione o le sacre rappresentazioni. Poche eccezioni vi furono, come il commento a Persio di Bartolomeo Fonzio che curò di persona l'edizione a stampa presso il monastero benedettino di San Iacopo a Ripoli, o come le edizioni curate da Cristoforo Landino, che seguirono negli anni, con il testo della *Commedia* di Dante accompagnato dal suo commento (1481) o con l'edizione di Orazio con il suo commento

(1482). Un rapporto diverso con la stampa instaurò Angelo Poliziano con l'edizione dei *Miscellanea* e successivamente con l'edizione delle *Praelectiones* (*Panepistemon* e *Lamia*) e delle *Silvae* (*Manto*, *Rusticus*, *Ambra*, *Nutricia*).

Leonardo Bruni's *De primo bello Punico* at 600

Xavier van Binnebeke

➤ Tuesday 2 August, 09.00-10.30 (Aula 5)

Scholars tend to consider the Florentine humanist Leonardo Bruni Aretino (1370-1444) to be the first modern historian. At the centre of the historiographical debate features prominently the *De primo bello Punico*, an account Bruni based on Polybius and other sources, and composed between 1418 and 1421. A modern edition of the work, which circulated widely in manuscript and print, in Latin and vernaculars, is still wanting.

In the long run, and in collaboration with colleagues, we hope to provide a critical edition of the *De primo bello Punico*. At present, however, the focus is, primarily, on a single text witness: Oxford, Bodleian Library, Ms. Laud. Misc. 531. We will discuss the authorial, autograph corrections in this early Florentine manuscript, mark their character, and cautiously probe their place in the textual history of the work. In addition, a hitherto neglected dedication letter, which precedes the Bodley *De primo bello Punico*, will be analysed. Based on this epistle we will argue that Leonardo Bruni intended to dedicate his work to a member of one of the principal families of Genova, the Fregoso, and most probably before the Genovese were ousted from their territories by the Visconti of Milan in early November 1421.

TransLatin: Transnational Cultural Exchange in Early Modern European Drama, Qualitative and Quantitative Analyses

Jan Bloemendal

➤ Monday 1 August, 17.00-19.00 (Aula 6)

Many of the Latin plays written in the early modern period circulated throughout Europe by print and performance, and through international contacts. But how exactly these plays or their themes, forms and stylistic features circulated still has to be researched. This project aims at investigating this phenomenon through an innovative, systematic analysis of the international network of Netherlandish Neo-Latin playwrights and the vital interaction between Latin theatre and a 'transnational' web of plays. A computational analysis of the Neo-Latin drama network, combined with a qualitative investigation of sources, will deepen our understanding of the concept, rationale, and processes of transnationality and of the drama's intended audiences. For this research, we are building a database (dramaweb.eu) to provide for essential data for our analyses. The project will be presented through the example of the theme of King David.

'God is in Everything': The Question of Pantheism in Second Scholasticism

Paul Richard Blum

➤ Thursday 4 August, 09.00-10.30 (Aula 3)

Peter Lombard discussed in his *Sentences* (lib. 1, d. 37) in which sense the formula *Deus est in omnibus* – 'God is in everything' – is acceptable in Christian theology. He saw the implication that God may be in things by

way of presence, potency, or essence, and also through grace, and showed the potential pitfalls of the doctrine. Thomas Aquinas commented on the problem, both in his commentary on the *Sentences* and in his *Summa theologiae*. He saw pantheism arising when in the discussion priority is given to created things ('pantheism' is, of course, a modern term). These two theologians dominated Second Scholasticism. Three examples: Francisco Suarez retraced the history of the notion of divine omnipresence and the issues of biblical hermeneutics and laid the burden on human understanding. Rodrigo de Arriaga responded by relating omnipresence to action at a distance in physics. Honoré Tournely (d. 1726), responding to Spinoza's pantheism, emphasized the otherness of God against rationalizing and naturalizing. The formula 'God is in everything' thus appears to be an operable indicator for the concurrent development of early modern philosophy and theology.

Towards a Database of European Neo-Latin Theatre: The Database of Jesuit Theatrical Activities in Bohemia as a Test Case

Kateřina Bobková-Valentová

➤ Monday 1 August, 17.00-19.00 (Aula 6)

The study of Neo-Latin drama faces two major obstacles: limited accessibility of text corpora as well as insufficient records of both surviving works, and direct and indirect evidence of their staging. We propose that digital editions and databases are well positioned to solve both interlinked problems. Research into theatrical activities in the Jesuits' Bohemian Province enabled the creation of a database that provides the widest possible scope of information. The first part consists predominantly of metadata about preserved texts and synopses, organised in line with standards of manuscript and early print descriptions. Links to the digitized version – if one exists – are always included. The second part comprises information on performances on one hand, and on the plot of the play and its structure on the other. For data collection about theatrical events, a special form is used. While its standards are still being developed, one of the guiding principles is a strict differentiation between fields containing information drawn from the sources (always cited), and that inferred or interpreted by the author of the entry. The main goal of this paper is defining these fields in such a way that they enable efficient searches and facilitate comparative research.

Towards a New Edition of Bonfini's *Symposion de virginitate et coniugali pudicitia*

Gábor Bolonyai

➤ Monday 1 August, 11.45-13.15 (Aula 5)

When Antonio Bonfini offered his services to King Matthias of Hungary with the intention of becoming the king's court historian, he presented each member of the royal family with a work of his. To the Queen, Beatrix of Aragon, he dedicated a dialogue which touched a most sensitive point in the royal couple's childless relationship, the question whether virginity or marital fidelity has higher value. Bonfini handles the extremely sensitive issue in a balanced and unbiased way. Bonfini's seemingly original dialogue, however, conveys a rather different impression from a different perspective. At the level of sentences and paragraphs, the text consists of passages of various lengths taken over with small modifications or distortions from ancient sources, often without any reference to the quoted author.

The objective of our work-in-progress project is to identify every single layer in Bonfini's text, distinguish borrowed and original elements, and on the basis of such detailed analyses, establish a text for a new, digital critical edition of the dialogue. By providing a rich, multi-layered critical apparatus containing

all the source material and parallel passages, we intend to remedy the deficiencies of the previous edition published by S. Apró in 1943 (BSMRA).

Money, Politics, and Occasional Literature at the Death of King Christian III

Anders Kirk Borggaard

➤ Monday 1 August, 17.00-19.00 (Aula 5)

Occasional literature constituted a central part of the Neo-Latin world. Incidents from every part of life called for the composition of poems and orations, just as political events of the day lend themselves to literary portrayals that could become lucrative endeavours for whichever quick-quilled author was first to commemorate how X achieved Y. However, the often generic nature of Neo-Latin panegyrics and the accompanying difficulty of relating such texts to their social context have resulted in the genre receiving only little scholarly attention. This is fortunately changing, and recent years have seen novel approaches such as *The Economics of Poetry* (Paul Gwynne and Bernhard Schirg) that tackles the genre from the perspective of modern socio-economics.

This paper argues that occasional literature should be studied not just in its social context, but also in relation to potentially wider corpora of texts composed in response to the same event. Focusing on works written for the death of the first Lutheran monarch, King Christian III of Denmark-Norway (1503-1559), I examine how this approach can help reveal how seemingly generic works functioned as parts of extensive literary programmes in which occasional literature was turned into a vehicle for discourses on patronage, politics, and theology.

De la poétique à la politique: Les traductions latines des tragédies grecques à la Renaissance en Europe

Elia Borza

➤ Thursday 4 August, 14.30-16.30 (Aula 2)

À la Renaissance, les humanistes ont édité et traduit de nombreux textes grecs anciens, dans le but de les faire connaître aux lettrés. La tragédie grecque connut un énorme succès durant tout le XVI^e siècle, d'abord en Italie, puis en France et enfin dans l'Empire germanique, en particulier les œuvres de Sophocle et Euripide. Si les traductions latines de la tragédie grecque ne furent pas produites au-delà de 1540-1550 en France (voir les travaux de Tristan Alonge), elles ne cessèrent cependant pas dans la seconde moitié du siècle dans le monde protestant (voir les travaux de Jean-Christophe Saladin).

Dans cette communication, nous allons voir pourquoi ce succès perdura dans le monde protestant bien au-delà de 1550, dans quel but les humanistes traduisirent ces tragédies. Outre les motivations littéraires et culturelles, la tragédie grecque était considérée comme un miroir de la vie (*speculum vitae*) et pouvait être utile à la formation des citoyens et des dirigeants, pour les amener à bien agir. Le lien avec la *Cohortatio ad legendas tragoedias et comoedias* de Mélanchthon permettra de mieux comprendre cette perspective politique très présente dans les préfaces que les humanistes protestants ont rédigées en tête de leurs œuvres.

La *Vallesiae descriptio* de Josias Simler

Kevin Bovier

➤ Monday 1 August, 17.00-19.00 (Aula 1)

En 1574, le Zurichois Josias Simler (1530-1576) publia un commentaire sur les Alpes, qu'étudia William A. B. Coolidge en 1904 dans son livre intitulé *Josias Simler et les origines de l'alpinisme jusqu'en 1600*. Coolidge laissa cependant de côté le texte qui accompagnait le *De Alpibus* et qui concernait la région alpine du Valais (*Wallis* en allemand, *Vallesia* en latin). Cette *Vallesiae descriptio*, Simler la présente comme un avant-goût de l'histoire de la Suisse qu'il projette d'écrire et qui se concrétisera deux ans plus tard par la publication du *De republica Helvetiorum*. La situation géographique du Valais et son statut de pays allié des Confédérés fournissaient un excellent sujet à l'érudit zurichois, dans la mesure où les Alpes constituaient alors une caractéristique importante du territoire helvétique dans l'imaginaire et le discours des humanistes suisses. L'auteur fournit non seulement une description géographique du Valais, mais en expose également l'histoire, les institutions et les mœurs. Dans cette communication, j'examinerai les motivations et les objectifs de l'érudit zurichois, sa méthode de travail et enfin la manière dont cet ouvrage s'inscrit dans son contexte historique et intellectuel.

John Owens lateinische Epigramme und ihre deutsche Übersetzung von Valentin Löber

Veronika Brandis

➤ Wednesday 3 August, 09.00-11.00 (Aula 2)

Der walisische Dichter John Owen (1564-1622) erfreute sich als 'britischer Martial' großer Beliebtheit, und seit der ersten Auflage seiner *Epigrammata* 1606 wurden viele Einzelstücke übersetzt und rezipiert. Valentin Löber (1620-1685) war nicht der einzige frühneuzeitliche Autor, der Owen im deutschen Sprachraum bekannt machte, doch legte er mit seinem *Teutschbredenden Owenus* (1653) die erste fast vollständige Übersetzung der Epigramme vor. Im Vortrag soll durch die Analyse von übersetzerischer *imitatio* und *aemulatio* einerseits auf Löbers Bedeutung für die Entwicklung der deutschsprachigen Epigrammdichtung im Kontext der opitzianischen Poetik hingewiesen werden, andererseits soll vor allem ein vertiefter Blick auf Owens Praxis epigrammatischer Dichtung vermittelt werden. Wenn Löber beispielsweise ein *conchetto* ins Deutsche zu übertragen versucht (etwa durch Übertragung lateinischer Paronomasien) oder bisweilen sogar die *argutia* der Vorlage zu überbieten sich anschickt, lassen sich aus der Gegenüberstellung Einsichten in die Spezifika der Owenschen Prätexte gewinnen. Dies gilt entsprechend für den Vergleich paratextueller oder metrischer Aspekte: Beide Autoren vereindeutigen oder aber verrätseln die Sinnzuweisung durch die Beifügung von Überschriften, beide Autoren wählen die in der jeweiligen Sprache eingeführten, gleichwohl unterschiedlich 'funktionierenden' Epigrammverse des elegischen Distichons bzw. des paargereimten Alexandriners.

The Local Reception of Ragusa's Foremost Humanist

Irena Bratičević

➤ Friday 5 August, 14.00-15.30 (Aula 4)

The Ragusan humanist Ilija Crijević (Aelius Cervinus, 1463-1520) first made a name for himself in Rome in 1484, when he was crowned poet laureate in the Academy of Pomponius Leto. By the end of his life, his œuvre came to include over 11.000 verses and some 30 shorter prose compositions. These works were

preserved in the two autograph manuscripts (now Vat. lat. 1678 and Vat. lat. 2939) which were sent from Ragusa (Dubrovnik) to Rome in the 16th or the early 17th century to be printed. In the end, however, the works were published only during the 20th and 21st centuries and in stages. Moreover, although there were several other local manuscript witnesses of Crijević's poetry, the modern editions were based exclusively on the two Vatican autographs. As a result the local reception of Crijević's poetry remained largely on the margin of scholarly interest. Although a part of this manuscript tradition has been lost, we are able to reconstruct it on the basis of biographical surveys and copies accompanied by critical apparatuses and notes. This paper aims to reconstruct this manuscript tradition and to show the continuing interests and efforts made by the 18th- and 19th-century Ragusan editors in studying the work of the most renowned of their city's humanists.

Astronomische Datierungen bei Mantuanus und Folengo, oder: Die Tücken des wandernden Frühlingspunkts

Ludwig Braun

➤ Wednesday 3 August, 09.00-11.00 (Aula 6)

Ignis Europae vectorem Hiperionis ardor Auricomum intrarat, so datiert Monsmoretanus in seinem *Bellum Ravennae* (1513) die gleichnamige Schlacht. Diese ereignete sich am 11.4.1512. Daß der Dichter tatsächlich genau dieses Datum meint, erklärt sich aus zwei Gegebenheiten: 1.) denkt er nicht an das Sternbild, sondern an das Tierkreiszeichen Stier – Sternbilder und Tierkreiszeichen waren in der Antike noch deckungsgleich, haben sich aber durch die Präzession bis 1512 um etwa 22° gegeneinander verschoben; die Sonne gelangte im Jahr 1512 etwa 15 Tage früher zum Tierkreiszeichen als zum Sternbild. 2.) Durch den julianischen Kalender, dessen Jahr zu lang ist, ist der Frühlings- oder Äquinoktial-Punkt im 16. Jh. um etwa zehn Kalendertage zurückgewandert, vom 21. auf den 11. März.

Denselben Voraussetzungen für Datumsangaben folgen auch Mantuanus und Folengo in mehreren ihrer Heiligenviten. Was hierdurch für die Zeit dieser Dichter völlig korrekt scheint, bringt indes neue Probleme mit sich: Es kommt zu Verwechslungen der Konstellationen zu Lebenszeit der Dichter mit denen zu Lebenszeit der Heiligen.

Albertino Mussato's Glosses on Seneca's Tragedies

Sofia Brusa

➤ Monday 1 August, 11.45-13.15 (Aula 1)

The Paduan prehumanists Lovato Lovati († 1309) and Albertino Mussato († 1329) promoted a renewed attention to Seneca's *Tragedies*, especially after the discovery of the *Etruscus*, the only extant manuscript belonging to the E tradition. Mussato devoted a number of exegetical writings to the recently emerged *Tragedies*, including a commentary whose original structure we can only guess: in fact, this commentary has been transmitted solely as fragmentary glosses preserved in two main witnesses: London, British Library, Add. 17381 and Göteborg, Universitetsbibliotek, lat. 26. The commentary reveals a wide range of interests (metrics, history, mythology, allegory), some of which are dealt with in a more systematic way in Mussato's *Argumenta tragediarum Senecae* and *Evidentia tragediarum Senecae*. In addition, the glosses show that the author already knew both textual branches of the *Tragedies* (E and A). This paper aims at a fresh analysis of Mussato's glosses as to their topics and sources, also in relation to his other works; special attention is given to Mussato's collation of the two traditions, in order to shed new light on the textual features of the witnesses he could consult.

Poetry in the Service of Politics: The Case of Samuel Wolf's Poem *Stephani Primi adversus Iohannem Basilidem expeditio*

Alla Brzozowska

➤ Tuesday 2 August, 14.00-15.30 (Aula 2)

The poem of Samuel Wolf *Stephani Primi [...] adversus Iohannem Basilidem [...] expeditio* was printed in Gdańsk in 1582. A little-known author, then a teacher at the Calvinist gymnasium in Lubartów, Wolf wrote the poem probably on behalf of the royal court and apparently hoping for a decent payment and self-promotion. The goal was achieved: Wolf was named *poeta regius* and was appointed the rector of the gymnasium in Lubartów. The poem is a faithful report of Stephen Báthory's – the King of Poland and Grand Duke of Lithuania – warfare conducted during Muscovite campaigns in the years 1577-1582. Stephen Báthory, who by signing *pacta conventa* before his coronation promised to return the lands seized by Moscow, knew that the propaganda was a very important element of domestic and foreign policy. Therefore in all expeditions against the tsar Ivan the Terrible, the King was accompanied not only by strategists, military technicians and cartographers, but also by historians and poets who faithfully depicted and glorified the achievements of a just king. In this paper I will present how Samuel Wolf used different contemporary sources, such as maps, letters, royal edicts, historical works and poetry etc., to compose his poem.

***Venetiis enim dico*: Situating Muret's Speeches within the Panorama of Academic Oratory in Venice during the 1550s**

Oliver Budey

➤ Friday 5 August, 14.00-15.30 (Aula 2)

For centuries Marc-Antoine Muret (1526-1585) was hailed as one of Europe's finest Neo-Latin orators and prose stylists. His opening speeches of the academic year, delivered first as a newly arrived exile in Venice, grappling to establish himself as a teacher, and later as a professor in Rome, were widely read and reprinted numerous times until the end of the nineteenth century, last as a reading for schools. Yet despite this extraordinary literary *fortuna*, Muret's orations remain largely unexplored in Neo-Latin scholarship. This talk sets out to highlight the features that rendered them so attractive to a diverse range of audiences by tracing them back to their original Venetian context and analyzing their original functions. Situating them within a wider panoramic vision of Venetian educational institutions during the 1550s, each with a distinctive tradition of academic oratory, it will be explored how Muret used the opening celebrations of the academic year not only as a platform for programmatic statements and scholarly self-fashioning, but also as a motivational tool, forging a strong sense of group identity and meaningfulness of literary study, firmly anchoring his own distinctive teaching-approach in the mindset of his Venetian patrons.

Gregory of Sambor and his Ovidian *Censtochova*

Elwira Buszewicz

➤ Monday 1 August, 11.45-13.15 (Aula 4)

The son of a shoemaker, Gregorius Vigilantius Samboritanus (ca. 1523-1573) had a brilliant career that saw him become a professor of theology at Krakow Academy, dean of the collegiate church of Saint Anne, and

a creative Neo-Latin poet. His poems, written mainly in elegiac couplets, reveal an excellent knowledge of prosodic patterns along with the passionate assimilation of Vergilian phraseology and Ovidian style. He composed many elegies to his prominent patrons, university colleagues and close friends.

My paper analyses one of these poems, *Censtochova* (1568), which the poet himself conceived as a multi-faceted literary work. Ovid's *Fasti* provided Samboritanus with a model for this polyphonic work, including an aetiology of ritual traditions, prophecies and revelations. Following Ovid, the poet confined his narrative to the seven Marian feasts and themes such as the history of the famous image and shrine of the Virgin Mary in Częstochowa. Samboritanus addressed the Holy Virgin as his patron and Muse. Using various rhetorical strategies, he combined this story not only with many poetic images but also with personal experiences and autobiographical details that revealed much about, among other things, his career paths and strategies.

Bilingual and Multilingual Latin Grammar Books from Upper Hungary known as 'Donats'

Ludmila Buzássyová

➤ Thursday 4 August, 14.30-16.30 (Aula 6)

Bilingual and multilingual Latin grammar books – named after the Roman grammarian Aelius Donatus and commonly called 'donats' – were popular schoolbooks of Latin grammar in Upper Hungary (present-day Slovakia) for nearly two hundred years. The oldest surviving printed edition from this region is a bilingual grammar book entitled *Donatus Latino-Germanicus* (Leutschoviae, 1694), which was written by a German teacher and scholar called Johannes Rhenius. The latest edition of a grammar book based on Donatus' *Ars minor* is a revision in four languages by Imre Dunay entitled *Donatus Latino-Germanico-Hungarico-Slavicus* (Cassovia, 1839), which has been traced to Upper Hungary. Such grammar books represent the final stage in the historical development of a teaching aid of this nature at a time when Latin was confronted with living and gradually developing modern languages. Although Donatus-based schoolbooks seem to be a very traditional and conservative type of teaching aid, they obviously also underwent changes, both formally and in terms of content. This research paper identifies the nature of these changes and discusses them in the context of intertextuality, particularly in relation to other contemporary Latin schoolbooks and textbooks in the vernacular (German, Hungarian, and Slovakized Czech).

Maciej Kazimierz Sarbiewski's Commentary on Thomas Aquinas' *Summa theologiae*: Some Remarks upon the Work on the Critical Edition

Francesco Cabras

➤ Tuesday 2 August, 09.00-10.30 (Aula 5)

Maciej Kazimierz Sarbiewski (1595-1640) is probably the better known Polish humanist amongst international scholars, especially thanks to his *Lyriconum libri tres*, published in Cologne in 1625 (then *Lyriconum libri quattuor*, Antwerp 1632). However, his works are not limited to poetry and the paper discusses a commentary on Thomas Aquinas' *Summa theologiae*. In *primam partem Summae theologiae divi Thomae Aquinatis doctoris Angelici*, which has not been published yet, although its existence is known amongst scholars. I'm working on the critical edition of this work, whose manuscript is now at the Vilnius University Library (shelfmark F3-2037) and dates back to 1631-1633. The edition should be published in 2023, as a part of the project *Polonica philosophica orientalia* (Uniwersytet Jagielloński, Cracow, director: Prof. Steffen Huber).

This work, prepared during Sarbiewski's teaching period at Vilnius Academy, could cast new light upon the works of the famous Jesuit, allowing scholars to deepen their knowledge on his religious studies and the relations between these studies and his poetic works, to which particular attention will be paid in the paper, along with strictly textual problems emerging during the preparation of the edition.

The Debate over Old Age in the Works of two Spanish Humanists in Leuven: Juan Luis Vives and Sebastián Fox Morcillo

Alejandro Cantarero de Salazar

➤ Wednesday 3 August, 09.00-11.00 (Aula 3)

Juan Luis Vives and Sebastián Fox Morcillo take up the debate conducted in antiquity over the ages of life, comparing old age and youth. In 1519, Vives published a short work in Leuven, entitled *Anima senis*, in which he presents the soul of an old man arguing against some opinions that Cicero had expressed in *De senectute*. In 1556, Fox published *De iuventute* in Basel, an original defence of youth in which he undermines the visions of two classic texts which praise old age in particular (Plato R. I, 328b-330a and Cic. *Sen.*).

This paper aims to compare these two texts in order to explain the diverse visions of youth and old age that they present. For this purpose, I study the main literary sources that Fox and Vives share, and try to clarify the possible influence of *Anima senis* on *De iuventute*. But there is a fundamental distinction between these *opuscula*, as each work belongs to a different literary genre: *De iuventute* is a dialogue, while *Anima senis* is a *praelectio*. This difference must be taken into account in textual analysis, because this is the key to understanding the peculiar way in which each author develops his argument.

Hymettus's Honey and the Wise Ox: Greek and Latin in Guillaume Budé's Letters

Gianmario Cattaneo

➤ Friday 5 August, 14.00-15.30 (Aula 6)

During his lifetime, Guillaume Budé produced three editions of correspondence (1520, 1522, 1531), and, most notably, he was the first humanist to realize a volume which just contained his Greek letters (1540). Moreover, he mixed the two languages writing half-Greek and half-Latin epistles: in the *Repertoire de la correspondance de Guillaume Budé*, Louis Delaruelle marked these letters with an asterisk. Perhaps the most important one was sent to Erasmus on 26 November 1516; in this letter, encouraged by the favorable opinions of both his English friend Cuthbert Tunstall and Erasmus himself, Budé states that, from that point on, he will start to write in Greek, too.

In my paper I will analyze the presence, function, and aim of Greek in Budé's letters. He often employs Greek words and phrases just to make his letters more elegant, but this usage is also connected with Budé's role as teacher and promoter of Greek studies in France (letter to Jacques Toussain, 20 November 1520). In other circumstances, he mixes Latin and Greek in order to make his epistles less intelligible and avoid censorship (letter to François Rabelais, 27 January 1524).

Ambrogio Traversari e Cosimo de' Medici

Matteo Ceccherini

➤ Tuesday 2 August, 16.00-18.00 (Aula 6)

Nel secondo testamento del 1437 Niccolò Niccoli, nel designare i suoi esecutori testamentari aggiungeva, rispetto al primo testamento del 1430, il nome di Ambrogio Traversari. Quando infatti Cosimo de' Medici era tornato nel 1434 a Firenze, Traversari aveva abbandonato il monastero camaldolese di Santa Maria degli Angeli per divenire generale dell'Ordine su precisa indicazione del pontefice Eugenio IV. Nella difficile operazione, dopo il Concilio di Basilea, di scegliere Firenze come nuova sede del Concilio, Traversari e Cosimo de' Medici si trovarono accomunati nella medesima opera di mediazione diplomatica, sostenuti dalla presenza a Firenze di Eugenio IV. Traccia di questi rapporti sono proprio le lettere di Ambrogio Traversari sia a Cosimo de' Medici sia al di lui fratello Lorenzo. Dopo la improvvisa morte del Traversari sarà proprio Cosimo de' Medici che spingerà il monaco Michele a sistemare l'epistolario dello stesso Traversari: si tratta della silloge in 18 libri, di cui rimane il codice di dedica a Cosimo, il ms. Laur. Strozzi 72.

Paratextual Information in Nicolaas Heinsius' Edition of Claudian (1650)

Gennaro Celato

➤ Tuesday 2 August, 14.00-15.30 (Aula 3)

The famous philologist Nicolaas Heinsius (1620-1681) was the first to collect a large number of manuscripts for his edition of classical authors during his travels all around Europe. Another important aspect of Heinsius' textual criticism is his extraordinary ability to make conjectures, particularly on poetical texts. This special talent was improved by the practice of composing elegant Latin verses. The accuracy of his collations, the extraordinary talent for conjectures and, at the same time, his respect for the manuscript tradition made Heinsius one of the best critics of all times. The present paper aims to investigate paratextual information in Heinsius' edition of Claudian, one of his favorite authors next to Ovid, in order to point out some aspects of Heinsius' critical approach and practices in editing classical authors. Particular attention will be given to the poem dedicated to Queen Christina of Sweden and to the use of material evidence such as ancient inscriptions for reconstructing Claudian's biography.

Psalms in New Ancient Greek: A First Inventory and Outline of Research Paths

Reinhart Ceulemans

➤ Friday 5 August, 09.00-10.30 (Aula 6)

The Biblical Psalms have a rich tradition of reception, from translation through exegesis to paraphrase, especially in the Greek world. In Alexandria, Hellenized Jews translated the Hebrew original into Koine Greek as part of the Septuagint, which exceptionally served as the basis for the Vulgate rendering of the Psalms. Early Christian Greek authors composed commentaries on the Psalms, and Byzantine polymaths such as Manuel Philes made poetical adaptations of them. This last trend lived on during the Renaissance, when the Greek heritage was appropriated from Byzantine migrants, and framed in a broader fashion of Biblical poetry. The precise extent of this substantial corpus is, however, still unknown.

Next to surveying the corpus, I will suggest paths for further research and focus in particular on one question: what was the main starting point of New Ancient Greek Psalms poets? Did they start from the original Hebrew, the Greek Septuagint, or rather the more familiar Latin Vulgate, or some other source

still, such as another (Neo-)Latin or vernacular paraphrase? Given the focus of the special sessions “Neo-Latin and *Neualtgrichisch*: Restored Symbiosis or Artificial Tandem?”, I will highlight especially the relationship with Latin sources and the role of facing (Neo-)Latin versions.

Le *Classicum* d’Agrippa d’Aubigné: Un centon de Lucain pour chanter les guerres de religion en France (XVI^e-XVII^e s.)

Jean-Louis Charlet

➤ Tuesday 2 August, 16.00-18.00 (Aula 5)

Écrit dans les années 1620 et intégré à son recueil latin d’*Epigrammata* préparé pour la publication mais qui ne fut pas imprimé du vivant de l’auteur, le poème d’Agrippa d’Aubigné intitulé *Classicum*, sonnerie guerrière qui résonne au moment où reprend en France le conflit entre catholiques et protestants, se présente comme un centon, d’un genre un peu particulier, de Lucain: le clairon du poète huguenot reprend, en l’adaptant et même parfois en la complétant par quelques hexamètres ou fragments d’hexamètres originaux, la musique poétique de Lucain: les accents qui chantaient la guerre civile à Rome entre César et Pompée expriment par la bouche “classique” du chef huguenot l’horreur des guerres de religion en France. On étudiera à la fois la technique poétique de ce centon d’un genre nouveau et la transposition historique du monde latin antique dans la France ravagée par les guerres de religion dans la seconde moitié du XVI^e siècle et au début du XVII^e.

Le Gynécée de la Grapaldina (Francesco Maria Grapaldo, *De partibus aedium* 2, 5)

Béatrice Charlet-Mesdjian

➤ Monday 1 August, 17.00-19.00 (Aula 8)

Francesco Maria Grapaldo (Parme 1462-Toscane? 1515), polygraphe humaniste originaire de Parme, a écrit un traité sur la maison idéale. En architecte, mais surtout en lexicographe et encyclopédiste, il passe en revue pièce par pièce le cadre familial de l’homme urbain, du citadin parmesan, héritier de la civilisation gréco-latine et de ses évolutions médiévales. L’originalité de cette démarche, anthropologique avant l’heure en somme, a valu à cette œuvre dont l’essentiel a été composée en 1488 et dont nous possédons quatre éditions anciennes (1494=*Pa*; 1501=*Pb*; 1506=*Pc*; 1516=*Pd*) une notoriété italienne, et même européenne, jusqu’au milieu du XVI^e siècle; et c’est encore le *De partibus* qui, depuis environ le milieu du XX^e, fait ressurgir de l’oubli cet humaniste. Plusieurs pièces de sa Grapaldina ont ainsi déjà été explorées, mais nul n’a jusqu’à présent visité le gynécée; c’est donc, cette “chambre des dames” que je me propose d’étudier.

The Activity of Poets in Vilnius at the Time of the Victory at Orsha (1514): *Primitiae poesis humanisticae in Lithuania*

Mintautas Čiurinskas

➤ Tuesday 2 August, 09.00-10.30 (Aula 4)

We know of at least nine poets who wrote Latin verse in honour of King Sigismund’s victory over the Muscovites at Orsha (8 September 1514). At least four of them (Andrzej Krzycki (Critius), Iacobus Piso, Joannes Dantiscus, and the presumed author of manuscript verse, the grand chancellor of Poland, Maciej Drzewicki) were operating in Vilnius at that time. During this period of the war, the capital of the Grand Duchy of Lithuania also became the cultural centre of the domains of Sigismund the Old. The humanists

belonging to the royal court or to the clergy, along with some officials from abroad (such as the papal envoy Iacobus Piso), inevitably enriched the cultural life of the capital. The manifestation of their poetic art is one of the most interesting aspects of their activity here. Usually, but not always, their poems were dedicated to the victorious king. Two of the four succeeded in publishing works of poetry in Krakow (there were no printing presses in Vilnius at that time). As far as we know, this was the first manifestation of humanist poetry in the Grand Duchy of Lithuania. This fact deserves a closer look, considering both the form and the content of the poetic works, and will be the main focus of the paper.

***L'Oratio in funere M. Antonii Mureti* de Francesco Benci**

Lucie Claire

➤ Friday 5 August, 11.15-12.15 (Aula 6)

Le 5 juin 1585, Marc-Antoine Muret s'éteint à Rome, laissant derrière lui une œuvre prolixe, tant érudite que littéraire. Quelques jours plus tard, le 18 juin, une messe est célébrée en sa mémoire en l'église de la Trinité-des-Monts. L'oraison funèbre prononcée à cette occasion est composée par l'un des élèves de Muret, le jésuite Francesco Benci, puis imprimée dans la foulée sous le titre *Oratio in funere M. Antonii Mureti* (Rome, Francesco Zanetti, 1585). La communication se propose d'étudier le texte de ce discours, qui s'inscrit dans la tradition antique de la *laudatio funebris* et qui en respecte les codes. Benci, dans une performance oratoire qui fait la part belle aux émotions, ne néglige aucun des outils que la rhétorique épидictique met à sa disposition pour retracer la vie de Muret, en en sélectionnant certains aspects et en en réécrivant d'autres. Il recrée ainsi une figure idéale de professeur, dont les qualités insignes sont célébrées: éloquence, érudition, générosité et piété.

The Political Poetry of Ippolito Capilupi

Giacomo Comiati

➤ Monday 1 August, 15.00-16.30 (Aula 1)

Ippolito Capilupi (1511-1580) was an eminent figure of the Italian cultural and political scene of the mid decades of the sixteenth century. Raised at the Este court, he soon moved to Rome, where he pursued a brilliant career: he was first secretary of cardinal Ercole Gonzaga, then secretary and counselor of both pope Jules III and pope Pius IV, later became bishop of Fano, and finally Apostolic Nuncio in Venice. Throughout his life, he did not only devote himself to diplomatic and political duties, but also to literature.

He composed many Latin poems, which are much less studied than those of his brother Lelio. Ippolito's poems were first published in Antwerp by Plantin in 1574, and then in Rome – together with those written by his brothers – in 1590 (*Carmina Capiluporum*). Besides religious poetry, Ippolito wrote many occasional poems (most inspired by political events he witnessed firsthand during his lifetime, e.g., the Habsburg-Valois wars, 1551-1559, including the war of Parma, 1551-1552). My paper will analyse these texts – which offer precious insights into the world he frequented – and aim to shed new light, through the lens of Capilupi's literary writing, on the political troubles of the Italian mid Cinquecento.

I *Latini* del Costanzo

Claudia Corfiati

➤ Friday 5 August, 14.00-15.30 (Aula 7)

Le *Odi ed epigrammi latini secondo la lezione dell'autografo napoletano* di Angelo Costanzo, noto soprattutto come autore della *Istoria del Regno di Napoli*, furono pubblicate per la prima volta da Antonio Altamura nel 1950, ma aspettano ancora oggi uno studio filologico che partendo dall'aspra recensione del Perosa li restituisca al loro contesto. Benedetto Croce era stato tra i primi a segnalare l'importanza di questo personaggio sia come storico, sia come poeta, ma conosceva solo i testi dell'edizione parziale di Gallo (1843). Da una parte oggi urge un raffronto tra la esile produzione latina del Costanzo e la più impegnativa, ma ugualmente disordinata dal punto di vista editoriale, scrittura in volgare, dall'altra si impone, alla luce di una migliore e più ampia consapevolezza critica sul latino umanistico e sulla tradizione partenopea in particolare, un'analisi linguistica di questi testi, che li riporti ai loro modelli non solo 'antichi', ma anche 'moderni' (i temi affrontati nei distici sono quelli vaghi della poesia epigrammatica amorosa, cui si accostano rime d'occasione indirizzate a personaggi storici ben precisi; nelle odi invece domina l'encomio nei confronti dell'imperatore Carlo V e delle sue gesta).

Aristoteles latinus in Renaissance Spain: The Case of *De mundo*

Alejandro Coroleu

➤ Thursday 4 August, 14.30-16.30 (Aula 3)

The purpose of this paper is to examine two little-studied Latin translations of the pseudo-Aristotelian *De mundo* undertaken by Spanish scholars in the first half of the sixteenth century: Juan de Ginés de Sepúlveda (1490-1573), whose version of the text was published in Rome in 1523, and the physician Andrés Laguna (1499-1559), the author of a translation of the work printed in Alcalá de Henares in 1538. These two philological enterprises constitute an excellent example of the broad dissemination of the Aristotelian corpus in Renaissance Spain. In the first section of my paper I will analyse the translation technique employed by both humanists. The second section of my contribution will pay attention to the contents of the prefaces to the translations, in which the highly controversial issue of the authorship of this brief cosmological, meteorological, geographical, and theological treatise is discussed.

Cicero at School: Reading Cicero's Letters in the Early Modern Classroom

Marijke Crab

➤ Tuesday 2 August, 16.00-18.00 (Aula 2)

Following their rediscovery by Petrarch and Salutati in the fourteenth century, Cicero's epistles soon became Latin style-models that played a pivotal role in humanist education. This is evident not only from contemporary grammar books and manuals for letter-writing, but also from the sheer number of text editions printed in the fifteenth and sixteenth centuries, many of them stemming from, or intended for use in, the classroom. In this paper I will discuss a selection of such 'didactic' editions, asking which (collections of) letters were read at schools all over Europe, in what way, and why. A central focus will be whether the obvious attention given to the formal aspects of Cicero's epistles was matched by an interest for their content, since they offer a privileged look not only into the personal life of one of Rome's greatest authors and statesmen, but, via him, also into a turbulent period in Roman history.

Proles cunctarum sum: La tumulazione del Milite Ignoto nella coeva poesia latinaMarco Cristini

➤ Tuesday 2 August, 09.00-10.30 (Aula 7)

Il 4 novembre 1921 a Roma fu tumulata la salma del Milite Ignoto. La cerimonia e il precedente viaggio del feretro da Aquileia all'Altare della Patria furono descritti in numerose poesie latine. Il posto d'onore spetta ad Alfredo Bartoli, ma si contano almeno altri dieci poeti che dedicarono, in tutto o in parte, dei carmi latini editi al Milite Ignoto. Erano sia latinisti affermati, quali Anacleto Trazzi e lo stesso Bartoli, sia poeti dilettanti, come l'elettrotecnico Giovanni Battista Marzi. I loro versi risentono del differente retroterra culturale degli autori, ma mostrano anche spiccate affinità, una su tutte l'attenzione riservata alle madri dei dispersi, spesso modellate su Maria Bergamas, colei che aveva scelto la salma da destinare al Vittoriano. L'ultimo viaggio del Milite Ignoto fu caratterizzato in ogni suo momento da puntuali rimandi alla grandezza di Roma e nei carmi non mancano i riferimenti alla classicità, ma sarebbe affrettato giudicarli alla stregua di componimenti frutto soltanto della coeva retorica pubblica. Si tratta invece di poesie spesso concentrate sull'elaborazione personale del lutto, che uniscono motivi patriottici a elementi tratti dalla religiosità popolare, al fine di chiudere i tormentati anni della Grande Guerra con delle esequie che abbracciassero idealmente l'intera nazione.

The Biblical Lyric of Benito Arias Montano in its European and Spanish ContextsMaria Czepiel

➤ Wednesday 3 August, 09.00-11.00 (Aula 5)

The lyric poetry of Benito Arias Montano (1527-1598) has been called “the culmination of Neo-Latin poetry in Spain”; however, there are no modern scholarly editions or book-length studies of his collections of original lyric, *Humanae salutis monumenta* (1571) and *Hymni et seculae* (1593). In this study, I aim to situate his poetry in the context of early modern European ‘biblical poetry’ and Spanish Horatianism. I shall explain how Montano’s original poetry is unusual: firstly, in these collections he departs from the European trends of imitating the ‘poetic’ books of the Bible, such as the Psalms and the Song of Songs. Secondly, he composes biblical narrative poetry in lyric metre, rather than epic. I shall argue that this was possible due, among other factors, to the Renaissance reception of Horace. However, I shall also show how his biblical poetry is exceptional in the context of Spain, since inquisitorial censorship had stifled vernacular poetry on biblical themes, a prohibition he overcame by writing in Latin.

