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# Literature

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## 1 General

The increase in the number of publications on Neo-Latin this year means that we must be more selective than in *YWMLS* 77.

Bibliographical overviews of Neo-Latin publications can be found in the 'Instrumentum bibliographicum neolatinum' in *HL*, 65. Reviews of Neo-Latin publications appear in several journals, notably *NLN*, 64 (which appears as part of *SCN*), *RQ*, 69, and *NJb*, 18. Information on early Neo-Latin literature can be found in *Medioevo Latino. Bollettino bibliografico della cultura europea da Boezio a Erasmo (secoli VI al XV)*, Florence, SISMEL, and *Bibliographie annuelle du Moyen-Âge tardif. Auteurs et textes latin, vers 1250–1500*, Turnhout, Brepols.

An important reflection on the development of Neo-Latin studies is provided by Craig Kallendorf, 'Recent Trends in Neo-Latin Studies', *RQ*, 69:617–629, showing how the young discipline has settled in recent years through the establishment of journals, conference series, and academic societies among other things. For the future, K. sees a great deal of potential in digital humanities.

After *Brill's Encyclopedia* and the *Oxford Handbook*, a third general overview of Neo-Latin literature appeared in 2016: Martin Korenjak, *Geschichte der neulateinischen Literatur vom Humanismus bis zur Gegenwart*, Munich, Beck, 304 pp., is divided into two main sections, one offering a history of Neo-Latin literature, and the second section studying the role of Neo-Latin in different discourses (e.g. pedagogics, religion, science). A different approach was taken by Mark Riley, *The Neo-Latin Reader: Selections from Petrarch to Rimbaud*, Sophron Editor, xviii + 381 pp., which is an anthology of

Neo-Latin texts from the 14th to the 19th cs, covering numerous literary genres, from the famous poems on kisses to the scientific description of the gingiva. Publishing the book as print on demand enabled the author to correct the many errors, especially in the Latin texts, of the first version. With Korenjak's overview and Riley's collection of texts, the modern reader now has a convenient introduction to the breadth and importance of Neo-Latin literature. Early Neo-Latin literature as a whole and in the context of other vernacular literatures is portrayed in David Wallace, *Europe: A Literary History, 1348–1418*, 2 vols, OUP, xlii + 747, xlii + 844 pp.

Several volumes take into consideration Neo-Latin texts as documents for the reception of one single classical author. Several of the 11 papers in *Lucretius and the Early Modern*, ed. David Norbrook, Stephen Harrison, and Philip Hardie, OUP, 313 pp., study Neo-Latin authors, including Yasmin Haskell's examination of the reception of Lucretius in 16th-c. Italy. Neo-Latin historiography is touched upon in *Brill's Companion to the Reception of Herodotus in Antiquity and Beyond*, ed. Jessica Priestley and Vasiliki Zali, Leiden, Brill, xvi + 440 pp. *Supplemente antiker Literatur*, ed. Martin Korenjak and Simon Zuenelli, Freiburg i.Br., Rombach, 342 pp., brings together a wide range of contributions on the hitherto little-studied topic of supplements to ancient texts from the Renaissance to the end of the 18th century.

Two collections of papers study Neo-Latin texts from the Renaissance period in various geographical areas: *La Muse s'amuse, Figures insolites de la Muse à la Renaissance*, ed. Perrine Galand and Anne-Pascale Pouey-Mounou, Geneva, Droz, 472 pp., has a special focus on poetry. *Portraying the Prince in the Renaissance:*

*The Humanist Depiction of Rulers in Historiographical and Biographical Texts*, ed. Patrick Baker et al., Berlin, De Gruyter, ix + 491 pp., considers the portrayal of princes and its role in the European literature of the Renaissance on the basis of a broad variety of historiographical, biographical, and poetic texts. Special emphasis is placed on the narrative strategies of these literary portrayals, their reception of authors past and contemporary, as well as their involvement in political, cultural, intellectual, and social contexts.

Some scholars were especially interested in the contributions that the study of Neo-Latin texts can bring to the field of intellectual history. William M. Barton, *Mountain Aesthetics in Early Modern Literature*, London, Routledge, xii + 253 pp., deals with the question of how the modern aesthetic attitude towards the mountain developed in the early modern period, especially in Neo-Latin texts from Switzerland. *Scientiarum miscellanea Latin nyelvű tudományos irodalom Magyarországon a 15–18. században Szerkesztette*, ed. Péter Kasza, Farkas Gábor Kiss, and Dávid Molnár, Szeged, Lazi Könyvkiadó, 265 pp., includes a cross-section of Neo-Latin studies on Hungarian topics from early Humanism to the 18th c. (in Hungarian). The two numbers of *Studia Classica et Neolatina*, 14, 132 pp., and 15, 104 pp., published under the title *Quidam novi? Certe* collect articles on (mainly) Neo-Latin topics from Poland, Scandinavia, Italy, and China in Polish (with Latin summaries) and Latin. In the conference proceedings *Szöveg, hordozó, közösség—Olvasóközönység és közösségi olvasmányok a régi magyar irodalomban*, ed. Hermina Gesztelyi, Dániel Görög, and Szilvia Maróthy, Budapest, Reciti, 244 pp., there are also several articles on Hungarian Latinity from the 15th to the 17th cs. (in Hungarian with English abstracts). *Themes of Polemical Theology Across Early Modern Literary Genres*, ed. Svorad Zavaršký, Lucy R. Nicholas, and Andrea Riedl, Newcastle, Cambridge Scholars, xxvi + 348 pp., examines in 22 chapters

(mostly Latin) polemical theological writing from Aeneas Silvius Piccolomini to the end of the 18th century.

Several studies are devoted to educational topics. The contributions in *Wege zur Bildung: Erziehung und Wissensvermittlung in Mitteleuropa im 13.–16. Jahrhundert*, ed. Robert Šimuněk and Uwe Tresp, Göttingen, Vandenhoeck & Ruprecht, 229 pp., cover reflections on the concepts, the conveyance, and acquisition of knowledge in late medieval and early modern Central Europe. Special attention is given to topics such as education at court, mirrors for princes, book culture, and women's education. *Rhetorik, Poetik und Ästhetik im Bildungssystem des Alten Reiches: Wissenschaftshistorische Erschließung ausgewählter Dissertationen von Universitäten und Gymnasien, 1500–1800*, ed. Hanspeter Marti, Reimund B. Sdzuj, and Robert Seidel, Cologne, Böhlau, 707 pp., constitutes a historical reference work on education in early modern Germany with 58 dissertations on poetics, rhetoric, and aesthetics described and set into their respective institutional contexts, together with insights into the life and careers of many professors and students. At the heart of *Frühneuzeitliche Disputationen: Polyvalente Produktionsapparate gelehrten Wissens*, ed. Marion Gindhart, Hanspeter Marti, and Robert Seidel, Cologne, Böhlau, 364 pp., is the system of acquiring and transmitting knowledge through the institutionalised form of the university disputation from the early 17th to the late 18th century. The volume's panoramic view of Europe's various universities allows particular attention to be paid to the social obligations and networking opportunities of the contemporary academic world. *Jesuit Image Theory*, ed. Wietse de Boer, Karl A.E. Enenkel, and Walter Melion, Leiden, Brill, 497 pp., investigates the Jesuit inclination towards including images in text from a multi-disciplinary perspective, discussing Jesuit image theory, its form, function and context between the foundation of the Jesuit Order in 1540 and its suppression in 1773.

Festschrifts in honour of renowned Neo-Latin scholars include *Grafton Vol.; Latin Literature and its Transmission. Papers in Honour of Michael Reeve*, ed. Richard Hunter and S.P. Oakley, CUP, xiv + 366 pp.; *'Studium in libris': mélanges en l'honneur de Jean-Louis Charlet*, ed. Herbert de la Portbarré-Viard and Annick Stoehr-Monjou, Paris, Institut d'Etudes Augustiniennes, xxxvii + 629 pp.; and *Les His-toires sacrées de Marc-Antoine Charpentier: Origines, contextes, langage, interprétation, hommage à Patricia M. Ranum*, ed. Catherine Césac, Turnhout, Brepols, 282 pp.

## 2 The Early Period

### Britain

The 500th anniversary of Thomas More's best-known Latin work led to a number of studies. *Utopia & More: Thomas More, de Nederlanden en de utopische traditie*, ed. Dirk Sacré et al., (*HL—Supplementa*, 41), Leuven U.P., xi + 466 pp., collects eight essays on More and his *Utopia* inspired by an exhibition at Leuven University Library. The volume not only celebrates the figure of More as an author, statesman, and political thinker, but also lays particular emphasis on the relationship between More, his work, and the Low Countries, especially Leuven, where More sent his work to the presses of Dirk Martens in 1516. This interest in More's literary achievement and his connection to the printers was taken up in a number of shorter journal articles as well, also published interestingly outside the British context: Erik de Bom, 'Van politieke blauwdruk tot volwaardige roman. Verkenning van enkele Neolatijnse utopieën', *De Boekenwereld: Tijdschrift voor Boek en Prent*, 32.2:24–33; Victor Márquez Reviriego, 'Tomás Moro: Utopia fue un bestseller satírico', *Leer*, 32:26–28; Thomas de Schepper, 'Thomas More en de Drukpers', *De Boekenwereld*, 32.2:3.