De auctorum Neolatinorum editionibus primo dimidio XX saeculi Cracoviae factisMichał Czerenkiewicz

➤ Tuesday 2 August, 16.00-18.00 (Aula 4)

Hac in acroasi de auctoribus Latinis edendis, qui saeculo XVI floruerunt et postea inter annos 1901-1950 Cracoviae in lucem denuo promoti sunt, disserere mihi in animo est. Scrutari velim, quinam viri doctissimi, quomodo et qua de causa ad scriptores Latinos aetate Renascentium litterarum florentes reimprimendos operam dare voluerint. Propositum quoque mihi est aliquid de seriebus librorum dicere et de ipsis Latinis operibus. Exstant enim aliquot maximi momenti poetae et orationis solutae scriptores Latini, qui studio virorum doctissimorum adhuc saeculo XIX natorum moderna aetate divulgati sunt. Viri eruditissimi, qui illis editionibus Neolatinis studebant, ab Academia Scientiarum et Litterarum Polona prodierunt, videlicet

Ludovicus Ćwikliński (1853-1943), Victor Czermak (1863-1913), Ignatius Chrzanowski (1866-1940), denique Stanislaus Skimina (1886-1962). Horum labore duabus in seriebus, quibus tituli hi sunt: *Biblioteka Pisarzy Polskich* (*Bibliotheca scriptorum Polonicorum*) atque *Corpus antiquissimorum poetarum Poloniae Latinorum usque ad Ioannem Cochranovium*, auctores Latinitatis sicut Martinus Cromerus (1512-1589), Iodocus Ludovicus Decius (ca. 1520-1567), Clemens Ianicius (1516-1543) et Ioannes Dantiscus (1485-1548) deinceps in usum communem vulgati sunt. Fuit etiam Nicolaus Semp Szarzyński (ca. 1550-1581), “post Cochranovium poeta Polonicus primus”, qui aliqua carmina Latina quoque composuit et Cracoviae bis ab Ignatio Chrzanowski typis mandatus est.

Aeneas' Shield Recast: Ekphrasis in Neo-Latin Epic Poetry

Elena Dahlberg

➤ Monday 1 August, 11.45-13.15 (Aula 3)

In ancient epic, ekphrasis usually emblemized the poem's main message (Putnam 1998). Descriptions of art in Neo-Latin epics adhered to this convention as well. My paper will look at the function of ekphrasis in two Latin epics that treat the confessional conflicts of the 17th century. The first case study concerns the *Fulmen in aquilam* (1636) by the French Huguenot Evurte Jollivet. The poem celebrates the Swedish king Gustavus Adolphus's military intervention in the war against the Habsburg Emperor. Its most elaborate ekphrasis, found in book 1, refers to paintings depicting the life of Henry IV of France. These motivate Gustavus Adolphus to defend the cause of his Protestant co-religionists.

My other case study deals with the Jesuit poet Michele Cappellari's *Christinai* (1700). This poem is preoccupied with the Swedish Queen Christina's conversion to Catholicism. In book 10, Christina is inspecting the war booty brought from Prague when her attention is caught by a series of tapestries. These turn out to contain a prophecy about her own role in history. The presentation will demonstrate how these ekphrases work as emblems of their poems' chief message. Additionally, it will discuss the role of materiality in these descriptions.

Crucifying Christ in Hugo Grotius's *Christus patiens*

Claudia Daiber

➤ Tuesday 2 August, 09.00-10.30 (Aula 6)

In 1608, the 26-year-old Grotius published the drama *Christus patiens*. Written in Neo-Latin and based on the biblical narrative of Christ's passion, this drama combines Christian elements with elements from antiquity in keeping with Dutch humanist practice. Christ's crucifixion is the key scene in theatrical representations of the Passion; it reveals the drama's religious perspective. Passion plays of the late Middle Ages concentrated on characterising Christ as the victim and therefore evoking the emotion of compassion, a notion strongly rejected by the 'new' religion. Grotius, like all humanists, ignores the tradition originating from the late Middle Ages. In contrast to other authors of the 'new' faith, Grotius did not leave the theme of the passion to the dramatists of the 'old' faith such as the Italian Quintianus Stoa and the French Nicolaus Barptolemaeus. Instead, Grotius seeks to emulate the *Christos paschon* [Χρῑστός Πασχων], which he wrongly attributes to Gregory of Nazianzus. Through a comparison of the *Christus patiens* with the Greek play, I argue that Grotius adapted the dramatic setting of the crucifixion scene and *mutatis mutandis* the religious perspective of the *Christos paschon*. Both adaptations comply with the notion of predestination and its application to Christ as well.

Malum de mortuis: Four Poetic Invectives Against Justus Lipsius soon after his Death

Harm-Jan van Dam

➤ Tuesday 2 August, 16.00-18.00 (Aula 3)

In the early night of 23 March 1606 Justus Lipsius passed away in Louvain after a short illness. Within a year a commemorative volume, *Fama postuma*, was published in Antwerp with over a hundred poems and several prose works. However, not everybody was an ardent admirer of the scholar: before the *Fama postuma* appeared, 'the subterranean forge of the Cyclopes' issued two successive defamatory pamphlets. The first one contained one abusive, anonymous poem; in the second one three other libellous poems were added, their three authors well hidden under pseudonymous invisibility cloaks. The subject of their attacks, Lipsius' un-Christian Stoicism and his un-Calvinist Catholicism, was hardly original, but the tone was acrimonious.

In this paper I will examine the identity or social environment of the publisher and the poets, their possible connections and motives. Judging from reactions, the pamphlets had little success. That raises questions about the intended public, and possible reasons for the new enlarged edition. I will also discuss the content and structure of the poems themselves.

The Concorso Dux (1929-1931): Towards a Case Study in Fascist Cultural Politics

Paola D'Andrea

➤ Friday 5 August, 09.00-10.30 (Aula 7)

Held in Italy between 1929 and 1931, the *Concorso Dux* was a public contest for Neo-Latin poetry engaging its participants in the task of celebrating Benito Mussolini in Latin verses. Often referred to in scholarship, but never explored in its own right, the *Concorso Dux* provides an excellent case study of Latin and its uses in the cultural politics of the Fascist regime. While being one in a series of literary Latin competitions promoted by the regime to consecrate the myth of Fascism's Third Rome, the *Concorso Dux* also marked a unique call for mobilisation at a crucial point in space and time, i.e. in the aftermath of the Lateran Pacts and in parallel with the *Bimillennarium Virgilianum*.

This paper offers the first results of a study that aims to systematise the main sources and data available on the *Concorso Dux*. A focused and comprehensive treatment of the subjects involved in its planning and in the dissemination of its results (e.g. initiatives, institutions, channels, resources, high-profile personalities) will give a full insight in trends and transactions marking the contexts of Neo-Latin poetry in the politically most 'stable' (or stabilised) phase of the *ventennio*.

Fabula vitae efferae ac barbarae ou imago tyrannorum: Lectures humanistes du Cyclope d'Euripide

Alexia Dedieu

➤ Friday 5 August, 09.00-10.30 (Aula 2)

Tantôt ennemi d'Ulysse, tantôt amant de Galatée, le Cyclope Polyphème, est, dans l'Antiquité comme au XVIe siècle, un personnage qui traverse les genres littéraires. Malgré cela, la réception néo-latine du *Cyclope* d'Euripide au XVIe siècle, demeure, malgré quelques études récentes, encore largement inexplorée.

Au XVIe siècle, le *Cyclope* d'Euripide suscite pourtant un certain intérêt: plusieurs humanistes, parmi lesquels Martinus Balticus, Piero Vettori ou encore Florent Chrestien, sont les auteurs de commentaires néo-latins sur la pièce, sous forme des préfaces à leurs traductions ou de notes.

Parce que le *Cyclope* est le seul drame satyrique qui nous soit parvenu, ces textes engagent une réflexion sur le genre tragique, mais leur portée ne se limite pas à un débat strictement littéraire.

Il s'agira de montrer comment les humanistes se nourrissent de l'imaginaire littéraire qui entoure ce personnage mythologique, figure inquiétante de "l'Autre", pour proposer des lectures politiques ou théologiques du *Cyclope* d'Euripide. A plus large échelle, cette communication permettra d'illustrer l'influence souvent oubliée de ces paratextes néo-latins dans l'histoire du théâtre et d'éclairer leur contribution aux débats littéraires, théologiques et politiques de l'époque.

Idea et idolum: La production des images mentales entre philosophie scolastique et théories des images et des arts

Ralph Dekoninck

➤ Friday 5 August, 11.15-12.15 (Aula 7)

Cette communication portera sur les transferts du lexique latin relatif au champ sémantique de l'image (*conceptus, exemplar, idea, idolum, figura, forma, notitia, phantasma, repraesentatio, similitudo, species,...*) depuis le champ scolastique vers les théories italiennes et françaises des images (Molanus, Paleotti, Richeome,...) et des arts (Armenini, Lomazzo, Zuccari,...) de la seconde moitié du XVI^e siècle et de la première moitié du XVII^e siècle. Il s'agira d'envisager ce que ces transferts nous apprennent sur les systèmes de l'âme qui sous-tendent alors les diverses conceptions de la création. Au mouvement, théorisé par la philosophie aristotélico-thomiste, de dématérialisation auquel l'âme procède à partir des données perçues pour en extraire les formes et les images mentales qui seront méditées, répond, du côté artistique, le mouvement inverse consistant à matérialiser une idée. Nous chercherons à montrer en particulier comment la façon dont les théories de l'image religieuse conçoivent la production des images mentales comme étant à l'origine de l'idolâtrie rejoint ce que les théories de l'art pensent à propos de la création artistique à partir de cette même image mentale. Que ce soit à propos de l'*idea* ou de l'*idolum*, une même réflexion s'élabore à partir d'un riche bagage philosophique et théologique latin.

Reading *De Civitate Dei* at Cambridge at the End of the 15th Century: Lorenzo Traversagni and his Academic Proclusion

Fabio Della Schiava

➤ Thursday 4 August, 14.30-16.30 (Aula 4)

Franciscan friar, theologian, rhetorician, and wandering humanist Lorenzo Guglielmo Traversagni of Savona (1425-1503) greatly contributed to the diffusion of Italian humanism throughout Europe. After his studies in Padua, Bologna and Vienna, Traversagni read rhetoric and theology in Toulouse, Cambridge and Paris and published several works, the most successful of which being the *Modus epistolandi* (Paris, 1478) and the *Margarita eloquentiae castigatae* (Westminster, 1479). In 1478 Traversagni devoted his academic teaching to *De Civitate Dei*. The *prolusio* of this course, transmitted by the ms. Savona, Biblioteca Civica, IX.B.2.15, is a unique document of its kind as it is, as far as we know, the only preserved academic proclusion on *De Civitate Dei*, regardless of its popularity among the humanists. This paper aims to shed some light on Traversagni's approach to *De Civitate Dei* by means of a close analysis of the text and its political, propagandistic as well as its theological scope.

El intercambio de poemas latinos entre los humanistas flamencos Bonaventura Vulcanius y Carolus Utenhovijs: Una muestra de la presencia del primero en círculo irenista de Georg Cassander y Jean Matal

Eduardo del Pino

➤ Tuesday 2 August, 16.00-18.00 (Aula 1)

Esta comunicación forma parte de la investigación sobre la presencia de Bonaventura Vulcanius dentro del cenáculo irenista encabezado por Georg Cassander y Jean Matal, principalmente localizado en Colonia, al que perteneció también Carolus Utenhovijs.

Como se sabe, Bonaventura Vulcanius (1538-1614) se formó durante dos años (1557-1559) en Colonia con Georg Cassander. Abandonó la ciudad para desplazarse a España junto con la Corte de Felipe II, con la intención de encontrar en ella un puesto remunerado. Cuando tuvo que regresar a su patria en 1571 – estando esta en plena revuelta contra el Duque de Alba – Vulcanius volvió su vista a Colonia (la antigua ciudad de sus estudios). Gracias a sus amigos de la imprenta Quentel (con casa en aquella ciudad y en Amberes) y a los que mantenía de su antigua estancia (Pedro Ximenez, por ejemplo), Vulcanius pudo instalarse en Colonia entre 1573 y 1574. Es en este periodo de tiempo cuando debió de coincidir con Carolus Utenhovijs, antiguo compañero de estudios en Gante, que había tenido que abandonar Flandes por motivos de disidencia ideológica. Entre ambos compañeros surgió un típico intercambio de poemas latinos, que se conservan en la Universiteitsbibliotheek Leiden (Vul. 97, f. 17r; Vul. 103 II, img. 187). Esta comunicación edita, traduce y comenta dicho intercambio.

Neo-Latin in the New World: Recent Research and Trends

Theodore (Teddy) R. Delwiche

➤ Monday 1 August, 11.45-13.15 (Aula 6)

The past few years have been exciting times for the study of Neo-Latin texts in new world contexts. American classicists and historians are increasingly realizing the veritable *mare magnum* of Latin texts dating to the first two centuries of American history. From the intricate speeches of German Moravians in Philadelphia to the humble Latinity of grammar school and college pupils in Boston, there has been an increased effort to integrate Neo-Latin manuscripts into literary and historical examinations of early America. This paper will sketch in brief how these new studies, especially those focused on the humble Latinity of colonial students and teachers, are helping to reconceptualize the so-called culture of classicism in seventeenth and eighteenth-century America more broadly. Indeed, up until recently, most accounts of the place of Rome and Greece in early North American intellectual life have focused narrowly on the ‘founding fathers’ and their late life reminiscences. By digging into the nitty-gritty of Latin manuscripts produced in the context of the colonial schoolhouse, I argue, we are able to appreciate the overlooked struggle to perpetuate late humanism in the new world.

Philosopher's Language. A Computer-Assisted Linguistic Exploration of Renaissance Latin Philosophical Prose

Šime Demo

➤ Friday 5 August, 09.00-10.30 (Aula 3)

Early modern philosophical Latin was predominantly shaped by two competing influences: classicising standard promoted by rhetorically aware humanists and technical jargon of medieval philosophical writings. Increasing availability of machine-readable texts enables us to observe large-scale linguistic patterns aligned with each of the traditions. I am going to present a digitally supported analysis of an extensive corpus of Latin literature from all periods and various genres, which can help us interpret some linguistic properties of Renaissance philosophical prose. The corpus comprises more than 810 works, totalling 35 million words. The analysis is based on comparing the distribution of the most frequent words, which, arguably, correlates with the differences between individuals, periods, and genres, although the authors exert only very limited control over it. An array of tools will be used to produce visualisations of these correlations in the form of networks. Finally, on the basis of the facts we know about the genres included in the analysis, we will try to make sense of the findings.

Travels and Travails: The Occasional Poetry of Franciscus Modius (*Poemata*, 1583)

Ingrid A. R. De Smet

➤ Tuesday 2 August, 09.00-10.30 (Aula 1)

The “wandering” humanist Franciscus Modius (1556-1597) of Bruges is well-known for his contributions to the transmission and textual criticism of Ancient authors such as Livy, Quintus Curtius, Symmachus, and the Virgil commentator Servius. His Latin poetry – most of it published in one collective volume in Würzburg in 1583 – attracted the attention of Georg Ellinger, Leonard Grant and Jozef IJsewijn, but still lacks a comprehensive study. Many of Modius’s poems were created for particular occasions: they include, among others, funeral pieces, New Year’s gifts, and festive and congratulatory verses. Even where the event is lacking in detail, most poems are addressed to contemporaries, anchoring them in social networks and giving us precious insights into the poet’s lifeworld.

This paper investigates two key questions: to what extent did Modius’s *Poemata* adhere to common typologies and aesthetics of occasional poetry? And how does the publication of occasional poems as part of a collective establish and enhance Modius’s social relations with patrons, friends and kin, and fellow-humanists, as he travelled widely across the Low Countries and the German-speaking regions?

Towards a History of Neo-Latin *Risorgimento* Literature

Nicholas De Sutter

➤ Thursday 4 August, 09.00-10.30 (Aula 4)

As scholarship ventures ever further into exploring “the twilight years” of Neo-Latin (18th-20th centuries), it is worth noting that little attention has been paid to the various forms and functions of Latin during the Italian Unification (“Risorgimento”). Yet the prevailing thesis that one of the driving forces behind this long process of nation-building was precisely the search for a common cultural heritage, which was found not only in Roman antiquity, but also in Italy’s mediaeval and Renaissance past, raises the question whether this focus on continuity was also reflected in the active use of the one language spanning all these centuries: Latin. This turns out to be the case: the Risorgimento has led to a vast and variegated corpus of Neo-Latin

poetry and prose, ranging from satires on Pope Pius IX and odes to Garibaldi and Cavour to entire epics and books of Livian historiography dedicated to the (re)birth of the Italian nation. Focusing on poetry, this paper therefore offers a first look at this neglected chapter of Neo-Latin literature and sheds light on the various ways in which the ancient tongue was revived in order to reflect on the formation of a modern state.

The Hatfield Eclogues of Giles Fletcher the Elder: Continental and English

Sharon van Dijk

➤ Tuesday 2 August, 16.00-18.00 (Aula 1)

The Hatfield manuscript collection of Latin eclogues by Giles Fletcher the Elder (ca. 1546-1611), which is addressed to Lady Burghley, dates probably from the early 1570s and has the distinction of being the first Latin eclogue collection written in Renaissance England. It has been frequently dismissed by scholars as conventional, containing nothing which cannot be found in continental pastoral; some criticism has hinted, however, that Fletcher may be more innovative and significant than he is made out to be. In this paper, I will demonstrate, firstly, that Fletcher's work is a sophisticated European-style Latin pastoral collection, which is indebted to the Latin eclogues of Petrus Lotichius Secundus in particular, and, secondly, that it is in several respects distinctly English: it has a Cambridge setting and uses allegory to discuss ecclesiastical politics in a way which was typical of contemporary English pastoral but not wider continental Latin pastoral by the mid-sixteenth century. I will argue that the collection is significant, because it introduced features of continental pastoral to England and is an example of Cambridge Protestant pastoral, a category of verse to which the later pastoral works of Edmund Spenser, Phineas Fletcher and John Milton also belong.

Neo-Latin Akathist: The Forgotten Translation and Edition of *Ordo Sancti Basilii Magni* (Vilnae, 1650)

Ona Dilytė-Čiurinskienė

➤ Tuesday 2 August, 14.00-15.30 (Aula 4)

This presentation looks at the Latin edition of the Akathist Hymn published by the Basilian printing house in Vilnius in 1650. The translation by the Basilian monks is very different to the early translation of Akathist from Greek to Latin at the end of the eighth or the beginning of the ninth century, usually known as *Salutatio Sanctae Mariae*.

Akathist and the Greek Akathist tradition reached Lithuania through the East European Orthodox tradition, and became a part of religious practices in the Grand Duchy of Lithuania at the time. Along with other devotional works in Latin from the same period and the same region, the Neo-Latin Akathist presented in this paper testifies to the interaction of the Latin and Greek Orthodox traditions in the cultural and devotional space of the Grand Duchy of Lithuania.

The introductory and concluding paratexts in the 'Basilian' Akathist edition represent elements of the Western tradition, such as excerpts from *Revelationes Sanctae Brigittae* and the *Mythologiae* of St Fulgentius, etc. Kondakia in this Latin version are written in hexameters, and ikoi in 13-syllable verse. Examples of pattern poetry are also present. A comparative and intertextual analysis reveals some classical influences and interconfessional intersections that are of particular interest.

Latin Translations of Renaissance Travel Accounts

Roumpini Dimopoulou

➤ Thursday 4 August, 09.00-10.30 (Aula 4)

Renaissance travel accounts, mainly of the fifteenth and sixteenth centuries, recount travel experiences and echo the humanistic education of their authors. The present paper focuses on the Latin translations of Renaissance travel texts that had originally been written in one of the national languages. It aims to inventorize and compare translated texts relating to voyages in the Eastern Mediterranean and particularly in Greece. The paper explores the reasons why the Latin translations were prepared and their diffusion in comparison to the original text. It also examines the identity of the translator, his nationality, education and skills in Latin, as well as his relation to the author, particularly in cases where they are one and the same person. The paper discusses the contribution of the Latin translations to the dissemination of the original texts and their reception in comparison to other translations into different national languages. In doing so, it approaches the Latin versions of apodemic treatises, whether widely circulated or not, as part of the entire humanistic translation tradition, highlighting their impact and their special characteristics.

Les jeux du corps et de la devise

Vincent Dorothee

➤ Tuesday 2 August, 09.00-10.30 (Aula 2)

Les nombreuses rééditions d'un ouvrage tel que les *Emblemata* d'Alciat disent assez le succès des recueils d'emblèmes à la croisée des XVI^e et XVII^e siècles. Les emblèmes qu'ils contiennent sont bipartites car composés d'un "corps" figuré et d'une devise latine censée orienter d'une façon univoque le sens du corps. Or, un "interstice" existe, entre ces deux éléments de l'emblème, qui ouvre au contraire à un certain "jeu". Le spectacle de cour va très vite savoir tirer parti des possibilités de ce double sens.

Ce sont les virtualités de ce rapport, en réalité équivoque, entre le corps et la devise latine, que cette communication se propose d'interroger dans le domaine du spectacle curial français. Quelles en sont les implications, les modalités et les raisons? Comment alimentent-elles l'économie de la fête de cour et comment participent-elles à son développement? Ces questions seront envisagées à travers l'étude d'un corpus allant des médailles emblématiques du *Ballet Comique de la Royne* (1581) aux écus à devises néolatines portés par les combattants du carrousel parisien donné par Louis XIV en 1662.

Speaking Through Homer: The Greek Poetry and Homeric Scholarship of James Duport (1606-1679)

Tomos Evans

➤ Friday 5 August, 09.00-10.30 (Aula 6)

My paper will explore the work of James Duport: an exact contemporary of John Milton's at Cambridge who served as Regius Professor of Greek at Trinity College, Cambridge. There has been no scholarly treatment yet on Duport's poetry, a vast quantity of which is composed in *Neugriechisch*. The paper will analyze the interplay between Neo-Latin and (Homeric) Greek and the personal as well as institutional contexts surrounding Duport's poems. It will explore three of Duport's Greek works. First, it will analyze the linguistic jokes and the interplay between Neo-Latin, (Homeric) Greek, and the vernacular in *Homeri culex* (1660), a Homeric version of Ps.-Virgil's *Culex* about Cambridge being swarmed by mosquitoes during

one particularly sultry summer. Next, the paper will examine Duport's funeral eulogy (1631), composed as a Homeric cento, to Thomas Harrison – one of the translators of the King James Bible – and scrutinize the ways in which Duport recreates a debate amongst the gods about mortality. Lastly, my paper's exploration of Duport's Homeric paraphrase of the Book of Job, *Threnothriambos* (1637), will scrutinize the importance that both the author and the reader's faculties of memory play within Duport's *Neuallgriechisch* poetry.

Boccaccio's Subdivision of the (Allegorical) Fictional Story (*fabula*) in his *Genealogia deorum gentilium* (GDG 14.9.5-11)

Stefan Feddern

➤ Monday 1 August, 17.00-19.00 (Aula 4)

In the 14th book of his *Genealogia deorum gentilium*, Boccaccio defines the *fabula* and distinguishes between four different kinds. Both the definition of the *fabula* and its subdivision are problematic. Scholars have proposed different ancient and medieval sources that might have influenced Boccaccio, but there is no consent which sources Boccaccio in fact used. In this paper, I want to start with the observation that the definition and the subdivision of the *fabula* are not consistent. However, the focus of the paper will be its subdivision. I will propose the view that the search for Boccaccio's sources for the subdivision of the *fabula* has proved to be quite unsuccessful because he is creating an innovative systematization of the *fabula* that fits his own views and premises according to which the Hebrew prophets invented fictional and allegorical poetry. These are the reasons why we can see some remains of the ancient tripartition between *historia* (true story), *argumentum* (possible fiction), and *fabula* (impossible fiction) as well as considerations about the allegorical character of fictional stories and a reference to 'old wives' tales', but we do not find Boccaccio's distinction between four different kinds of *fabula* elsewhere.

'Great Glory of Greece and Italy': Greek and Latin in a Recently Discovered Funerary Collection for Rutger Rescius (†1545, Leuven)

Xander Feys

➤ Friday 5 August, 11.15-12.15 (Aula 5)

The life and work of Rutger Rescius (ca. 1495-1545) from Maaseik, the first Greek professor at the Leuven Collegium Trilingue and its in-house printer, remain poorly studied, and numerous primary sources require further investigation. For instance, I have recently retrieved a collection of Greek and Latin epitaphs in memory of the deceased professor, probably by Juan de Verzosa. This unique document sheds new light on the practice of writing *Neuallgriechisch* in Leuven during the early sixteenth century. After elucidating the provenance of the manuscript, I will focus on the relationship between the Greek epitaphs and their Latin counterparts in terms of length, form, contents, and language. In addition, special attention will be paid to the poet's level of Greek and the ways in which Rescius is presented as a champion of both classical languages – “μέγα κλέος Ἑλλάδος ἡδὲ / Ἀθωνίνης” – on the one hand, and a pioneer of Greek studies beyond the Alps, on the other.

Boccaccio lettore di Ovidio

Silvia Finazzi

➤ Monday 1 August, 11.45-13.15 (Aula 1)

Nel novero dei manoscritti appartenuti a Giovanni Boccaccio e da lui postillati e/o copiati, le opere ovidiane e pseudo-ovidiane hanno sicuramente un ruolo centrale, come è testimoniato dalla cosiddetta ‘Miscellanea Laurenziana’ (Firenze, Biblioteca Medicea Laurenziana, Plut. 33.31), dove un giovane Boccaccio copiò i primi tre libri degli *Amores*, l’*Ibis* e alcuni esametri delle *Metamorfosi*. Il presente intervento si concentrerà sul meno studiato ms. Firenze, Biblioteca Riccardiana, 489, esemplato forse in Italia attorno al 1300 e contenente *Heroides*, *Amores* III 5, *Fasti*, *Tristia*, *Ars amatoria*, *De medicamine faciei* oltre agli pseudo-ovidiani *De nuce*, *De pulice*, *De speculo medicaminis*, *De Philomela*, seguiti dal *Cento* di Proba. Si analizzeranno i *marginalia* di Boccaccio in questo codice, offrendone altresì una classificazione per tipologie, ad esempio *maniculae* e altri segni di attenzione figurati, annotazioni di carattere filologico (*cruces*, correzioni, indicazione di possibili varianti testuali e integrazioni), nonché sporadiche postille di argomento mitologico e interesse erudito. Un secondo aspetto sarà costituito dall’esame più dettagliato di alcuni dei *loci* annotati, con lo scopo di rilevarne l’eventuale azione su determinati passi delle opere boccacciane.

Marie Madeleine, entre texte et image

Carole Fonticelli

➤ Monday 1 August, 15.00-16.30 (Aula 6)

Dès 1520, la Réforme condamne le culte des images. L’iconoclasme fait son apparition et ses ravages sont particulièrement importants dans les Pays-Bas en 1566. Amorcé par Érasme, le débat sur les images y devient une question centrale pour les catholiques aussi bien que les réformés ainsi qu’en témoigne une très importante production de textes.

Nous nous appuierons sur le *De historia SS. imaginum et picturarum pro vero earum usu contra abusum* (1594) de Johannes Molanus, le premier commentaire en Europe du décret du concile et sur le poème *Idolenchus* (1622) du socinien Jan Evertz. Geesteranus, pour montrer que les auteurs catholiques aussi bien que réformés s’accordent sur les potentiels dangers exercés par les images.

Nous illustrerons notre propos à travers l’exemple d’une des saintes les plus représentées aux Pays-Bas aux XVI^e et aux XVII^e siècles, Marie-Madeleine, en nous appuyant sur ces textes. Nous voudrions montrer qu’ils ont participé à la création d’une nouvelle iconographie de la sainte qui remet en question les genres picturaux, aussi bien que la définition de la sainteté aux Pays-Bas.

Ludovico Carbone versus Leonardo Grifo. Two Latin Translations of the Same Greek Poem

Ide François

➤ Wednesday 3 August, 09.00-11.00 (Aula 1)

On the first of January 1461, eight-year-old Valerio Marcello died in a palazzo along the Canal Grande in Venice. The boy’s death occasioned a remarkable literary event. In the years after Valerio’s decease, his father, Jacopo Antonio Marcello, received twenty-three works of a consolatory nature composed by preeminent scholars. One of the authors who sent not one, but three literary writings was the humanist Francesco Filelfo. Besides a Latin prose consolation and poem, Filelfo also wrote the only Greek

contribution, that is, the poem Ἰακώβω Αντωνίῳ τῷ Μαρκέλλῳ, ἱππεῖ χρυσεῖῳ. The remarkable thing about Filelfo's poem is that it was translated twice into Latin, by Ludovico Carbone and Leonardo Grifo.

Some questions arise: Why did two contemporaries of Marcello and Filelfo translate the same poem? Why was Carbone's translation included in the collection manuscript, and not Grifo's? How can we explain that Carbone's translation also had a wider dissemination than Grifo's? Did text-related reasons play a role or were there other reasons for this choice? In order to give a tentative reply to these questions, I will consider the poem and its two translations in their context, that is, the system of literary patronage, investigating the literary circles of the two translators and their relationships with Marcello and Filelfo.

New Latin Terminology Used in Academic Writings on Philosophy and the Arts in Central Europe during the 16th and 17th Centuries

Joseph S. Freedman

➤ Friday 5 August, 09.00-10.30 (Aula 3)

Almost all contemporary academic disciplines wholly or partially originated within university arts (gradually renamed: philosophy) faculties and academies beginning in the 16th century. This led to the creation of Latin terminology often used to denote new arts / philosophy disciplines / sub-disciplines. This proposed paper focuses on this new Latin terminology (often adopted from Greek) as utilized in Central European, 16th- and 17th century publications on philosophy and the arts.

The extensive use of the term *systema* (from ca. 1600 onwards) signaled the inception of new, widely adopted pedagogical approaches. Other new academic terms referred to new academic (sub-)disciplines some of which – e.g., 'pneumatics' (*pneumatica*) – were more or less widely used, while others – e.g., 'aesthetics' (*pasicompe nova*) – were not. Attention will be given to the writings of some authors – e.g., Alsted and Comenius – who introduced substantial numbers of new academic terms.

The significance of this large infusion of new academic terminology will be discussed. Two additional points will be raised. First, the creators of this new terminology sometimes may not have known (or cared) about its possible significance. And second, it cannot be known with absolute certainty when any 'new' term was first used.

The Cornaro Influence on Humanist Endeavors: Classical Authors, Commentaries, and Printing in Venice

Angela Fritsen

➤ Monday 1 August, 17.00-19.00 (Aula 4)

In the late fifteenth century, the noble Cornaro (or Corner) family was the wealthiest in Venice. The family commissioned art and monuments, often of a classicizing nature. They supported humanist projects, and simultaneously employed rhetoric advancing their own claim of ancient Roman ancestry, establishing the *gens Cornelia* as their forebears. In this paper I will explore the extent to which the Cornari made classical authors and commentaries available. It is due in part to the Cornari that so many humanist books were published in Venice by various presses in the competitive publishing industry (Baptista de Tortis, Johannes Tacuinus, Octavianus Scotus, Petrus de Quarengiis, etc.). This paper will look at dedications and end matter of commentaries on such classical authors as the poets Tibullus, Ovid, and Statius and the historian Quintus Curtius. It will discuss the editors and commentators who looked to the Cornari for patronage and subsidy, and examine the different relationships that existed between the humanist scholars, their Cornari patrons, and publishing houses.

Poetry and Philology in the *Castigationes Virgilianae* of Pierio Valeriano

Julia Haig Gaisser

➤ Thursday 4 August, 14.30-16.30 (Aula 2)

Pierio Valeriano (1477-1558) was a prominent figure in sixteenth-century Italian humanism and an active participant in the several convivial sodalities that thrived in Rome during the papacy of Leo X (1513-1521). Although he is best known today for his great iconographical work, the *Hieroglyphica*, he was also a serious philologist and student of manuscripts, a prolific Latin poet, a writer of dialogues, and a reflective observer of humanist life. In 1521 he published his study of Vergil, *Castigationes et varietates Virgilianae lectionis*. This work is rightly considered a landmark in the history of Virgilian scholarship, but I will suggest that it is also a reflection of Valeriano himself: his philology, to be sure, but also his intellectual biography, his studies of ancient monuments, his other projects, his place in the world of the Roman humanists, and above all his interests as a practicing poet. Themes to be considered include: Valeriano's use of manuscripts, the intellectual and social climate of contemporary Roman humanism, the influence of Pontano (especially his *Actius*), and connections between the *Castigationes* and Valeriano's Catullus lectures of 1521-1522.

Spanish Humanists Abroad: Five Decades of Study

Ignacio J. García Pinilla

➤ Wednesday 3 August, 09.00-11.00 (Aula 3)

Fifty years ago, there was a limited understanding of the vigorous transnationalism of a great many Spanish Neo-Latin humanists. Such a restricted perspective was due in part to the fact that not a few of these humanists were dissidents and exiles. Since then, society's evolution and the development of interconnectivity have produced remarkable progress in such studies, yet there are still areas that lack a holistic vision. Little has been done, for example, regarding the networks – academic, cultural, commercial, courtly – to which these humanists belonged.

The goal of this paper is to present a broad vision of Spanish humanism's links with France, focussing particularly on Paris. The list of Spanish humanists who spent time in this city, mainly in the shadow of its university, includes Juan Luis Vives, Joan Gelida, Rodrigo Manrique, Juan Martín Población, Jerónimo de la Peña, Pedro Juan Olivar, Juan Martín Cordero, Andrés Laguna, Michael Servetus, Pedro Juan Núñez, Fadrique Furio Ceriol, among others. Some even became naturalised citizens. There were fruitful periods (in terms of Spanish presence in Paris) and others that were almost barren, affected by the recurring wars between the Spanish Crown and France.

Rhodomantologia. Ein gräzistisches Projekt zum protestantischen Philhellenismus und seine Perspektiven

Thomas Gärtner

➤ Friday 5 August, 09.00-10.30 (Aula 6)

In der Folge der von Martin Luther angestoßenen norddeutschen Reformation bildete sich in der alten Ilfelder Klosterschule um Michael Neander eine neuartige Form der gräzistischen Ausbildung heraus. Aus dieser Schule ging eine Vielzahl von literarischen Persönlichkeiten hervor, die über beträchtliche Fähigkeiten der Komposition altgriechischer Verse, insbesondere episch-jonischer Hexameter, verfügten. Am

bekanntesten unter Neanders Schülern ist Lorenz Rhodoman, der neben der *Vita* Martin Luthers auch die Geschichte des Heiligen Landes und den lutherischen Katechismus in episierenden Hexametern wiedergab.

In einem von der DFG bewilligten Osnabrück/ Wuppertaler Projekt (fachwissenschaftlich bearbeitet von Thomas Gärtner und Stefan Weise) namens *Rhodomanologia* werden zunächst die Frühwerke von Lorenz Rhodoman einer digitalen Edition unterzogen und ins Deutsche übersetzt.

Der Vortrag befaßt sich mit einigen Neuentwicklungen in der Rhodoman-Forschung, die sich in der Arbeit an diesem Projekt abzeichnen: (a) der Wirksamkeit Rhodomans in epigraphischen Lokaltraditionen, die sich insbesondere in den *DI*-Bänden zu seinen Wirkungsorten nachweisen lassen; (b) dem Erkenntnisgewinn, der sich aus der Heranziehung von Rhodomans meist handschriftlich fragmentisiert überlieferter Privatkorrespondenz ergibt; und (c) der Einbeziehung von bislang unbekannten Werken, die noch nicht in der Rhodoman-Forschung berücksichtigt wurden. Auf diese Weise lassen sich neue Akzente gegenüber der bislang (im *Verfasser-Lexikon*) etablierten Version der Bio-Bibliographie Rhodomans herausarbeiten.

Marienhymnen als kirchenpolitisches Statement. Die Gottesmutter in Giovanni Pontanos *De laudibus divinis*

Carolin Anna Giere

➤ Tuesday 2 August, 16.00-18.00 (Aula 5)

Giovanni Pontano gilt als einer der wichtigsten neulateinischen Autoren im Renaissance-Humanismus des italienischen Quattrocento. Dass er neben astrologischen Abhandlungen, dichtungstheoretischen Dialogen und liebeslyrischen Sammlungen auch ein Hymnenwerk vordergründig christlichen Inhalts verfasste, findet nur selten Erwähnung. Vielmehr wird die kleinere Sammlung *De laudibus divinis* (1458) als lediglich obligatorischer Teil seines Lehrauftrags gegenüber dem christlich zu erziehenden Neffen König Alfons I. am neapolitanischen Königshof übergeben. Eine durch humanistische Akzente stilisierte und damit in ihrer Menschlichkeit herausgehobene Gottesmutter innerhalb der Hymnendichtung scheint in dieser Funktion nicht weiter erstaunlich. Beachtet man jedoch, dass auch die spätere, nicht mehr didaktisch intendierte und deshalb von Pontano selbst mit komplexen Änderungen versehene Fassung seiner Hymnen (1505) dieselbe Betonung des marianischen Paradoxons der jungfräulichen Mutterschaft expliziert, lässt die Wichtigkeit des Dogmas für Pontano und sein Werk erahnen. Mit Blick auf den zeitgeschichtlich hochbrisanten innerkatholischen Dogmenstreit der *immaculata conceptio*, den zunächst auch das Konzil zu Basel (1431-1449) nicht beizulegen vermochte, soll der Vortrag anhand impliziter Textverweise aufzeigen, inwieweit die Marienhymnen Pontanos mithilfe der Kommunikationspraktiken des gewählten Genres einen zumindest subtilen kirchenpolitischen Debattenbeitrag leisten – und insofern bereits wegweisend für politische Propagierungen innerhalb christlicher Hymnik des konfessionellen Zeitalters sein können.

Los comentarios de Nicolás Biesio a la edición del *Pro Milone* impresa por Juan de Mey (Valencia, 1546)

Rocío Giménez Zálvez

➤ Friday 5 August, 14.00-15.30 (Aula 1)

En el año 1546 vio la luz la primera edición del *Pro Milone* de Cicerón impresa en España (CECLE0217, USTC 335686). Se trata de una edición realizada en los talleres de Juan de Mey en Valencia, acompañada de los comentarios del humanista flamenco Nicolás Biesio, profesor a la sazón de Oratoria en el Estudi General de Valencia durante el curso 1546-1547. Esta edición, de la que solo se conserva un ejemplar, que se halla

en la Biblioteca Capítular de la Catedral de Toledo, resulta casi desconocida para la crítica moderna, tanto en lo referente al texto del discurso como en cuanto a las notas de Biesio, cuya naturaleza abarca desde las explicaciones sobre la estructura retórica de la obra ciceroniana hasta datos de *realia*.

El propósito de esta comunicación es el análisis de estos paratextos de Nicolás Biesio al texto ciceroniano y en particular el esclarecimiento del grado de dependencia u originalidad que presentan respecto a la tradición anterior de las ediciones comentadas del *Pro Milone*.

The Royal Law of Denmark 1665: The Application of Roman Law to Legitimize Danish Absolutism

Rasmus Gottschalck

➤ Monday 1 August, 17.00-19.00 (Aula 5)

The Royal Law is the title of the Danish constitutional law, applied in 1665 (after dramatic circumstances) and in force until the introduction of democracy in Denmark in 1849. The law, being the only existing constitutional law for an absolute monarchy in Europe, legitimizes the Danish absolute monarchy partly by drawing upon Roman Law, partly upon contemporary political theoreticians such as Thomas Hobbes, Jean Bodin and Hugo Grotius. The law was formulated by the philologist Peter Schumacher Griffenfeld who first – in close cooperation with the king Frederik III – formulated a draft in Latin, afterwards reworking it into the official Danish version.

The talk will focus on the Latin draft enabling us to detect the Latin tradition behind the official Danish version and will give examples of the literary and the juridical intertextuality of the law. Moreover, the talk will analyze the law as a social contract and particularly reflect on the depiction of the public and the private sphere of the law and how this relation legitimizes the king's ownership of the state.

The talk is based on a Danish-French philological-juridical cooperation aiming at an edition of the Royal Law with a French translation and commentary.

La philosophie scolastique en habit d'honnête homme

Agnès Guiderdoni

➤ Friday 5 August, 11.15-12.15 (Aula 7)

“Faire d’une matière laborieuse et dégoûtante, un sujet facile et divertissant.” Cette déclaration se trouve dans l’avis au lecteur de *La fine philosophie accommodée à l’intelligence des dames*, manuel de philosophie scolastique en français de René Barry (1660), qui entreprend de mettre à la portée d’un large public d’ “honnêtes gens” et, en particulier, des femmes, un savoir jusqu’alors réservé à un groupe restreint d’érudits et circulant en latin. La démarche de Barry, loin d’être isolée, est représentative d’un mouvement de traduction et d’ “accommodation” qui se répand largement en France au XVII^e siècle (citons les traductions et adaptations de Scipion Dupleix (1600), Théophraste Bouju (1614) ou encore Ceriziers (1643)). Or cette opération oblige à une double traduction – une traduction linguistique et une traduction culturelle, puisqu’il faut passer d’une part du latin au français, et d’autre part d’un public de clercs à un public mondain.

Cette communication étudiera dans quelles conditions se fait ce double transfert et surtout quel nouveau savoir ou quelle nouvelle “philosophie” il produit, les transferts lexicaux inter-linguistiques se doublant de transformations des champs sémantiques et des figures du discours qui modifient tant l’argumentation que l’argument développé.

Romeyn de Hooghe et le tacitisme: Stratégies littéraires et visuelles de la propagande de Guillaume III d'Orange-Nassau

Esther Guillaume

➤ Tuesday 2 August, 09.00-10.30 (Aula 2)

Nourrie par un antiquarisme partagé par les partisans de Guillaume d'Orange III, comme par leurs opposants, la théorie politique néerlandaise du XVII^e siècle est imprégnée des textes de l'Antiquité. Parmi les auteurs utilisés, Tacite apparaît comme l'une des références les plus populaires pour les commentateurs modernes (Hugo Grotius, Marcus Zuerius van Boxhorn...).

Les textes de Tacite connaissent ainsi un nombre exponentiel de rééditions durant les XVI^e et XVII^e siècles, alors que les discours et les mythes qu'ils contiennent (par exemple, le mythe de la révolte Batave de Claudius Civilis) sont simultanément réactualisés à l'aune des conflits politiques contemporains (Guerre de 80 ans, Guerre de Hollande...).

Dans le cadre des affrontements idéologiques entre la classe régente d'Amsterdam et les princes d'Orange, les traductions de Tacite et leurs commentaires par les auteurs contemporains engendrent des conclusions divergentes, voire conflictuelles quant à la voie politique à suivre.

Notre analyse montrera comment les stratégies littéraires du tacitisme néerlandais ont été réemployées à la faveur d'un discours visuel dans les œuvres de propagande réalisées par le graveur néerlandais Romeyn de Hooghe (1645-1708) pour Guillaume III.

Hans Lis's Latin Translation of Hitler's *Maifeld* Address on the Occasion of Mussolini's Visit to Berlin (28 September 1937): A Comparative Case Study

Niklas Gutt

➤ Friday 5 August, 09.00-10.30 (Aula 7)

Recent studies on Fascist Latinity have drawn attention to the Latin translations of several of Mussolini's speeches, produced mostly by Italian philologists such as Nicola Festa. However, the peculiar case of Hans Lis, a teacher from Silesia, is yet to be examined. Besides his translations of at least three of Mussolini's speeches, one particular Latin version of a public address merits closer attention. When Mussolini visited Germany in late September 1937, both he and Hitler spoke to a huge crowd on the Maifeld in Berlin; Lis translated both speeches into Latin. While the use of Latin was consistent with the Fascist ideal of *romanità*, National Socialism, of course, lacked any such affinity to the Romans' language. Therefore, in Germany, where Lis's version of Hitler's address was published in the journal *Societas Latina*, Latinizing the dictator's speech had by no means the same ideological connotations as in Italy.

Adopting a comparative perspective with translation practices in Fascist Italy, this case study examines the specific intentions and functions of Lis's translation within the German context. Thereby, it offers insights into the production of Latin texts under National Socialist rule as well as the reception of Fascist Latinity abroad.

Translating Text Within Text: Biblical Quotations in Renaissance Translations of the Church Fathers

Annet den Haan

➤ Monday 1 August, 11.45-13.15 (Aula 7)

When translating a text that quotes another text, a translator faces a choice between translating these quotations anew and using an existing translation in the target language. The treatment of such embedded quotations reflects translation principles as well as attitudes towards existing translations and their status. In the case of the bible, where translators and readers usually have access to a common translation, the treatment of biblical quotations is all the more significant.

This paper explores how Renaissance translators rendered biblical quotations in Latin translations of patristic texts (1440-1570). Did they follow the Vulgate bible verbatim or did they modify it? And what happens when the Greek tradition has a different reading? Renaissance patristic translations are a promising case study, because fifteenth-century Italy witnessed an explosion of Latin translations of Greek classics, which transformed translation principles and methods. In addition, literary and theological exchange between the Latin West and the Byzantine East problematized the status of the Latin and Greek biblical tradition. Finally, the printing press changed the way texts were written, read, and referenced.

Fantastic Beasts and Where to Find them: On the Tracks of Fracastoro in Landivar's *Rusticatio Mexicana*

Yasmin Haskell

➤ Monday 1 August, 11.45-13.15 (Aula 2)

Virgil's *Georgics* may have been imitated more than the *Aeneid* by Jesuit poets. Jesuits were the most prolific composers of Latin didactic poetry in the early modern period; even their poems on scientific subjects were more likely to be modelled on the *Georgics* than, e.g., Lucretius' *De rerum natura*. That Landivar's 18th-century descriptive-didactic poem about Mexico, while incorporating elements of Lucretius, is firmly rooted within this Jesuit georgic tradition is well known; it alludes not only to Virgil but, for example, to the *Praedium rusticum* (1730) of Jacques Vaniere. In this paper, I focus on the influence on the *Rusticatio Mexicana* of an earlier, non-Jesuit, 'semi-georgic' poem: Fracastoro's *Syphilis sive de morbo gallico* (Verona, 1530). While conceding that explicit recollections of *Syphilis* are rare, I argue that Landivar's descriptions of the 'marvelous' flora, fauna and geology of the New World unmistakably evoke Fracastoro's poem, possibly mediated by two baroque 'scientific' georgics by Neapolitan Jesuits: Strozzi's *De mentis potu sive de coccolatis opificio* (1689) and Savastano's *Botanicorum libri IV* (1712). I also hope to show that Landivar revives the *healing* mission of Fracastoro's poem by presenting readers (primarily fellow exiled American Jesuits) with a poetic remedy for their long Suppression.

Foundation for a New Critical Edition of Bartolomeo Platina's *Lives of the Popes, Paul II*

Thomas G. Hendrickson

➤ Tuesday 2 August, 09.00-10.30 (Aula 5)

This paper presents the results of new collations of the manuscripts of Bartolomeo Platina's *Vitae Pontificum, Paulus II*, and it also articulates a new basis for how a critical edition of this work should proceed. The only critical edition of Platina's *Vitae Pontificum* is that of Gaida in the *Rerum Italicarum Scriptores* series. Gaida based

his edition on the *editio princeps*, overseen by Platina, and two early manuscripts bearing Platina's corrections. A new *I Tatti* edition reproduces Gaida's text and includes notes from a third, newly discovered manuscript also bearing Platina's corrections. Yet two serious flaws in Gaida's text make an entirely new edition necessary. First: Gaida's method was to choose the agreement of any two of his witnesses over the third. Yet these witnesses were made at different times, and so this method obscures the progression of changes in the text. Second: there are serious errors in Gaida's apparatus criticus, which warrant another look at the manuscripts. This paper outlines the results of new collations of all three manuscripts and the *editio princeps*, and it articulates a basis for how a new critical edition should select and present readings to make clear the progression of changes to the text.

Neo-Latin as a Linguistic Go-Between in Early Modern English Translation

Brenda Hosington

➤ Tuesday 2 August, 14.00-15.30 (Aula 1)

One trajectory by which translations travel from one language and culture to another is that of indirect or 'second-hand' translation, that is, via previous translations in an intermediary language. This phenomenon has attracted the attention of some recent Translation Studies specialists, but to the virtual exclusion of early modern texts and the neglect of Neo-Latin as a linguistic go-between. While English translations based on intermediaries in various vernaculars have attracted attention, although not within the context of indirect translation theory, those based on intermediaries exiting through the portals of Neo-Latin have not.

The proposed paper will remedy this. It will present an overview of my corpus of over one hundred texts translated into English from Classical Greek and from nine vernaculars, all using Neo-Latin intermediaries. It will then discuss whether today's rather negative opinion of indirect translation is discernible among early modern translators and printers and whether the relevance of other recognised motivating factors in the modern world (language hierarchies, cultural power relations) pertains. The role of Neo-Latin as a linguistic go-between brings a new dimension to the study of indirect translation but it also adds to the many and varied functions Neo-Latin performs in the early modern world.

Roman Comedy and Biblical Drama from the Czech Lands

Magdaléna Jacková

➤ Tuesday 2 August, 14.00-15.30 (Aula 6)

Increasing interest among Renaissance humanists in ancient drama gave birth to Neo-Latin drama. The development of this genre was largely influenced by Terence's and Plautus's comedies, which were frequently studied and sometimes also staged in schools. Even the leaders of Lutheran Reformation, Martin Luther (1483-1546) and Philip Melanchthon (1497-1560) appreciated these plays because of their language and their utility as mirrors of behaviour appropriate to a person's social status. Although the relationship between Roman comedy and Neo-Latin drama has been researched extensively, little attention has been paid to such comparisons for plays from the Czech lands.

In my paper, I will therefore analyse how, if at all, the influence of Roman comedies manifests itself in Neo-Latin plays originating from this region, primarily with regard to characters, language, and the structure of the plot. Taking as examples the plays *Toboens* by Jan Aquila z Plavče (1569), *Bretislans* by Jan Campanus Vodňanský (1604) and *Iosephiados* by Ondřej Rochotský (1608 or 1609), I will also investigate whether Terence's or Plautus's influence prevails in these works.

A Mysterious Series of Emblematic Paintings by Otto Vaenius

Nathalie Jalladeau

➤ Tuesday 2 August, 09.00-10.30 (Aula 2)

Up to now, the artistic production of Otto Vaenius that has been studied concentrates almost exclusively on his emblem books, produced during the second part of his career. In comparison, his paintings and drawings have not retained such attention. Yet, some of his emblems bear a very clear resemblance to other pictures he conceived. His emblems often serve as keys to understand properly many of his drawings and paintings.

The aim of this paper is to analyse a small part of this production that can be directly linked with his emblems. The five emblem books he has published will be considered: the *Quinti Horatii Flacci emblemata* (1607), the *Amorum emblemata* (1608), the *Amoris divini emblemata* (1615), the *Physicae et theologiae conclusiones* (1621), as well as the *Emblemata sive symbola principibus* (1624). From there, a series of painted panels Vaenius made between 1610 and 1615 will be analysed. I'd like to show how these paintings can be considered as emblematic paintings, since they find their interpretation with quotations from ancient poets Vaenius added on their lower edge. Moreover, the allegorical and moralizing scope of this series finds more or less evident echoes in the *Quinti Horatii Flacci emblemata*.

A Priestly 'Republic of Letters'? The Role of the Dutch Mission's International Epistolary Networks in Shaping Early Modern Dutch Catholic Identity and Religious Views

Lydia Janssen

➤ Tuesday 2 August, 16.00-18.00 (Aula 5)

One of the key roles of Latin in the early modern world was as a 'lingua franca' to facilitate knowledge exchange across national, religious, and linguistic boundaries. Undoubtedly the most famous of such networks was the humanist 'Republic of Letters'. But humanist scholars were by no means the only ones to set up epistolary networks of knowledge creation and exchange. Seeking to reinvigorate Catholicism as an underground church after it was formally banned in the Dutch Republic in 1580, the Dutch Mission (1580-1727) established its own international networks that became a crucial communication hub to maintain contact to fellow Catholics all over Europe. Thus, members of the Dutch Mission not only stayed up to date on the newest developments in Catholic theology, but also took an active role in key religious and church political debates of their time, such as the Jansenist controversy. In this paper, I will explore the vast Neo-Latin correspondence produced by this priestly 'Republic of Letters', highlighting its crucial role in shaping a new Dutch Catholic identity by facilitating the exchange of ideas and experiences with leading religious thinkers from various parts of Europe and with members of Catholic minority communities in other predominantly Protestant regions.

Specimen editionis criticae digitalis: *Nicolai episcopi Modrussiensis oratio de funere Petri cardinalis S. Sixti* (1474)

Neven Jovanović

➤ Tuesday 2 August, 16.00-18.00 (Aula 4)

Quibus differt editio critica digitalis ab editione critica typis impressa? Tribus: amplitudine, citatione, separatione. Cum omnis editionis criticae finis et intentio sit afferre necessaria ad sensum operis editi recte

intellegendum, ad locos corruptos cognoscendos et emendandos, ad rationem dictionis aestimandam, coangustantur tamen editiones libris inclusae impensis preli minuendis et commoditate tractandi augendae: ideo multa, quae de opere editor noverit et intellexerit, ut vulgo praesumpta vel supervacua omittuntur. At editio digitalis neque prelo neque habilitate tractandi coangustari debet; adde quod, si praeparetur instrumentum citandi (id est notas et partes textus revocandi) sufficienter subtile, si commentaria satis distinguantur et bene separentur, possunt in tali editione notae, quamvis multae et variae, a lectoribus arcessi et pervestigari facillime et celerrime.

Consilii eius specimen mihi erit editio orationis Nicolai episcopi Modrussiensis in funere Petri Riarii, cardinalis S. Sixti. Edita est oratio Romae post 18. diem Ianuarii 1474, typis autem impressa septies ante mortem Sixti papae quarti; praeterhac in sex codicibus manu exaratis invenitur. Editio nostra digitalis orationem in funere Riarii dividit in paragraphos, sententias, verba; singula quaeque inscriptionibus interretialibus (URL) amplificantur, citationis et conexionis causa. Comparantur fontes; grammaticen et rhetoricen pertractamus; inquirimus in usum clausularum; vim verborum explicamus; expeditus historiae nodos; versionem Croaticam addimus; editionem in promptuario, quod Github appellatur, divulgamus.

The Literary *Querelle* of Thomas More and Germaine de Brie and the English Grammarians' War

Ágnes Juhász-Ormsby

➤ Wednesday 3 August, 09.00-11.00 (Aula 7)

The protracted literary *querelle* between Thomas More and the French Neo-Latin poet Germanus Brixius (Germaine de Brie) reached its climax just about the time of the so-called Grammarians' War fought by two generations of English schoolmasters between 1519 and 1521. Significantly, the central text of the English Grammarians' War, *Antibossicon* (1521), composed by More's friend, the humanist poet and educator William Lily, and directed against a fellow grammarian and poet laureate of Oxford, Robert Whittington, was carefully modelled on Brixius's two-part verse and prose attack *Antimorus* (1520). Paradoxically, in his own *querelle* with Whittington, Lily rehearsed More's bitter opponent Brixius's principles of poetic style and praxis, consciously imitating the latter's prose treatises, while simultaneously advocating More's conceptualization of the poet in his *Letter to Brixius* (1520). In this talk, I will explore how, in their respective textual criticism, Brixius, More, and Lily reinforce the humanist understanding of the moral and didactic characteristics of the poet-orator and poet-grammarian. I will also consider how the principles articulated in More's and Brixius's literary debate were applied to pedagogical purposes and were reinterpreted in a series of Neo-Latin poetic anthologies published by Lily and Whittington as part of the English Grammarians' War.

***Libellus exercitiorum poeseos*: Valerian Mader's Works as a Window onto a Community's Structure and Cultural Climate**

Erika Juríková

➤ Monday 1 August, 11.45-13.15 (Aula 4)

The Hungarian scholar and patron Valerian Mader (1558-?) was a student of Leonard Stöckel, a humanist from Bardejov. A native of the picturesque town of Trenčín, Mader became an important figure in the town's poetry circle, which was inspired by Philip Melanchthon's humanist circle. Members of the Trenčín circle included graduates of the local humanist school which – like the Bardejov humanist academy – was one of the leading municipal schools of the second half of the 16th century in what is today Slovakia.

As a Lutheran priest and preacher who lived in various places, Mader was in touch with influential figures of the time. His role as a patron of literary publications was, however, equally vital. His work *Libellus exercitiorum poeseos* (Hlohovec 1588) includes occasional poems as well as poetic letters dedicated to friends and relatives whose connections with Mader significantly affected his career. My contribution analyses Mader's relationships with the recipients of these poems based on the distinctive linguistic and poetic features of individual poems. The goal is to show that occasional poems are a recognisable form of poetry and to provide some insight into the structure and culture of a municipal community.

***INTER INFANDOS BELLORVM TVMVLTVS*: Inschriften im Dreißigjährigen Krieg**

Katharina Kagerer

➤ Friday 5 August, 14.00-15.30 (Aula 3)

Ein Epitaph in der Münchner Peterskirche erinnert an Johann Wilhelm von Rechberg, der 1620 einen Tag nach der für die Bayern siegreichen Schlacht am Weißen Berg verstorben war. In der in Ich-Form formulierten Grabinschrift kündigt er an, die freudige Siegesnachricht den Vorfahren im Himmel zu überbringen (*PIIS MANIBVS LAETVM NVNTIVM LATVRVS*). Triumphgefühl spricht aus dieser Inschrift. Doch damit bildet sie eine Ausnahme innerhalb der Inschriftenproduktion des Dreißigjährigen Kriegs in Deutschland. Häufig zeigt sich, dass der Krieg vor allem als bürgerkriegsähnliche Katastrophe wahrgenommen wurde. Feldherrenpanegyrik ist selten zu finden. Inschriften mit ihrer repräsentativen Funktion können Einblicke in die Mentalität ihrer Auftraggeber gewähren, und zwar auch aus der Sicht der Verlierer und der Zivilbevölkerung, die unter Plünderungen und Seuchen litt. Inschriften auf Glocken zeugen davon. Lassen die Inschriften eine (religiöse) Bewältigungsstrategie erkennen? In der Grabinschrift einer Geisenfelder Benediktinerin wird die Not ihrer Vertreibung aus ihrem Heimatkloster durch den Vergleich mit der weitaus schlimmeren Vertreibung aus dem Paradies relativiert. Wie stark spiegeln Inschriften die konfessionellen Konflikte wider? Lässt sich ein Wandel in der Wahrnehmung des Kriegs bis hin zum Westfälischen Frieden ablesen? Diesen Fragen soll anhand des in der Reihe "Die Deutschen Inschriften" (DI) edierten Materials nachgegangen werden.

***Tacitus fuit in Germania*. Das Autopsie-Argument in der frühneuzeitlichen *Germania*-Rezeption**

Ronny Kaiser

➤ Friday 5 August, 09.00-10.30 (Aula 5)

Eine der grundlegendsten Fragen der *Germania*-Forschung ist die nach den Quellen, die Tacitus zur Anfertigung seiner Schrift benutzt hat. Moderne Übersetzungen und Kommentare führen dazu v.a. eine ganze Batterie möglicher Autoren und Texte an, die Tacitus verwendet haben könnte. Dagegen schließen sie zumindest eine epistemische Quelle immer wieder kategorisch aus: Die von dem Autor persönlich durchgeführte Autopsie Germaniens. Was uns heute so selbstverständlich erscheint, gilt allerdings nicht für die frühneuzeitliche Gelehrtenwelt, in der das Autopsie-Argument einen ganz zentralen Platz in der Quellenfrage einnimmt.

In meinem Beitrag möchte ich mich diesem forschungsgeschichtlich wichtigen Aspekt der *Germania*-Rezeption widmen und nach seiner Genese und Funktion im deutschen Geschichtsdiskurs des frühen 16. Jahrhunderts fragen. Das Autopsie-Argument dient dabei nicht nur der epistemologischen Absicherung zur ungehinderten Appropriation der taciteischen Schrift, sondern ist auch vor dem Hintergrund des *Germania illustrata*-Projekts zu lesen. Darüber hinaus sollen im Vortrag auch die weitere frühneuzeitliche und neuzeitliche Rezeption dieses Autopsie-Arguments sowie die ersten Anfänge seiner Widerlegung beleuchtet

werden, um die sich forschungsgeschichtlich transformierenden Zugriffe auf die *Germania* und das damit verbundene Problem ihres historischen Erkenntniswerts zu skizzieren.

Dissertationes medicae: An Important Research Phenomenon in Neo-Latin Literature

Katarína Karabová

➤ Friday 5 August, 11.15-12.15 (Aula 3)

The Faculty of Medicine was part of the University of Trnava between 1770 and 1777. It was established as a result of the health care reforms initiated by Maria Theresa. The primary goal of these reforms was to educate and train new doctors and other health care professionals. To date, some 33 inaugural dissertations by medical students of the Trnava faculty have been documented. After their ‘habilitation’, these students would be awarded the title of ‘doctor’. This corpus of often fairly brief inaugural texts is a significant testimony to the graduates’ intellectual development and critical scientific mind-set. In the context of Neo-Latin literature, these orations represent a diverse range of sources both for research on professional Latin in the 18th century and for exploring the history of progressive thinking among Hungarian scholars. In a detailed analysis, this paper focuses on a set of five dissertations in the field of botany, and reflects on their level of professionalism and experimentalism, and on their contribution to science in comparison with works of a similar nature at other European medical faculties.

How to Change the Canon? Towards an Edition of Three Forgotten Royal Historiographers

Péter Kasza & Gábor Petneházi

➤ Monday 1 August, 15.00-16.30 (Aula 5)

This paper draws attention to the historical works of three, otherwise well-known humanists, Caspar Ursinus Velius (1493-1539), Wolfgang Lazius (1514-1565) and Gian Michele Bruto (1517-1592). Velius and Lazius were engaged as royal historiographers of Ferdinand I and composed works on the contemporary history of Hungary. These works, however, remained in manuscript and have been almost completely forgotten. A considerable part of Lazius’ history (*Rerum Austriacarum decades*) is in the final phases of publication. Velius’ work (*De bello Pannonico*) was edited by Adam Kollar in 1762, but new manuscripts have recently emerged justifying a new, revised publication. Gian Michele Bruto served from 1574 till 1586 as court historian of the Transylvanian prince and Polish king Stephen Báthory. After the king’s death, however, he switched sides and spent his last years in Vienna correcting and revising his *Rerum Ungaricarum libri*, a work already completed by 1585. When Brutus’ work was published in the 19th century only truncated manuscripts were available. Fortunately, however, an almost intact, autograph exemplar of the work has recently been discovered in Trento. The critical editions of these authors will definitely change the canon of Hungarian historiography.

**Wissenschaftspraxis, Performanz und Mündlichkeit im Medium der universitären
Kasualdichtung. Heinrich Bogers Magisterpromotion an der Universität Erfurt (1485)**

Angelika Kemper

➤ Thursday 4 August, 09.00-10.30 (Aula 7)

Der Wolfenbütteler Cod. Guelf. 58.6. Aug. 2°, der Heinrich Bogers Ansprache aufzeichnet, enthält zahlreiche Kasualgedichte (f. 50r-108v), die seit 1479 niedergeschrieben wurden und Einblicke in humanistisch beeinflusste, poetisch-rhetorische Aktivitäten in Erfurt gewähren.

Bogers hexametrische Rede *Iuxta primatum* soll im Mittelpunkt stehen (f. 59va-59vb). Es handelt sich um einen akademischen Festvortrag, den der Autor 1485 anlässlich seiner Erfurter Magisterpromotion verfasst hatte. Der Text zeigt ein heterogenes Gesicht, es verbinden sich scholastische Lehrstücke mit der Demonstration humanistischer Gelehrsamkeit und Sprachkompetenz, welche die Verschiebungen in den zeitgenössischen Wissens- und Ausbildungsparadigmen anzeigen. Boger sucht an zwei redebezogene Makrostrukturen anzuschließen, die scholastisch-schulgemäße Thesendiskussion und den rhetorischen Vortrag. Beide eröffnen eine Dimension der sozialen Interaktion und zeremoniellen Performanz, welche der Rede deutlich eingeschrieben ist.

Universitäre Gelegenheitsdichtung dieser Art stellt mit ihrer hybriden Position – zwischen Mündlichkeit und Schriftlichkeit – und ihrer performativen Durchgestaltung einen Literaturtyp bzw. eine Quellengattung dar, die sowohl literaturwissenschaftliches wie universitätsgeschichtliches Erkenntnispotential besitzt. Der vorliegende Fall will exemplarisch, wenngleich in Ausschnitten, die analytischen Möglichkeiten aufzeigen, wenn vor dem Hintergrund der zeitgenössischen Wissenschaftspraxis und ihrer didaktischen Konvention auch performative, kommunikative und rhetorische Elemente in den Blick treten.

Pious Resolutions: Genre, Career and Piety in Wittenberg

Farkas Gábor Kiss

➤ Monday 1 August, 15.00-16.30 (Aula 4)

This paper will discuss the poetic output of ca. 30 students from Hungary, who published their poems during their studies in occasional prints in Wittenberg between 1560 and 1590. While a few of these humanist figures became prominent representatives of Protestantism in Hungary in the coming decades, most of them could pursue only a limited career and very often these texts are the only remnants of their poetic activity. In my paper, I will examine the corpus of these poems from the perspective of both social and literary history, and try to answer several questions: What were the typical literary genres that they employed in these religious and encomiastic poems? What kind of literary and social significance did these publications have and how is this reflected in the texts and paratexts of the poems? Are there any signs that these publications influenced their later career path positively or negatively? Were these publications rather part of a conscious strategy of self-expression or the declaration of a group allegiance (the *coetus Hungarorum*, or the 'Wittenberg students')? In particular, I will deal with the social significance of two genres, the epithalamia and the arrival/departure poems (epi- and apobateria).

Fiction and Reality: Building an Ideal City in a Theatre Play

Markéta Klosová

➤ Tuesday 2 August, 14.00-15.30 (Aula 6)

Schola ludus (written in 1654; an authorized text published first in 1656 in Hungarian Sárospatak, the second edition in 1657 and the third one in 1657-1658, both of them in Amsterdam) by the Czech exile Johannes Amos Comenius (Jan Amos Komenský) is an eight-part cycle of plays of the school type based on the famous seventeenth-century textbook of Latin and realia, *Ianua linguarum reuerata*. In the seventh part of this dramatization (Pars VII, Act II), the author describes building a slightly utopian community on an island – which is quite an unusual topic for a seventeenth-century school play. Among other things, the paper deals with the question whether reading utopian writings was the only inspiration for the playwright or whether there were other sources of information Comenius used.

Ein Gedicht macht selig: Das Nachleben der *Quinque martyres* von Francesco Benci SJ

Wolfgang Kofler

➤ Monday 1 August, 17.00-19.00 (Aula 2)

Die 1591 veröffentlichten *Quinque martyres* von Francesco Benci gelten als erstes Jesuiten-Epos. Das Gedicht verherrlicht Rodolfo Aquaviva und vier weitere Missionare, die acht Jahre zuvor in Indien getötet worden waren. Offensichtliches Ziel des Werks ist es nicht nur, junge Jesuiten zur Verbreitung des Glaubens zu motivieren, sondern der Propaganda des Ordens unter die Arme zu greifen und die kultische Verehrung der Protagonisten vorzubereiten. Trotz des beachtlichen literarischen Erfolgs, den das Gedicht verbuchen konnte, kam der bereits im Jahr 1600 eröffnete Kanonisierungsprozeß recht schleppend voran. Erst 1741 wurden die fünf Missionare als Märtyrer anerkannt, auf ihre Seligsprechung mußten sie bis 1893 warten, wobei in den offiziellen Akten auch Stellen aus Bencis Epos als Beweis für ihre *sanctitas* angeführt wurden. Diese Passagen bilden das Zentrum des Vortrags, der eine rezeptionsgeschichtliche Perspektive einnimmt und u.a. danach fragt, in welchem Verhältnis die ausgewählten Texte zu den anderen Dokumenten stehen und wie sie sich für den Seligsprechungsprozeß dienstbar machen ließen. – Die präsentierten Überlegungen sind Forschungsergebnisse, die ein Innsbrucker Team im Kontext des vom Österreichischen Wissenschaftsfond FWF finanzierten Projekts *Caelestis Hierusalem Civis* gewonnen hat. In dem Vorhaben geht es um die Frage, welche Rolle der neulateinischen hagiographischen Epik in Selig- und Heiligsprechungsverfahren zukam.

***Atlas*: The Strange History of a Book Title**

Martin Korenjak

➤ Monday 1 August, 17.00-19.00 (Aula 8)

Today, an atlas is first and foremost a book composed of a series of terrestrial maps. In antiquity, by contrast, the word could designate a mountain range in North Africa, a load-bearing architectural element, and a mythological figure renowned, inter alia, as a forefather of astronomy and cosmology. Under these circumstances, it seems worthwhile to ask why and how ‘atlas’ became a designation for a geographical genre in the first place. That the first important book thus titled was Gerhard Mercator’s monumental *Atlas* (1595) is well known. But why was such an improbable name invented, and how did it gain acceptance? The talk will demonstrate that the name was not invented at all in the strict sense of the word, but rather came into being by accident, so to speak. Originating from an over-ambitious publication project not even half finished, it subsequently became commonplace through herd instinct and market forces.

Next Steps in the Study of Some 17th-Century Academic Texts: Functions of Code-Switching

Kaidi Kriisa

➤ Friday 5 August, 09.00-10.30 (Aula 1)

From a Consistory session held in 1637 at the University of Dorpat an entry has survived: “Weil den 29. deßelben des Consistorium Ecclesiasticum die von der Academi propter Contumaciam et inobedientiam abgesetzte Collegas scholae regiae Trivialis gleichwoll de facto ferner introduciret, hat Magnificus Rector eine solennem orationem g[eh]alten, die leges studiosorum, juramentum studiosorum undt das Diploma regium foundationis verlesen laßen [...]”. This seems to be an ordinary monolingual entry but when looking at it more closely, it appears that Latin and German are used together as one language, meaning that code-switching is used to a great extent – a phenomenon that was not new in the texts of the early modern period. What is new, however, is *how* we can study these texts.

In this paper I will analyse the main function of code-switching in different academic text types and text media (manuscripts vs. printed texts). The main attention will be drawn to questions of *how* and *why* code-switching was used in academic texts and *what* might be the functions of using it (i.e. author’s deliberate choice, reflection of more general language use, social factors etc.).

Graeca sunt, non leguntur: The Often-Overlooked Greek Poetry of Johannes Sambucus

Ivan Lábaj

➤ Monday 1 August, 17.00-19.00 (Aula 7)

Johannes Sambucus has been a subject of study since the early 1700s. A variety of articles and books have already covered his book and manuscript collection as well as his editorial and literary production focusing mainly on his poetry. Most attention has been given to Sambucus’s two main collections of poems, *Poemata quaedam* (1555) and *Emblemata* (1564), the latter being his most associated work. We can find another, non-negligible source of Sambucus’s poetry published as *Poemata aliquot* in his debut work titled Διμυγορία (1552). The rest of his poems, mainly dedicatory and laudatory, are scattered among the many books he helped to publish. Even though the poems are of varying quality, scholars have analyzed them repeatedly. However, it was always his Latin poems that have been the focus of academic research. His occasional Greek poems, many of which exist only in manuscript, have received little to no attention. Although they only represent a fraction of his poetic body of work, they could provide us with information about his studies and his knowledge of Greek. This paper aims to shed some light on this often-overlooked part of Sambucus’s literary legacy and present a complete list of his Greek poems.

Barbara tum didicit rerum nova nomina lingua: Translations of *Encomium Rigae* by Basilius Plinius

Mārtiņš Laizāns

➤ Friday 5 August, 11.15-12.15 (Aula 4)

In 1997 for the occasion of the 800 year celebration since the founding of Riga, the panegyric poem *Encomium Rigae* (1595) by Basilius Plinius was published as a facsimile of the original along with the translations in four languages – Latvian, Russian, English, German. Although there existed partial translations in verse (Spekke 1924) and prose (Spekke 1972) earlier, these were the first full translations of the poem in any language. The literal translation from Latin was done by the classicist Ināra Ķemere.

However, the further strategies for putting the text into the aforementioned languages differed considerably. The major difference is the renditions either into verse (Latvian, Russian, German) or prose (English). These different approaches are also reflected in different outcomes regarding the challenges that the *Encomium Rigaë* had posed for the translators.

In this paper examples from some sets of imagery that have produced the most differing results in the translations (e.g., mythical figures, gastronomy, historical and literary allusions etc.) will be examined. Thus this paper will compare and evaluate how an early modern text of major local significance has been translated in all the important languages of the linguistic communities that have shaped or are shaping the history of Riga.

New Directions in the Study of Latin under Fascism

Han Lamers & Bettina Reitz-Joosse

➤ Thursday 4 August, 09.00-10.30 (Aula 5)

The way in which Latin has been put to the service of different ideological positions is a long-standing subject within Neo-Latin studies. The focus of this kind of research so far has overwhelmingly been on the early modern period, but recent years have also seen an emerging interest in the ways in which Rome's ancient language was used in modern ideologies. In particular, the use of Latin in Fascist Italy (1922-1943) has recently sparked scholars' interest. This paper introduces the themed session on "Fascist Latinities, I-III" by suggesting a number of new directions in this dynamic field of study. We will particularly draw attention to three lines of enquiry which run through and connect the session's papers: (1) the ways in which different Latin traditions (ancient, medieval, humanist) are reflected, and refracted, in Fascist discourse; (2) uses of Latin beyond academia and scholarship (e.g., in schools or in public life); and (3) responses to Fascist Latinity beyond Italy, including in Nazi Germany, and the comparative approach to which they invite. In our discussion, we relate these questions to wider issues in Neo-Latin studies, classical reception studies, cultural and literary history, and the study of Fascism.

The Bio-Bibliographical Lexicon *Riga literata* (1699): Dynamics and Statistics of Intellectual Life in Riga

Ojārs Lāms

➤ Friday 5 August, 11.15-12.15 (Aula 4)

The work *Riga literata* (1699) by Jonas Johann Phragmenius (17th/18th centuries) is the first bio-bibliographical lexicon published in Latin that deals with the lives and works of humanists in Riga. It is a local version of a genre *historia literaria topo-prosopographica* that was popular in the 17th century. This edition is an invaluable source of information on the literary, scholarly and pedagogical activities of 53 persons in total. From this work the role of the mentioned humanists and their work can be examined, also the assessment of what is still preserved and what is lost from their literary output can be made. Almost a century later a similar assessment can be made about the fate of Phragmenius' own works and intentions, as he had also prepared a manuscript of *Livonia literata* and intended to write *Livonia extra Livoniam literata* (Gadebusch 1772).

This paper will be an endeavor to compare the scope of humanist activities in Riga and their networks from the end-of-17th-century perspective, thus shedding light on a branch of the *Respublica literaria* on the North-East border of Europe and its presence in other parts of Europe during 16th and 17th centuries.

The Funerary Poetry of Robertus Obrizius

Marc Laureys

➤ Tuesday 2 August, 09.00-10.30 (Aula 1)

In the later 16th century the episcopal city of Arras was an important focal point in the literary networks of Flanders and Artois. In my paper I will focus on one of its most important Neo-Latin authors, Robertus Obrizius (ca. 1508-1584), parish priest of la Madeleine, and later canon of the cathedral of Arras. Most of his writings were published only after his death, among which also his *Coemeterium*, a collection of epitaphs, which I will discuss here. It was published in 1591, together with his *Epistularum libri duo* in verse. The two works were reissued one year later, along with his *Hymnorum libri septem*. In his funerary poetry Obrizius shows, on the one hand, how he manages to vary time and again the traditional motifs of a posthumous eulogy and, on the other, how he creates through his epitaphs an ideal community, which ranges from Jesus Christ to himself. In my analysis of Obrizius's *Coemeterium* I intend to illustrate the sense of religious and intellectual collectivity that emerges from this collection of funerary poems, particularly against the background of the political and religious troubles in the Southern Low Countries during his lifetime.

Modality and Metaphysics in the Latin Prose Tradition

John C. Leeds

➤ Friday 5 August, 09.00-10.30 (Aula 4)

Here I outline a close connection between the Christian/Aristotelian metaphysics of the West and the Latin sentence structure in which that philosophy was conceived and elaborated. My working premise is that the subjunctive and indicative moods, and clauses taking those moods, supply the linguistic counterparts, respectively, of potentiality and actuality, two correlative notions that are fundamental to Aristotle's metaphysics. Using Cicero's forensic prose as my 'control' model of subjunctive/indicative relations, and focusing chiefly on the prose of Thomas More and Erasmus, I argue that the modal dynamics of Neo-Latin differ both from their classical exemplars and from their medieval predecessors. Moreover, I argue that early modern writers of Neo-Latin effectively continued a long-standing attack on Aristotelian metaphysics by preferring to imitate Ciceronian rhetorical decoration rather than the Ciceronian modal dynamics. In the process, I advocate much greater attention to Latin sentence structure, toward developing a philosophical grammar of Neo-Latin and, perhaps, of Latin more generally.

Poliziano e l'elegia latina: Il caso 'Tibullo'

Giulia Leidi

➤ Tuesday 2 August, 16.00-18.00 (Aula 6)

L'incunabolo conservato presso la Biblioteca Corsiniana di Roma (50.F.37), esemplare dell'*editio princeps* tibulliana, stampato nel 1472 ed assegnato alla tipografia di Vindelino da Spira, contenente Catullo, Tibullo, Propertio e Stazio (ISTC it00366400), è stato segnalato per la prima volta nel Catalogo della *Mostra del Poliziano* (Firenze, 21 settembre – 30 novembre 1954) curato da Alessandro Perosa. L'incunabolo contiene sui margini, come è noto, postille autografe di Angelo Poliziano, che probabilmente devono collocarsi in un periodo precedente all'insegnamento presso lo *Studium* fiorentino: proprio tenendo conto ed analizzando queste postille, è possibile ripercorrere e studiare la presenza di Tibullo nella poesia di Poliziano, non necessariamente legata al genere bucolico, ma magistralmente inserita, all'interno della produzione di

Poliziano, anche nelle più svariate forme di elaborazione poetica. Ne emergono *iuncturae* e allusioni costanti che testimoniano una lettura attenta da parte di Poliziano del testo poetico tibulliano, come pure la capacità di reinventare significati nuovi in nuovi contesti.

Il bilinguismo di Giovanni della Casa fra *Carmina* e *Rime*

Marco Leone

➤ Friday 5 August, 14.00-15.30 (Aula 7)

Nonostante la maggior parte delle poesie in latino sia sincrona rispetto alle prove più alte della lirica in volgare, non è ancora mai avvenuta, in forma sistematica, una comparazione sinottica fra questi due settori della versificazione di Giovanni Della Casa. La relazione punterà dunque, partendo dalla specifica bibliografia già esistente, a individuare punti di contatto e di distanza riguardo all'uso delle fonti e alla selezione dei temi, ma cercherà anche di lumeggiare questioni metriche e retorico-stilistiche, oltre che dati extra-testuali e di contesto relativi alle vicende compositive ed editoriali delle poesie in italiano e in latino. L'obiettivo non sarà solo di approfondire il caso letterario specifico, ma di offrire un'esemplificazione rappresentativa delle dinamiche più generali inerenti al bilinguismo della lirica primo-cinquecentesca, sulla base dei riscontri emersi dal lavoro di commento in corso sui *Carmina*.