Neven Jovanović and Helena Šoškić, 'Editio notarum Henrici regis in Maruli Euan-

gelistario', *Colloquia Maruliana*, 25:157–226, edit King Henry VIII's annotations of Croatian humanist Marko Marulić's *Evangelistarium*, first published in 1516. Besides illustrating the impressive intercultural reach of Neo-Latin studies, this edition continues the interest in the Latin produced by, for, and about Britain's rulers. The same is true of Stefan Schlelein, 'Guter König, schlechter König? Die Darstellung Heinrichs v. und Heinrichs vi. von England in Polydor Vergils *Anglica Historia*', pp. 65–94 of *Portraying the Prince in the Renaissance: The Humanist Depiction of Rulers in Historical and Biographical Texts*, ed. Patrick Baker et al., Berlin, De Gruyter, ix + 491 pp.

### Eastern Europe

Lucie Doležalová, Farkas Gábor Kiss, and Rafał Wójcik, *The Art of Memory in Late Medieval Central Europe (Czech Lands, Hungary, Poland)*, Paris, L'Harmattan, 350 pp., offer separate studies of the 'ars memorativa' in each of the three territories, as well as the *editio princeps* of ten treatises from the 15th and early 16th centuries.

### France

Several works study the transition from late medieval to early modern times. Love poetry from ancient, medieval, and modern times is presented in the anthology *Aimer, vivre et mourir: Petite anthologie thématique de la poésie d'expression latine de l'Antiquité aux temps modernes*, ed. Lionel-Édouard Martin, Saint-Benoît-du-Sault, Tarabuste, 134 pp. *L'Écriture des traités de rhétorique des origines grecques à la Renaissance*, ed. Sophie Conte and Sandrine Dubel, Bordeaux, Ausonius, 227 pp., considers the rhetorical tradition from Antiquity to the Middle Ages and the beginning of the Renaissance. *The Charlemagne Legend in Medieval Latin Texts*, ed. William J. Purkis and Matthew Gabriele, Cambridge, D.S. Brewer, xvii + 241 pp., includes Oren Margolis, 'The Quattrocento Charlemagne: Franco-Florentine Relations and the Politics of an Icon' (202–230).

### German World

Two important editions of works from the earlier period of Neo-Latin literature appeared: *Papst Pius II. an Sultan Mehmet II.: Die Übersetzung der 'Epistola ad Mahumetem' durch Michael Christan*, ed. Klaus Wolf and Jonas Göhler, Berlin, De Gruyter, vi + 156 pp., provides an edition of the German humanist Michael Christan's Early New High German translation of Piccolomini's letter to Mehmed II, urging him to convert to Christianity, emphasising the fruitful synergy of the Latin original and its first German translation to promote the early modern Christian-Ottoman opposition while also highlighting aspects of European humanism and church history. A further volume in the series *Acta Cusana. Quellen zur Lebensgeschichte des Nikolaus von Kues*, vol. II, 2: 1453–1454, ed. Johannes Helmrath and Thomas Woelki, Hamburg, Meiner, viii + 263 pp., concentrates on Nicholas of Cusa's efforts to innovate his diocese from within and consolidate his administrative power in the *Hochstift*, making use of 500 sources and texts of different genres. The volume also offers a glance at the Europe-wide political issues in Nicholas's works as well as matters of mystical theology. Nicholas of Cusa is also prominent, from a more scientific perspective, in Reinhold Gleib, 'Konkav und konvex: Die Spielkugel in Nikolaus' von Kues *De ludo globi*, *Mitteilungen und Forschungsbeiträge der Cusanus-Gesellschaft*, 34:261–285.

### Italy

Italian Humanism was as ever the subject of numerous publications. *Umanisti italiani: pensiero e destino*, ed. Raphael Ebgi, with an essay by Massimo Cacciari, Turin, Einaudi, cvi + 555 pp., is an important anthology of Neo-Latin texts, from the end of the 14th to the beginning of the 16th c., with Italian translations and an introductory study.

As a key figure for humanist culture, Petrarch continues to receive attention: Loredana Chines, *Francesco Petrarca*, Bologna, Pàtron,

297 pp.; *Petrarca politico*, ed. Francesco Fur-  
lan and Stefano Pittaluga, Genoa, Università degli studi di Genova, Dipartimento di antichità, filosofia, storia, 127 pp.; *Lessico critico petrarchesco*, ed. Luca Marcozzi and Romana Brovia, Rome, Carocci, 389 pp.; Francisco Rico, with Luca Marcozzi, *I venerdì del Petrarca, seguito da un profilo biografico del Petrarca*, Milan, Adelphi, 219 pp. Together with other famous Italian humanists and scribes, the poet is one of the main figures studied in the rich volume published in honour of Albinia de la Mare: *Paleography, Manuscript Illumination and Humanism in Renaissance Italy. Studies in Memory of A.C. de la Mare*, ed. Robert Black, Jill Kraye and Laura Nuvoloni, London, Warburg Institute, 475 pp.