A supporto di questa visione sistemica e integrale della produzione lirica dell'autore toscano, l'analisi si estenderà, poi, anche all'individuazione dei possibili legami intratestuali che uniscono gli stessi *Carmina* ai *Capitoli* e alle altre sue opere latine.

The Poet and the King: The Occasional Poetry of Benedetto Tagliacarne *alias* Theocrenus

Virginie Leroux

➤ Monday 1 August, 15.00-16.30 (Aula 1)

Following the siege of Genoa in 1522, the Italian humanist Benedetto Tagliacarne, then secretary to Federico Fregoso, joined his benefactor in France. He was named tutor, first to the sons of the Royal treasurer, Florimond Robertet, then, in 1524, to the sons of King Francis I, whom he accompanied for the duration of their Spanish exile. Upon returning to France in the wake of the peace of Cambrai, he was granted many royal favours and in 1532 was appointed secretary to the king. The collection of *Poemata*, published shortly after his death by Marnef, in Poitiers, in 1536, includes many poems celebrating his protectors and friends and orchestrating court events and collective celebrations (the marriage of Francis I with Eleanor of Austria, the death of Louise of Savoy, the discovery of the alleged tomb of Petrarch's Laura in Avignon). The collection also includes poems composed by his friends (Jacques Colin, Salmon Macrin, Germain de Brie and Guillaume Budé). The aesthetics and the pragmatic function of these poems will be analyzed, as well as the manner in which a particular occasion allows the poet to contribute to the cultural policy of Francis I and the mythology of his reign.

Statius' *Silvae* and the Poetics of Patronage in the Renaissance Villa-Poem

William Little

➤ Thursday 4 August, 14.30-16.30 (Aula 2)

Statius' *Silvae* have been recognized as a key inspiration of the popular genre of the *descriptio villae* in Renaissance poetry. In this paper, I further discussion of the topic by looking specifically at how Renaissance poets understood and exploited Statius' strategies for praising a patron through the description of his estate. Concentrating on Poliziano's *Ambra* and *Elegia XII*, Blosio Palladio's *Suburbanum Augustini Chisii*, and Francesco Sperulo's *Villa Iulia Medica versibus fabricata*, I not only identify hitherto undetected Statian conceits and verbal reminiscences, but demonstrate how these poets followed Statius' lead more broadly in showing wealth as a conduit to virtue, in implying social distance but cultural affinity between poet and patron, in using the character of the villa to suggest the character of its owner, and in describing the role of the patron's mental and financial resources in rendering nature useful, all strategies for which classical models from the age of Augustus were less apt. Finally, I show that some of these poems overtly foreground the connection to Statius in order to suggest the revival of a particular model of ancient patronage that would be consonant with the ideologies of classical revival promoted by the Renaissance patron through the art and architecture of his villa.

Self-Promotion in Philology: Bembo's *De culice*

Rodney John Lokaj

➤ Thursday 4 August, 09.00-10.30 (Aula 1)

The paper intends to illustrate one of the main functions of the *De Virgilio Culice et Terentii fabulis liber ad Herculem Strotium* (1503-1530) by Pietro Bembo (1470-1547), which is self-promotion. This function is achieved in two ways: 1. Bembo promotes himself by having one of his interlocutors, the Venetian Ermolao Barbaro, praise his father, Bernardo, thereby establishing a family bond with the leaders of fifteenth-century philology, a genetic *sodalitas* as it were; 2. Through his main mouthpiece, Pomponio Leto, Bembo's main aim would seem to be to correct and emend the manuscript traditions regarding the pseudo-Virgilian *Culex*, on which Leto had left a generous commentary, and Terence's comedies. On both counts, however, the evidence is open to further qualification. On the one hand, Ermolao's relationship with his colleague, Bembo's father, was not exactly one of *amicitia* between diplomats and, on the other, the philological evidence produced is not always in line with Leto's commentary. Bembo selects and modifies his sources in order that his own voice, though formally absent, might be clearly audible and appreciated by his learned reading public.

Carmina cabalistica in neulateinischer Dichtung

Walther Ludwig

➤ Monday 1 August, 17.00-19.00 (Aula 2)

Der größte je gedruckte Panegyricus scheint das Festbuch zu sein, das die böhmischen Jesuiten Kaiser Karl VI. 1723 zu seiner Krönung zum König von Böhmen schenkten. Die 13 mit poetischen und prosaischen Texten sowie Abbildungen analog strukturierten Kapitel des Werkes wurden von den 13 böhmischen Jesuitencollegien produziert. Sie enden jeweils mit sogenannten *Epiphonemata cabalistica*, lateinischen Distichen, unter deren Wörtern jeweils ein Zahlenwert steht. Addiert ergeben die Zahlenwerte jeweils 1723, das Jahr der Krönung Kaiser Karls zum böhmischen König. Eine Erklärung, wie die betreffenden

Zahlenwerte der Wörter erreicht werden, wird in dem Buch nicht gegeben. In der Kabbalistik wird die Ersetzung von Buchstaben bzw. Wörtern durch Zahlenwerte Gematrie genannt. Die Kabbala-Forschung hat sich vor allem mit hebräischen Texten und der Rezeption der hebräischen Kabbala in christlichen Texten der Frühen Neuzeit beschäftigt, aber kaum mit dieser Variante in profanen lateinischen Versen, deren Zahlenwerte immer eine bestimmte wichtige Jahreszahl ergeben. Belege für sie wurden bis jetzt von 1664-1731 gefunden. In dem Vortrag wird ihr Zustandekommen, ihre Eigenart, ihre Verwendungsweise, ihre Verbreitung und ihre Reputation aufgrund der bisher bekannt gewordenen Belege behandelt.

The Boy who Believed. Boys in Jesuit Plays as Role Models for College Students

Maria Maciejewska

➤ Monday 1 August, 15.00-16.30 (Aula 2)

Jesuit drama production played an important role in college education. Learning new lines was a way to facilitate Latin comprehension. Reciting lines aloud provided an opportunity to train oratory skills. Presenting on stage helped learners become accustomed to giving speeches in front of an audience. In short, plays prepared young students for their future careers as preachers, court advisors, or politicians who were to stay true to the Catholic faith.

There was also, however, a message in these plays, to which students could respond right away: Numerous characters representing young boys are scattered throughout Jesuit plays. These are frequently portrayed as exemplary Catholics who show adults, including older members of their families, how to behave as a true Christian. Near contemporaries in age, these characters functioned, I will argue, as role models for college students.

I will present a case-study of this phenomenon in J. B. Dornsberger's *Sanctus Franciscus Xaverius Indiae et Iaponiae Apostolus*. The play was staged in 1677 in Lucerne and deals with the Society's Japanese mission.

***Hydram secas*. Muret parémiographe**

Eric MacPhail

➤ Friday 5 August, 11.15-12.15 (Aula 6)

Marc Antoine Muret a critiqué l'édition expurgée des *Adages* d'Érasme, parue à Florence en 1575, dans deux chapitres consécutifs de ses *Variae lectiones* publiées en 1580. Il prétend n'avoir jamais vu de livre qui mieux confirme le mot d'esprit de Callimaque, "Magnus liber, magnum malum" et il refuse de reconnaître son ami Paolo Manuzio comme le responsable d'un ouvrage si indigeste et si mal conçu. Visiblement, Muret n'apprécie ni Erasme ni ses censeurs, et il fait un bref essai de parémiographie en proposant de retrancher les adages superflus et de suppléer ceux qui manquent à l'édition de Florence. Mais il renonce à ce travail en s'exclamant, "Sed haec hydra quaedam est." Cet exercice, assez caractéristique de l'humanisme néo-latin, le ramène pourtant au point de vue d'Érasme qu'il avait d'abord prétendu répudier. Nous proposons de montrer dans les commentaires de Muret l'œuvre d'un anti-Érasmien rentré à l'école d'Érasme.

Faces of Ferdinand – Ferdinand of Tyrol in Humanist Historiography: Depictions of Ferdinand by Wolfgang Lazius, Johannes Herold, Ferenc Forgách and Miklós Istvánffy

Máté Majoros

➤ Thursday 4 August, 14.30-16.30 (Aula 6)

The events in Hungary of 1555-1556 were presented comprehensively and in context for the first time by Johannes Herold and Wolfgang Lazius. Later, two other great historians, Miklós Istvánffy and Ferenc Forgách, also wrote serious narratives about this series of events in an encompassing way. Ferdinand of Tyrol is a defining figure for each of these authors. However, the assessment and representation of Ferdinand was not uniform in contemporary literature, and the significance of his character and his contribution to the success of the historical events was quite nuanced. One could say that there are as many 'Ferdinands' as there are authors.

This paper tries to shed light on how we are to assess each author's depiction of Ferdinand. Can we, for instance, take these portraits seriously if each author's goal is not to show the real Ferdinand but rather paint a fictitious picture of him? Further questions are the following: how did the writers use Ferdinand for their own agendas? In what way was this interest developed? What kind of motifs and contexts can lie hidden in the deeper layers of the text?

A Historiography of Heresy. Giulio Antonio Santori and the Ceremonial Vocabulary of the Roman Inquisition

Filip Malešević

➤ Tuesday 2 August, 16.00-18.00 (Aula 5)

Shortly before the end of Julius III's pontificate the Dominican parish church of Santa Maria sopra Minerva staged a ceremonial *auto-da-fé*, which the later Cardinal Inquisitor Giulio Antonio Santori meticulously recorded in his *De persecutionis haereticae pravitatis historia*. Since the beginning of his ecclesiastical career, Santori, who would almost be elected pope in 1592, remained preoccupied with outfitting the judicial clockwork of the Roman Inquisition with an appropriate ceremonial apparatus. In his view, the Holy Office of the Inquisition (*Sant'Uffizio*) was and always has represented the fundamental fortification for defending the Roman Church and the 'true faith', which is why the later Grand Inquisitor was also concerned with the issue of how heresy – especially that of the Lutherans – was to be battled effectively.

As this paper aims to show, Giulio Santori's *De persecutionis haereticae pravitatis historia* represents one of the first attempts to lay out a comprehensive history of the origins and the spread of heresy in general. Santori's treatise presented essential guidelines for the members of the Roman Holy Office, by which their author also aimed at delineating the ceremonial prescriptions for conducting trials against heretics in sixteenth-century Rome.

What is 'New' in Neo-Latin? Reconsidering Time Conceptions with Bruno Latour's Theory of Modernity

Ramunė Markevičiūtė

➤ Friday 5 August, 09.00-10.30 (Aula 4)

It seems obvious to modern readers that early modern texts are specific hybrids of old and new. In *Futures Past* Reinhart Koselleck mentioned Friedrich Schlegel's thoughts on Altdorfer's painting of *The Battle of*

Alexander, dated 1529: Schlegel clearly perceived the temporal distance between his own period and both the painting's chivalresque setting as well as its antique reference.

The idea of history being progressively divided into Antiquity, Middle Ages and modernity evolves in a period of time in which a great part of Neo-Latin texts are written. But were these authors equally aware of the hybridity as modern readers? French philosopher Bruno Latour offers in his works a critical analysis of the specific modern worldview and its corresponding concept of temporality in which the old and new are particularly manifest categories. According to Latour modernity is characterized by multiple partitions between concepts of nature and culture, of old and new and of subject and object in a way pre-modern societies are not. Focusing on didactic poetry, a particularly hybrid genre combining science and poetry and categories of old and new, this paper will demonstrate how Latour's theory of modern partition can lead to a new understanding of early modern texts.

Angelo Poliziano e le scienze: Lessico e sperimentazione

Daniela Marrone

➤ Wednesday 3 August, 09.00-11.00 (Aula 6)

L'ideale di perfezionamento dell'uomo del primo Umanesimo incoraggia l'attivazione di tutte le facoltà umane e rinnova il programma formativo degli *studia humanitatis*. In questo contesto prendono forma vari esperimenti letterari per la riqualificazione delle discipline, comprese quelle tradizionalmente escluse dal trivio e dal quadrivio. Poliziano, sostenitore di una straordinaria completezza del sistema del sapere, sul finire della vita allargò i propri interessi lavorando a testi 'tecnici' – si pensi alla traduzione dei testi medici di Ippocrate e di Galeno e al commento delle *Pandette*. Importanti spunti di riflessione sul suo interesse per tali testi possono derivare dalla lettura di alcuni capitoli delle *Centuriae* e della *praelectio* di natura enciclopedica *Panepistemon*, che rappresenta mirabilmente la complessità del nuovo ideale educativo di Poliziano. Con la comunicazione, che qui si propone, si intende chiarire preliminarmente la collocazione di alcune discipline oggi dette 'scientifiche' nello schema tassonomico del *Panepistemon*; si vuole inoltre mettere in luce come la spiccata attenzione al dato lessicografico, proclamata nella sezione proemiale, sia rispettata nel corso della *praelectio* e costituisca un paradigma del laboratorio filologico dell'umanista rivolto alla corrispondenza perspicua tra *verba* e *res*.

Giannozzo Manetti and Vespasiano da Bisticci: 50 Years of Scholarship

David Marsh

➤ Wednesday 3 August, 09.00-11.00 (Aula 1)

The past fifty years have witnessed a growing body of scholarship about Giannozzo Manetti (1396-1459) and his biographer Vespasiano da Bisticci (1422-1498). Several shortcomings of Charles Trinkaus' 1970 *In Our Image and Likeness*, for example, were remedied by the 2016 publications of Annet Den Haan (*New Testament*), and Myron McShane and Mark Young (*Apologeticus*). The latter appeared in the series of the I Tatti Renaissance Library, which also offers editions and translations of Manetti's *Biographical Writings* (2003), *Against the Jews and the Gentiles*, Books 1-4 (2014), and *On Human Worth and Excellence* (2018). Important editions of Manetti's works have been published by Alfonso De Petris, Anna Momigliano, and Stefano Ugo Baldassarri; while his administrative and diplomatic career has been studied, among others, by Heinz Willi Wittschier, William J. Connell, Gabriella Albanese, and Bruno Figliuolo, and Brian J. Maxson. After reviewing such important contribution to the field, my essay proposes a number of research topics that future scholars will likely address.

Le fonti del commento di Lorenzo Valla alle *Declamationes* pseudo-quintiliane

Clementina Marsico

➤ Thursday 4 August, 14.30-16.30 (Aula 7)

In un codice oggi conservato a Oxford è tramandato un ricco corpus di annotazioni alle *Declamationes maiores* pseudo-quintiliane attribuibili a Lorenzo Valla (Roma, 1406-1457), legato, probabilmente, ai corsi universitari da lui tenuti presso lo *Studium Urbis* negli ultimi anni della sua vita. Oltre a una nota autografa sul manoscritto, numerosi argomenti (interni ed esterni) permettono di intestare a Valla l'ampio lavoro esegetico sul testo delle declamazioni. Il contributo esaminerà le fonti riunite in margine al testo pseudo-quintiliano, che l'autore riteneva verosimilmente utili a un commento integrale delle *Declamationes* sotto diversi profili (retorico, grammaticale, letterario e in particolar modo giuridico), dando conto dei temi ricorrenti e delle questioni più dettagliatamente analizzate. L'indagine intertestuale permetterà di chiarire l'interesse valliano per questo testo, ripetutamente apprezzato come opera "admirabilissima et divinissima". Attribuite senza ombra di dubbio all'amatissimo Quintiliano, le declamazioni costituiscono, infatti, una delle fonti principali per moltissimi esempi linguistici proposti nelle *Elegantie lingue Latine*.

The Other Voice as Proto-Feminism in Angela Nogarola's *Liber de virtutibus*

Ana Isabel Correia Martins

➤ Tuesday 2 August, 14.00-15.30 (Aula 7)

The historiography of the early modern era must consider another voice, namely, that of prominent female figures of the period who challenged paradigms. Such women would emerge from the shadow of male dominance as intellectuals and humanists in their own right, rethinking the concepts of chastity, power, speech and knowledge. From the fourteenth century on, women continued to write devotional literature and diaries as keepsakes for their children, books of advice, as well as letters to family members and friends. Boccaccio's *Concerning Famous Women* (ca. 1365) would inspire work by several male authors representing a male-oriented perception of women; however, considering the topic, writings by women of this time need also be explored.

This presentation draws the necessary attention to the voice of Angela Nogarola (1380-1436), whose reputation as a humanist began to take hold even before that of her renowned niece, Isotta Nogarola (1418-1466). Intellectually recognized as a woman of letters, Angela would assume a leading role in public issues due to her marriage to Count Antonio d'Arco. This paper analyzes Nogarola's *Liber de virtutibus*, underscoring primary aesthetic and literary features and the rhetorical frame of all 342 Latin verses.

Between Middle- and Neo-Latin: Reading Augustine at the Council of Constance (1414-1418)

Serena Masolini & Andrea Aldo Robiglio

➤ Thursday 4 August, 14.30-16.30 (Aula 4)

Being the first European summit where almost the entire religious and political elite of the day met, the Council of Constance meant a watershed in the intellectual history of the Early Renaissance. Beside bringing to an end the Great Western Schism, the Council was the theater of an unprecedented book-fair, as well as of one of the first consequential encounters between the academic elites of North and Central Europe and the avant-garde of Italian humanism. On this occasion, crucial political and theological issues were debated, including the limits of secular and ecclesiastical power, the legitimacy of tyrannicide, and proposals for

Church reform. In the numerous writings produced at the Council, Augustine's works – and especially his *De Civitate Dei* – were ubiquitous, being quoted for diverse argumentative purposes and taken as a model for literary style. This paper will address the impact of Augustine (and of the *De Civitate Dei* in particular) on the conciliar Acta as a whole, as well as on the writings of a selected group of relevant participants in the Council: Guillaume Fillastre, Giovanni Bertoldi da Serravalle, Jean Gerson, Johannes Falkenberg, and Paweł Włodkowic.

Andrea Fulvio e la memoria delle donne illustri di Roma antica: I limiti dell'antiquaria genealogica

Ida Gilda Mastrorosa

➤ Thursday 4 August, 14.30-16.30 (Aula 5)

All'umanista Andrea Fulvio (1470-1527), il cui interesse per relitti diversi dell'antichità è dimostrato anche dagli *Antiquaria Urbis* che dedicò al papa Leone X, dobbiamo un repertorio di taglio iconografico riguardante vari personaggi della storia romana, oltre che bizantina e altomedievale: le *Illustrium imagines imperatorum et illustrium virorum aut mulierum vultus ex antiquis numismatibus expressi* (1517). Ispirata dagli esempi offerti da Pomponio Attico e Varrone, l'opera propone una galleria di immagini, tratte da monete o stilizzate in modo immaginario, accompagnate da inserti biografici, che nel complesso denotano anche la capacità di percepire il ruolo avuto in Roma antica da alcune donne celebri vissute fra la fine dell'età repubblicana e l'età dei Severi. Al di là del piano artistico, i medaglioni dedicati a tali figure permettono di valutare i criteri adottati dall'autore nel ricavare dalla storiografia e dalla biografia antiche informazioni utili a mettere a fuoco soprattutto i loro legami familiari o sentimentali con soggetti maschili, in una prospettiva che pur rinnovando l'interesse per le donne illustri espresso con modalità diverse da Boccaccio nel *De claris mulieribus*, non esprimeva ancora l'intenzione di valorizzarle in modo autonomo.

Plants and Cannibals: The Uses of Virgil in *De rusticis Brasiliae rebus*

Petra Matović

➤ Monday 1 August, 11.45-13.15 (Aula 2)

The Portuguese Jesuit José Rodrigues de Melo (1723-1789) spent a significant part of his life in Brazil and described this occasionally horrifying experience in his *De rusticis Brasiliae rebus*. The poem is mainly concerned with animal husbandry, the cultivation of manioc and tobacco, and the flora and fauna of Brazil. Nevertheless, de Melo did not fail to mention several repulsive customs of the natives, including their heavy drinking and cannibalism. While some parts of his poem are autobiographical or a result of autopsy, on certain aspects of colonial life de Melo must have relied on earlier reports by Jesuit fathers like Manuel de Nóbrega and José de Anchieta. It is, however, worth considering another possibility: Virgil. Virgil's influence on de Melo's vocabulary, style and the overall structure of the poem cannot be overstated, but he also might have influenced de Melo's portrayal of the indigenous tribes in a less overt manner, leading to distortions of historical reality. This paper aims to identify such distortions and discuss their importance for understanding the intent of de Melo's poem.

Different but Equal: The Interplay of Latin and Vernacular in Renaissance Technical Self-Translations

Sara Miglietti

➤ Tuesday 2 August, 14.00-15.30 (Aula 1)

One of the most interesting recent trends in Renaissance Studies has been a shift away from binary narratives of Neo-Latin *vs* vernacular cultures and a growing appreciation of the “dynamic interplay” (Deneire 2014) and “symbiotic” relationship (Ford 2013) that existed between these cultures in early modern Europe. The widespread practice of self-translation (both from and into Latin) has attracted special attention in this sense: the bilingual habits of sixteenth- and seventeenth-century poets and writers are difficult to reconcile with received ideas of linguistic hierarchy and functional separation, and point instead to a much more fluid, horizontal relationship between Latin and the vernaculars. While most studies to date have focused on literary self-translation, this paper will shift attention to examples of self-translation in ‘technical’ fields such as medicine and philosophy, where Latin is usually considered to have maintained a firm superiority over vernacular languages throughout early modernity. Cases such as those of the French physician Joseph Duchesne (1544-1609), however, will show how Renaissance writers deliberately used self-translation not only to demonstrate the equal value of Latin and vernacular, but also to explore their distinctive expressive modes.

Le *Virgilianae disputationes* (1621) di Tarquinio Galluzzi

Francesco Saverio Minervini

➤ Monday 1 August, 17.00-19.00 (Aula 2)

Padre Tarquinio Galluzzi è ricordato per essere stato nel corso del XVII secolo il teorico della tragedia classica (rinnovandola alla luce delle esigenze della riformata dottrina cattolica) e il fondatore della tragedia gesuitica. Sull'esempio del suo maestro Bernardino Stefonio (cui si ascrive la definizione della ‘tragedia cristiana’), nelle *Virgilianae vindicationes et Commentarii tres de tragoedia, de comoedia et elegia* stampate a Roma nel 1621, una raccolta di *quaestiones* sul modello dei coevi testi di grammatiche ad uso delle scuole; col ricorso ad esempi concreti e riscontri poetici virgiliani, Galluzzi illustra il significato, il valore e la sapienza del poeta latino nell'uso delle favole, delle allegorie e, più in generale, delle scelte poetiche. Per illustrare le sue teorie teatrali, Galluzzi definisce una *ragione poetica* che si presenta come un significativo punto di mezzo tra le riflessioni filologiche e grammaticali sorte nella sensibilità umanistico-rinascimentale (di cui fu raffinato interprete il suo maestro Stefonio) sull'*ars poetica* di Virgilio e la successiva ricezione ‘spettacolare’ del Seicento che, pur attenta alla sensibilità religiosa, univa *eroi ed oratori* di quelle ‘meraviglie’ della poesia latina.

Use and Abuse of Literary Genres: Johannes Filiczki de Filefalva's Intellectual Career Building

Dávid Molnár

➤ Monday 1 August, 15.00-16.30 (Aula 4)

The ‘second Ovid’ – as some of his contemporaries called Filiczki (ca. 1580-1622) – very consciously began to build his intellectual career from the early 1600s. In 1614, he collected all of his occasional works and published them as a poetic portfolio containing around 300 poems addressed to 150 people. As a peculiar *ars poetica*, his volume well reflects that typical instrumentalist conception of literature in the era which considers poem writing as an intellectual tool of life management. Filiczki's two-volume *Carminum liber* is

like a *Kunstkammer* or rather a cabinet whose drawers contain his Latin and Greek poems organized by antique genre. His longer and shorter poems – addressed to Hungarian, Czech, Slovak, Polish and German scholars or powerful persons – functioned like cement of his scholarly network. The 1614 edition is none other than a summary or a literary map of his intellectual attempts to build a social networking background. My paper surveys his poetical efforts in various literary genres to gain the desired social and intellectual status, especially covering Filiczki's paraphrases of antique works.

Paesaggi barocchi in Ottavio Ferrari (1607-1682): La percezione dell'ambiente veneto di un 'umanista' del Seicento

Guglielmo Monetti

➤ Monday 1 August, 17.00-19.00 (Aula 4)

La nozione di 'barocco' in sede di produzione neolatina è stata problematizzata con esiti alterni sin dallo svilupparsi dei *Neo-Latin studies*; la comunità degli studiosi, pur divisa tra fautori (cfr. Campanelli – Ottaviani 2007, Leone 2007) e critici (e.g. Nikitinski 2000) della sua validità, tende negli ultimi anni a una sua sostanziale accettazione (cfr. *Baroque Latinity*). Questo intervento si propone di offrire un contributo alla questione a partire da una categoria ermeneutica assai frequentata negli studi classici, quella di 'paesaggio' (vd. e.g. Leach 1988, Baldo – Cazzuffi 2013). Nella produzione di Ottavio Ferrari, secondo Nikitinski 2000 massimo autore latino nell'Italia dell'epoca, si isoleranno alcuni passaggi relativi alla descrizione del paesaggio veneto e soprattutto veneziano (il sito della città, l'Arsenale, le chiese), raffrontandoli ove possibile con le analoghe descrizioni offerte da Macedo 1670 e Azevedo 1780, in modo da far emergere la diversa resa stilistica della medesima materia. Al contempo la categoria di 'paesaggio' permetterà di cogliere la percezione dello spazio veneto, urbano e rurale, propria di O. Ferrari (di origine milanese), isolandone alcuni nuclei caratteristici quali la casa, l'università, la capitale, i siti della villeggiatura, e offrendo un *insight* sul ruolo sociale di un 'umanista' di professione dell'epoca.

L'ideale della *res publica litterarum* nell'insegnamento di Celio Secondo Curione

Maria Stefania Montecalvo

➤ Thursday 4 August, 09.00-10.30 (Aula 6)

Erede della tradizione erasmiana, Celio Secondo Curione, esule *religionis causa*, ricoprì dal 1542 a Basilea la cattedra di Oratoria e Retorica. L'ideale di una comunità di studiosi che travalicasse gli steccati religiosi e nazionali e si riconoscesse nel dialogo degli antichi con i moderni, già presente in Petrarca e professato da Erasmo, vero *princeps* della *res publica litterarum* come già i suoi contemporanei riconoscevano, è presente nell'operato di Curione.

Il suo impegno e i suoi ideali emergono fin dalla prima opera pubblicata a Basilea presso Oporino nel 1547, *De omni artificio disserendi atque tractandi cum oratoriis ejusdem exercitamentis et iuvenilibus quibusdam carminibus*, ma soprattutto dalle edizioni dei classici greci e latini, pubblicate con ampi commenti e significativi materiali prefatori. Si segnalano le edizioni delle opere ciceroniane (le orazioni e le opere retoriche, edite tra il 1551 e il 1556), ove Curione mostrava il suo sentire politico attraverso il velo dell'interpretazione del pensiero ciceroniano. Emblematica risulta anche la dedica all'allievo polacco Abraham Sbaski dell'edizione delle *Satire* di Persio e Giovenale (presso Froben, 1551), ove, nella individuazione dei modelli e nella gerarchia delle conoscenze, la satira risulta costituire una via parallela alla storia.

Patterns of Punctuation and the Reading of Classical Latin Texts in 15th- and Early-16th-Century Editions

Antonio Moreno Hernández

➤ Tuesday 2 August, 16.00-18.00 (Aula 2)

Drawing on what M.B. Parkes calls “Grammar of Legibility” – a set of patterns governing the relationship between graphic conventions and the transmission of a textual message (*Pause and Effect*, Farnham-Burlington: Ashgate, 1992) – this paper focuses on the analysis of the role of punctuation and its influence on different ways of reading and understanding classical Latin texts ranging from early incunabula up to the Aldine editions. I intend to demonstrate how the treatment of punctuation acquires a fundamental dimension in the process of *emendatio* of the Latin classics during this period as a result of the reading and interpretation of the classical texts carried out by the humanists. Some of the main features that characterize this process of evolution in the treatment of punctuation are analyzed in the editions of Caesar’s *Commentarii* and other Latin classics printed in the fifteenth century and the first decades of the sixteenth century.

Le De graphice, sive arte pingendi de Gerard Vossius (1650)

Colette Nativel

➤ Monday 1 August, 15.00-16.30 (Aula 6)

Le chapitre que Gerard Vossius consacre à la peinture (*De graphice, sive arte pingendi*), dans le *De quatuor artibus popularibus, de philologia et scientiis mathematicis* [...] (Amsterdam, 1650), a été assez peu étudié (Nativel, Thijs Weststeijn, avec traduction anglaise par Jan Bloemendal) malgré sa réception importante jusqu’au XVIIIe siècle. Pourtant, il apporte de nombreux éléments sur le rapport à l’art dans les Pays-Bas modernes. À la différence du *De pictura veterum libri tres* (1637) de son beau-frère Franciscus Junius, le *De graphice* ne cherche pas à élaborer un modèle inspiré de l’antique qui pourrait contribuer à la création artistique. Ainsi qu’il l’écrit à deux reprises, Vossius veut étudier “la nature et la constitution” de la peinture. Pour ce faire, tout en proposant une histoire de la peinture de l’antiquité à l’époque moderne, il analyse un certain nombre de critères qui peuvent appuyer le jugement critique.

Parmi les nombreuses questions que pose ce texte, nous tenterons de montrer le rôle joué par les débats modernes autour de l’image sur la lecture des sources antiques par Vossius.

Between Literary Play and Meditation: Visible Poetry in the 1695 Jesuit Manuscript from Kražiai

Živilė Nedzinskaitė

➤ Tuesday 2 August, 14.00-15.30 (Aula 4)

Rhetoric occupied an important place in the teaching system of the Society of Jesus. According to the regulations of the *Ratio studiorum*, the teaching of rhetoric consisted of two parts: theoretical rules and practice, during which students had to apply and master the rules, learn to imitate the works of the best-known authors, and develop the skill of writing a work in any genre and on any topic.

Sometimes, when students demonstrated their extraordinary talents, the works created during rhetoric practice transcended the boundaries of the discipline of rhetoric. An example of such a case is a 1695 Latin manuscript by Jesuit students from Kražiai College in the Grand Duchy of Lithuania. It contains prose, poetry and pattern poetry by eight students. The works in this manuscript are proof that sometimes

the tasks in rhetoric practice resulted in works of literary merit. This phenomenon is important in the development of 17th-century Christian literature, and in the cultural processes in the Grand Duchy of Lithuania. Of particular interest are the texts of visible poetry, which reflect on the three main vows taken by the Jesuits (poverty, chastity and obedience). These will be discussed in more detail.

Orientalism at its Birth: Caucasian Fortifications Described by Dimitrie Cantemir and Theophilus Siegfried Bayer

Florentina Nicolae

➤ Friday 5 August, 09.00-10.30 (Aula 5)

In this study we aim to analyze the image of the Eastern Caucasus from the perspective of cultural geography, as it appears in a series of works connected to each other. Some of them include the diary notes recorded by Dimitrie Cantemir during the expedition to the Caucasus of Tsar Peter the Great (1723), first published by the Romanian Academy in 1883, as *Collectanea orientalia*. These will be corroborated with a version of a part of these notes, processed after Cantemir's death, by T.S. Bayer. His study was published in *Commentarii Academiae scientiarum imperialis Petropolitanae, Tomus I. Ad annum 1726*. Cantemir participated in the Caucasus expedition, in a peripheral area of strategic importance for the Russian Empire, as an expert in Islamic civilization and in various Oriental languages (Arabic, Persian, Turkish). His notes go beyond the limited scope of some geographical notes and provide unique data about the history and people of those areas. T.S. Bayer, a German professor at the recently established Imperial Academy of Sciences of St. Petersburg, resumes Cantemir's information about the Caucasian fortifications in a scholarly material that contributes to the dissemination of Cantemir's research within the European scientific world.

Royal Marginalia: Eric XIV of Sweden as an Intellectual

Astrid Nilsson

➤ Monday 1 August, 17.00-19.00 (Aula 3)

King Eric XIV of Sweden (1533-1577) is known for his dramatic life: he was deposed and imprisoned in 1568, allegedly became insane, and was murdered by the new king, his brother. But Eric was also very well versed in languages, music, history, art, astrology ... He owned a library of over 200 volumes. Four of them still survive, of which two are Neo-Latin historical works: Johannes Magnus' *Historia de omnibus Gothorum Sueonumque regibus* (Rome 1554) and Marcantonio Sabellico's *Enneades* (Basel 1538).

In the margins of these two works, King Eric wrote a few comments, but, more importantly, he also drew small images in the margins: hearts, axes, sceptres, swords, books, crowns, and so forth. The pictures are normally found next to underscorings in the text, and they recur time and again next to underscorings with a similar theme. Each picture thus corresponds to a given theme, of which they are symbols. Taken together, they constitute a system that facilitates easy retrieval of important and interesting material, reminiscent of a commonplace book. The aim of this paper is to explain how this system worked, and so to throw light on how two Neo-Latin works were understood by a contemporary reader.

The Substratum of Doctrine and Theology in Daniel Heinsius's *Herodes infanticida* (1632)

Daniel Nodes

➤ Tuesday 2 August, 09.00-10.30 (Aula 6)

Daniel Heinsius's *Herodes infanticida* (1632) presents a striking example of the Christian humanist penchant for merging classical and biblical characters and motifs. Ever since the play's publication, its hybrid aspect has jarred some readers and delighted others. Scholars have continued to describe its various sources, including its painting of the Slaughter of the Innocents in somber Senecan overtones (Bloemendal, 2001) and its summoning of the Furies into the psychology and moral of the story (Leo, 2019). The substratum of Christian theology and doctrine, however, is often less discriminately assumed among the play's 'biblical' elements. What can profitably be witnessed, all on that 'biblical' side, is the intertwining of Matthean narrative (Mt. 2:13-18) that is paraphrased and expanded from the popular tradition, with doctrinal and theological elements echoing the stress John's gospel lays on light, and the patristic tradition, such as the doctrine of the Theotokos, and the Hypostatic Union. The *Herodes* incorporates the biblical with the doctrinal in an array as diverse as the classical. The intent of this paper is thus both expository and argumentative, to show through detailed consideration of the play's Christian side that the playwright's campaign was to be theologically competent and instructional.

Georg Stierhielm's *Carmen iambicum dimetrum*

Lars Nyberg

➤ Monday 1 August, 17.00-19.00 (Aula 3)

Georg Stiernhielm (1591-1677), the most prominent baroque poet in Swedish literature, is also recognised as a highly talented Latin poet. Of particular interest is *Carmen iambicum dimetrum* (1624), dedicated to a friend, Johannes Achatii, and printed in the latter's dissertation *De Metaphysice natura et constitutione*. Regarding its main motif, its Stoic praise of virtue (*Virtus*) and condemnation of the *Via voluptatis* (which, in spite of its many allurements, inevitably leads to hell), the poem may be considered to be an early version of Stiernhielm's best known hexameter poem in Swedish, *Hercules* (1647). It is true that the Greek hero is never mentioned in the Latin poem, but Stiernhielm has inserted passages verbatim from Seneca's *Hercules furens*, thus alluding to this paragon of *Virtus*. There are also other allusions which strengthen the connection to *Hercules*. In my paper, I intend to discuss different aspects of Stiernhielm's Latin poetry: genre, sources, intertextuality, the relation between Stiernhielm's works and other contemporary poetry as well as Stiernhielm's adherence to Stoic and Neo-Platonic philosophy.

Latin Toponyms in Asian Maps

Aiko Okamoto-MacPhail

➤ Monday 1 August, 11.45-13.15 (Aula 6)

In his *Atlas sive cosmographicae meditationes de fabrica mundi et fabricati figura* (1595), Gerardus Mercator explains more than geographical knowledge. He conceives of the world map in his new projection as a meditation on the created world. His friend Abraham Ortelius thought likewise when he published his *Theatrum orbis terrarum* in 1570: the map is a theater in which to stage invisible thoughts, according to Ortelius' motto "Contemno, et orno: mente, manu". Renaissance cartographers faced a new challenge: how to map place names that Ptolemy never included in the catalogue of places in his *Geographia*, since his world ended at the

Vietnamese peninsula. Consequently, Neo-Latin geography books relied on neologisms. Ortelius looked for new place names in ancient Greece and Rome and explained e.g. *Tartaria* as *Sarmatia Asiatica*, which he identified with Pliny's *Scythia*. By extension, the Arctic Sea became *Oceanus Scythicus*. That is because the naming of a new world is anachronistically conceived as a return to the past and to the time of Creation. My paper proposes to study how Christian cosmology integrated the new world by challenging its own limits through Neo-Latin neologisms.

Nicasius Ellebodius and the 'otium litterarum'. An Outline of his Life, with Special Attention to the Bratislavan Period (1571-1577)

Áron Orbán

➤ Tuesday 2 August, 14.00-15.30 (Aula 5)

In my paper, I will revisit Nicasius Ellebodius's life and character with special attention to his little known Bratislavan period. Ellebodius who was born in Cassel in French Flanders, studied in Leuven, Rome, and Padua, and became one of sixteenth-century Europe's best classical philologists. While his major philological achievements have already been assessed by international research, scholars have not delved deep into his life and personality. The edition project of his letters provides an excellent opportunity to look behind the works and gain insight into his activities and personality. Beyond a general outline of his life, the presentation will focus on the problem of how far he could realise the *otium litterarum* he yearned for so much and what challenges he had to face in his everyday life in Bratislava, where he arrived in 1571. Philology was Ellebodius's primary engagement, but he was also Bishop István Radéczy's physician; medical activity, as well as financial and health problems, conflicted with his scholarly activity several times.

The Curls of Virtue: Text and Image in Jan Saenredam's *Death Surprising a Young Man*

Katharina Ost

➤ Wednesday 3 August, 09.00-11.00 (Aula 2)

While Neo-Latin epigrams and inscriptions form a ubiquitous component of 16th- and 17th-century engravings, they have rarely been made an object of philological inquiry except for the special case of emblem books. An interdisciplinary research project at Tübingen University examines engravings from the workshop of Hendrick Goltzius (1558-1617) and asks for the specific aesthetic surplus realized in this collaboration between engravers and humanist poets.

A close reading of Jan Saenredam's *Death Surprising a Young Man* (1592, epigram by Franco Estius) demonstrates the value of a philologically-informed approach that places intermediality at the centre of early modern engravings: Whereas the sarcophagus inscription marks Goltzius's *inventio* as a heavily reduced version of the *Encounter of the Three Living with the Three Dead*, the epigram departs from medieval templates by choosing to exalt *virtus* rather than piety. Estius's novel imagery of combing the hair of Virtue creates, along with quotations from Ovid and Juvenal, a multi-layered reading experience that is defined by its rich interplay of text, pretext and image. In dialogue with the reader as well as each other, poet and visual artists reflect not just on the transience of mortal beauty but also on the potential and conditions of their own artistry.

Pro gemmis dabimus gratae tibi munera linguae: Early Modern Cabinet Culture and the Poems of Margaretha van Godewijck (1627-1677)

Aron L. Ouwerkerk

➤ Tuesday 2 August, 14.00-15.30 (Aula 7)

Margaretha van Godewijck was a learned woman from Dordrecht, living in the mid-seventeenth-century Dutch Republic. Already during her own life time she became known as the “pearl from Dordrecht”, as she was not only skilled in handicraft, but also talented in versifying Dutch, French and Latin poems. This paper will engage with previously overlooked material that has survived in two autographs. On the basis of several Latin letters and poems, I will argue that Van Godewijck’s Latinity formed the ideal medium for accompanying, eliciting, and even engraving small gifts, which enabled her to establish and maintain social ties with wealthy cabinet owners from all over the Republic. Secondly, this small corpus will show the latent danger if we measure Van Godewijck’s literary ambition and potential as a poet by only considering the mere quantity of poems that eventually found publication in print. In short, what emerges from the Latin oeuvre of Van Godewijck is a better account of how an ambitious early modern woman demonstrates the possibilities to transgress the highly gender-defined social norms through participation in the dominant discourse of the Latinate world.

Intertextuality in Humanist Latin Translation

Marianne Pade

➤ Monday 1 August, 11.45-13.15 (Aula 7)

In contrast to their modern-day counterparts, humanist philologists studied ancient texts primarily with an eye to their usefulness and relevance for their own time and for their own Latin writings. However, in their quest to imitate the cultural standards of Antiquity and to make the ancient texts and the language they were written in an active part of contemporary culture, humanists such as Leonardo Bruni, Lorenzo Valla and Poliziano developed sophisticated methods that, it has been suggested, led to the modern humanities.

In my paper, I shall discuss humanist philological methodology with regard to fifteenth-century translation theory and practice. I shall show how humanist translators developed a methodology oriented towards the source text’s genesis and its tradition of reception, as well as to translation techniques in which imitation played a central role. If a Greek word had been imitated by an ancient Latin writer, the style and lexicon of the Latin work provided a template for the humanist translation. My main examples will be translations by Leonardo Bruni and Niccolò Perotti. The texts will first be mined for signs of intertextuality with the digital tool *Tesseract*; findings will be evaluated through stylometric analysis.

Is the Leading Lady Always Latin? Translation and Complementarity in Multilingual Poem Clusters from Early Modern Estonia, Livonia and Curonia (1630-1730)

Janika Päll

➤ Friday 5 August, 09.00-10.30 (Aula 1)

This paper is based on the corpus of occasional texts in humanist Greek and Hebrew, from a predominantly Latin academic context in the case of early modern Estonia and Livonia, and a court context in Curonia, with some relevant parallels from Germany and Sweden. Whereas Latin in this context is omnipresent in her different roles, in some cases Greek or Hebrew (or vernaculars) seem to take the lead. Leaving the

much-studied dynamics of the usage of Latin and vernaculars aside, this paper will at first bring out the important role of translation in polyglot text clusters including the so-called sacred languages in the context of (studying) theology, and next focus on the dynamics of the usage of Latin and Greek, bringing out the role of translation in the context of school humanism, and then studying different cases of complementarity of languages in polyglot poem clusters, presented to or by academics, pastors or merchants (in Reval/Tallinn, Dorpat/Tartu, Pernau/Pärnu or Riga), or belonging to the court context (in Mitau/Jelgava).

Nec stant postremo carmina nostra loco: A Forgotten 16th-Century Dalmatian Humanist in Poland

György Palotás

➤ Thursday 4 August, 14.30-16.30 (Aula 6)

The history of Neo-Latin literature in Hungary was greatly enriched in the 16th century by several significant humanist authors and their prominent works. Even the cataclysmic political events in the middle of the era, such as the defeat at Mohács, could not hinder cultural activities of these humanists. One of them, Michael Verancius (Mihovil Vrančić, 1514-1571?), a forgotten 16th-century humanist, deserves particular attention as no other author is known to have written political poetry at the court of King John Szapolyai (1487-1540). He was a typical cosmopolitan humanist, born in Dalmatia, he studied in Poland, spoke six languages, flourished in Hungary, Transylvania and Western European countries, and finally lived and died in his homeland. He played a unique role in his time, which will be shown through his connections to some well-known humanists from Polish literary life as well as his poetical activities in Poland from 1528-1544. Therefore, the purpose of this paper is to provide a detailed description of his life, together with an analysis of his preserved works, primarily his published poems and manuscripts. It also attempts to fill the gaps in the existing research from Hungary and the surrounding countries.

Neo-Latin Works by Greek Scholars (1453-1830): An Overview

Vasileios Pappas

➤ Monday 1 August, 17.00-19.00 (Aula 7)

Neo-Latin literature was mainly composed by authors from Western Europe. However, Greek scholars, who immigrated to the West after the Fall of Constantinople (1453), also wrote in Latin, translated Greek texts into Latin and vice versa. In this paper, I will present an overview of the original Latin works of Greek scholars, aiming to prove the existence of a Greek Neo-Latin production – a field not so widely known in scholarship. These works can be divided into two categories: (a) treatises with varying content (political, religious, philosophical, educational, scientific, etc.), and (b) literary works. Regarding category (a), for instance, Bessarion and Isidore of Kiev wrote political treatises and poems, in order to urge European leaders to move against the Ottoman Turks. George of Trebizond composed philosophical studies, Franciscus and Aemilius Portus and Leo Allatius wrote grammatical and philological treatises, Alexander Helladius composed a theological study, Adamantios Korais published his doctoral thesis in Latin, etc. Regarding category (b), Michael Marullus Tarchaniota, Manilius Cabacius Rhallus, Nikolaos Sekoundinos, Ioannis Gemistos, Antonios Rhodostamos, Dimitrios Karakassis, Eugenios Voulgaris all wrote Neo-Latin poetry, with primarily aesthetic motives. My main purpose is to offer a complete overview of the Greek Neo-Latin production and reveal this relatively unexplored field.

Neo-Latin Tragedy and Nordic Theater

James A. Parente, Jr.

➤ Monday 1 August, 17.00-19.00 (Aula 6)

During the early modern period, Scandinavian grammar schools, universities, and courts welcomed performances of dramas in Latin and the vernacular that celebrated the Germanic past and enabled the creation of a sophisticated neoclassical literary style.

In the seventeenth century, the emergence of Sweden as a cultural center of the European Republic of Letters profited from its close relationship with the newly established Netherlands. Swedish and Dutch scholars steeped in the culture of late humanism regularly circulated between the universities and courts of both nations and contributed significantly to the expansion of Swedish scholarship and its international reputation. My paper will focus on the Swedish physician and poet Urban Hiärne (1641-1724) and his adaptation of Jacob Zevecotius's Neo-Latin tragedy *Rosimunda* (1621) for the court of Charles XI. I shall demonstrate (1) the ways in which Hiärne translated and adapted his Neo-Latin literary model to forge the first Swedish-language neoclassical tragedy, *Rosimunda* (1665); (2) the connections between his version and other contemporary reworkings of the *Rosimunda* material and translations of Zevecotius's work (Guilliam Caudron); and (3) his transformation of historical tragedy into a *speculum regis* and a critique of contemporary Swedish politics.

Becoming a Neo-Latin Poet in the Early *Quattrocento*: The Beginning of Maffeo Vegio's Poetic Career

Iván Parga Ornelas

➤ Wednesday 3 August, 09.00-11.00 (Aula 1)

Maffeo Vegio is well-known for writing a thirteenth book of the *Aeneid*, yet the rest of his substantial literary production has received little to no scholarly attention. This paper examines Vegio's earliest known poems – the epigram *Orator Ciceronis* and the hexameter poem *De hirundine* – in order to explore the techniques and literary devices used by a neophyte poet to promote himself among the community of Neo-Latin scholars and poets of the early *Quattrocento*. An analysis of these poems, together with a study of the extra-textual circumstances surrounding their composition, reveals that the young Vegio was aware of contemporary fashions and preoccupations among Italian humanists and – employing certain rhetorical figures and carefully choosing his sources and topics – he sought to identify himself with this group of scholars and poets. This study will shed light on the process by which a young author could define his own role within a certain intellectual tradition, in this case Renaissance humanism. Additionally, my paper will draw attention to two little-known works, one of them unpublished, that provide a new insight into Vegio's early years, a relevant, yet understudied, figure of *Quattrocento* Neo-Latin literature.

La poesía latina del humanista hispalense Gonzalo Ponce de León (ca. 1530-1593)

Joaquín Pascual Barea

➤ Wednesday 3 August, 09.00-11.00 (Aula 3)

Presento la edición, traducción y comentario de siete poemas de Gonzalo Ponce de León y Mariño de Ribera (ca. 1530-1593), sobrino del Duque de Arcos. Tuvo ilustres amigos en Sevilla, donde estudió Artes en el colegio de Santo Tomás y fue canónigo; en Salamanca, en cuya universidad estudió leyes hacia 1568-1573 y

fue rector en 1570-1571, y en Roma, donde fue camarero de Sixto V. Aquí editó varias obras y dejó otras manuscritas. Como helenista publicó en 1587 la primera edición del *Physiologus*, con traducción latina y comentario, reimpresa en 1588 por Plantino, y en 1590 las obras de Teófanos. En latín publicó desde 1585 tratados teológicos y religiosos, una carta a Pedro Vélez de Guevara, y poemas latinos en tres obras sobre la traslación del obelisco, sobre María Magdalena, y en los *Annales ecclesiastici* de Cesare Baronio. Las fuentes textuales de estos poemas confirman su vasta erudición y su familiaridad con la *Eneida* de Virgilio, los *Fastos* y *Metamorfosis* de Ovidio, los epigramas de Marcial, los *Punica* de Silio Itálico y otros poemas clásicos. El análisis de sus epigramas, que incluyen un verso espondeico, revela además su dominio de la versificación latina y de los recursos de la Retórica.

L'œil de l'antiquaire: image et invention dans les manuscrits épigraphiques illustrés d'André Alciat

Thomas Penguilly

➤ Friday 5 August, 14.00-15.30 (Aula 3)

Notre communication se propose d'étudier le statut particulier de l'image dans les recueils épigraphiques de l'humaniste milanais André Alciat (1492-1550), consacrés pour l'essentiel au corpus des inscriptions de Milan et de sa région (*Monumentorum veterumque inscriptionum quae cum Mediolani tum in eius agro adhuc extant collectanea*). On sait depuis longtemps les liens riches et féconds qu'entretiennent ces manuscrits encore inédits avec les épigrammes illustrées des *Emblemata* (1531), en particulier du point de vue de l'attention accordée aux formes symboliques et à l'interprétation allégorique. On s'attachera d'une part à démontrer l'importance croissante dévolue à l'image dans l'évolution du projet épigraphique d'Alciat au fil de sa rédaction, parallèlement à la naissance des *Emblemata*, importance qui se lit notamment dans certains dessins qui sont très vraisemblablement de la main de l'auteur lui-même; d'autre part à explorer, au sein d'une œuvre qui se veut résolument sérieuse, la part d'invention, voire de forgerie, qui préside à l'insertion de pièces fictives comme le fameux tombeau d'Auréolus, déjà bien étudié, ou encore d'illustrations totalement imaginaires comme celle qui accompagne l'épithaphe comique du parasite Sergius de Pola.

Figuring Out the *Imago*: Neo-Latin Emblematics at School

Christian Peters

➤ Thursday 4 August, 14.30-16.30 (Aula 1)

Among the efforts to implement Neo-Latin into the teaching of Latin at school, emblems and emblem books have been virtually neglected so far – despite both their overwhelming success as a medium in the early modern period and their possible merits as a subject in the Latin classroom. As one of the most advanced media of their time they are immediately appealing, while enigmatic enough to maintain students' curiosity, and as an intricate *imago figurata*, the emblem itself addresses and anticipates the difficulties in the intellectual perception of philosophical or literary ideas. As a hypertextual and often originally didactic framework of learning they can be employed for a wide range of texts and authors taught at school. Emblems facilitate creative, productive approaches that can make students actual agents of reception, they appeal to different types of learners (e.g. visual/textual or intuitive/methodical) and make them coordinate their diverse approaches and potentials. Emblems are open to interdisciplinary work at school, both on the ground of content and of productivity, where, e.g., early modern emblems can be transformed into late modern memes. This paper wants to sketch out the didactic virtues of the medium and present samples from classroom practice.

How to Change the Canon? Towards an Edition of Three Forgotten Royal Historiographers

Gábor Petneházi & Péter Kasza

➤ Monday 1 August, 15.00-16.30 (Aula 5)

This paper draws attention to the historical works of three, otherwise well-known humanists, Caspar Ursinus Velius (1493-1539), Wolfgang Lazius (1514-1565) and Gian Michele Bruto (1517-1592). Velius and Lazius were engaged as royal historiographers of Ferdinand I and composed works on the contemporary history of Hungary. These works, however, remained in manuscript and have been almost completely forgotten. A considerable part of Lazius' history (*Rerum Austriacarum decades*) is in the final phases of publication. Velius' work (*De bello Pannonico*) was edited by Adam Kollar in 1762, but new manuscripts have recently emerged justifying a new, revised publication. Gian Michele Bruto served from 1574 till 1586 as court historian of the Transylvanian prince and Polish king Stephen Báthory. After the king's death, however, he switched sides and spent his last years in Vienna correcting and revising his *Rerum Ungaricarum libri*, a work already completed by 1585. When Brutus' work was published in the 19th century only truncated manuscripts were available. Fortunately, however, an almost intact, autograph exemplar of the work has recently been discovered in Trento. The critical editions of these authors will definitely change the canon of Hungarian historiography.

I *Versus ad Affricam* di Giovanni Boccaccio

Angelo Piacentini

➤ Monday 1 August, 15.00-16.30 (Aula 3)

Boccaccio scrisse un poema di 182 esametri riguardo l'*Africa* di Petrarca, poco dopo la morte del suo autore nel luglio 1374, invitando i sodali padovani Francescuolo da Brossano e Lombardo della Seta, custodi degli autografi petrarcheschi, a pubblicare l'agognata *Africa*. La relazione si concentra su due punti:

a) La tradizione e la *constitutio textus*. I *Versus* sopravvivono in due manoscritti trecenteschi: Venezia, Bibl. Marciana, lat. XIV 223 (4340), vergato a Padova nel cerchio del medico di Petrarca Giovanni Dondi; Oxford, Bodleian Library, Bodley 558, autografo di Domenico Silvestri. I precedenti editori A.F. Massèra e G. Velli hanno individuato tre differenti assetti testuali sulla base dei due testimoni e dei *marginalia* presenti nel codice bodleiano. Tuttavia una più attenta analisi mostra che queste note marginali sono innovazioni del Silvestri, che ha dato prova di critica congetturale ed emendato errori prosodici di Boccaccio, piuttosto che varianti d'autore.

b) Il 'mito' dell'*Africa* a Firenze negli ultimi decenni del Trecento. Si analizzeranno i poemi indirizzati a Petrarca o agli eredi padovani per esortare alla pubblicazione dell'*Africa*, specialmente i *Metra incitatoria ad Africe editionem* di Coluccio Salutati.

The Exemplar of Cicero in the Troyes-vita, Colonna and Boccaccio

Christoph Pieper

➤ Thursday 4 August, 09.00-10.30 (Aula 2)

During the period of early Italian humanism, interest in Cicero's biography rapidly increased. It was the fresh discovery of the two major epistolary corpora during the 14th century which prompted a renewed evaluation of Cicero's political life in particular. Whereas the Middle Ages had mostly considered Cicero a

teacher of rhetoric or a moral philosopher, the first generation of Italian humanists rediscovered his political engagement as a major player in late Republican history.

This paper will briefly look at three early sketches of Cicero's life: the vita included in the ms. Troyes, Bibliothèque municipale 552 (once possessed by Petrarch) and the two Cicero-biographies in Giovanni Colonna's *De viris illustribus* and Giovanni Boccaccio's *De casibus virorum illustrium*. I will consider how these three texts describe and evaluate Cicero's public persona and political engagement; how they view Cicero as exemplary in his career, because he succeeded through his erudition; and how they comment on the interaction between Cicero's life and work and the political reality. Put more broadly, I am interested in understanding how these texts helped to transform Cicero into the *vir illustris* encountered in, for instance, Coluccio Salutati's epigrams for the Palazzo Vecchio or those in the Palazzo Pubblico in Siena.

Ovide moralisé versus Ovidius moralizatus. L'apport d'une source mythographique au Paysage avec Mercure et Argus de Lucas Gassel (ca. 1550, Strasbourg, Musée des Beaux-Arts)

Nikola Piperkov

➤ Monday 1 August, 15.00-16.30 (Aula 6)

La 'lecture' des peintures de l'époque moderne suppose souvent la connaissance des sources littéraires latines et néolatines. L'exemple que nous prendrons est le *Paysage avec Mercure et Argus* de Lucas Gassel (ca. 1550, Musée des Beaux-Arts, Strasbourg).

Lucas Gassel renvoie explicitement à sa source littéraire puisque sur un rocher est peinte cette inscription: "OVI[DIUS]. M[ETAMORPHOSEON]. L[IBER] I." Nous voudrions montrer comment Gassel s'appuie sur la tradition mythographique et le double usage qu'il fait des deux versions latine et française de Bersuire dont les travaux avaient connu plusieurs publications au XVI^e siècle. Le paysage reprend des éléments du poème français, l'*Ovide moralisé*, notamment la forteresse Montargis, qui devient le centre figuratif du tableau et sa clef de lecture morale. Dans ce modèle christianisé de la fable, la parole de Mercure distribue le pardon et lave les péchés d'Io. Cependant, certaines versions de l'*Ovidius moralizatus* proposent une allégorie contraire.

L'épisode choisi par Gassel, à savoir la discussion entre Mercure et Argus, dont on ne connaît aucune autre équivalence iconographique, pourrait restituer le double discours de Bersuire.

The Copies of Flavio Biondo's *Decades* in the Vatican Library

Taneli Puputti

➤ Friday 5 August, 14.00-15.30 (Aula 4)

This paper focuses on eleven manuscripts, all written in the fifteenth century, housed at the Vatican Library. They contain Flavio Biondo's (1392-1463) historiographical work *Historiarum ab inclinatione Romanorum imperii decades* (1453), which is dedicated to Leonello d'Este (1407-1450), Marquis of Ferrara. So far, 29 manuscripts of the *Decades* and several incunable editions of the work are known. The main objective of my ongoing doctoral research is to identify the fifteenth- and sixteenth-century readership of Biondo through the study of the manuscripts and printed editions. Five manuscripts already figure in the 1475 Vatican library catalogue and six others entered the repository in the sixteenth and seventeenth centuries. The volumes will be examined from palaeographical, codicological and text-historical points of view. This is done in order to identify the type of manuscript transmitting the work (homogeneous or heterogeneous, working manuscript or luxury volume), the type of text content (entire work or parts of it), the type of eventual accompanying

texts, annotations and the ownership history. Through a book historical approach, this paper will attempt to contribute to an overview of the fortune of Biondo's *Decades* in the fifteenth-seventeenth centuries.

Die Gedichte des Johannes Latomus in Paolo Giovios *Elogia virorum literis illustrium*. Eine vergleichende Typologie

Snezana Rajic

➤ Tuesday 2 August, 09.00-10.30 (Aula 3)

Der flämische Editor Johannes Latomus gab die 1546 von Paolo Giovio publizierte Zusammenstellung selbstverfasster Gelehrten-Kurzbiographien und gesammelter oder eigens in Auftrag gegebener Versepitaphien (die *Elogia virorum literis illustrium*) im Jahr 1557 erneut heraus. Dieser neuen Edition fügte Latomus nicht nur weitere Versepitaphien anderer Dichter hinzu, sondern verfasste auch selbst zu jedem der 146 Gelehrten mindestens ein Gedicht und druckte sie mit. Diese Gedichte sollen erstmals eingehend untersucht werden. Die Untersuchung zerfällt dabei in zwei Teile. Der erste und kürzere Teil befasst sich mit Latomus' redaktionellen Eingriffen in Giovios Sammlung (v.a. Ergänzung neuer Versepitaphien anderer Dichter). Der zweite und längere Teil betrachtet Latomus' Gedichte selbst und analysiert die Besonderheiten seiner Dichtkunst im Vergleich mit den anderen Versepitaphien der Sammlung in Hinblick auf Gedichtlänge, Versmaß, Textgattung, Kommunikationssituation und insbesondere in Hinblick auf inhaltliche und stilistische Merkmale. Diese umfassen den Informationsgehalt seiner Gedichte, seinen Gebrauch gattungstypischer Topoi, seine wörtlichen und/oder kompositionellen Bezüge auf Vorgedichte und Kurzbiographien sowie die Merkmale seiner spezifischen Art der Darstellung der Inhalte (z.B. als physischer Kampf). Insgesamt soll der Frage nachgegangen werden, ob Latomus als Epigone oder selbstständiger Dichter betrachtet werden muss.

Towards a Stylistic Fingerprint of Humanist Latin Translations

Johann Ramminger

➤ Monday 1 August, 11.45-13.15 (Aula 7)

Lately there has been an explosion of interest in establishing the stylistic fingerprint of early modern authors, such as Shakespeare or Moliere. These studies use statistical methods collectively called stylometry, often with the aim to verify or falsify doubtful authorship attributions. So far, stylometry has been used very little on Latin, and even less on Neo-Latin texts. This paper will focus on the stylometric fingerprint of Quattrocento Latin translations and will address the following questions: Do translations into Latin have a style measurable different from original Latin works by the same translator/author? Are translations of different Greek authors by the same translator similar in style? Do translations of the same work by different translators have similar or different stylometric characteristics? Can original works that masquerade as translations be identified by their stylometric fingerprint? The paper will use a 'Delta' measure focusing on most frequent words and sequences of letters (Würzburg Delta); the statistical software used will be 'stylo' (developed by M. Eder, U. of Krakow). The paper will look at translations and original works by Leonardo Bruni, Lorenzo Valla, Niccolò Perotti and Annus da Viterbo.

Geographical Learning and Textual Afterlives. The Geographical Work of Johannes de Laet (1581-1649)

Lukas Reddemann

➤ Tuesday 2 August, 16.00-18.00 (Aula 3)

The influential geographical œuvre of the Leiden polymath Johannes de Laet is situated at the crossroads of the authority of traditional texts, new colonial experiences, and changing political ties within Europe. During the 1620s and 30s, he published Latin descriptions of the Northern Provinces, France, Italy, Spain, England, Ireland, Poland, the Ottoman Empire, the Mughal Empire, Persia, and the Americas comprising geography, topography, population, and political and administrative system.

These works prove to consist of adapted and rearranged excerpts of earlier geographical, political and historiographical texts in Latin as well as the vernaculars, mostly dating back to the 16th century. A close philological examination offers insights into techniques of adapting authoritative predecessor texts to the geopolitical situation of the 17th century. In my paper, I would like to address three aspects: Which particular text types does de Laet include into his model of geographical learning? According to which criteria does he adapt and reorganise predecessor texts? Which conclusions can be drawn about the objectives of geographical literature in the Early Golden Age?

Half a Century of Ficino Studies

Valery Rees

➤ Thursday 4 August, 09.00-10.30 (Aula 3)

Looking back over 50 years of work on the Latin legacy of Marsilio Ficino, it is clear that great strides have been made in understanding how painstakingly he uncovered the philosophical gems of Greek antiquity and developed appropriate Latin usage to express his discoveries for his own age. Drawing on the great opening studies of Kristeller, Marcel and Garin, scholars of great stature embarked upon a profound exploration of Ficino's main works, making them more widely available through translation and through integration into programmes of Renaissance Studies in universities world-wide. Alongside this ran the project for translation of his *Letters* in twelve volumes, begun by a group of amateurs whose philological skills of necessity developed slowly, a project that is now nearing completion after the elapse of that same 50 years. This paper will pay tribute to the great scholars who inspired and also nurtured its progress, charting some of the changes they helped shape. It will also look ahead to where Ficino studies may lead next.

La Disp. 28 di Francesco Petrarca a Neri Morando e le sue fonti

Laura Refe

➤ Thursday 4 August, 14.30-16.30 (Aula 7)

Il 20 aprile del 1355 Francesco Petrarca (1304-1374) rispondeva a Neri Morando da Forlì, funzionario al servizio del neoletto imperatore Carlo IV, con una lunga epistola nella quale commentava la notizia della dipartita dell'amico comune Paolo Annibaldeschi che, non avendo retto al dolore per la perdita di un figlio, si era dato la morte. La lettera è un mirabile esempio di combinazioni di fonti. Quella più presente è sicuramente Valerio Massimo, che con i suoi *Factorum ac dictorum memorabilium libri* ha fornito esempi illustri di personaggi che furono in grado di sopportare la sciagura della morte di un congiunto; seguono Seneca, Virgilio, Stazio, Cicerone, Lucano, Livio, Orazio, Ovidio, ma anche la Bibbia. In alcuni casi Petrarca ha

inserito citazioni dirette degli autori che hanno fornito spunto alla sua rassegna e che leggeva in esemplari a noi noti. L'intervento offrirà una disamina del contenuto dell'epistola e delle sue fonti e illustrerà le principali problematiche relative all'edizione critica della lettera, mai realizzata prima, alla quale sto attendendo.

Alchemical Medicine at the *Academia Gustaviana Dorpatensis*

Kaarina Rein

➤ Friday 5 August, 11.15-12.15 (Aula 3)

The University of Tartu was founded in 1632 as the second university of the Swedish Empire. It had four classical faculties. The tuition in the field of medicine and natural sciences was to a great extent based on ancient authors and their language. However, there were exceptions in this field. Sometimes modern authors were also quoted and there were hints of early modern medical ideas. Two of the first professors of medicine at the *Academia Gustaviana Dorpatensis* – Johannes Raicus and Sebastian Wirdig – have later been described as alchemists. The medical scholar Johannes Raicus (ca. 1580-1632) has been characterised as having been the most convincing Paracelsian in the history of Swedish medicine. After his arrival in Tartu in 1630, he was appointed teacher of natural sciences and rector of the Gymnasium of Tartu. Raicus studied at Wittenberg University. During his earlier career in Germany, Prussia and Sweden, he wrote papers on paralysis, the plague, gout and consumption, where he promoted an alchemical approach to medicine. The aim of this presentation is to analyse the Latin disputations of Johannes Raicus that he presented at different European universities in order to discover their proper context in intellectual history.

New Directions in the Study of Latin under Fascism

Bettina Reitz-Joosse & Han Lamers

➤ Thursday 4 August, 09.00-10.30 (Aula 5)

The way in which Latin has been put to the service of different ideological positions is a long-standing subject within Neo-Latin studies. The focus of this kind of research so far has overwhelmingly been on the early modern period, but recent years have also seen an emerging interest in the ways in which Rome's ancient language was used in modern ideologies. In particular, the use of Latin in Fascist Italy (1922-1943) has recently sparked scholars' interest. This paper introduces the themed session on "Fascist Latinities, I-III" by suggesting a number of new directions in this dynamic field of study. We will particularly draw attention to three lines of enquiry which run through and connect the session's papers: (1) the ways in which different Latin traditions (ancient, medieval, humanist) are reflected, and refracted, in Fascist discourse; (2) uses of Latin beyond academia and scholarship (e.g., in schools or in public life); and (3) responses to Fascist Latinity beyond Italy, including in Nazi Germany, and the comparative approach to which they invite. In our discussion, we relate these questions to wider issues in Neo-Latin studies, classical reception studies, cultural and literary history, and the study of Fascism.

Los paratextos de Aldo Manuzio en las ediciones de obras clásicas latinas: El tratamiento de la actividad editorial anterior

Daniel Río Lago

➤ Tuesday 2 August, 16.00-18.00 (Aula 2)

Los elementos paratextuales de las ediciones renacentistas son una nutrida fuente de información que aporta una muy variada información. Así ocurre con los prólogos compuestos por Aldo Manuzio para introducir sus ediciones de autores latinos que vieron la luz entre 1501 y 1515, donde encontramos, entre otros muchos datos, información relevante en torno al objeto de análisis de este trabajo: el tratamiento de las referencias a la actividad editorial de otros impresores coetáneos. Para alcanzar este objetivo, en la comunicación se analizarán los siguientes elementos: el léxico utilizado para describir la actividad editorial o las ediciones aludidas por Aldo, la posición que ocupan las referencias en la estructura retórica de cada prólogo y del conjunto de los mismos, el tono y actitud, la extensión y el grado de concreción de estas referencias, así como cuantos datos aportan estos paratextos para poder caracterizar la manera en la que Aldo las menciona o las compara con sus propias ediciones. Sobre esta base, se pretende esclarecer la utilidad y finalidad de estas alusiones en el conjunto del ambicioso proyecto editorial aldino, la opinión que le merecen las ediciones impresas por otros talleres y, también, aproximarnos a la concepción editorial del propio Aldo Manuzio.

Between Middle- and Neo-Latin: Reading Augustine at the Council of Constance (1414-1418)

Andrea Aldo Robiglio & Serena Masolini

➤ Thursday 4 August, 14.30-16.30 (Aula 4)

Being the first European summit where almost the entire religious and political elite of the day met, the Council of Constance meant a watershed in the intellectual history of the Early Renaissance. Beside bringing to an end the Great Western Schism, the Council was the theater of an unprecedented book-fair, as well as of one of the first consequential encounters between the academic elites of North and Central Europe and the avant-garde of Italian humanism. On this occasion, crucial political and theological issues were debated, including the limits of secular and ecclesiastical power, the legitimacy of tyrannicide, and proposals for Church reform. In the numerous writings produced at the Council, Augustine's works – and especially his *De Civitate Dei* – were ubiquitous, being quoted for diverse argumentative purposes and taken as a model for literary style. This paper will address the impact of Augustine (and of the *De Civitate Dei* in particular) on the conciliar Acta as a whole, as well as on the writings of a selected group of relevant participants in the Council: Guillaume Fillastre, Giovanni Bertoldi da Serravalle, Jean Gerson, Johannes Falkenberg, and Paweł Włodkowic.

Unas notas manuscritas de Pieter Burmann el Viejo al *Ciris* atribuido a Virgilio

María Ángeles Robles Sánchez

➤ Friday 5 August, 14.00-15.30 (Aula 4)

Acometeremos la labor de presentar y comentar unas apostillas de Burmann al *Ciris* que versan sobre crítica textual. Estas aparecen en una misiva fechada el 8 de noviembre de 1713, destinada a Gisbert Cuper (BUR. Q. 20 3). Como preámbulo trataremos brevemente sobre la autoría y cronología de los poemas menores que son asignados a Virgilio; pero, aunque Joseph Juste Scaliger fue quien les dio el título de *Appendix Vergiliana*, la *editio princeps* de estas breves composiciones poéticas atribuidas a Virgilio fue realizada a cargo

de Conrad Sweynheym y Arnold Pannartz en 1469 y 1471, en esta última edición se añadió el *Ciris*. Para contextualizar las glosas manuscritas en la tradición, utilizaremos el volumen anotado de Joseph Juste Scaliger, por se considerado el *princeps philologorum* de la Edad Moderna. Además, al hilo del epilio, dilucidaremos algún pasaje de su *Thesaurus temporum* (1606), pues Burmann lo mencionaba en sus notas. Igualmente, manejaremos la considerada mejor edición del siglo XVII, realizada por Nicolaas Heinsius (1676). Asimismo, cotejaremos las diversas lecturas y contribuciones de los humanistas citados con las apostillas de Burmann en su misiva y las lecturas de su edición póstuma (1746) para valorar en su justa medida la originalidad de Burmann.

Teaching Latin – Propagating Fascism

Vibeke Roggen

➤ Friday 5 August, 09.00-10.30 (Aula 7)

This paper analyses a selection of textbooks for Latin language teaching, published in Italy during the late 1930s. A preferred form of grammatical instruction was small dialogues, from the classroom or from daily life. From a pedagogical point of view, these dialogues were useful: written in Latin, with an Italian translation at hand, each focusing on one grammatical subject, e.g., the use of the dative.

These textbooks were, on the other hand, also used to promote Fascist ideas and ideals. Fascist propaganda is interwoven with Latin syntax teaching in many ways. For example: A talk between a German boy and two Italian youngsters in a theatre illustrates the relationship between the two nations. Giulio/Julius concludes that “iuvenes Hitlerianos esse etiam Mussolinianos.” In addition to dialogues, for the higher levels, there were Latin texts, from classical works to *Mussoliniana* – carefully selected for their ideological relevance. Among the highlights from Italian history is the war in Ethiopia, compared to Roman expansion: Roman past and Fascist present are woven together.

This paper explores the ways in which Fascist propaganda worked through Latin language teaching, by analysing the pedagogical strategies in a selection of Latin textbooks and in the context of contemporary teaching practice.

Francesco Piendibeni's Marginalia on Boccaccio's *Genealogia*

Emanuele Romanini

➤ Monday 1 August, 11.45-13.15 (Aula 1)

Francesco Piendibeni of Montepulciano (ca. 1353-1433), a cultivated humanist and scholar of Dante and Petrarch, was an attentive reader of Boccaccio. Among the few surviving volumes of his large library, it is worth mentioning the manuscript Vatican lat. 2940, which contains the 15 books of the *Genealogia deorum gentilium*. The manuscript was probably copied in Perugia before 1390. Piendibeni added his mark of ownership in red ink after the *explicit* of the last book of Boccaccio's work: *Francisci de Montepolitiano*. Moreover, he inserted several marginal notes, which are still largely unpublished.

This paper focuses on the unpublished *notabilia* and *marginalia* written by Piendibeni alongside the 'Proemio' and Book I of the *Genealogia*. Its aim is to investigate how Piendibeni read Boccaccio. Of particular interest are, for example, a *marginale* on the two Senecas, and two *notabilia* that refer to Dante and Petrarch. These notes allow to evaluate the reception and interpretation of Boccaccio's Latin work by one of its first readers.

Exkurse und Etymologien in Pomponio Leto's *Commentarii in Taciti Germaniam*

Franz Römer

➤ Monday 1 August, 17.00-19.00 (Aula 8)

Leto's *Commentarii in Taciti Germaniam*, die er etwa 25 Jahre nach der Wiederentdeckung des – in seiner Hand ungefährlichen – Buches abschloss, sind kein gleichmäßig ausgearbeiteter 'philologisch-historischer' Kommentar, sie reichen vielmehr von knappen Anmerkungen bis zu breit assoziierenden Ausführungen mit gelegentlichen Ausblicken auf die Gegenwart des Verfassers.

Weit über Tacitus hinausgehend schildert Leto die Wanderungen der Kimbern vor deren erster Auseinandersetzung mit Rom und geht dabei bis ins Fabulöse. Zu den räuberischen *Venethi* im nordöstlichen Grenzgebiet Germaniens bringt er anstelle eines textbezogenen Kommentars drei Theorien über die Herkunft der norditalienischen Veneter. Sowohl die Erwähnung von Noricum und Pannonien als auch die taciteische Schilderung der Ostseevölker inspirieren Leto zu einem Blick auf die geographischen und ethnographischen Verhältnisse seiner eigenen Zeit. Das germanische Surrogat für Bier gibt ihm Anlass für einen lexikalischen Exkurs.

Gelegentlich zeigt Leto Interesse für die Etymologie von Eigennamen, wofür er auch seine Kenntnisse des Griechischen bemüht. Bei den Langobarden und bei Salzburg bringt er sogar die passenden deutschen Begriffe ins Spiel, bei Asciburgium führt ihn eine Textkorruptel auf die falsche Spur. Unter Annahme eines griechischen Kompositums erklärt er die Sarmaten (Sauromaten) als 'Eidechsenäugige', und mit Bezug auf Quintilian bringt er die Awaren in einen etymologischen Zusammenhang mit den Bayern.

Biographies of Seneca in the 15th and 16th Centuries

Federica Rossetti

➤ Tuesday 2 August, 14.00-15.30 (Aula 3)

In the Middle Ages, Seneca was considered as a moral author, and medieval biographies emphasize the ethical reading of his works, by referring 'Christian' anecdotes about his life. Medieval *vitae Senecae* deny he died by suicide, provide details about his supposed friendship with Saint Paul, and refer that he baptized himself before dying. Moreover, Seneca the Rhetorician was not distinguished from Seneca the Philosopher, whilst the author of the *Tragedies* was identified with a son or little brother of Seneca. This situation is also reflected in printed editions of Seneca from the 15th and 16th centuries, even after the Erasmian editions of 1515 and 1529. The conception of the works and life of Seneca changes drastically just between the end of the 16th and the beginning of the 17th century, with the editions and studies of A. Muret, J. Lipsius, D. Heinsius. This contribution aims to retrace the phases of this change in the representation of Seneca, by analyzing biographies and other paratexts of printed editions of Seneca published in the 15th and 16th centuries.

"Antiquitatis cognitio utilissima": L'orazione *De laudibus historiae* di Carlo Sigonio

Giovanni Rossi

➤ Thursday 4 August, 14.30-16.30 (Aula 5)

Le opere di Carlo Sigonio restituiscono l'immagine di uno studioso che coltiva interessi molteplici, tuttavia la storia rimane sempre al centro dei suoi studi e della sua attività di scrittore e docente. L'orazione *De laudibus historiae* fu pronunciata come prolusione del corso di storia romana tenuto da Sigonio nella Scuola

di San Marco a Venezia nel 1557-1558, pubblicata da Aldo Manuzio nel 1560 con altre sue orazioni dedicate all'eloquenza, all'uso del latino e alla lode degli *studia humanitatis*. In questo testo l'umanista modenese espone la sua concezione dell'attività storiografica e indica i motivi per i quali è importante tramandare le vicende del passato; così acquisiamo elementi utili per conoscere il pensiero di Sigonio e insieme vediamo confermato il ruolo centrale attribuito durante il rinascimento alla storia romana. L'orazione non mira all'originalità e propone un repertorio consolidato di argomenti topici a favore della storia; tuttavia mostra anche un autore fermamente convinto della sua utilità per i cultori di ogni disciplina e del suo valore quale insegnamento di virtù etiche per formare buoni cittadini così come buoni governanti. In particolare, le vicende di Roma antica paiono a Sigonio eccezionalmente istruttive, specie per i Veneziani, ideali continuatori di quella storia gloriosa.

From Santo Spirito across Italy: The Early Dissemination of Boccaccio's *De montibus*

Valentina Rovere

➤ Monday 1 August, 15.00-16.30 (Aula 3)

After Boccaccio's death, his geographic encyclopaedia *De montibus*, together with all his other Latin works, reached the convent of Santo Spirito in Florence. Although the work does not survive in an autograph manuscript, there is evidence that this lost codex was kept at Santo Spirito at least until the first decade of the 15th century. Three manuscripts were copied from the Santo Spirito *exemplar*: one was transcribed by Lorenzo Ridolfi and by a monk of the convent shortly after 1375 (Oxford, New College Library, 262), another was prepared by an Augustinian friar for a nobleman of Ravenna (Ravenna, Biblioteca Classense, 397), a third one was made for Coluccio Salutati, chancellor of Florence, and later on copied into the manuscript Vatican, Barb. lat. 330. From that time on and precisely from Santo Spirito, Boccaccio's work soon circulated across Italy finding its way into the most important libraries of intellectuals and humanists of that time. Making use of manuscript and philological evidence as well, my contribution aims to clarify how that earliest dissemination occurred, who the people involved were and through which channels Boccaccio's text circulated.

La République des Lettres et la tradition rhétorique italienne: Un malentendu?