Similarly, several studies on Boccaccio have appeared: Stefano Carrai, *Boccaccio e i volgarizzamenti*, Rome, Antenore, 64 pp.; *Boccaccio in versi. Atti del convegno di Parma, 13–14 marzo 2014*, ed. Pantalea Mazzitello et al., Florence, Cesati, 284 pp.; *Intorno a Boccaccio. Boccaccio e dintorni 2015: Atti del seminario internazionale di studi (Certaldo Alta, Casa di Giovanni Boccaccio, 9 settembre 2015)*, ed. Stefano Zamponi, Florence U.P., 189 pp. Giovanni Boccaccio, *Caccia di Diana*, ed. Irene Iocca, Rome, Salerno, lxxvii + 213 pp., is a new edition of Boccaccio's first literary work with an extensive study of classical and vernacular sources. Other new editions include Girolamo Aliotti, *De optimo genere degende vite*, ed. Elisa Tinelli, pref. Davide Canfora, Naples, La scuola di Pitagora, viii + 443 pp.; Matteo Stefani, *Marsilio Ficino lettore di Apuleio filosofo e dell'Asclepius: le note autografe nei codici Ambrosiano s 14 sup. e Riccardiano 709*, Alessandria, Edizioni dell'Orso, ix + 146 pp.; Teodoro Gaza, *Elogio del Cane. 'Canis laudatio'*, ed. Lucio Coco, Florence, Olschki, 31 pp.; Angelo Poliziano, *Praelectiones ii*, ed. Giorgia Zollino, Florence, Olschki, xxxiv + 212 pp.; Giovanni Pontano, *Il dialogo di Caronte*, ed. Francesco Tateo, Naples, La scuola di Pitagora, 184 pp.; Tito Vespasiano Strozzi, *Oeuvres satiriques. Le*



*livre des satires (sermonum liber, c. 1503)*, ed. and trans. Béatrice Charlet-Mesdjian, Aix-en-Provence, Provence U.P., 285 pp.

The following editions and translations of important Italian works appeared in The I Tatti Renaissance Library series, published by Harvard U.P.: Biondo Flavio, *Italy illuminated, vol. 2: Books V–VIII*, ed. Jeffrey A. White, 627 pp. and the same author's *Rome in Triumph, vol. 1: Books I–II*, ed. Maria Agata Pincelli, trans. Frances Muecke, 448 pp.; Giannozzo Manetti, *A Translator's Defense*, ed. Myron McShane, trans. Mark Young, 352 pp.; Aldus Manutius, *The Greek Classics*, ed. N.G. Wilson, xvii + 395 pp., containing Aldus's prefaces to his editions of the Greek classics; Giovanni Marrasio, 'Angelinetum' and *Other Poems*, trans. Mary P. Chatfield, xx + 320 pp.; Francesco Petrarca, *My Secret Book*, ed. and trans. Nicholas Mann, xvii + 304 pp.; Ugolino Verino, *Fiammetta, Paradise*, ed. and trans. Allan M. Wilson, xxiv + 496 pp.

The two following studies and new editions are devoted to less well-known humanists. Bernhard Schirg, *Die Ökonomie der Dichtung. Das Lobgedicht des Pietro Lazzaroni an den Borgia-Papst Alexander VI. (1497). Einleitung, Interpretation, kritische Erstedition und Kommentar*, Hildesheim, Olms, 518 pp.; Paracletus Malvezzi da Corneto, *Bucolicum Carmen ad Pium secundum papam*, ed. Claudia Corfiati, Rome, Roma nel Rinascimento, 177 pp.

Leading figures of Italian Humanism are also treated in secondary studies. Martin L. McLaughlin, *Leon Battista Alberti. La vita, l'umanesimo, le opere letterarie*, Florence, Olschki, xxii + 173 pp., collects essays published between 2004 and 2014 on Alberti, the humanist and writer. *A New Sense of the Past. The Scholarship of Biondo Flavio (1392–1463)*, ed. Angelo Mazzocco and Marc Laureys, Leuven U.P., 288 pp., deals mainly with Biondo's major works (*De verbis Romane locutionis; Decades; Italia illustrata; Roma instaurata*, and *Roma triumphans*). Two important new books are devoted to the Florentine professor Cristoforo Landino and his legacy: *Per Cristoforo Landino*

*lettore di Dante. Il contesto civile e culturale, la storia tipografica e la fortuna del 'Comento sopra la Comedia'. Atti del Convegno internazionale Firenze 7–8 novembre 2014*, ed. L. Böninger and P. Procaccioli, Florence, Le Lettere, 222 pp.; *Cristoforo Landino's Xandra und die Transformationen römischer Liebesdichtung im Florenz des Quattrocento*, ed. Wolfgang Kofler and Anna Novokhatko, Tübingen, Narr, 290 pp. Annet den Haan, *Giannozzo Manetti's New Testament. Translation Theory and Practice in Fifteenth-Century Italy*, Leiden, Brill, 547 pp., analyses Manetti's Latin translation of the New Testament which predates Erasmus's *Novum Instrumentum* by half a century. Publications marking the 500th anniversary of Manutius's death in 2015 continued with *Aldo Manuzio. La costruzione del mito. Aldus Manutius. The Making of the Myth*, ed. Mario Infelise, Venice, Marsilio, 397 pp., which collects the proceedings of a conference held in Venice in February 2015, exploring different aspects of Manutius's biography and works. The volume *Cultura e filologia di Angelo Poliziano. Traduzioni e commenti. Atti del convegno di studi (Firenze, 27–29 novembre 2014)*, ed. Paolo Viti, Florence, Olschki, viii + 272 pp., investigates Ambrogini's complex relationship with Antiquity, focusing on his translation and commentary work. Irene Ceccherini, *Sozomeno da Pistoia (1387–1458). Scrittura e libri di un umanista*, pref. Stefano Zamponi, with an essay by David Speranzi, Florence, Olschki, xix + 466 pp., is dedicated to the library of one of the first Tuscan humanists, mainly composed of Latin and Greek classics. *Giovanni Tortelli primo bibliotecario della Vaticana. Miscellanea di studi*, ed. Antonio Manfredi, Clementina Marsico, and Mariangela Regoliosi, Vatican City, Biblioteca Apostolica Vaticana, 552 pp., is divided into five sections, the first devoted to Tortelli's life, the second to his major work, the Orthographia; the third to his other less well-known writings, the fourth to his humanistic network and the fifth, finally, explores the last years of his life spent away from the papal court. The beginning of hu-

man civilization and the concept of progress in the works of many Italian humanists have been studied by Susanna Gambino Longo, *'Sine moribus errantes'. Les Discours sur les temps premiers à la Renaissance italienne*, Geneva, Droz, 393 pp.

Several important figures of Italian humanism are also treated in the two collective volumes *Le carte e i discepoli. Studi in onore di Claudio Griggio*, ed. Fabiana di Brazzà et al., Udine, Forum, xiv + 549 pp.; Lucia Cesarini Martinelli, *Umanesimo e filologia*, ed. Sebastiano Gentile, Pisa, Edizioni della Normale—Florence, Istituto Nazionale di Studi sul Rinascimento, xii + 874 pp., which is a reprint of 22 essays devoted mainly to Alberti, Poggio Bracciolini, Poliziano, Valla, and Pier Vettori.

Works devoted to humanist circles at the Aragonese court include Guido M. Cappelli, *'Maiestas'. Politica e pensiero politico nella Napoli aragonese (1443–1503)*, Rome, Carocci, 235 pp.; *L'immagine di Alfonso il Magnanimo tra letteratura e storia, tra corona d'Aragona e Italia. La imatge d'Alfons el Magnànim en la literatura i la historiografia entre la corona d'Aragó i Italia*, ed. Fulvio Delle Donne and Jaume Torró Torrent, Florence, SISMEL, xii + 300 pp.; Shulamit Furstenberg-Levi, *The Accademia Pontaniana. A Model of a Humanist Network*, Leiden, Brill, viii + 223 pp. The Roman milieu in the Quattrocento is explored in Massimo Miglio, *Storie di Roma nel Quattrocento*, Rome, ISIM, 436 pp. The court of Sigismondo Malatesta and specifically its revival of pagan culture in literature and art is studied by Anthony F. D'Elia, *Pagan Virtue in a Christian World. Sigismondo Malatesta and the Italian Renaissance*, Cambridge, MA, Harvard U.P., 368 pp.

Theatre and epic poetry are treated in *Comico e tragico nel teatro umanistico*, ed. Stefano Pittaluga and Paolo Viti, Milan, Ledizioni, 317 pp.; Bernhard Huss, Gerd König, and Alexander Winkler, *Chronotopik und Ideologie im Epos*, Heidelberg, Winter, 277 pp.; and C. Peters, *Mythologie und Politik. Die panegyrische Funktionalisierung der paganen Götter im*

*lateinischen Epos des 15. Jahrhunderts*, Münster, Monsenstein und Vannerdat, 512 pp.

### Low Countries

Jan Bloemendal, *Latijn, cultuurgeschiedenis van een wereldtaal*, Amsterdam, Athenaeum-Polak & Van Genneep, 229 pp., is a history of (Neo-)Latin literature from Roman antiquity until the 18th c., with a special chapter on Latin in the Netherlands (195–206). *Lampas*, 49.4, is a special issue dedicated to Latin epic poetry, mostly from the Middle Ages, but also to Petrarch's *Africa*.