Raffaele Ruggiero

➤ Thursday 4 August, 09.00-10.30 (Aula 6)

À partir d'une lettre célèbre adressée à Érasme par l'humaniste valencien Pedro Juan Olivares le 13 mars 1527, le but de notre enquête est de s'interroger sur l'évaluation très sévère concernant la tradition rhétorique italienne (représentée par exemple par Pontano et Castiglione) formulée par cet élève et correspondant d'Érasme. À Paris, Olivares avait été élève de Lefebvre d'Étaples et auteur d'œuvres pédagogiques qui visent à rétablir la valeur des classiques comme un modèle pour la formation des élites. Son engagement manifeste l'enjeu d'une polémique qui ne reste pas sur un plan purement littéraire, mais qui conditionne les nouvelles perspectives idéologiques dans l'Europe de Charles Quint. La politique culturelle européenne, confrontée à l'événement clivant de la Réforme, a essayé d'intégrer la nouvelle sensibilité religieuse tout en sauvegardant des pratiques intellectuelles reconnaissables. Les hommes de lettres au début du XVI^e siècle furent témoins d'une fracture qui détermina la radicalisation des positions et un changement de la relation entre les artistes et leur commanditaires, un tournant qui modifia le rôle du savant par rapport au pouvoir. Le caractère hétérogène du front érasmien et l'usage politique de la tradition classiciste coopèrent à travers un procès dialectique à dessiner les valeurs nouvelles de l'identité européenne.

The Role of Epic Poetry in Early Modern Saint-Making (Sébastien Rouillard, *Hagiopoea*, 1611)

Patryk Ryczkowski

➤ Monday 1 August, 11.45-13.15 (Aula 3)

Every hagiographic epic expresses the pious veneration of saints by describing their life and miracles. Many of the early modern texts in question, however, aim to intervene in the saint-making at its different stages. The paper will establish the link between epic poetry and the ecclesiastical canonization procedure, which was underestimated in the research so far. One illuminative example will be found in the *Hagiopoea* (1611), a poem by Sébastien Rouillard about Carlo Borromeo, published just a year after the canonization was concluded. Although it deals with Carlo's life, deeds and miracles, the main topic covers the complex process of saint-making, starting with the spontaneous veneration and ending with canonization's festivities and further worship. Consequently, in the view of contemporaries, it accurately depicts the procedure shortly before it was regulated during the papacy of Urban VIII (1623-1644). Therefore, the poem will be discussed considering its connection to the ecclesiastical proceedings and to the cultic worship. Given this objective, it will introduce a new project *Caelestis Hierusalem Cives* at the University of Innsbruck funded by the Austrian Science Fund (FWF), which focuses on the role of epic in early modern saint-making.

Petronius on the Stage: An Unknown *Actus comicus* by the Czech Composer and Neo-Latin Poet Jan Novák

Dirk Sacré

➤ Tuesday 2 August, 09.00-10.30 (Aula 7)

In 2021 we celebrated the 100th anniversary of the birth of the Czech composer and poet Jan Novák (d. 1984), and the 50th of the first Congress of Neo-Latin Studies. Actually, Novák organized a concert during that Congress, and some of his compositions were performed there. Novák also wrote Latin poetry; he is known as the author of a protest poem about the Soviets making an end to the Prague Spring (1968), a poem awarded a prize at the *Certamen Hoeruffianum*. In 1965, Novák had published a booklet of Latin verse, which he sent to Jozef IJsewijn; this was the start of a flourishing friendship. Novák usually forwarded his poems to Leuven. Thus he communicated the typescript of his *Cruciaria. Actus Comicus*, an adaptation of Petronius' story of the widow of Ephesus, to IJsewijn. The work, written before 1968, remained unknown and unpublished. In my opinion, the poet had the intention to set this short play, written in formal verse, to music. After the dramatic events of 1968, Novák emigrated from Czechoslovakia to the West, apparently with no copy of this work among his papers. In my talk, I will consider the characteristics of this comedy and its 'Novakian' peculiarities.

Rhetorical Humanism in Caramuel's *Thanatosophia*

María Asunción Sánchez Manzano

➤ Thursday 4 August, 09.00-10.30 (Aula 1)

The Cistercian monk Juan Caramuel y Lobkowitz (1606-1682) adopted different approaches in his various works – most of which bear the markings of humanistic genres of discourse – when setting out the path to his scientific aims. In *Thanatosophia*, for example, he achieved a new interpretation of the pious *contemptus mundi*. Conscious of the demands of his lecturing on this topic, he collected as much information from the medieval and ancient Stoic traditions as he could. This paper illustrates the complexity of these persuasive

stylistic, syntactic and semantic devices as deployed by Caramuel, while referring to classical sources (Vergil, Ovid, Horace, Valerius Flaccus, Persius and Juvenal) and the biblical *vanitas*. There was a general reshaping of the traditional roles of the *commonitorium* through a chain of apostrophes, dialogues, allegories and examples, all set within a fictitious framework and delivered as a persuasive oratorical performance.

Bartolomeo Fonzio e il testo della *Lettera di Aristeo*

Costanza Sandrini

➤ Tuesday 2 August, 16.00-18.00 (Aula 6)

Tra i codici appartenuti al Sassetti, di cui Bartolomeo Fonzio era segretario, c'era anche un manoscritto, oggi conservato presso la Biblioteca Medicea Laurenziana (plut. 54,17), contenente la *Lettera di Aristeo*, sul quale Fonzio appose sue annotazioni, frutto di attenta lettura. Quando i rapporti con Lorenzo de' Medici si incrinarono, Fonzio andò a Ferrara presso gli Este alla ricerca di nuovi protettori ed in vista di questo 'trasferimento' allestì il volgarizzamento della *Lettera di Aristeo* dedicandolo a Borso d'Este e successivamente a Alfonso d'Aragona duca di Calabria. Le note apposte sul codice, probabilmente esemplato dall'edizione a stampa della *Lettera di Aristeo* nella traduzione latina di Matteo Palmieri, testimoniano una attenta lettura da parte del Fonzio, interessato a brani riguardanti le monete e le misure, di cui terrà conto nel suo *De ponderibus et misuris*. Falliti i suoi tentativi di trovare una migliore sistemazione, non ultimo presso il vescovo ungherese Giovanni Vitez, dedicherà alla fine il *Donatus sive de poenitentia* a Giuliano de' Medici.

***Liminaria medica*: Proyecto de edición e interpretación del corpus de poesía liminar latina procedente de escritos médicos humanísticos**

María Teresa Santamaría Hernández

➤ Tuesday 2 August, 16.00-18.00 (Aula 1)

En el ámbito de la poesía liminar latina de obras técnicas del Renacimiento ocupan un lugar relevante los poemas que acompañan a escritos médicos, que suelen tener como tema también la Medicina. Frente a ello, el número de escritos europeos latinos sobre otras disciplinas técnicas que incluyen poemas liminares es cuantitativamente menor. Causa fundamental de dicha supremacía es la condición de filólogos que a menudo ostentaban los médicos humanistas.

Esta relevancia cuantitativa no ha estado, sin embargo, acompañada de un número acorde de ediciones y estudios, que son escasos por no decir prácticamente inexistentes. Pero los *carmina liminaria* de escritos médicos renacentistas son una fuente importante de datos contextuales y relativos a la formación de los autores y su destreza en la composición poética, que sirven para interpretar las obras que acompañan.

En este trabajo se presentarán los resultados obtenidos en una primera fase del proyecto de edición y estudio del corpus de poesía liminar latina de tema médico, ofreciendo: datos cuantitativos; tipología; función de este tipo de poesía; criterios adecuados para su interpretación, analizando su relación con las obras en que aparecen, sus modelos formales, y el contexto ideológico que las generó.

***Pontani Actius* como guía para la enseñanza de la sintaxis oracional latina**

María de Lourdes Santiago-Martínez

➤ Thursday 4 August, 14.30-16.30 (Aula 1)

El *Actius* de Johannes Jovianus Pontanus ha sido objeto de múltiples investigaciones en Europa y Norte América, muchas de ellas ponderan el mérito del humanista por haber sentado las bases de la historiografía, mediante su análisis y comentario de pasajes específicos de las obras de Salustio y Tito Livio. Sabemos, por otra parte, que en su *Actius* Pontano transmitió también su concienzuda reflexión sobre temas esenciales de la lengua latina, como la riqueza y valor semántico de su métrica o la formación de su léxico, y justamente a esta temática lingüística se adscribe mi propuesta de participación, en la que, luego de una breve introducción sobre el uso de este diálogo en la enseñanza de la literatura neolatina, presentaré los resultados a los que he llegado como docente de la Universidad Nacional de México, tras haber utilizado el *Actius* como mi principal herramienta didáctica en la enseñanza de la sintaxis oracional latina. Para los fragmentos y ejemplos del *Actius*, utilizaré el texto latino de la edición alemana de Kiefer-Grassi (1988) y, para la sistematización teórica de tales ejemplos, me basaré en *La sintassi del Latino* (2006) de Gian Biagio Conte.

Per Ficino e Agostino

Valerio Sanzotta

➤ Thursday 4 August, 14.30-16.30 (Aula 7)

Il ruolo della filosofia e dei testi di Agostino nel pensiero ficiniano è già stato messo in rilievo nel corso della seconda metà del Novecento da parte degli studi più agguerriti intorno al filosofo fiorentino. In particolare, si deve a Cesare Vasoli la circostanziata indagine dell'influsso agostiniano sul tentativo, da parte di Ficino, di promuovere un peculiare rapporto di conciliazione tra Platone, la filosofia ermetica e l'ortodossia cristiana, come è apertamente dichiarato nella dedicatoria della *Teologia Platonica*. Il presente contributo intende analizzare alcuni aspetti ancora rimasti in parte nell'ombra, e sempre tenendo conto dell'evidenza documentaria fornita dai manoscritti, vale a dire le primissime fasi dell'avvicinamento di Ficino ad Agostino e il ruolo rivestito da Lorenzo Pisano. Si darà poi concreto spazio a una serie di problemi filosofici sollevati dall'incontro tra Agostino e pensiero ficiniano, come quello dell'origine del male, del libero arbitrio, del determinismo degli astri, della grazia e della salvezza, che diventeranno argomenti scottanti nelle controversie religiose dei decenni successivi.

An Ideal Method for Travelling. Travel-Advice Literature in 17th-Century Sweden

Raija Sarasti-Wilenius

➤ Monday 1 August, 17.00-19.00 (Aula 3)

In the early modern period, travel was an important means of education and acquisition of useful knowledge. Around 1570, Theodor Zwinger (1533-1588) and a couple of German and Dutch humanists attempted to generalise and systematise travel advice in order to promote the rational planning and fruitful realisation of travel. This formal 'methodology of travel', called *ars apodemica* by its founders, inspired, particularly in northern Europe, many Latin and vernacular writings that provided travellers with guidelines on how to prepare for journeys and how to accomplish them successfully. In seventeenth-century Sweden, the topic was discussed, for instance, in two Latin orations (J. Matthiae Gothus, *Oratio insignes peregrinationis utilitates continens*, 1618; N. Stiernflycht, *Oratio qua peregrinationis usus tam in aula quam republica ostenditur*, 1648) and in

two dissertations, both entitled *Dissertatio academica de peregrinatione* (C. Öhrnhjälms, A. Schonfelt, 1683; D. Achrelius, P. Fogelberg, 1685). This paper examines which literary traditions and contemporary tendencies were brought together in these texts, what purposes they served and how they developed into the eighteenth century.

Stefano Tucci's *Christus patiens*: The Mystery of Redemption and Salvation

Mirella Saulini

➤ Tuesday 2 August, 09.00-10.30 (Aula 6)

As a dramatist Stefano Tucci (1540-1597), an important figure in the early Society of Jesus, is best remembered for having written a Christ trilogy: *Christus nascens*, *Christus patiens*, *Christus index*. I'll analyse the representation of Christ in the *Christus patiens tragoedia*, in which Christ sacrifices himself on Mount Calvary to redeem mankind; it is rich in theological content. The Senecan tragedy consists of a prologue and five acts, each act ending with a chorus, with many lyrical pieces in between the recited parts. I'll focus on the agony of Jesus, who while dying on the cross, talks with Death that will be defeated. According to the Gospel, at the foot of the cross were the Virgin Mary and other women. In *Christus patiens* there are also a maid, Pilate's wife and a chorus of Jerusalem women. Since female characters were excluded from Jesuit drama, these characters will be analysed as well. Tucci presents Christ, the archetype of all martyrs, as the protagonist of a classical tragedy, and dramatizes the mystery of redemption and salvation by showing Christ's death on stage. We could say that *Christus patiens* is a key step to the martyr tragedy, whose initiator was Bernardino Stefonio (1560-1620).

Cicero and Demosthenes in Basinio da Parma's Underworld

Florian Schaffner

➤ Thursday 4 August, 09.00-10.30 (Aula 2)

In his epic poem *Hesperis*, which deals with the heroic deeds of Sigismondo Malatesta (1417-1468), Basinio da Parma (1425-1457) removes his hero from the war in Italy and takes him to visit the Islands of the Blessed (Books 7-9). Here, Malatesta descends into the underworld and meets, amidst other figures, several famous orators of antiquity. Among these, Cicero and Demosthenes stand out in particular (Hesp. 9.70-106). In this paper, I will show that this short passage is interesting not only against the background of the humanist interest in the *synkrisis* of Demosthenes and Cicero – Leonardo Bruni, for instance, states that reading Plutarch's parallel biographies of the two orators inspired him to write his biography of Cicero. For Basinio, Cicero and Demosthenes also stand metonymically for the struggle between Latin and Greek. This struggle was not only relevant in Basinio's academic career, but is also key to understanding the *Hesperis*.

Cur vis θεομαχεῖν? Über Ambition und Scheitern eines 'Bekehrungsbriefes' im konfessionellen Zeitalter

Clemens Schlip

➤ Wednesday 3 August, 09.00-11.00 (Aula 5)

1562 schrieb der in Zürich wohnhafte schweizerische Arzt, Humanist und Polyhistor Conrad Gessner (1516-1565) einen umfangreichen Brief an den Lyoner Botaniker Jacques Daléchamps (1513-1588). Doch

gelehrter Austausch über naturwissenschaftliche Fragen bildet nicht den Inhalt von Gessners Brief, der erst 1746 mit der Überschrift *De constantia in fide, adversus apostasiam* veröffentlicht wurde. Der überzeugte reformierte Christ Gessner hatte erfahren, dass der von ihm hochgeschätzte Daléchamps vom Protestantismus zum Katholizismus konvertiert war. Der auch an theologischen Fragen stark interessierte Gessner reagierte brieflich. Sein Schreiben präsentiert sich als ambitionierter Versuch, den gelehrten Freund wieder von der unumstößlichen Wahrheit des reformierten Glaubens und der Verwerflichkeit der römischen Papstkirche zu überzeugen. Mein Vortrag demonstriert beispielhaft Gessners inhaltliche Argumentationsstrategien, und er weist auf, inwiefern Gessner seine Argumente zielgerecht auf den Empfänger Daléchamps (einen ehemaligen Protestanten und naturwissenschaftlich geschulten Gelehrten) zuschneidet. Darüber hinaus untersucht der Vortrag exemplarisch die briefliterarischen Topoi, deren sich Gessner bedient, und fragt, wie sich das Schreiben als 'Bekehrungsbrief' in der frühneuzeitlichen Briefliteratur verorten lässt. In einem letzten Schritt geht der Vortrag der Frage nach, woran es liegen könnte, dass Gessners Brief die erwünschte Wirkung auf den Empfänger nachweislich verfehlte.

Per una storia della tradizione delle opere di Giovanni Pontano: Il ventennio fascista

Margherita Sciancalepore

➤ Friday 5 August, 14.00-15.30 (Aula 5)

Nella storia della fortuna di Giovanni Pontano, un momento importante per la ricezione e la diffusione delle opere dell'umanista è rappresentato dal 1926, anno durante il quale, in considerazione di un'erronea tradizione solo successivamente corretta, venne celebrato il quinto centenario della sua nascita. Intorno a questa data e a partire da questa occasione i contributi critici a lui dedicati registrarono un significativo aumento, così come si moltiplicò il numero di edizioni e di traduzioni soprattutto di componimenti lirici ideologicamente più adeguati, primi fra tutti quelli che esaltavano i valori della famiglia e dell'amore coniugale. Oltre alla non irrilevante componente tematica, anche l'aspetto linguistico concorse a sostenere il rinnovato interesse della produzione poetica mostrato da parte del mondo accademico, e non solo: appare ad esempio significativa l'attenzione riservata in ambito scolastico al latino dell'autore, tale da garantirgli un posto di riguardo tra i modelli da leggere e studiare. Il mio contributo intende delineare, attraverso i risultati più singolari e inediti di questa indagine, l'immagine che Pontano assunse durante gli anni del Fascismo.

Epische Dichtung im Spiegel frühneuzeitlicher Disputationen

Robert Seidel

➤ Monday 1 August, 11.45-13.15 (Aula 3)

Die akademischen Thesendrucke der Frühen Neuzeit, üblicherweise als *dissertationes* bezeichnet, beschäftigen sich intensiv mit Fragen der Poetik. Während allerdings die Tragödie sehr häufig behandelt wird, gibt es nur wenige Dissertationen, die sich der epischen Dichtung widmen. Zuweilen begegnen Drucke, die aus philologischer Perspektive Einzelfragen zu klassischen Epen behandeln. Auf poetologische Probleme im engeren Sinne fokussieren sich hingegen nur vereinzelte Schriften wie eine Straßburger Dissertation aus dem Jahre 1694 zum Thema *Utrum narratio de Judith et Holoferne historia sit, an epopoeia*. Exceptionell nach Umfang und Anspruch ist die 1652 in Paris erschienene *Dissertatio peripatetica de poemate epico* des Jesuiten Pierre Mambrun, ein rund 300 Seiten umfassendes Kompendium, das allerdings nicht im Kontext einer akademischen Disputation behandelt worden zu sein scheint. Der Vortrag widmet sich nach einigen einführenden Hinweisen exemplarisch der 1691 entstandenen *Dissertatio poetica de requisitis quibusdam epici carminis circa objectum ejus* des Königsberger Poetikprofessors Balthasar Boy. In prägnanter

Auseinandersetzung mit der aristotelischen *Poetik*, aber auch im Rückgriff auf neuere Autoren wie etwa Mambrun, reflektiert dieser Text die Spezifika der Gattung und entwickelt Überlegungen zur Angemessenheit zeitgenössischer Stoffe in der epischen Dichtung. Ein der Dissertation vorausgehendes Widmungsge-dicht stellt den konkreten Bezug zur Praxis epischer Panegyrik um 1700 her.

Cristoforo Landino's Autographs and his Knowledge of Greek: mss. Ricc. 138, 140, 143, a Case Study

Cecilia Sideri

➤ Monday 1 August, 17.00-19.00 (Aula 7)

This paper aims at presenting three autograph manuscripts by the Florentine humanist Cristoforo Landino (1425-1498): Biblioteca Riccardiana, mss. 138, 140, 143. They contain Latin abbreviated translations of Greek works (Diodorus Siculus' *Bibliotheca historica*, six of Plutarch's *Lives* and Herodotus' *Historiae*, and Diogenes Laertius' *Vitae philosophorum*, respectively) which are not found elsewhere in this form in any other existing manuscript. These translations are peculiar because many words and phrases have been left in Greek; moreover, the texts are full of corrections and erasures, which makes these manuscripts look like autograph drafts of Landino's own translations. Nevertheless, previously existing translations (e.g. Poggio Bracciolini's translations of Diodorus, or Ambrogio Traversari's of Diogenes) appear to have been used and re-elaborated extensively by Landino (sometimes even transcribed word for word). Given that – due to a lack of evidence – scholars have always considered Landino's knowledge of Greek to have been rudimentary, this paper will discuss the outcome of the first study conducted on the three manuscripts and will propose textual-based hypotheses concerning Landino's role towards these unique texts.

Six Academic Programs against the Misbehaviour of Students at Uppsala

Peter Sjökvist

➤ Thursday 4 August, 09.00-10.30 (Aula 7)

During his period of six months as Vice-Chancellor of Uppsala University in 1633 Laurentius Olai Wallius (1588-1638) published six programs with which he wanted to check the misbehaviours of the students of this university. Three of them concern the academic deposition act. One concerns the students' too heavy drinking, one their fornication, and the last their abuse of dedications in dissertations and occasional poetry at the university. They all give quite amazing details of and glimpses into student life at the time.

The aim of my talk is accordingly to present a close reading and to contextualize these six programs at Uppsala University of the time, in order to understand why Wallius felt forced to compose them. By doing so, I will also add perspectives to and stress the potential as a historical source of a text type that has not received fair attention in previous research, viz. the academic program.

Humanist 'Hate Speech' or Rhetorical Showmanship? Ioannes Dantiscus' *Carmen de Iudaeis*

Anna Skolimowska

➤ Thursday 4 August, 09.00-10.30 (Aula 1)

Texts dripping with scorn and vicious irony, parodies, and verbal aggression not hesitating to indulge in the most despicable libel were all commonplace in the Renaissance *Respublica litteraria*. A large group of authors

produced a generous number of spiteful epigrams, satires and pamphlets aimed at enemies both private and public. Humanists in courtly service often used this as a means of pursuing the political goals of their patrons. Quite a few caustic texts (preserved only in part) were also penned by Ioannes Dantiscus (1485-1548), a diplomat in the service of Polish monarchs. One such text is *Carmen de Iudaeis: Quid sit gens Iudaica, et eius epitheta*. Brought to light more than seventy years after the author's death by Augustyn Śleszkowski, who published it in his antisemitic brochure, the piece can be viewed as a *congeries* of scathing invectives. They astound today's reader, especially since we know of practically no other manifestations of the author's antisemitism. To date, little attention has been paid to this text; in my presentation, I would like to consider the possible origins of the poem and its place among Dantiscus' other derisive and spiteful works.

Τζεσχογενών φωτῶν πανάριστοι: Interactions between Humanist Greek and Neo-Latin in Bohemian Graduation Poems (1537-1622)

Marcela Slavíková

➤ Friday 5 August, 11.15-12.15 (Aula 5)

When the Department of Greek Studies was established at the University of Prague in 1537, only few Bohemian scholars who had studied abroad had some command of Greek. Thanks, however, to the efforts of the university's professors of Greek, knowledge of the language spread gradually across the Bohemian lands, until it had a fixed place in the scholarly community, and as a result, started to appear in collections of occasional poems. Even so, in these volumes humanist Greek was never used alone, always accompanying texts in Neo-Latin. What, then, was the purpose of humanist Greek in these volumes of occasional poetry? What interactions can be perceived between humanist Greek and Neo-Latin? Did the languages complement each other in some way? And just how common were Greek poems as opposed to Latin ones? This paper focuses on graduation poems from the University of Prague since they constitute an excellent source corpus to answer these questions, as a preliminary exploration suggests. A comparison will be made with the output of the Prague Jesuit College (founded 1562), which also offered Greek classes and published volumes of graduation poems, until it was integrated into the University of Prague in 1622.

Between Babies and Earnest Men: The *Genethliacum* in Search for *Aptum*

Aline Smeesters

➤ Tuesday 2 August, 09.00-10.30 (Aula 1)

The genre of the occasional birth-poem, or *genethliacum*, is by its very nature pulled in various and even opposite directions, for two main raisons: on the one hand, the splitting of the person celebrated and the actual dedicatee (the honoree being a new-born child, whose present activities are limited to smiling, weeping, sleeping and eating, and the dedicatee being an adult, most often the child's father); and on the other hand, the very theme of birth, which almost inevitably calls to mind the entire process it initiates, namely: life and death. Authors of *genethliaca* are hence navigating between various literary tones: sometimes affectionate and private, sometimes eulogistic and focusing on great deeds, sometimes sententious and filled with philosophical or religious universal concerns. I will analyze how Neo-Latin poets from the Low Countries, in the years 1570-1630, dealt with these tensions in their *genethliac* poetry, finding various solutions to reconcile some or all of those aspects. I will discuss e.g. poems by Dominicus Baudius, Justus Judocus Deculeo, Daniel Heinsius, Joannes Narssius and Justus Rycquius. I will also examine what early modern theoretical reflections on the genre (e.g., in treatises and school manuals of poetry) had to say in this respect.

The Internal Coherence of Angelo Poliziano's First and Second Books of Letters

Simon Smets

➤ Wednesday 3 August, 09.00-11.00 (Aula 1)

Certain humanist letter collections have long been recognised as carefully structured wholes. This includes Francesco Petrarca's *Epistulae familiares*, but also later *epistolaria* such as the one by Antonius Muretus. My paper analyses Angelo Poliziano's epistolary collection from such a macrostructural perspective. Mario Martelli and Alessandro Perosa have already endeavoured to identify which changes later editors may have made to Poliziano's original intentions. However, no detailed study has yet been undertaken of the intratextual coherence of the collection as it was fixed in Aldo Manuzio's first and canonical edition from 1498.

I will focus on the first two books of the collection. This allows to illustrate both the unity within single books and the interlinkages between them. The paper starts by illustrating how Poliziano makes his readers expect a panoply of the *studia humanitatis* in letter form. I then explain how this broad scope is complemented by a strong internal coherence between individual letters throughout the entire books. Where this helps to understand the particularities of Poliziano's organising strategies, I will contrast them with examples from *epistolaria* by contemporary writers such as Marsilio Ficino and Bartolommeo Fonzio.

Raffaele Maffei's Ethnography in the *Commentaria Urbana*

Caroline Stark

➤ Friday 5 August, 09.00-10.30 (Aula 5)

In his *Commentariorum Urbanorum octo et triginta libri* (1506), an encyclopedic universal history dedicated to Pope Julius II, Raffaele Maffei (1451-1522) sought to encompass all branches of knowledge, a geography of the world, and the lives of important historical and contemporary figures. While scholars have largely focused on the biographical tradition of illustrious men, as reflected in Maffei's anthropology, this paper instead examines Maffei's ethnography in the geography section, with particular focus on the peoples and places of India, Africa, and the new world. Just as in his biographies of political and religious figures, Maffei blends classical sources with references to contemporary events in his account of peoples and places. But instead of producing solely a compendium of knowledge gathered from a thousand Greek and Latin works or a mere endorsement of papal imperialism, Maffei's ethnography reflects a studied work that not only contributes to the providential enterprise in his *magnum opus* but also challenges assumptions about conceptions of 'race' in the early modern world.

Too Much to Quote: Source Hunting in Nicolò Vito di Gozze's Renaissance Aristotle Commentaries

Gorana Stepanić

➤ Thursday 4 August, 14.30-16.30 (Aula 3)

In this paper I am going to present my research and discoveries on how the Ragusan Aristotelian philosopher and commentator Nikola Vitov Gučetić (Gozzius/Gozze/Gozzi; 1549-1610) was able to extensively quote at least 165 authorities in his commentaries on Aristotle's *Rhetoric*, written ca. 1607 in his native Dubrovnik. *In primum librum Artis rhetoricorum Aristotelis commentaria* comprise 272 folios and over 120.000 words. Gučetić quotes or paraphrases classical authors, their ancient followers and commentators,

medieval authorities on Aristotle (Averroes, Aquinas), early modern philosophers, rhetoricians and commentators (Ficino, Barbaro, Manuzio) and 66 jurists. Around 15-20% of the text is quoted. There are at least 1500 direct quotations of ancient sources and estimated 300 from medieval and early modern authors.

This paper gives report on my own experience of trials and errors in the search of Gozze's sources for the *apparatus fontium* in the new critical edition of Gozze's commentaries. The task raises difficult questions. Which texts did the commentator quote from? To what extent and grade of fidelity? From which editions? The availability of huge amounts of digitalized potential sources enables the philologist to trace the author's readings, but often leads to erroneous conclusions.

Career Paths and Networking Strategies: Two Generations of Early Humanists from Bohemian Lands

Lucie Storchová

➤ Monday 1 August, 11.45-13.15 (Aula 4)

Developing the findings of two recent international projects (*Europa humanistica* and *Companion to Central and Eastern European Humanism*), this paper considers the career paths and networking strategies of a number of humanists of Bohemian origin who were active around 1500 (Honorius Cubitensis, Paulus Nivis, Matthaeus Aurogallus and Sigismundus Gelenius). These paths and strategies are then compared with those of the next generation of humanist scholars who were based at the University of Prague from the 1530s onwards (Matthaeus Collinus and others). My goal here is to demonstrate, among other things, how the highly individualised, inventive practices of the older generation gave way to a more standard, predictable approach, which was influenced also by the fact that many of the second-generation humanist scholars had studied at the University of Wittenberg. This work surveys several key research questions: How did the individual and collective career paths of these two generations of humanist scholars influence their creative habits, especially their use of literary techniques, choice of genres and treatment of classical intertexts and traditions? How did they move in literary fields? How did they acquire patronage? And, last but not least, how did they communicate in regional and supra-regional intellectual networks?

Giorgio Pasquali *fascista*?

Wolfgang Strobl

➤ Thursday 4 August, 09.00-10.30 (Aula 5)

Am 15. März 1937 wurde im Beisein Benito Mussolinis in einer pompösen Feier inmitten der libyschen Wüste der 'Arco dei Fileni' (Philenerbogen) eingeweiht. Dieses von dem damaligen Gouverneur Italo Balbo in Auftrag gegebene Bauwerk mit seiner besonderen Architektur und Symbolik rezipiert die in Sallusts *Bellum Iugurthinum* überlieferte Geschichte der Philenerbrüder und steht gewissermaßen emblematisch für die koloniale und imperiale Politik des faschistischen Italien. Einer Tradition der römischen Triumphbogen-Architektur folgend waren an diesem Denkmal Inschriften in italienischer und lateinischer Sprache angebracht worden. Die lateinischen Texte verfasste Giorgio Pasquali (1885-1952), einer der bedeutendsten italienischen Altphilologen des 20. Jahrhunderts.

Dieser Beitrag geht auf der Grundlage bisher unbekannten Quellenmaterials der Frage nach, über welche Netzwerke bzw. über welche persönlichen Verbindungen und aus welchen Gründen Pasquali mit dem Verfassen dieser Inschriften betraut worden war. Er wirft weiter die Frage auf, inwieweit sich der Altphilologe mit der Ideologie des faschistischen Regimes identifizierte.

National Sentiments in the Jesuit Order and the Role of Vernaculars in Teaching Latin. The Province of Austria in the Second Half of the 17th Century

Lav Subaric

➤ Monday 1 August, 15.00-16.30 (Aula 2)

Research into the Jesuit Order, which was and is mostly perceived as a uniform and monolithic organization, has recently started to take into account tensions among the members from different national backgrounds. Such rivalries were especially apparent in the ethnically mixed provinces in Eastern Central Europe. One of the topics that kept giving rise to complaints based on national sentiments was education. In the lower three classes of the Jesuit schools, the vernacular played a significant role as a medium for teaching Latin and the competence of the teachers in local vernaculars was therefore of great importance.

This paper examines complaints to the General of the Society sent from the Province of Austria in the second half of the 17th century concerning linguistic incompetence of the assigned teachers and the resulting insufficient knowledge of Latin among their students. Special attention is given to the well documented case from Rijeka / Fiume from the end of the century, in which different ideas about the role of the vernaculars in teaching become visible.

Il lutto familiare nell'opera poetica di Girolamo Bogni

Caroline Supply

➤ Tuesday 2 August, 16.00-18.00 (Aula 1)

Poeta, antiquario e collaboratore editoriale trevigiano, Girolamo Bogni (Hieronymus Bononius, 1454-1517) ci ha lasciato un'opera poetica monumentale, ancora perlopiù inesplorata. I suoi *carmina* sono raccolti nei *Candidae libri tres*, una silloge di poesie sull'amore giovanile del poeta (di cui è disponibile un'edizione moderna per le cure di Caterina Griffante [Venezia, Istituto di scienze, lettere ed arti, 1993]), e nei *Promiscuorum libri XXI*, tuttora inediti, che sono organizzati secondo un'impostazione annalistica, presentano poesie di forme e di materia varie e sono traditi da manoscritti conservati presso le biblioteche di Treviso e di Venezia.

In questo intervento intendiamo porre l'attenzione su un argomento che è stato un'importante fonte di ispirazione poetica per Bogni: il lutto familiare. Il poeta dedicò, infatti, una ventina di componimenti di varia lunghezza (da 4 a 184 versi) alla morte di parenti stretti, che inserì nelle due opere poetiche precedentemente citate. Dopo aver ripercorso brevemente la storia della trasmissione di questi componimenti, cercheremo di mettere in luce le peculiarità dello stile del poeta, analizzandone l'uso di motivi ereditati dalla letteratura antica o, al contrario, originali, e inserendo queste poesie nel contesto più ampio della vena poetica del lutto familiare nel torno di tempo fra Quattro e Cinquecento.

Code-Switching in Danish and Swedish Parish Registers 1650-1750

Johanna Svensson

➤ Wednesday 3 August, 09.00-11.00 (Aula 4)

In Denmark and Sweden, royal decrees issued in the seventeenth century made it mandatory for every parish to have a register, where the pastor kept a record of his parishioners and noted the dates of baptisms, communions, marriages and deaths. In many parishes, the registers were quite extensive, including short biographies of the deceased. The parish records have long been regarded as a valuable source of information

on people's lives in general, but since they were written in Danish, Swedish or Latin, they may also increase our knowledge of the balance of power between Latin and the vernaculars. It is hardly surprising that the percentage of text written in Latin is bigger in the 1650s than in the 1750s, but it is very interesting to note that the pastors very seldom write pure Latin or pure vernacular, but a mixture of both. The language of the parish registers is a clear case of code-switching, where the writer switches from one language to another. By studying the inter-sentential and intra-sentential code-switching in a sample of parish records from Denmark and southern Sweden 1650-1750, I hope to shed more light on the dynamics of Neo-Latin and the vernaculars during this period.

Ellebodius' Correspondence: The Social Network of a 16th-century Humanist

Ádám Szabó

➤ Tuesday 2 August, 14.00-15.30 (Aula 5)

This paper gives an overview of Nicasiaus Ellebodus' correspondence. At present, scholarship is aware of more than 200 letters, mostly written by the Flemish humanist, and some written to him. Most of them survive in the Biblioteca Ambrosiana in Milan, and there are many letters in the Österreichische Nationalbibliothek in Vienna. There are some letters in other libraries, too, such as the Bibliotheca Apostolica Vaticana, the Bayerische Staatsbibliothek and the National Széchényi Library in Budapest. With regard to the language of the letters, more than half of them are written in Italian (with Latin and Greek citations), 94 in Latin, and there are four 'Flemish' and two Greek letters. Ellebodus' most important correspondents are Camerarius, Pinelli, Giphanius, Manutius, Blotius, Mylen, Mercuriale and Clusius. These names clearly represent the wide social network of the Flemish humanist. The letters report mainly on recent events in the partners' closer and wider environment, on practical questions, such as visits, favours and the exchange of books, and, finally, on scientific problems, such as the tradition and interpretation of Aristotle's texts.

About the New Critical Edition of György Szerémi's Manuscript

Zsolt Szebelédi

➤ Monday 1 August, 15.00-16.30 (Aula 5)

György Szerémi's (ca. 1490-1558?) manuscript *Epistola de perditione regni Hungarorum* narrates the story of Hungary between 1454 and 1543. Though Szerémi's linguistic substrate is sharply distinct from the standards of contemporary humanist historical works, it has its own value from a cultural-historical perspective, not to mention that the text sheds light on the spoken Latin language of the period. As a sharp contrast to its significance, only a rather outdated edition is available, printed in 1857 with a considerable number of errors. László Juhász, the chief editor of the BSMRAe, was preparing a new critical edition, but after his death his version disappeared. Two years ago, however, an edited manuscript emerged from his bequest. Unfortunately, it turned out to be incomplete. In the upcoming years it is my task to bring this edition to completion as a pivotal part of Juhász' legacy. This paper draws attention to some of the shortcomings of former editions and briefly outlines the methods and problems of the new critical edition. Finally, though Szerémi is generally considered as an unreliable gossip, it can be proved that his work offers much for many different fields of humanities.

The Complete, the Critical, and the Online: Remarks on the New Nicolaus Olahus Correspondence Edition

Emőke Rita Szilágyi

➤ Monday 1 August, 11.45-13.15 (Aula 5)

In my paper, I will show how a new critical edition, especially if it is an online edition, can redraw an author profile even if it is better known compared to its contemporaries. The new edition of Nicolaus Olahus' correspondence is not only a revised and extended version of the earlier edition (Ipolyi 1875), it also gives readers the chance to get a more authentic idea of Olahus as writer. Olahus often corrected his letters, which were usually noted down by one of his scribes, and he sometimes also changed his earlier autographs. These changes mold a profile of a conscious composer who represented himself not only as an erudite humanist but also as uncompromisingly loyal to the Catholic church and the Habsburgs. The first volume of the correspondence edition was published in 2018, prepared in Classical Text Editor. Now I am working on the second volume in Oxygen XML-editor. In the second half of my presentation, I will show the online version in its current status and show how this edition can join other online editions.

Science and the City. Antiquarian Similes in Stay's *Philosophia recentior*

Irina Tautschnig

➤ Wednesday 3 August, 09.00-11.00 (Aula 6)

Among the scientific didactic poems produced within the flourishing microtradition of 18th-century Rome, Benedict Stay's *Philosophia recentior* (1755-1792) stands out as the longest and most ambitious. In over 20,000 hexameters, Stay versifies Newtonian physics, intrepidly engaging with the most difficult details of his topic and making the new science resound in Lucretian verses. When the poet reflects more generally on the investigation of nature, passages are often illustrated with striking similes. Discovering the laws of nature is compared to spending time as a guest in a city like the Rome of old. Experimentation as a means to arrive at an understanding of natural phenomena is likened to the use of machines to erect columns on a Roman forum. In a dystopic vision of the future, a possible loss of present scientific achievements is emblemized by the hieroglyphs becoming undecipherable remnants of the past. By using ancient backdrops, another layer is added to the rapprochement between old and new inherent in Neo-Latin didactic poetry: the new (Newtonian) science is located in an ancient (Roman) landscape and becomes palpable as a lasting monument itself.

'Judging Without Error' According to Joan Lluís Vives

Joan Tello Brugal

➤ Monday 1 August, 17.00-19.00 (Aula 1)

In this paper I will address Joan Lluís Vives's (1492/3-1540) insights on 'judging without error' (*incorrumpere iudicare*). Special attention will be drawn to the salient elements that jeopardize the right assessment of things – emotions (*affectus*), vices (*vitia*) and ignorance (*inscitia, stultitia*) – as well as to those that significantly contribute to it: a healthy mind (*sanitas mentis*), creative intelligence (*ingenium*) and education (*eruditio*). According to Vives, the main aim is to understand well (*bene sapere*), speak well (*bene dicere*) and act well (*bene agere*). The aforementioned items have profound implications for human life: not only at the individual level, but also at the social level and the governance level. Vives's arguments will be chiefly taken from *Introductio*

ad sapientiam (Louvain: P. Martens, 1524), *Satellitium sive Symbola* (Louvain: P. Martens, 1524), *De concordia et discordia in humano genere* (Antwerp: M. Hillen, 1529), *De disciplinis* (Antwerp: M. Hillen, 1531), and *De anima et vita* (Basel: R. Winter, 1538).

Giovanni Pontano und das frühneuzeitliche Epithalamium

Nikolaus Thurn

➤ Thursday 4 August, 14.30-16.30 (Aula 8)

In den *Amores coniugales* des Giovanni Pontano wird das antike Genre des poetischen Epithalamiums auf humanistische Art wiederbelebt: In drei Elegien des ersten Buches richtet sich Pontano dabei an seine eigene Frau, Arianna Sassone, die er 1461 heiratete; in zwei weiteren Elegien des dritten Buches verfaßt er Epithalamien auf seine beiden Töchter Aurelia und Eugenia, die 1484 bzw. vor 1490 heirateten.