### Spain

Studies in Renaissance culture and the role of Neo-Latin literature in this culture continue to be popular among Spanish scholars: In the last part of *Europa en la Edad Media*, ed. José Manuel Nieto Soria, Madrid, Akal, 590 pp., the beginnings of the humanist movement are explained as a result of medieval developments. Antonella Cagnolati, *Las costillas de Adán: Mujeres, educación y escritura en el Renacimiento*, Seville, ArCiBel, 134 pp., investigates the role of women in Renaissance culture. Military aspects of Renaissance culture are discussed by Jaime de Montoto y de Simón, *Las guerras medievales y el renacimiento de los ejércitos*, Madrid, Libsa, 160 pp. *Rodrigo Sánchez de Arévalo, Epistolario completo*, ed. Tomás González Rolán et al., Madrid, Escolar y Mayo, 581 pp., is an important edition of a Latin humanist's correspondence.

## 3 The 16th and 17th Century

### Britain

Steven J. Reid and David McOmish, *Neo-Latin Literature and Literary Culture in Early Modern Scotland*, Leiden, Brill, x + 312 pp., and Sebastiaan Verweij, *The Literary Culture of Early Modern Scotland: Manuscript Production and Transmission, 1560–1625*, OUP, 336 pp., are important and complementary volumes on an in-

creasingly vigorous field of study. While Verweij's monograph deals predominantly with vernacular material in manuscript form, Reid and McOmish's collection of essays (originating in a conference organised as part of their UK Arts and Humanities Research Council funded project 'Bridging the Continental Divide') focuses on Neo-Latin literature in Scotland, particularly in printed books. Neo-Latin Studies in Scotland were further bolstered in 2016 by the production of a number of articles including Elizabeth Hanna, "A Mass of Inconsistencies": John Mair, William Caxton, and the Creation of British History in the Early Sixteenth-Century Scotland', *MH*, 41:137–155; Steven J. Reid, 'A Latin Renaissance in Reformation Scotland? Print Trends in Scottish Latin Literature, c. 1480–1700', *SHR*, 95.1:1–29; and David McOmish, 'Not Just a Lawyer: Thomas Craig and Humanist Edinburgh', *Innes Review*, 67.2:93–106.

Another evident trend in British Neo-Latin studies this year was epigrammatic literature. Sylvie Durand, *John Owen: Épigrammes*, Paris, Les Belles Lettres, cccxlv + 1416 pp., is the first complete edition of Owen's epigrams since Dana Sutton's online publication in 1999 and the first complete printed edition since John R.C. Martyn's version in 1976–1978. James Doelman, *The Epigram in England, 1590–1640*, OUP, xii + 400 pp., offers a thorough analysis of this popular verse form and deals adeptly with the bilingual nature of the genre in England in the period.

The recognition and re-evaluation of Latin writing by well-known British authors, until recently rather on the margins of research, continued to characterise Neo-Latin scholarship. Johanna Luggin, *De mirabilibus Pecci carmen. Einleitung, Text, Übersetzung und Kommentar*, Hildesheim, Olms, 318 pp., presents Thomas Hobbes's poetic description of England's Peak District and sets the work in the context of the wider European interest in mountains during the period. Alison Shell, 'The Writing on the Wall? John Ingram's Verse and the Dissemina-

tion of Catholic prison writing', *British Catholic History*, 33.1:58–70, studies the epigrams of the Jesuit martyr John Ingram from the Tower of London. The dystopian novel *Mundus Alter et Idem* attributed to bishop and moralist Joseph Hall is read as a satirical attack on the crown by Dan Mills, 'Joseph Hall's *Mundus Alter et Idem* and the Geosatirical Indictment of the English Crown', pp. 155–169 of *Ecocriticism and Geocriticism: Overlapping Territories in Environmental and Spatial Literary Studies*, ed. Robert T. Tally Jr. and Christine M. Battista, New York, Palgrave Macmillan, xii + 214 pp. Ron W. Hess, 'Comparing Two Latin Poetic Dedications by Anthony Munday and Robert Greene', *Journal of Literature and Art Studies*, 6.11:1310–1335, reveals interesting data from the study of the Latin production of two figures of Elizabethan literary culture.

Following the opposite 'bottom-up' approach, common in the traditions of Neo-Latin studies from other countries, a number of studies attempt to rehabilitate neglected or less celebrated Latin authors from Britain: Victoria Moul, 'Revising the Siege of York: from Royalist to Cromwellian in Payne Fisher's *Marston Moor*', *SCen*, 31.3:311–331, is the first study dedicated to Oliver Cromwell's 'forgotten laureate'. Ivana Bičak, 'Francis Harding's "In Artem Volandi" (1679) and the early modern art of flying', *ib.*, 333–355, offers not only an insight into an intriguing episode from the intersection of literary culture and science during the Restoration, but a useful translation of the piece in question as well.

Further prevalent lines of enquiry included the study of Neo-Latin drama in Britain. Sarah Knight, 'A *fabulis ad veritatem*: Latin Tragedy, Truth and Education in Early Modern England' pp. 239–259 of *Politics and Aesthetics in European Baroque and Classicist Tragedy*, ed. Jan Bloemendal and Nigel Smith, Leiden, Brill, xi + 442 pp.; Daniel Blank, 'Performing Exile: John Foxe's *Christus Triumphans* at Magdalen College, Oxford', *RenS*, 30.4:584–601; and Emma Buckley, 'Drama in the Margins—

Academic Text and Political Context in Matthew Gwinne's *Nero: Nova Tragædia* (1603) and Ben Jonson's *Sejanus* (1603/5)', *RenS*, 30.4:602–622, stand out for their approaches which set Latin literary culture and drama into the wider socio-political context of early modern Britain. Similarly, Jan Waszink, 'The *Praelium Nuportanum* by Isaac Dorislaus: Anglo–Dutch Relations and Strategic historiography', *HEI*, 42.8:1005–1026, offers an example of the study of relationships between Britain and other European countries as mediated through Latin literature. Mordechai Feingold, 'Joseph Scaliger in England', *Grafton Vol.*, 55–72, treats Scaliger's reception in England and contributes to the wider study of better-known European authors in Britain.

### Eastern Europe

The 25th volume of the series *Colloquia Maruliana*, Split, Književni Krug, 286 pp., offers articles (in Croatian with English abstracts) on Marulić and on several less known Renaissance Latinists from Croatia, a bibliography of the Croatian *Antiturcica* genre, as well as editions of some previously unedited texts. Dubravka Brezjak Stamać, *Pisma iz renesanse. Poetika poslanice u stihu u hrvatskoj književnosti 15. i 16. stoljeća*, Zagreb, Školska knjiga, 256 pp., studies the poetics of Latin, Croatian and Italian verse epistles from Croatia in the 15th and 16th centuries. *Juraj Dragišić (Georgius Benignus), život i djela*, ed. Erna Banić-Pajnić et al., Zagreb, Institut za filozofiju, 429 pp., offers several studies on the life and central writings of the philosopher and theologian Georgius Benignus (1445–1520), and includes an edition of five of his works (with Croatian translation) as well as an overview article in English. Davor Balić, *Etički nauk Marka Marulića*, Zagreb, HAZU, IX + 529 pp., looks at the ethical dimension of Marulić's writings (in Croatian). The monograph by Ignacy Lewandowski, *Poeta laureatus czyli życie i dzieło Klemensa Janickiego, 1516–1543*, Żnin, Żnińskie Towarzystwo Kultury, 304 pp., is devoted to Clemens Iani-

cius, one of the most important Polish Neo-Latin poets (in Polish), with selections from his works.

Miroslav Palameta, *Fikcionalnost Životopisa Petra Berislavića*, Zagreb, Školska knjiga, 356 pp., is a study of the *Vita Petri Berislavi*, a biography of the Croatian bishop, politician, and army commander Petar Berislavić (†1520), published in 1620 by the controversial figure Ivan Tomko Mrnavić. The volume (in Croatian, with English summary) includes the Latin text of the *Vita*.

Iwona Słomak, *Phoenix rhetorum' Jana Kwiatkiewicza*, Warsaw, Wydział Polonistyki UW, 370 pp., contains a Polish translation, accompanied by an introductory study and commentary, of the rhetorical treatise by the Polish Jesuit Jan Kwiatkiewicz (1630–1703).

### France

Many new editions, most of them with translation and commentary, cover a wide range of different literary genres. The correspondence of Girolamo Mercuriale (1530–1606) and Johann Crato von Krafftheim (1519–1585) deals with medicine and other humanistic topics: *Une correspondance entre deux médecins humanistes: Girolamo Mercuriale, Johann Crato von Krafftheim*, ed. Jean-Michel Agasse and Concetta Pennuto, Geneva, Droz, 342 pp. One of the most interesting philosophers of the French Renaissance was Charles de Bouelles (1479–1567), who also wrote mathematical treatises: *Le 'De sensu' de Charles de Bouelles (1511): Conception philosophique des sens et figuration de la pensée*, ed. Anne-Hélène Klinger-Dollé, Geneva, Droz, 881 pp. Closely linked to philosophical ideas are contemporary political works such as Cornel Zwierlein, *The Political Thought of the French League and Rome (1585–1589): 'De justa populi gallici ab Henrico tertio defectione' and 'De justa Henrici tertii abdicatione'* (Jean Boucher, 1589), Geneva, Droz, 274 pp. Jean-François Gourdou, *Le professeur Augier Ferrier et la reine Catherine de Médicis*, Paris, St Honoré, 416 pp., provides a French translation of the works of the fam-

ous physician Auger Ferrier (1513–1588), who worked for Catherine de' Medici for 40 years. Two further volumes of the monumental edition of the correspondence of the Swiss theologian Théodore de Bèze (1519–1605) appeared: *Correspondance de Théodore de Bèze, Tome XLI, 1600*, and *Tome XLII, 1601–1602*, ed. Hippolyte Aubert et al., Geneva, Droz, xxvii + 210 and xxviii + 179 pp. respectively.