Zur Konstruktion seiner Epithalamien bediente sich Pontano nicht nur der gängigen Modelle aus der paganen Antike sowie des Hoheliedes aus dem Alten Testament; es ist zum Verständnis ebenso wichtig, daß Pontano sich darüber hinaus auch auf die vielsprachige musikalisch-literarische Kultur des Königreichs Neapel bezog.

Neben einer Gesamtinterpretation der die Hochzeit betreffenden Elegien bei Pontano wird sich der Beitrag deswegen vor allem den zeitgenössischen Elementen widmen, die, seien es musikalische oder sprachliche, allerdings aufgrund der massiven Textverluste häufig nur allgemein umschrieben werden können. Dennoch lassen sich durch ihre Berücksichtigung die Epithalamien Pontanos als konkrete Abschnitte einer Eheschließung im Neapel des 15. Jahrhunderts interpretieren und ihren einzelnen Versatzstücken ein regional stimmiger 'Platz im Leben' zuordnen.

Heroes and Heroism in Jesuit Odes

Stefan Tilg

➤ Monday 1 August, 17.00-19.00 (Aula 2)

The Freiburg based Collaborative Research Centre *Heroes, Heroizations, Heroisms* (Helden - Heroisierungen - Heroismen - SFB948 (uni-freiburg.de)) investigates concepts and constructions of the heroic from antiquity to the modern day from a transdisciplinary, transepocheal and transcultural perspective. Within this framework, I have overseen a project on Neo-Latin epics on the emperor Maximilian I, and am now turning to Pindaric and Horatian lyric poetry. An important element of this new project is Latin Jesuit odes.

This paper aims to explore the field focussing on the prominent seventeenth-century works of Matthias Sarbiewski and Jacobus Balde. It distinguishes several levels on which heroism may appear (addressees; characters; thought, concepts and motifs; style and language; the speaking poet), puts the heroic in Jesuit odes in a larger tradition, but also brings out characteristically Jesuit differences and features. Last but not least, it hopes to heighten methodological awareness by applying some of the interdisciplinary approaches developed in the Freiburg research centre to manifestations of the heroic in Neo-Latin literature.

***De modo versificandi methodus* de José Jiménez**María de Jesús Tinajero Díaz

➤ Wednesday 3 August, 09.00-11.00 (Aula 3)

En el Fondo Reservado de la Biblioteca Nacional de México se resguarda el manuscrito con clasificación 1619; su constitución física es la de un *codex* y cuenta con 485 folios. Se trata de un volumen inédito, en el que, bajo la firma de un fraile franciscano de nombre José Jiménez, se desarrollan diversos textos que versan sobre retórica, teología, prosodia y métrica. En su folio inicial se lee, entre otras cosas, el título de *Rhetorica Christiana* y su fecha de composición, el año de 1703. Algunos investigadores han señalado que es un trabajo inspirado en gran medida por la *Rhetorica Christiana* del también franciscano Diego de Valadés. Por otra parte, llama la atención que junto a textos de retórica y teología se encuentre, entre los folios 384 y 398, un manual de métrica en el que Jiménez retoma, a través de Antonio de Nebrija, las enseñanzas de Diomedes sobre este arte. En ese sentido, expondré la estructura de este manual, intitulado *De modo versificandi methodus*, y la forma en que el franciscano José Jiménez reestructuró parte de la obra de Nebrija. Asimismo, presentaré algunos datos inéditos sobre la vida del autor.

The Latin Bible(s) in Martin Seidel's *Origo et fundamenta religionis Christianae*Pablo Toribio

➤ Wednesday 3 August, 09.00-11.00 (Aula 5)

Scholarship on Martin Seidel's *Origo et fundamenta religionis Christianae* (ca. 1590) has stressed its 'proto-deistic' character – on account of which the text was included in the census of 18th-century 'clandestine philosophical manuscripts' – as well as its role in the prehistory of the research on the historical Jesus. But Seidel's skills as biblical philologist and translator, which surface in his abundant Latin quotations from the Bible, also deserve attention. A preliminary analysis, based on his translation of Isaiah 52-53, has suggested Seidel's engagement with the Antwerp Polyglot and his probable knowledge of other 16th-century Latin translations of the Bible – such as those produced by Calvin, Leo Jud or Sebastian Münster, both of which were most likely combined with Seidel's own sense of Latinity. This paper aims at verifying and qualifying these preliminary results with further analysis of the biblical quotations present in the treatise.

Hidden Sources, Obvious Biases: Problems of Publishing the History of Hungary by Péter Révay (1568-1622)Gergely Tóth

➤ Monday 1 August, 15.00-16.30 (Aula 5)

In my paper I would like to present the challenges I faced with my colleagues when we revised and translated the history of Hungary (*De monarchia et Sacra Corona...*) of Péter Révay, the erudite Hungarian magnate. In general, 17th-century Hungarian historiography was strongly influenced by confessional and political struggles, the Reformation and the Counter-Reformation, so the authors depicted the past with a strong bias. However, they did not, or only rarely cite their sources. This is also true in the case of Péter Révay, who, as a Lutheran lord and a person of high dignity, asserted the political point of view of the Hungarian Protestant orders in his work, citing his sources accordingly – by omitting or changing certain words according to his own interests. It was therefore an important task for us to locate the sources of Révay and to register these distortions. The correct interpretation of *De monarchia* also required the exploration of other

'layers' of the work, thus examining the author's relationship to contemporary political literature, primarily Neostoicism and Lipsius, of whom Révay was an avid admirer in his younger age.

Daniel Heinsius, the Most Prolific Contributor to the *Alba amicorum* in the Netherlands

Gilbert Tournoy

➤ Tuesday 2 August, 16.00-18.00 (Aula 3)

More than forty years ago, during an *Arbeitsgespräch* at the Herzog August Bibliothek in Wolfenbüttel, Barbara Becker-Cantarino presented a thorough analysis of the many inscriptions by the Ghent poet and Leiden professor Daniel Heinsius (1585-1655). In the proceedings of this *Arbeitsgespräch* she added an impressive list of more than sixty of these inscriptions. The aim of this paper is first and foremost to present a new list containing more than one hundred inscriptions by Daniel Heinsius, examine their Greek and Latin components and explore the circumstances in which they were written; furthermore to provide an answer to some questions raised in Becker-Cantarino's list, which have to do with the actual whereabouts or ownership of some *alba*.

Граматыка словенская. Die zwei ersten lateinsprachigen Grammatiken der ukrainischen/ruthenischen Sprache (1643, 1645) von Ivan Uzevič

Myroslav Trofymuk

➤ Wednesday 3 August, 09.00-11.00 (Aula 7)

Über die genauen Lebensumstände und Daten von Ivan Uzevič ist sehr wenig bekannt. Das erste genaue Datum ist der 13.05.1641, die Immatrikulation Ivan Uzevičs an der Krakauer Universität. Laut Krakauer Matrikel stammte er aus der Diözese Wilna (Vilnius; heutiges Belarus). Ab dieser Krakauer Zeit wird Uzevič vor allem durch seine nun beginnende schriftstellerische Tätigkeit als Persönlichkeit greifbar. Ihn prägten vor allem eine regelrechte Studiensucht, zugleich zeigte er größte Perfektion in der Dichtkunst, die er gewinnbringend zum Einsatz brachte, so in dem panegyrischen Hochzeitsgedicht *Ein Bild der Tugend und des Ruhmes* auf die Familie Przyłęcki anlässlich der Vermählung von Aleksander Przyłęcki mit Ewa Rupniowa.

Aus Krakau zog Ivan Uzevič nach Paris, und wählte das Theologiestudium an der Sorbonne. In Paris verfasste er zwei Grammatiken der ruthenischen Sprache (1643, 1645). Es waren die ersten Arbeiten zu dieser nicht reglementierten westeuropäischen Sprache in der allgemeinen Wissenschaftssprache Latein, die das Erlernen sowie das Sprechen der Sprache ermöglichen sollten. Diese Werke trugen zur Bewahrung des kulturellen Erbes bei und waren bewusst auf die westeuropäische Tradition ausgerichtet.

Die neulateinischen Quellen von Pavel Fedenkos Lehrbuch *Ucraina Latina* (Prag, 1937)

Oleksandra Trofymuk

➤ Tuesday 2 August, 09.00-10.30 (Aula 7)

Panas Wasyl'owycz Fedenko (Панас Васильович Феденко, 13.12.1893, Weseli Terny, Ukraine - 10.09.1981, München) war Politiker, Historiker, Publizist, Professor an der Ukrainischen Freien Universität zu München. Ab 1921 lebte er im Exil: in Polen (einige Zeit in Lemberg, später in Tarnów), in der Tschechoslowakei (in Prag), in England (London) und in Deutschland (München).

Keine der Publikationsverzeichnisse Panas Fedenkos erwähnt das Lehrbuch mit dem Titel *Ucraina Latina*, das 1937 in Prag mit einer Auflage von 120 Exemplaren veröffentlicht wurde. Es enthält kurze Auszüge aus lateinischen literarischen und historischen Werken, die mit der Geschichte der Regionen, die das Territorium der heutigen Ukraine bilden, verbunden sind. Das gesamte Korpus der Texte besteht aus drei Abschnitten: aus Zeugnissen antiker und mittelalterlicher Autoren, schließlich auch aus neulateinischen Texten. Das Lehrbuch ist also ein interessantes historisches Dokument. Mein Referat ist den neulateinischen Quellen des Lehrbuchs von Pavel Fedenko gewidmet.

Between Xandra and Florentia. Inverted *recusatio* and the Composition of Cristoforo Landino's *Xandra*

Grażyna Urban-Godziek

➤ Tuesday 2 August, 14.00-15.30 (Aula 2)

In creating the image of love and the figure of the mistress, Landino's *Xandra* combines elements of Petrarch with Roman elegy, mainly Propertius. The latter is also the source of the civic tone included in the love collection (cf. Prop. IV 1 and 6 with *Xandra*'s book III). By redrafting and completing the original elegiac volume, Landino devoted it to the mission of strengthening the cultural and political position of Florence in Italy. Noteworthy here is the peculiar thematic shift, with love themes giving way to political and propaganda topics, and the titular heroin Xandra being gradually replaced by another lady, i.e. Florentia. Moreover, having become a place of the Golden Age revival under the enlightened Medici rule, Florence turns out to be the new Rome, after the splendour of the latter fell. In the series of *propemptica* (II 25-27) Xandra, who is visiting Roma and receives homage from her, could be identified with Florence, but also with Landino's work itself. Therefore, the book becomes a patriotic and, at the same time, poetic manifesto. The combination of such different purposes is enabled by several compositional moves, one of them being the Propertian *recusatio* motif, albeit an inverted one (II 23).

Augustine's *De Civitate Dei* at the Florentine Chancery

Sam Urlings

➤ Thursday 4 August, 14.30-16.30 (Aula 4)

In late 1405, Coluccio Salutati, chancellor of Florence, wrote to his fellow humanist Poggio Bracciolini in praise of the considerable knowledge of Luigi Marsili, the friar who led a circle of noted intellectuals that met in the Augustinian convent of Santo Spirito. "What was lacking in this man," Salutati rhetorically asked, "of erudition, of eloquence, or of virtue?" The present paper analyses whether the admiration thus displayed by the leader of the Florentine commune for the friar translates into a similarly close connection between the political hegemony and Augustinian theology. It sets out to closely examine this relationship, bringing into focus the role of the Florentine chancery as a centre of diffusion of Saint Augustine's thought. Particular attention will be paid to *De Civitate Dei*, the politico-didactic dimension of which seems to have especially resonated with the Republic's identity: Marsili hosted a course on its reading at the Studio fiorentino in 1391, and a successful vulgarisation of the work was undertaken shortly after. The readership of Saint Augustine at the Signoria, as well as its synergy with those at the Studio and Santo Spirito, constitutes an important if lesser-known part of his historical reception that deserves further study.

Manuscript Latin Epigrams of Georgius Ferrich (1739-1820)

Petar Ušković Croatia

Georgius Ferrich (Đuro Ferić) was a priest, writer, and translator from the Republic of Ragusa (Dubrovnik). During the period in which Ferrich (d. 1820) lived and worked, Latin was still used as the language of public administration, church and public education in Croatia. In his clerical capacity, Ferrich taught literature and Latin grammar in the lower classes of the Gymnasium of Dubrovnik and composed Latin epigrams for his students to facilitate their understanding of Latin metrics and poetry. He left behind a large number of unpublished works which are preserved in local archives. Most of his Latin epigrams – the principal form of his writerly production – are still in manuscripts in various repositories in Dubrovnik. His manuscript collection of epigrams entitled *Epigrammi miei* contains 482 epigrams – a total of 4,242 verses. This autograph collection provides an opportunity to pursue the central aim of this paper: an analysis of Ferrich's Latin style and a painstaking comparison of his epigrammatic poetry with ancient and recent models.

Luscinia vel cuculus. Der Poesieprofessor Johann Clingerius und seine Tätigkeit an der Jesuitenakademie in Olmütz

Marta Vaculínová

➤ Monday 1 August, 15.00-16.30 (Aula 4)

In der neulateinischen Dichtung spielen oft herausragende Persönlichkeiten, die für eine gewisse Zeit das literarische Leben prägen, eine wichtige Rolle. Johann Clingerius (1557?-1610) aus Thüringen ist ein gutes Beispiel dafür: Seine relativ kurze pädagogische Tätigkeit in Olmütz von 1597 bis 1598 hinterließ deutliche Spuren, die zwar schon bekannt (jedoch ohne Bezug auf seine Person) waren, aber neuerdings anhand neuer Funde besser erforscht werden konnten. Auf eine auffallend hohe Zahl gedruckter Gedichte aus der fraglichen Periode sowie auf die Besonderheit ihres Inhalt und ihrer Form wurden schon früher hingewiesen, die führende Persönlichkeit jedoch, der diese 'dichterische Welle' zu verdanken ist, blieb vorerst unbekannt. Erst jetzt ist es anhand erhaltener Drucke und Handschriften möglich, das Ausmaß des Einflusses abzuschätzen, den Clingerius nicht nur auf böhmische und mährische, sondern auch auf polnische und teilweise ungarische Studenten hatte. Dieser Einfluss lässt sich auch in Clingerius' früher Wirkungszeit in Graz und Wien zeigen. Am Beispiel dieses Autors kann die Frage von Anonymität und Autorschaft im Jesuitenorden mit Bezug auf Clingerius' Tätigkeit als Dichter und als Dichtungstheoretiker thematisiert werden.

Libertas e res publica litterarum nella Napoli rinascimentale: L'elegia di Girolamo Carbone ad Agostino Nifo

Sebastiano Valerio

➤ Thursday 4 August, 09.00-10.30 (Aula 6)

Premessa all'edizione del 1535 del *De vera vivendi libertate*, l'elegia latina che Girolamo Carbone dedicò ad Agostino Nifo, autore di quel trattato, deve essere ricondotta ad un periodo precedente, ma ben si lega, per temi e tono, all'opuscolo filosofico che il Nifo aveva concepito in anni per lui operosi e importanti. L'elegia si inserisce nell'ambito di quella complessa riflessione che la cultura napoletana stava facendo ad inizio del XVI secolo (si pensi al *Carmen nuptiale* del Filocalo per Fabrizio Maramaldo e Porzia Cantelmo e all'opera di Sannazaro) alla ricerca di un nuovo ruolo nel mondo che era repentinamente cambiato con l'esplosione delle

‘guerre d’Italia’. L’elegia di Carbone ridetermina in senso individuale il concetto di *libertas* e lo spazio della *res publica litterarum*, non prescindendo dal ruolo che la cultura aveva avuto nel mondo aragonese e dalle difficoltà che ora viveva nel nuovo contesto politico. La nuova generazione di letterati viene così chiamata ad un difficile trapianto della cultura umanistica e dell’eredità del Pontano nel XVI secolo.

Los *Parva naturalia* de Aristóteles en la tradición latina humanística

Juan Jesús Valverde Abril

➤ Thursday 4 August, 14.30-16.30 (Aula 3)

En la renovación de las versiones latinas del corpus aristotélico que se llevó a cabo entre los siglos XV y XVI no faltaron las nuevas versiones que se hicieron de los *Parva naturalia*. Se pueden contar entre las traducciones que se presentan como completas las de François Vatable, Pietro Alcionio, Agostino Nifo, Juan Ginés de Sepúlveda, Niccolò Leonico Tomeo y Joachim Périon; además de las versiones que se hicieron aisladamente de algún opúsculo contenido en dicha colección. Ni qué decir tiene que entre los distintos traductores se entabló una polémica, a veces agria y directa, si la cercanía en el tiempo de la traducción así lo permitía. Los argumentos que la nutren son unas veces extrínsecos a la propia traducción, como, por ejemplo, la discusión sobre composición de la colección, otras veces intrínsecos a la misma, como la elección del estilo latino que se debe emplear en la versión de las obras de Aristóteles o, por supuesto, la corrección de la traducción, asunto este que está en estrecha relación con los presupuestos textuales griegos sobre los que cada humanista realizó su versión.

Neo-Latin and *Neualtgrichisch*: Restored Symbiosis or Artificial Tandem?

Raf Van Rooy

➤ Friday 5 August, 14.00-15.30 (Aula 6)

The early modern European horizon witnessed a vast expansion. Continents far away were explored, the natural world awakened ever greater curiosity, and the diversity of human language was charted. The language of ancient Greece appeared early on the humanists’ radars as that other great tongue of classical antiquity, next to Latin; Greek soon acquired a well-established position in the linguistic ecosystem of the Republic of Letters, many members of which used the language actively, even though there was much suspicion about it on confessional grounds, and it always remained in the shadow of Neo-Latin. Yet the place of New Ancient Greek was, although elitist, certainly not isolated, thriving as it did in a diverse linguistic landscape.

In this wrap-up paper, I aim to take stock of the various ways in which New Ancient Greek interacted with Neo-Latin. My main goal is to reflect on the question of how to conceive of the renewed coappearance of active Latin and Greek usage on a pan-European scale: as restored symbiosis, artificial tandem, or something else? This discussion will serve to formulate paths for further research on *Neualtgrichisch*. What tools are needed? Which perspectives can be fruitful? What methods can be applied and developed?

Lithuanian Neo-Latin Occasional Poetry from the 18th Century: Continuity and Change in the Classical Tradition

Asta Vaškeliene

➤ Tuesday 2 August, 14.00-15.30 (Aula 4)

The 18th century in the history of Lithuanian culture is called the epoch at the junction of Baroque and the Enlightenment. The Enlightenment reached Lithuania only around the mid-18th century. The most obvious response to the ideas of the Enlightenment was educational reform. Signs of the new era reached literature only in the 1760s. This presentation aims to discuss the characteristics of 18th-century Neo-Latin occasional poetry, focusing on Baroque and Enlightenment literary aesthetics, their reception, and modifications of classical literary conventions. The presentation analyses the occasional poetry of the Jesuits and Piarists published mainly by the printing press of Vilnius Academy.

The research shows that panegyric seems to go back to its original form, that is, prose. Verse panegyrics are very few. Prose is also characteristic of most epithalamia. Even though the authors used traditional topoi, the works were mostly written in prose. Funeral poetry is characterised by traditional stylistics and a fixed system of images. Baroque ornamentation is more pronounced in the odes by the Jesuit authors, while the Piarists strove towards the norms of classical simplicity. Epigrams lack a more interesting expression of thought, wit and inventive conceits.

Creating a Dutch-Belgian Identity: Petrus Hofman Peerlkamp (1786-1865) and the Historiography of Neo-Latin Poetry in the Low Countries

Floris Verhaart

➤ Tuesday 2 August, 14.00-15.30 (Aula 2)

Petrus Hofman Peerlkamp taught classics and history at the University of Leiden from 1822 until his retirement in 1849 and was the author of one of the first histories of Neo-Latin poetry in the Low Countries: the *De vita, doctrina et facultate Belgarum, qui carmina Latina composuerunt* (1822, 1838, 1843). In this paper, I will reconstruct the political and literary context of this work in order to show how its author intended it as a demonstration of a shared Neo-Latin culture in the Netherlands and Belgium. First of all, it will be discussed how the work was written in response to a contest issued by the *Académie Royale de Bruxelles*, which had been established to promote the unity of the northern and southern Low Countries through science and scholarship. Next, it will be demonstrated on the basis of Peerlkamp's writings that he had very strong views on Dutch-Belgian unity. Finally, I will point out key differences between the editions of Peerlkamp's *De vita* as published before and after Belgian independence.

Poetic Praise of Saints in Cod. Oss. 1137: Versified Piety in 16th-Century Lithuania

Tomas Veteikis

➤ Tuesday 2 August, 09.00-10.30 (Aula 4)

This paper focuses on Cod. Oss. 1137, a multilingual manuscript written in Latin, Greek and Polish, which represents the literary production coming from a number of early Jesuit colleges in the Polish-Lithuanian Commonwealth, and mostly from the Jesuit College in Vilnius (a College from 1570, an Academy from 1579). The present paper deals with some problems concerning Latin poetic texts, and more specifically with a few poems written by different hands in Horatian metres in the opening pages of the codex, which

are all devoted to the veneration of holy Christians. Not only do they contain typical stylistic and topical patterns in imitation of classical and post-classical Latin poetry, but they also employ certain original inventions and allusions to local (Polish-Lithuanian) contexts. The intended overview, and the assessment of the poems' lexis, topoi and style, aims to contribute to the study of the Neo-Latin poetry of the Grand Duchy of Lithuania, and to enhance the reputation of the mentioned codex in particular.

Translations into Latin in Early Modern Sweden

Arsenii Vetushko-Kalevich

➤ Monday 1 August, 17.00-19.00 (Aula 3)

Latin translations of vernacular texts produced in Sweden from the end of the 16th century onwards constitute a relatively modest, but varying and little-known type of Swedish Neo-Latin literature. The earliest and initially the most common kind of texts that were translated into Latin were those of propagandistic nature, produced at the Royal chancellery and often anonymous. In scholarship, translations into Latin made their entrance thanks to Johannes Schefferus and Johannes Loccenius, who (in 1669 and 1672 respectively) published medieval Swedish lawbooks providing them with a Latin parallel. The most famous translation of a Swedish text into Latin followed soon afterwards, namely the Latin parallel to Olof Rudbeck's *Atlant*, interesting not least for its drastic stylistic divergence from the original. Translation of scientific works commenced in the 18th century, i.e. virtually as soon as they began to be first written in Swedish instead of Latin. Finally, one should mention translations of Swedish poetry into Latin, with the earliest examples going back to the latter half of the 17th century; the phenomenon reached its peak as late as in the 19th century, when several masterpieces of Swedish Romanticism were translated.

Developing Humanist Latin in the Periphery of North-Eastern Europe: Competing Neo-Latin Idioms

Kristi Viiding

➤ Wednesday 3 August, 09.00-11.00 (Aula 4)

In the history of Latin, the competitive coexistence of mediaeval and humanist Latin in the 15th and 16th centuries is well-known. Less attention has been paid to the fact that, despite the ideals of Ciceronianism and Lipsianism, humanist Latin was significantly influenced by the vernacular language(s) of speakers and their linguistic teachers, and not just with respect to pronunciation. In Livonia, which had been deeply influenced by the German school system and by standards of Latin before and after the Lutheran reformation, political affiliation with the Polish-Lithuanian Commonwealth (1582-1621/25) led to direct contact with the Italian humanists and to the discovery of their concept of Neo-Latin.

In my paper I will analyse a long speech entitled *De amabili civium Christianorum concordia paraenetica oratio*, made by David Hilchen, Riga's city secretary, in Warsaw during the election of Polish king Sigismund III in 1587. To improve the quality of his speech, Hilchen commissioned a thorough proofreading of the speech by the Italian humanist Giovanni Michele Bruto (Johannes Michael Brutus, 1517-1592), who served as a court historiographer in Poland from 1576 to 1586. More than 200 remarks and commented corrections by Bruto demonstrate the main linguistic areas that distinguished the Neo-Latin idioms of the Italian and German humanists.

Plauti Comoediae viginti impressae Lugdunī: Las ediciones de Plauto impresas en Lyon en el siglo XVI

Irene Villarroel Fernández

➤ Tuesday 2 August, 16.00-18.00 (Aula 2)

A lo largo del siglo XVI se publicaron cincuenta y dos ediciones de las veinte comedias plautinas. Entre los lugares de impresión de estas ediciones destaca por su gran número la ciudad de Lyon, donde vieron la luz dieciséis ediciones desde 1513 hasta 1589, impresas y / o costeadas por Barthélemy Trot (1513), Jacques Boyer (1559), Guillaume Hertman (1577, 1578), Pierre de Saint André (1581, 1587), Antoine de Harsy (1587), Antoine Tardif (1589) y, sobre todo, la familia Gryphe, Sébastien (1535, 1537, 1540, 1541, 1547, 1549, 1554) y Antoine (1581).

En esta intervención se realizará un estudio sobre algunas características de estas ediciones: si se trata de ediciones originales o réplicas de ediciones anteriores, su formato y tipología, la presencia o ausencia de paratextos (como comentarios a la obra, *argumenta* o *vitae*) y de *supplementa* y la relación entre las diversas ediciones lionesas y de estas con ediciones impresas en otras ciudades.

Contagious Debates: Plague and Natural Philosophy at the Academia Julia, 1680-1683

Benjamin Wallura

➤ Thursday 4 August, 09.00-10.30 (Aula 3)

Societies in the early modern period were experienced with different kinds of epidemics. One of the most (if not *the*) well known disease surely was the plague. Early modern natural philosophy and medicine were keen to understand how contagious diseases, such as the plague, work and how they spread. Especially in the seventeenth century many scholars, such as Daniel Sennert (1572-1637), Johan Baptista van Helmont (1580-1644), or Robert Boyle (1627-1691), provided a lot of diverse corpuscular theories for their explanation. When larger plague outbursts were rampant in London (1665), Vienna (1679) and Leipzig (1680) also the Academia Julia in Helmstedt, the state university in the duchy of Brunswick-Lüneburg, was very aware of the imminent threat and started to slowly question its Aristotelian and Galenic doctrine. In all four faculties (philosophy, medicine, law, and theology) the plague immediately became one after another a major theme and was discussed in academic disputations and dissertations. The talk will display some of the key texts published in Helmstedt in the early 1680s and analyse the debates within the faculty of philosophy and medicine on theories of infection.

Of Think-Tanks and Tools for Scholarly Self-Fashioning: Inaugural Orations of German Professors around 1700

Isabella Walser-Bürgler

➤ Friday 5 August, 14.00-15.30 (Aula 2)

As part of the official inauguration ceremony, the inaugural oration marked the beginning of a university professor's accession to office. While modern inaugural orations have mostly turned into mere formalities, early modern orations had two intriguing purposes apart from their representational function. On the one hand, in their programmatic format, they served as forums for the discussion of contemporary developments in politics, religion, culture, scholarship and science. On the other hand, they were used as instruments of professorial self-fashioning, scholarly identity creation, professionalism and career-building. This tendency is particularly manifest in the inaugural orations delivered at German universities between

1650 and 1750, when the academic landscape needed to reestablish itself after decades of war and the German professorate was seeking new means to channel their scholarly struggles in the face of Enlightenment reforms. The paper will give an overview of the so far neglected genre of the inaugural oration. Moreover, it will highlight the genre's role as think-tanks and tools for scholarly self-fashioning by looking at a few selected examples from the German context of the late seventeenth and early eighteenth century.

Izui Hisanosuke (1905-1986): Linguist, Ethnologist, Occasional Neo-Latinist, and Founding Member of the *Academia Latinitati Fovendae*

Akihiko Watanabe

Among the handful of Japanese who worked on Neo-Latin in the 20th century, Izui Hisanosuke, the only East Asian founding member of the *Academia Latinitati Fovendae*, stands out not only for his in-depth knowledge of both classical and early modern Latin but also for his breadth of academic expertise. He not only translated and commented on several 16th-17th century Jesuit Neo-Latin texts dealing with Japan, but also made observations on early modern European use of classicizing Latin that are informed both by his reading of authors ranging from Petrarch to Newton and by his personal experience as field ethnologist and linguist specializing in the South Pacific. Izui combined traditional philology with anthropological perspectives to arrive at an understanding of early modern European Neo-Latin as an instance of linguistic conservatism that served as a signpost for certain social and professional groups. He insisted that Neo-Latin (even though he lacked a specific term for it) be recognized as an entity separate from classical Latin not only on the basis of philological minutiae but also, more crucially, because of their divergent sociohistorical contexts and functions. Although his views were published more than 50 years ago, they still seem fresh and pertinent today.

Learned Reception of Classical Epics: Veit Ludwig von Seckendorff's *Politische und Moralische Discurse über M. Annaei Lucani dreyhundert auserlesene lehrreiche sprüche/ und dessen heroische gedichte genannt Pharsalia* (1695)

Dirk Werle

➤ Friday 5 August, 11.15-12.15 (Aula 2)

For the history of epic poems in Germany during the 'long' 17th century, the reception and translation of the classical genre models is a crucial aspect. Epic poems written in Latin followed the classical examples very closely in many aspects up to individual formulations. Furthermore, for establishing a vernacular tradition of the genre competing with the Neo-Latin one, forms of adoption of the classical models were a necessary condition. One most important model text for the early modern history of epic poems was Lucanus – besides, above all, Vergil, and, moreover, Ovid and Claudian. His *Bellum civile* gave important impulses for early modern poets because it treated contemporary events, it got along without extensive depictions of gods and divine actions, and it offered a model of drastic, 'realistic' description. Surprisingly, Lucanus' epic was translated into German rather lately. In the proposed paper, Veit Ludwig von Seckendorff's translation and the accompanying large commentary on selected quotations from Lucanus' epic will be analysed and contextualised in the genre history.

Failing at Failure: Merging Virgil and Lucan in Ubertino Posculo's *Constantinopolis*

Bryan Whitchurch

➤ Thursday 4 August, 09.00-10.30 (Aula 2)

Ubertino Posculo's ill-timed decision to study Greek in Constantinople led to witnessing first-hand the capture of the city in 1453. Shortly afterward, Posculo composed the *Constantinopolis* to recount this event. This poem is fundamentally an epic about failure, yet it resists the aesthetics required to compellingly portray failure as one finds in Lucan (Quint 1993). As such, the *Constantinopolis* embodies the teleological narrative of victors, but culminates in conclusive defeat with an admixture of features from both Vergil and Lucan. In ethos, Posculo's poem looks to Lucan as a model for an epic of losers, but in form grips onto Vergil as a model for an epic of winners. Even so, the reality of the city's loss occasionally penetrates through a confident exterior, exemplified in the final lines of the epic when the poet calls for a crusade to retake Constantinople with *Deus o velit*. Posculo's subjunctive plea is distant from knowing with certainty God's will and stands in contrast to the declarative confidence of the *Deus vult* typically associated with calls to crusade. The final pages of this paper assess how the resulting rhetorical failure is reflective of the tensions that undergirded the historical context which Posculo inhabited.

The *recusatio* Theme in Neo-Latin Love Elegy

Paul White

➤ Thursday 4 August, 14.30-16.30 (Aula 8)

The *recusatio* (a term coined in 1900 by Hans Lucas) was a characteristic theme of Augustan poetry, and particularly of Roman love elegy. It is a stylized refusal of one way of writing poetry (usually in the high style of epic or tragedy) and the expression of a compulsion to write differently. In Neo-Latin love elegy, the *recusatio* does much more than express an Alexandrian poetic preference for the low style and not the high, for the small and not the big, and for love not war.

In this paper I will compare examples drawn from a wide range of love elegy collections, and attempt to discover the features and patterns that distinguished Neo-Latin uses of this theme. Neo-Latin elegists worked with the conventions of the *recusatio* to probe and test the limits of the humanist project of *imitatio*, and to confront the paradoxes of literary identity implicated in it. They expressed through it a profound ambivalence about the social role of the Neo-Latin poet, and the ethical and aesthetic values he professes.

Dynastic Occasions and their Texts in the Early Grand Duchy of Tuscany

Alexander Winkler

➤ Monday 1 August, 15.00-16.30 (Aula 1)

Having established a de facto monarchy in Florence in 1537, Cosimo de' Medici and subsequently his sons and successors laid the foundations of a dynasty that was to last for two centuries. Not least Cosimo's elevation to the title of Grand Duke created envy and ill-will among his peers in Italy and beyond, so he had to go to great lengths to demonstrate his family's worthiness of this honour. Cultural politics played a crucial role in this process. The Medici family fostered scholars, painters, and poets with whose help they crafted an encomiastic language, i.e. a set of motifs, themes, and myths used to legitimize and consolidate their reign.

The purpose of this paper is to review some poems and orations produced on – symbolically dense – ‘dynastic occasions’ (esp. births, marriages, deaths) in the light of both the official propaganda and the personal intentions of the people involved, which were by no means always disinterestedly panegyric. I would like to discuss (1) the personal context that motivated their writing, (2) how they mimicked the official encomiastic imagery and (3) examples where they found their own language of praise.

Clio’s Enforced Silence: Uberto Foglietta’s (1518-1581) Theory of Historiographical Speeches and Modern Narratology

Leon Wirtz

➤ Thursday 4 August, 14.30-16.30 (Aula 5)

For about 2000 years, since the very first Greek historians, it was considered almost self-evident that a work of history should include direct speeches by the historical protagonists, leaving it to the historiographer’s imagination and rhetorical skills to compose them. Yet when, in the Italian Cinquecento, this technique started to come under serious attack by various intellectuals who regarded these speeches as mere fiction, the influential Genoese humanist Uberto Foglietta (1518-1581) rose to put up a staunch defense of it, published in 1574 in the form of two essays: *De ratione scribendae historiae* and *De norma Polybiana*.

In my talk, I will not only explain these highly understudied, controversial writings in their historical context, but also show how they can be made fruitful for the modern narratological analysis of historiographical speeches. I argue that they highlight functions of speeches that are overlooked in the modern debate and show how Foglietta’s and the modern approaches can be integrated into one model, opening a broader framework for the future analysis of speeches in Neo-Latin (and other) historiographical works.

The Relationship between Heroic and Didactic Epic: Henricus Smetius a Leda’s *Epos de antiquitate et praestantia artis medicae* (1594)

Katharina Worms

➤ Friday 5 August, 11.15-12.15 (Aula 2)

In contemporary genre definitions, the *carmen heroicum* includes heroic as well as didactic epics. There are at least three aspects why didactic poems correlate with heroic epics: the *metrum heroicum*, i.e. the hexameter, the form of presentation, and the claim to tell the truth. However, literary history so far mostly focussed on the histories of didactic and heroic epics separately. The paper will analyse the didactic *Epos de antiquitate et praestantia artis medicae* (Heidelberg 1594) by Henricus Smetius a Leda. The Flemish doctor Smetius, who studied in Leuven and Rostock, was professor of medicine in Heidelberg and personal physician of Frederick III, Elector Palatine. His *Epos de antiquitate* is a praise of medicine in a didactic manner including epic elements like a catalogue of ancient pagan and Christian physicians, who are portrayed as the ‘kings’ and ‘heroes’ of medical science. The reader learns not only about the history of medicine and related areas of scholarship (natural philosophy, astronomy) but also about herbs and remedies against all kind of diseases. The paper will analyse the hybrid genre of this text between didactic, epic, and praise poem.

Transnational and Regional Patterns in the Circulation of Joseph-Dramas from the 16th Century

Dinah Wouters

➤ Monday 1 August, 17.00-19.00 (Aula 6)

This paper aims to explore the transnational circulation of sixteenth-century European drama through the case study of dramas about the biblical story of the patriarch Joseph. The story about Joseph's captivity in Egypt and reunion with his family was a beloved theme in early modern drama and has been extensively documented by Alexander von Weilen, Jean Lebeau and Ruprecht Wimmer with respect to the German- and Dutch-speaking regions.

In this paper, I will analyse what happens to some of the main structural aspects of this thematic material as it circulates through different regions of Europe, through different languages, and through the course of the century. I will describe the way in which structural elements form clusters within this network while paying attention to the nature of these clusters: are they mostly influenced by regional, linguistic, or time-specific factors? In this way, I want to provide an exploratory case study that can shed light on the circulation of early modern drama and on the way in which dramatic material changes while being translated and adapted.

Repräsentation auf Lateinisch: Epitaphien in der Residenz Wolfenbüttel

Christine Wulf

➤ Friday 5 August, 14.00-15.30 (Aula 3)

Tod und Begräbnis boten in einer frühneuzeitlichen Residenz Anlass für besondere Akte von Selbstrepräsentation sowohl für die Fürstenfamilie als auch für die Angehörigen der herzoglichen Hofhaltung. Wesentliche textliche Elemente dieser Selbstrepräsentation waren die zumeist lateinischen Inschriften auf den Monumenten des Totengedenkens. In der norddeutschen Residenz Wolfenbüttel des Hauses Braunschweig-Lüneburg haben sich mit den Prunksärgen der Fürstenfamilie und den zahlreichen Epitaphien für Angehörige der Hofgesellschaft sowie mit den Denkmälern der Adelsfamilien in der Umgebung zahlreiche Beispiele für die funerale Selbstrepräsentation in einer der führenden frühneuzeitlichen Hofgesellschaften erhalten.

Der Vortrag behandelt neben den Grabinschriften der Wolfenbütteler Herzöge und ihrer Familien vor allem die Epitaphien der bürgerlichen Aufsteiger am Hof, die ab der Mitte des 16. Jahrhunderts meistens als studierte Juristen die traditionell vom Adel besetzten Ränge der fürstlichen Räte einnahmen. Dabei ist zunächst die Sprachwahl (Latein oder Deutsch) für die verschiedenen Inschriften auf den Epitaphien zu untersuchen. Weiterhin wird es um die Nachahmung antiker Muster und Formeln gehen sowie um eine eventuell bewusst entschiedene Differenzierung zwischen Prosa und Vers.

Das schiefe Bild Poggio Bracciolinis in Paolo Giovios *Elogia virorum literis illustrium*

Hartmut Wulfram

➤ Tuesday 2 August, 09.00-10.30 (Aula 3)

Das Bild des bedeutenden italienischen Frühhumanisten Poggio Bracciolini (1380-1459), das dem Leser in Paolo Giovios (1483-1552) scheinbar um objektive Würdigung bemühten *Elogia virorum literis illustrium* (Editio princeps, Venedig 1546) vor Augen gestellt wird, strotzt bei näherer Betrachtung vor zahlreichen Einseitigkeiten und Diffamierungen. Wie es zu dieser Schieflage kommt, möchte mein Vortrag systematisch

ergründen, indem er zunächst die von Giovio verfasste ‘Prosavita’ einer eingehenden Strukturanalyse unterzieht, um in einem zweiten Schritt die verschiedenen Mechanismen der bio-bibliographischen Manipulation herauszuarbeiten. Auf den erzielten Ergebnissen aufbauend soll sodann die Wechselwirkung mit den drei poetischen Epitaphien untersucht werden, die schon von Giovio selbst (aus der Feder von Petrus Myrteus stammend) und später in den wirkungsmächtigen, postum von Johannes Latomus herausgegebenen Nachdrucken (ab der Antwerpener Editio altera von 1557) an den Prosatext angehängt wurden (von Jacopo Sannazaro und Latomus selbst gedichtet). Abrundend wird schließlich die intratextuelle Verzahnung des gesamten Poggio-Elogiums mit einigen benachbarten Elogien auf zeitgenössische Humanisten in den Fokus rücken.

Ovid’s *Fasti*, the Neo-Latin Poetic Calendar, and the Inception of Christianity

Bobby Xinyue

➤ Thursday 4 August, 14.30-16.30 (Aula 2)

This paper examines how Neo-Latin calendar poems – many of which emulated Ovid’s *Fasti* – framed the relationship between ancient pagan religion and Christianity, and intervened in the broader religious discourse of sixteenth-century Renaissance Europe. Using the Day of Annunciation (25 March) as a case study, I will show how poets such as Battista Mantovano (*Fasti libri*, 1516) and Ambrogio ‘Novidio’ Fracco (*Sacri fasti*, 1547) explored this episode’s significance as the inception of Christianity, and variously presented it as the moment when Christian ‘modernity’ took over from, and surpassed, pagan antiquity. I will demonstrate further that, in their presentation of this episode, the Neo-Latin calendrical poets made a point of engaging intensely with their ancient poetic model – namely book 3 (March) of Ovid’s *Fasti* – drawing parallels between Romulus’ foundation of Rome and the beginning of Christianity with the conception of Christ. Through this intertextual dialogue, I argue, the Neo-Latin poets not only underscored the superiority of Christianity and the ecclesiastical calendar, but also asserted their own poetic and religious authority at a time when both Renaissance humanism and the Roman Church came under sustained challenge from the Reformation.

Latino e volgare nell’*Itinerarium anni* di Bernardino da Siena

Giuseppe Zarra

➤ Wednesday 3 August, 09.00-11.00 (Aula 4)

L’*Itinerarium anni* di san Bernardino (1380-1444), approntato verosimilmente fra il 1418 e il 1425, è una raccolta di appunti in latino, con inserti in volgare, utili alla composizione dei sermoni nelle diverse occasioni liturgiche.

A Sophie Delmas e Francesco Siri spetta il merito di aver ritrovato in una collezione privata l’autografo dell’opera, che si credeva perduto dal Settecento. In seguito a tale riscoperta il codice è stato acquistato dalla Biblioteca Apostolica Vaticana. Di questo autografo si erano perse le tracce nel 1757, quando i frati del convento dell’Osservanza sul colle della Capriola, che custodivano i manoscritti di san Bernardino, lo diedero in prestito al diplomatico pistoiese Giulio Franchini Taviani (1694-1759), che ne fece realizzare due copie (ora Siena, Biblioteca Comunale degli Intronati, U.IV.7 e Siena BCI, U.IV.8).

La riscoperta dell’autografo garantisce una conoscenza migliore del testo, perché reca un numero di sezioni superiore rispetto a quello delle copie settecentesche. Nella consapevolezza che nella predicazione medievale latino e volgare sono costantemente a contatto, intendiamo indagare i fenomeni linguistici che

regolano l'alternanza delle due lingue nella scrittura di san Bernardino alla luce dei recenti sviluppi metodologici delle teorie del *code-switching* applicato ai testi scritti medievali.

Seneca iurista optimus. Seneca als Rechtsgelehrter in der juristischen Literatur der Frühen Neuzeit

Stefan Zathammer

➤ Friday 5 August, 09.00-10.30 (Aula 2)

“Seneca fuit iurista optimus, ut patet illis, qui legerunt eum.” Mit diesen Worten rühmte Andreas von Isernia (1220-1316) in seinem Kommentar zum *Liber Augustalis* Seneca den Jüngerer als großen Rechtslehrer und mit dieser Einschätzung stand er zu seiner Zeit keineswegs alleine da. Auf Seneca waren seit dem 12. Jh. schon manche Rechtsgelehrte aufmerksam geworden, und zwar nicht so sehr als Philosophen, sondern als Juristen im eigentlichen Sinn. Glossatoren wie Kommentatoren zogen für ihre Interpretationsarbeit in großem Stile senecanische Schriften heran; zahlreich sind in ihren Arbeiten die Zitate aus *De ira*, *De beneficiis* und den *Epistulae morales*, v. a. aber aus *De clementia*. Trotz des großen Ausmaßes, in dem Seneca Eingang in das juristische Schrifttum des Mittelalters und der Frühen Neuzeit gefunden hat, ist der Wahrnehmung von Seneca als Rechtslehrer bislang kaum Beachtung geschenkt worden und so harret die von Ernst Kantorowicz in *The King's Two Bodies* (Princeton 1957) gestellte Aufgabe, “[t]he topic *Seneca iurista optimus* has yet to be investigated”, immer noch einer Erledigung. Anhand ausgewählter Beispiele soll gezeigt werden, dass in der rechtswissenschaftlichen Literatur der Frühen Neuzeit der senecanische Einfluss über die allgemein (moral-)philosophische Komponente hinausgeht und neben *Seneca philosophus* auch ein eigenständiger *Seneca iurista* greifbar ist.

Ludvig Holberg's *Iter subterraneum* (1741) and the Roman Historians

Peter Zeeberg

➤ Friday 5 August, 09.00-10.30 (Aula 2)

In 1970, the first critical and annotated edition of Ludvig Holberg's Latin novel *Nicolai Klimii iter subterraneum* (Copenhagen/Leipzig 1741) was published. In his rich and learned commentary the editor, Aage Kragelund, not only analysed the novel in the context of Holberg's own œuvre as well as Enlightenment literature in general. He also listed an impressive number of verbal loans from the classics: Petronius, Seneca, both Plinys, Vergil, Livy etc. In his list he does not distinguish between common phrases and deliberate allusions, and no comments are added. Kragelund obviously regarded the loans as mere ornament. 45 years later the attitude towards imitation had changed: In 2015, a new edition, and a new commentary by Karen Skovgaard-Petersen and Peter Zeeberg appeared as a part of the web-edition of Holberg's collected works, *Ludvig Holbergs Skrifter* (Holbergsskrifter.dk). Here the number of allusions to the classics has increased, each instance is commented as to its original context, and its possible significance is discussed. This paper will focus on allusions to the Roman historians and the *Aeneid*, suggesting that together they form a pattern that is essential to the satirical message of the novel.

POSTERS

➤ Friday 5 August, 10.30-11.15 (Alma 2)

Les études néo-latines à Wrocław: Traditions et perspectives

Maria Chantry & Ewa Nowak

La chaire d'études néo-latines de l'Université de Wrocław a vu le jour en 1958 et s'inscrit dans une large mesure dans la lignée de l'Université Jean-Casimir de Lwów. Les chercheurs de Wrocław se sont concentrés sur des œuvres d'Andrzej Trzecieński, Mikołaj Hussowski, Erazm Ciolek, Jean Kochanowski, Maciej Kazimierz Sarbiewski et Albert Ines. Ces travaux visent aussi à resituer la littérature néo-latine polonaise dans son contexte européen et à montrer un ensemble de relations intertextuelles.

Literatura latina humanística en el contexto de *Speculum*: Observatorio de la Identidad Cultural Europea

Marina Díaz Marcos

Presentamos la función que desempeña la literatura latina humanística de distintos campos (Oratoria y Retórica, Educación, Medicina, etc.) en el proyecto de investigación “*Speculum*: Observatorio de la Identidad Cultural Europea” (Universidad de Castilla-La Mancha). Pretendemos destacar el valor formal y conceptual de la literatura neolatina como elemento de cultura común, como factor para la cohesión europea, y como fuente de datos para la formación de la sociedad en general y de líderes en particular. Objetivo del proyecto es difundir la proyección en la conformación de la cultura y la ciencia europeas de los escritos latinos humanísticos y su lengua.

Editing Thomas More's Epigrams: Problems, Progress, and Prospects

Erik Ellis

Our group of scholars has produced a pilot edition of selected epigrams of Thomas More as the groundwork for a new, complete critical edition that stresses the literary value of the epigrams, connections between these poems and More's *Utopia*, and the collection's role in the history of Northern European Greek studies. Building on the philological foundations laid by the 1984 Yale edition and the flowering of Neo-Latin studies over the past fifty years, our team looks forward to presenting our progress and a prospectus for our new edition of one of the largest and most important collections of sixteenth-century epigrams.

Neo-Latin Studies at the University of Trnava Since 1992

Katarína Karabová, Erika Juríková & Nicol Sipekiová

The Department of Classical Languages has been active at the Faculty of Arts of Trnava University since the establishment of the University itself, in 1992. One of the main focuses of scientific research conducted by the Department's staff is Neo-Latin literature with emphasis on book production of the historic

University of Trnava (1632-1777). The poster presents the results of the research and its position in the context of Neo-Latin studies in Slovakia and Europe.

Companion to Central and Eastern European Humanism: Vol. I/1-2 Hungary; Vol. II/1-2 The Czech lands (De Gruyter 2020-2021)

Farkas Gábor Kiss & Lucie Storchová

This poster will present three volumes of De Gruyter's new book series *Companion to Central and Eastern European Humanism (CCEEH)*. Offering biographical and bibliographical information about humanist literary life between ca. 1450 and 1630, these are the first comprehensive reference works on humanism in the Czech lands and Hungary to appear in English. Our two interdisciplinary research teams paid special attention to local approaches to classical traditions as well as forms of humanist multilingualism and the participation of Hungarian and Bohemian authors in European scholarly networks.

Europa humanistica: Latin Humanistic Literature in Europe (1300-1600)

Ivan Lábaj & Mária Šibalová

Even though the study of Neo-Latin literature has long been an integral part of Classics in Slovakia, significant work on the origins of Latin humanism in Europe in the Slovak language is still absent. This poster presents a project which intends to describe the situation in culture, thinking, and education in the years 1300-1600 in selected European countries and introduce significant authors and their works. The project will provide a comprehensive picture of Latin humanism in Europe and help identify critical factors, personalities, and works that have influenced Latin humanism and cultural history in present-day Slovakia.

Ianua vitae: Edición crítica y base de datos de un léxico neo-latino sobre medicamentos

Rocío Martínez Prieto & Dana Zaben

Este póster presenta un proyecto de investigación sobre un léxico médico latino renacentista financiado por la Fundación BBVA. El proyecto pretende recuperar y difundir la *Ianua vitae*, una obra inédita de gran interés lexicográfico que fue redactada por el médico renacentista Álvaro de Castro entre los siglos XV y XVI, y que recoge términos médicos de tradición grecolatina junto con aportaciones latinizadas árabes y hebreas. Con este trabajo se busca contribuir a la recuperación y difusión del patrimonio bibliográfico de la Medicina neo-latina y a la revalorización de su léxico.

Johannis Amos Comenii Opera omnia 26/I and 26/II – Epistulae

Marcela Slavíková

As an active member of the period's learned community, Johann Amos Comenius (1592-1670) corresponded with many important figures in both intellectual and political circles all over Europe. His correspondence, comprising more than 560 letters, is currently being prepared for a new edition forthcoming from the Department of Comenius Studies and Early Modern Intellectual History, Institute of

Philosophy, Czech Academy of Sciences in Prague. This poster presents the first two volumes of Comenius's correspondence, which have already been published. These volumes include a critical edition of Comenius's letters to various recipients dated from 1628 to 1641.

Augustine and *De Civitate Dei* in the Œuvre of Coluccio Salutati

Sam Urlings

Ever since the early 20th century, scholars have found themselves puzzling over contradictions in the works of Florentine chancellor Coluccio Salutati (1331-1406). The present project aims at finding a framework from which to re-evaluate Salutati's writings and thought. To that end, it approaches a number of established discrepancies in a way that seeks to do justice to the breadth of the humanist's ideology. Crucial in this constellation is his reliance on Saint Augustine's *The City of God*, which guided him in answering the question that informs many of his works: how can the faithful Christian coincide with the responsible citizen?

SPECIAL SESSIONS

Neo-Latin and Multilingualism: Greek, Oriental Languages and Vernaculars in Latin and Vernacular Contexts in the Swedish Empire

Organizer: Johanna Akujärvi

➤ Friday 5 August, 09.00-10.30 (Aula 1)

Moving between languages was normal in early modern European culture and society. Recent research on topics like language learning and the relation between Latin and vernaculars draws attention to multilingualism as a constitutive part of early modern literary and academic culture.

This session approaches the uses of Latin, Greek, Oriental languages and various vernaculars with different focuses: (1) function of code-switching in 17th-century academic texts; (2) translation and complementarity in polyglot poetry from early modern Estonia, Livonia and Curonia; (3) interaction between language choice, context, and social position of authors and addressees in polyglot texts from Sweden proper.

Nicasius Ellebodius: The Life, Works and Letters of a Flemish Humanist

Organizer: Péter Bara

➤ Tuesday 2 August, 14.00-15.30 (Aula 5)

This special session focuses on the life, œuvre and letters of the sixteenth-century Flemish humanist Nicasius Ellebodius (Nicaise Ellebault, 1535-1577), an alumnus of Leuven University, who is best known as a textual scholar. He worked on editions or paraphrases of several – primarily Aristotelian – classical works. Members of the session have been working on the edition of Ellebodius' correspondence since December 2019. Part of their editorial work consists in reconstructing Ellebodius' biography and examining his works, which lie almost untouched in the Bibliotheca Ambrosiana in Milan.

Georgic Literature and Neo-Latin in the 'Age of Discovery': Knowledge, Ideology, Imagination

Organizers: William M. Barton & Bobby Xinyue

➤ Monday 1 August, 11.45-13.15 (Aula 2)

This session's three papers examine the role of the *Georgics* as a hermeneutic tool for early modern Latin authors who explored, represented, and invented the New World in their literature. We conceive of georgic literature as a poetic composite of natural knowledge, philosophical epistemes and literary forms, operating as a complex prism through which information about the New World was mediated. We intend to investigate the ways in which these writers used Virgil's didactic poem and its later tradition as an epistemological principle as much as an artistic medium in their engagement with the world outside the Latin West.

The *Bibliotheca Scriptorum Medii Recentisque Aevorum* (BSMRAe): An almost 100 Years Old Hungarian Series of Neo-Latin Text Editions I

Organizer: Enikő Békés

- Monday 1 August, 11.45-13.15 (Aula 5)

This double special session aims at presenting the oldest and still most prestigious series of Neo-Latin literature in Hungary and through this providing insight into the Neo-Latin studies and philology of this region. Part I will focus on the editions of two Humanist authors (Antonio Bonfini and Nicolaus Olahus). Each paper will discuss the challenges and lessons of critical editions in progress and reveal how the new editions may alter the reception of their authors.

Filologia e letteratura a Firenze in età medicea

Organizers: Concetta Bianca & Donatella Coppini

- Tuesday 2 August, 16.00-18.00 (Aula 6)

La pervasiva presenza medicea nella società fiorentina è analizzata attraverso tre casi esemplari: 1) la stretta connessione tra Cosimo de' Medici, il pontefice Eugenio IV e Ambrogio Traversari, testimoniata dall'*Epistolario* dello stesso Traversari; 2) il difficile rapporto con i fratelli Lorenzo e Giuliano de' Medici che porta Bartolomeo Fonzio a mettere a disposizione di altri signori le sue capacità filologiche; 3) la relazione fra lo spostamento dello *Studium* da Firenze a Pisa, voluto da Lorenzo de' Medici, e lo sviluppo dell'*ars tipografica* a Firenze in una direzione non peculiarmente 'umanistica'.

Inoltre, nella Firenze medicea la produzione latina in versi si impone come chiave privilegiata per comprendere il rapporto di continuità della cultura umanistica con la tradizione classica, ma anche il valore politico che il richiamo alla classicità, soprattutto repubblicana, rappresenta. Il quarto intervento si propone di sondare aspetti meno noti della questione, cogliendo, col progressivo consolidamento del potere della famiglia, mutamenti nella rappresentazione dei personaggi medicei e cercando di individuare in un autore di grande rilevanza come Angelo Poliziano fonti meno frequentate dai recenti studi, come Tibullo.

Neo-Latin Drama I: Transnational Research and Exchange

Organizers: Jan Bloemendal, James A. Parente, Jr. & Dinah Wouters

- Monday 1 August, 17.00-19.00 (Aula 6)

The aim of this session is to explore ways to analyse and describe the history of Neo-Latin drama, its interaction with vernacular drama, and its relationship to plays from other countries. We examine the circulation of texts, subjects and themes, the migration and networks of playwrights, and the ways texts function within new contexts. The session argues for the advantages of a transnational approach to the history and the historiography of Neo-Latin drama. Furthermore, this session centres on the interplay between Neo-Latin and vernacular drama. Questions that are at stake include the way theatre moves from one country to another and from one language to another and the implications these exchanges have for the interpretation of the plays and the ways they are performed.

The Neo-Latin Literature of Lithuania II: Developments, Intersections, Transformations

Organizer: Mintautas Čiurinskas

➤ Tuesday 2 August, 14.00-15.30 (Aula 4)

Recently uncovered new poetic sources, both published and unpublished, provide material to investigate phenomena of unique East-West cultural interaction that are specific to Latin writings from the Grand Duchy of Lithuania, as well as flourishing forms of *poesis artificiosa* that are common to European literature of the time. A new look at the complexity of the Neo-Latin poetic heritage enables us to trace epochal changes in poetry, from the mature Baroque period (the mid-17th century) to the shifts in Neo-Latin poetry in the Age of the Enlightenment, which we could also see as the sunset of Neo-Latin poetry in Lithuania (as in all of Europe).

Marc-Antoine Muret

Organizers: Lucie Claire & Eric MacPhail

➤ Friday 5 August, 11.15-12.15 (Aula 6)

Figure majeure de l'humanisme européen, Marc-Antoine Muret (1526-1585) a fait l'objet d'un intérêt sans cesse renouvelé depuis les années 1990, comme l'illustrent les très nombreux travaux publiés à son sujet, tant sur les œuvres composées pendant la période française de sa carrière que sur celles qui ressortissent à sa période italienne. La session s'inscrit dans ce mouvement de renaissance des études murétiennes et discutera trois questions inédites au regard des recherches consacrées jusqu'à présent à l'humaniste.

Borgia, Della Casa, Costanzo: Poeti latini del Rinascimento

Organizer: Claudia Corfiati

➤ Friday 5 August, 14.00-15.30 (Aula 7)

Nel 1932 B. Croce dedicava un saggio alla poesia latina tra Quattro e Cinquecento, individuando un canone di autori che – a suo parere – avevano contribuito, in una lingua ‘diversamente viva’, ai fasti del Rinascimento europeo. Partendo dalle acute osservazioni contenute in quelle pagine e ampliandone gli orizzonti, si intende proporre un percorso specifico di approfondimento su tre personaggi che interpretano la tradizione latina in maniera personale. Sulla base di una bibliografia aggiornata, vagliando lo *status quaestionis* degli studi critici a loro dedicati si proporrà un'analisi della lingua e dello stile di questi autori, individuando generi e tendenze, e utilizzando i moderni strumenti della ricerca storica e filologica.

Augustine's *De Civitate Dei*: The Places of Reception (14th-15th century)

Organizers: Fabio Della Schiava & Andrea A. Robiglio

While research on the transmission of *De Civitate Dei* has received a great deal of attention in the last decades, its role in shaping the identity of modern times still needs to be more closely investigated. This panel aims to challenge this topic by considering three specific institutions where the work was read, assimilated and transformed between the 14th and 15th centuries: the Council, the Chancery and the University. By doing so, we intend to determine whether and how different reading strategies might have been affected by the specific context of reception.

Well-Wrought Snapshots: Balancing Aesthetics and Pragmatics in Neo-Latin Occasional Poetry I and II

Organizers: Ingrid A. R. De Smet & Marc Laureys

- I: Monday 1 August, 15.00-16.30 (Aula 1)
- II: Tuesday 2 August, 09.00-10.30 (Aula 1)

From classical antiquity onwards, a steady stream of poetry has been composed to celebrate specific occasions, often milestones in life, between birth and death. In the Neo-Latin world, occasional poetry was cultivated with renewed fervor, keen attention to the ancient models and an eagerness for innovation in style and content. Its pragmatic dimension, too, gained importance. Celebratory poetry served to create or consolidate social networks by establishing a literary forum of shared values. This double panel presents a series of case-studies from the vast corpus of Neo-Latin occasional poetry, in which the interplay between aesthetic and pragmatic concerns is explored.

The Neo-Latin Literature of Lithuania I: Beginnings, Influences, Tendencies

Organizer: Ona Dilytė-Čiurinskienė

- Tuesday 2 August, 09.00-10.30 (Aula 4)

The Grand Duchy of Lithuania, a vast country in Northeast Europe, with its own university in Vilnius since 1579, left a rich legacy of Neo-Latin literature, including poetry. Its research and cultural reception in the 20th century shaped common knowledge about the main poetic works relating to Lithuania, which we can call a literary canon. Recent studies have revealed the richness of Neo-Latin poetry, from the earliest examples of humanist poetry, and have led to a deeper understanding of its role in education and Christian devotion.

Studying Neo-Latin Translations Today I: Old Texts, New Approaches

Organizers: Annet den Haan & Brenda Hosington

- Monday 1 August, 11.45-13.15 (Aula 7)

From the fifteenth century onward, Greek-Latin translation was a popular form of *imitatio* for humanist authors: as translators, they could both appropriate the Greek classical tradition and advertise their linguistic skills. Whereas older scholarship usually focusses on individual translations, this special session presents new ways to study humanist translation strategies by systematically comparing texts. It explores how translators showed awareness of intertextual connections, how they selected appropriate stylistic models, and how their *modus operandi* can be studied. Thus, the three papers illustrate the relevance of Greek-Latin translation for understanding humanist approaches to language, text and style.

Studying Neo-Latin Translations Today II: Old Texts, New Theories

Organizers: Annet den Haan & Brenda Hosington

- Tuesday 2 August, 14.00-15.30 (Aula 1)

Promoting new and more complex models, translation theorists have broadened the old, narrow ways of understanding what it was to translate. Our appreciation of Neo-Latin translation has thus also changed. The two papers in this panel highlight some of these changes, focussing on subjects that have retained translation theorists' attention of late: the phenomenon of self-translation as seen in non-literary texts (Miglietti), and the nature and role of intermediary translation, as illustrated by Neo-Latin examples (Hosington).

The *Bibliotheca Scriptorum Medii Recentisque Aevorum* (BSMRAe): An almost 100 Years Old Hungarian Series of Neo-Latin Text Editions II

Organizer: Péter Kasza

➤ Monday 1 August, 15.00-16.30 (Aula 5)

This double special session aims at presenting the oldest and still most prestigious series of Neo-Latin literature in Hungary and through this providing insight into the Neo-Latin studies and philology of this region. Part II is of a historiographic character focusing on court historians of Habsburgs, like Caspar Ursinus Velius and Wolfgang Lazius, an extraordinary chronicler, Georgius Sirmiensi, and a few famous representatives of this field from the 17th century, like Péter Révay. Each paper will discuss the challenges and lessons of critical editions in progress and reveal how the new editions may alter the reception of their authors.

Central European Humanism: Career Paths, Networking and Literary Practice I

Organizers: Farkas Gábor Kiss & Lucie Storchová

➤ Monday 1 August, 11.45-13.15 (Aula 4)

This special session will focus on how the career paths of individual Central European authors in the early and mid-16th century influenced their literary output, especially when it came to their choices about language, genre and style. We will also explore how these humanist authors' career trajectories shaped their strategies of acquiring patrons and building scholarly networks. Covering regions of Bohemia, historical Northwestern Hungary (Western Slovakia), and Poland, our papers will analyse various Neo-Latin works, focusing on editions of classical texts for educational needs, religious and occasional poetry.

Central European Humanism: Career Paths, Networking and Literary Practices II

Organizers: Farkas Gábor Kiss & Lucie Storchová

➤ Monday 1 August, 15.00-16.30 (Aula 4)

This special session will focus on how the career paths of individual Central European authors in the mid- and late 16th century influenced their literary production, especially their choices about language, genre and particular literary techniques. We will also explore how these humanist authors' career trajectories shaped their approach to classical texts and traditions. Covering the regions of Bohemia and Hungary, our papers will analyse various Neo-Latin works, focusing on religious and occasional poetry. Turning to individual literary works, we will connect the career goals of their authors with particular rhetorical strategies employed to gain patrons and build scholarly networks.

Riga literata: Neo-Latinity on the North-East Border of the *Respublica Literaria* and its Reception

Organizers: Mārtiņš Laizāns & Ojārs Lāms

- Friday 5 August, 11.15-12.15 (Aula 4)

In 2020 the project ‘*Riga literata: Humanist Neo-Latin Heritage of Riga within European *Respublica literaria**’ at the University of Latvia was launched. In the project the Neo-Latin heritage of 16th- and 17th-century humanists from Riga will be the main research focus. The aim of the project is to show that in the 16th century Riga was both the intellectual, and also the geo-political border of the humanist *Respublica literaria*. For the 18th Congress of the IANLS we intend to share some of the research results, in which the source texts and their reception will be reflected from various disciplines.

Fascist Latinities I-III

Organizers: Han Lamers, Bettina Reitz-Joosse & Nicolò Bettegazzi

- I. “Latin Scholars under Fascism”: Thursday 4 August, 09.00-10.30 (Aula 5)
- II. “Schools, Culture, and Politics”: Friday 5 August, 09.00-10.30 (Aula 7)
- III. “Receptions of Later Latin in Italian Fascism”: Friday 5 August, 14.00-15.30 (Aula 5)

Building forth on recent work on the uses of Latin under Italian Fascism, these three sessions bring together nine papers exploring some promising new directions in this area of study. The papers are grouped together in three thematic focal areas: “Latin Scholars under Fascism”, “Schools, Culture, and Politics”, and “Receptions of Later Latin in Italian Fascism”. The first session is opened by an introductory paper by the organizers explaining the main themes which run through and connect the session’s individual papers and suggesting some avenues for future discussion and research.

New Theoretical Directions for Neo-Latin Studies: Early Modern Latin in the *Longue Durée*

Organizer: John C. Leeds

- Friday 5 August, 09.00-10.30 (Aula 4)

In the belief that Neo-Latin, owing to its unique synthesis of ancient, medieval, and early modern features, requires theoretical approaches peculiar to itself, this session looks forward to the next fifty years of Neo-Latin studies by considering ways to move outside the narrow chronological focus that has often characterized the field. Using both linguistic and philosophical approaches, and addressing the intersection of the two, we consider Neo-Latin in its broadest chronological context. Emphasis will be placed on how theoretical models of this kind can be applied so as to supplement more traditional philological work in the field.

Fonti, tessere, allusioni: tecniche intertestuali nella letteratura umanistica

Organizers: Clementina Marsico & Laura Refe

- Thursday 4 August, 14.30-16.30 (Aula 7)

Nella tradizione degli studi dedicati all’Umanesimo le indagini intertestuali occupano un posto di primaria importanza. La *inventio*, per gli umanisti, non consiste nell’inventare temi, situazioni o motivi, in base a un

concetto ‘romantico’ di originalità creatrice, ma nell’attingere in maniera sapiente da una preesistente *copia rerum et verborum*. Gli interventi forniscono analisi persuasive delle molte maniere in cui gli umanisti compongono i loro mosaici con tessere provenienti da autori diversi, analizzando il fenomeno dell’arte allusiva, connaturato alla letteratura umanistica stessa.

New Philological Perspectives on Boccaccio’s Latin Works

Organizer: Carla Maria Monti

- Monday 1 August, 15.00-16.30 (Aula 3)

Giuseppe Billanovich taught us that there are persons behind manuscripts. This panel investigates the textual tradition of Boccaccio’s Latin works identifying scribes, owners and readers. The first two contributions focus respectively on the manuscript tradition of *De casibus* and *De montibus*: their autographs have not been preserved, but recent achievements revealed that some witnesses stem from the lost *exemplaria* stored in the convent of Santo Spirito in Florence. The third lecture discusses the text of Boccaccio’s poem *Versus ad Affricam* – written to promote the publishing of Petrarca’s *Africa* – focusing on the conjectural activity of the copyist Domenico Silvestri.

Néo-latin et histoire de l’art I et II

Organizer: Colette Native

- I: Monday 1 August, 15.00-16.30 (Aula 6)
- II: Tuesday 2 August, 09.00-10.30 (Aula 2)

Ces deux sessions voudraient montrer quelques apports des études néo-latines à l’histoire de l’art en se fondant sur des exemples empruntés à l’art néerlandais et français.

L’apport théorique sera abordé avec le chapitre “De graphice” du *De quatuor artibus popularibus* de Gerard Vossius. Deux études illustreront l’importance des sources néo-latines pour la compréhension des iconographies religieuses ou mythologiques. Les trois autres communications exposeront les liens entre texte latin et image dans des peintures d’Otto Vaenius, des gravures de Romeyn De Hooghe et un ballet de cour.

Neo-Latin Drama III: Reception across Media

Organizers: James A. Parente, Jr., Jan Bloemendal & Dinah Wouters

- Tuesday 2 August, 14.00-15.30 (Aula 6)

Neo-Latin drama is a genre that involves many forms of reception. Playwrights variously adapted classical, medieval, and Renaissance dramatic modes, especially Roman comedy and tragedy, but they also turned to other forms of Latin and vernacular writing in prose and verse for topics to explore further in their plays. Some writers even recast Neo-Latin dramas into popular media intended to woo larger and more diverse audiences. The papers in this session will explore three different approaches to the transformation and popularization of Neo-Latin theatre.

Marginalia in 14th-Century Manuscripts: Philology and Culture in the First Century of Humanism

Organizer: Marco Petoletti

➤ Monday 1 August, 11.45-13.15 (Aula 1)

The analysis of *marginalia* is a field of paramount importance for cultural history and for the transmission of the *auctores* during the ages. Studying marginal notes helps to understand how a text was read and understood in its philological and exegetical context. This panel aims to illustrate three 14th-century case-studies: Albertino Mussato, Paduan poet and historian, and his commentary on Seneca's *Tragedies*, which he read with great care; Boccaccio and his marginal notes on Ovid's elegiac poetry; Francesco Piendibeni, scholar of Dante and Petrarch, and his *marginalia* on Boccaccio's *Genealogia*, the huge mythological treatise that became an immediate bestseller.

Teaching Neo-Latin

Organizers: the Committee on the Teaching of Neo-Latin of the IANLS: Christoph Pieper (chair of the committee), Valéry Berlincourt, Miguel Á. González Manjarrés, Trine Arlund Hass, Thomas G. Hendrickson, Ivan Lábaj & Claudia Schindler

➤ Thursday 4 August, 14.30-16.30 (Aula 1)

The special session organized by the Committee on the Teaching of Neo-Latin of the IANLS aims at identifying major challenges and discussing both broad and specific opportunities related to such teaching in various contexts (educational levels, cultural areas, etc.). The papers proposed – which examine connections with other fields and include samples of teaching activities – explore these questions from a number of complementary and interacting perspectives ranging from the selection of works particularly well-suited for teaching (with regard to thematic, literary and linguistic aspects) to the use of Neo-Latin educational thinking on motivational factors for fostering reading comprehension.

Roundtable: Teaching Neo-Latin in the 21st Century

Organizers: the Committee on the Teaching of Neo-Latin of the IANLS: Christoph Pieper (chair of the committee), Valéry Berlincourt, Miguel Á. González Manjarrés, Trine Arlund Hass, Thomas G. Hendrickson, Ivan Lábaj & Claudia Schindler

Speakers: Thomas G. Hendrickson, Outi Merisalo, Marianne Pade & Joaquín Pascual Barea

➤ Monday 1 August, 15.00-16.30 (Aula 7)

Compared to the situation fifty years ago, when the IANLS was founded, the institutional position of Neo-Latin studies in Academia has clearly improved. Yet while scholarship on Neo-Latin topics has flourished, the teaching of Neo-Latin is an area where more progress could be made.

The newly formed Committee on the Teaching of Neo-Latin of the IANLS therefore thinks that the celebration of the 50th anniversary of the IANLS is a good occasion to reflect on what teaching Neo-Latin means in the present, and on how we can grow its place in Academia in the future. We therefore suggest a round-table discussion on Teaching Neo-Latin in the 21st Century. Themes and sub-themes will include:

- How can Neo-Latin didactics be a bridge between classics and modern disciplines (e.g. via the theoretical frame of reception studies which often also treat non-Latin texts and objects)? How can one organize interdisciplinary projects and make use of interdisciplinary teaching?

- Which student editions of Neo-Latin works are available? Do we need more texts in specifically student-focused editions (with commentary etc.)?
- Is the active methodology of teaching Neo-Latin (*Latinitas viva*) something we should embrace more regularly in our class room?
- What are the challenges and opportunities of Digital Humanities for our teaching?

Paratextual Information about Classical Authors from Early Humanism to Late Renaissance (1450-1650)

Organizer: Federica Rossetti

➤ Tuesday 2 August, 14.00-15.30 (Aula 3)

Paratexts of early printed editions of classics gather information for the reader who entered the book about classical authors and their works. Form and content of paratexts in printed editions of classics were initially influenced by medieval *accessus ad auctorem*, but they gradually adapt to the new capabilities and progresses of philology and textual criticism. So, in that sense, paratexts provide evidence of the phases of critical debate about classical authors and works and they offer some knowledge about philological practices and tools of humanists and editors. The special session aims to investigate some early modern paratexts providing information about philological, historical and critical issues about classics.

La fécondité du latin scolastique aux 16^e et 17^e siècles dans les champs artistique et littéraire

Organizer: Aline Smeesters

➤ Friday 5 August, 11.15-12.15 (Aula 7)

Cette session s'inscrit dans le cadre du projet 'Schol'art' (UCLouvain/GEMCA) qui étudie comment la philosophie scolastique, enseignée en latin dans les universités des 16^e et 17^e siècles, a pu influencer d'autres champs culturels et littéraires (en particulier les théories des lettres et des arts). Il s'agira ici d'observer comment le latin 'scolastique' se ménage une place, mais subit aussi des transformations, dans divers types de productions livresques (néo-latines et vernaculaires) qui ne relèvent pas de la philosophie des écoles, et qui impliquent, à travers des lectorats différents, d'autres usages du latin ou l'usage d'autres langues.

L'ideale della *Res publica litterarum* nel XVI secolo: Aspetti politici e culturali

Organizer: Sebastiano Valerio

➤ Thursday 4 August, 09.00-10.30 (Aula 6)

Nel passaggio tra XV e XVI secolo molti intellettuali concorsero alla ridefinizione di uno spazio ideale, quello della cosiddetta *Res publica litterarum*, in cui trasportare le esperienze culturali che erano maturate nel mondo dell'umanesimo, adattandole ad un contesto ben diverso, caratterizzato dalla nascita degli stati nazionali e dall'affermarsi della Riforma. Il panel si propone di indagare alcuni casi esemplari di questo complesso passaggio, in cui la lingua latina funge da importante fattore di aggregazione, con una attenzione specifica rivolta alla dimensione politica e retorica del fenomeno.

Neo-Latin and *Neualtgrichisch*: Restored Symbiosis or Artificial Tandem? I: Greek Poetical Genres and Latin Paratexts

Organizer: Raf Van Rooy

➤ Friday 5 August, 09.00-10.30 (Aula 6)

IANLS 2022 offers an excellent opportunity to stimulate the ever-growing interest in New Ancient Greek writings, i.e. texts written in varieties of Ancient Greek by authors from the Renaissance and later. The three proposed special sessions will discuss the co-occurrence of Neo-Latin and *Neualtgrichisch*, addressing among other issues: (1) mixed Latin-Greek corpora; (2) mixed texts; (3) the diverging motivations to translate New Ancient Greek texts into (Neo-)Latin and vice versa; (4) the influence of the (Neo-)Latin language on New Ancient Greek; (5) the position of the vernacular vis-à-vis the tandem Neo-Latin and New Ancient Greek.

The first session focuses on a number of typical New Ancient Greek poetical genres from the Renaissance and beyond and the ways in which they interacted with Neo-Latin paratexts in the broadest sense, especially facing Latin translations and the classical or early Christian Latin sources on which the poets relied.

Neo-Latin and *Neualtgrichisch*: Restored Symbiosis or Artificial Tandem? II: Greek Occasional Poetry in a Latin-Centered Culture

Organizer: Raf Van Rooy

➤ Friday 5 August, 11.15-12.15 (Aula 5)

New Ancient Greek poetry is often very much anchored in time and space. Its occasional character is widely known, but this session aims to highlight a less researched aspect of this type of texts: their interaction with accompanying poems and other texts in Neo-Latin, which always remained a more common medium of expression.

Neo-Latin and *Neualtgrichisch*: Restored Symbiosis or Artificial Tandem? III: Greek in the Early Modern Linguistic Ecosystem

Organizer: Raf Van Rooy

➤ Friday 5 August, 14.00-15.30 (Aula 6)

This final session addresses some aspects of the way in which New Ancient Greek came to occupy a well-established position in the linguistic ecosystem of the early modern Republic of Letters. The papers aim to illustrate that New Ancient Greek was not an isolated and marginal phenomenon but rather very well-embedded in the multilingual horizon of humanists. This presenters will discuss some of the most important motivations for scholars to write in New Ancient Greek, a language they always used *alongside* other tongues, often in third place after their native vernacular and Latin.

Neo-Latin Academic Oratory

Organizer: Isabella Walser-Bürgler

➤ Friday 5 August, 14.00-15.30 (Aula 2)

Neo-Latin eloquence has been a promising field of research for years. With the growing interest in the theory and practice of humanist oratorical production, especially oratory placed in the immediate context of higher education has gained traction (most prominently the genre of disputations/dissertations). The papers of this session will bring together a range of intriguing and lesser known, yet widely practiced genres – *prolusiones*, *orationes praevaricatoriae*, *orationes inaugurales* – of Latin academic oratory from the Italian, English and German context of the sixteenth, seventeenth and eighteenth centuries.

Latin and Vernacular Epics of the ‘Long’ 17th Century in the German Lands (1570-1740): A Project Presentation

Organizer: Katharina Worms

➤ Friday 5 August, 11.15-12.15 (Aula 2)

The panel presents a research project on the history of epic poems of the ‘long’ 17th century in the German Lands. The epic poem is classified as one of the most important literary genres in early modern poetics. However, too little is known about the early modern history of this genre which evolved through a vivid interaction between Latin and German. In the proposed panel, the following aspects of the project will be illuminated: the research history of the relationship between Latin and German Studies, the generic interaction between epic and didactic poem, and the role of reception processes for genre history.

Neo-Latin Drama II: Tragedy, Theology, and Cultural Exchange

Organizers: Dinah Wouters, James A. Parente, Jr. & Jan Bloemendal

➤ Tuesday 2 August, 09.00-10.30 (Aula 6)

This session explores the theological context of Neo-Latin biblical drama. Through an examination of the interaction between ancient, medieval and Renaissance traditions, the papers will analyse the ways in which Neo-Latin playwrights represented religious subjects across national, linguistic, and confessional divides as reflections of early modern theological concepts and debates.

Paolo Giovios *Elogia virorum literis illustrium*. Biographische Konstruktionen in Prosa und Dichtung

Organizer: Hartmut Wulfram

➤ Tuesday 2 August, 09.00-10.30 (Aula 3)

Alle drei Beiträge behandeln verschiedene Aspekte der *Elogia virorum literis illustrium* von Paolo Giovio (Editio princeps 1546, von Johannes Latomus erweiterte Editio altera 1557), einer Sammlung von 146 Gelehrtenbiographien mit angefügten Versepitaphien. Im ersten Vortrag wird zudem das vom FWF finanzierte und von den Sprecher*innen durchgeführte Projekt zu demselben Werk (“The Verse Epitaphs in Paolo Giovio’s *Elogia virorum literis illustrium*. Poetic Topic and the Context of the Book”) vorgestellt, im

Rahmen dessen erstmals alle knapp 370 Gedichte der *Editio altera* übersetzt und in Hinblick auf gattungstypische Topoi sowie antike und zeitgenössische Prätexte analysiert werden. Die Ergebnisse dieser Untersuchung werden auf einer interaktiven Website zur Verfügung gestellt.