Two collections of essays focus on French Renaissance culture: *Paroles dégelées: Propos de l'Atelier xvie siècle*, ed. Isabelle Garnier et al., Paris, Classiques Garnier, 800 pp., and *Paris, carrefour culturel autour de 1500*, ed. Olivier Millet and Luigi-Alberto Sanchi, Paris, PUPS, 324 pp., which collects essays on the intellectual milieu of Paris at the beginning of the 16th c., and has several chapters on individual Neo-Latin writers with a special focus on Josse Bade. Various approaches to Ovid by 16th-c. French poets can be found in David Claivaz, 'Ovide veut parler': *Les négociations de Clément Marot traducteur*, Geneva, Droz, 374 pp. Nicolas Correard, 'De l'onirisme à l'ironie: Les prestiges de la nuit dans l'*Euphormion* de Jean Barclay (1605)', *Études Épistémè* 30 (online) studies the aspect of the night in Barclay's famous Neo-Latin satirical novel. *S'exprimer autrement: Poétique et enjeux de l'allégorie à l'Âge classique*, ed. Marie-Christine Pioffet and Anne-Élisabeth Spica, Tübingen, Narr, xix + 301 pp., includes references to allegory in Neo-Latin texts.

### German World

As usual with research on Neo-Latin and humanism in the German-speaking world, the 16th and 17th centuries prove to be the most fruitful. Following the publication of its fourth volume in 2015, the fifth volume of *Frühe Neuzeit in Deutschland, 1520–1620: Literaturwissenschaftliches Verfasserlexikon*, ed. Wilhelm Kühlmann et al., Berlin, De Gruyter, xxv + 331 pp., has been published, comprising the biographies of German humanists from Petrus Paganus to Johannes Seusse. *Marquard Fre-*

*her (1565–1614): Historiker, Jurist und Dichter der Kurpfalz*, ed. Jörg Kreutz and Hermann Wie-gand, Heidelberg, Eigenverlag Rhein-Neckar-Kreis, 152 pp., collects contributions on the polymath Marquard Freher and his humanist environment in the Palatinate to mark the 400th anniversary of Freher's death. Reinhold Gleis, 'A Presumed Lost Latin Translation of the Qur'ān (Johann Zechendorff, 1632)', *NJb*, 18:361–372, sheds light on the way Zechendorff's unpublished manuscript serves as a unique example of how the Christian European world encountered the Muslim religion and viewed their holy text. *Retter der Antike: Marquard Gude (1635–1689) auf der Suche nach den Klassikern*, ed. Patrizia Carmassi (WoF, 147), Wiesbaden, Harrassowitz, 576 pp., includes essays on the impact of the German manuscript collector Marquard Gude, and on the erudite environment in which he lived, as well as general observations on the practice of manuscript acquisition and antiquarian collecting, alongside contributions to medieval and early modern book culture and history. *A Companion to the Swiss Reformation*, ed. Amy Nelson Burnett and Emidio Campi, Leiden, Brill, 682 pp., constitutes a much-needed collection of articles on the history and development of the Protestant Reformation of the Swiss Confederation in the 16th c., the changes it brought about, the many different forms it could take, and the imprint it left on the Confederation at political, religious, social, and cultural levels.

Two further volumes in De Gruyter's invaluable 'Frühe Neuzeit' series appeared. Wilhelm Kühlmann, *Wissen als Poesie: Ein Grundriss zu Formen und Funktionen der frühneuzeitlichen Lehrdichtung im deutschen Kulturraum des 16. und 17. Jahrhunderts* (FN, 204), Berlin, De Gruyter, x + 188 pp., allows for new insights into the form and function of didactic poetry in Germany, highlighting especially contemporary Jesuit production. Wider poetological reflections on the hybrid nature of the genre and the Aristotelian conception of didactic poetry com-

plement some deeper analyses of the reception of ancient and Renaissance Italian models. *Anton Wilhelm Ertl, 'Austriana regina Arabiae': Ein neulateinischer Habsburgroman des 17. Jahrhunderts. Einführung mit Text und Übersetzung*, ed. Isabella Walser (FN, 205), Berlin, De Gruyter, vii + 443 pp., combines monograph and edition, with a substantial introduction of c. 250 pages encompassing an overview of the history and poetics of the Neo-Latin novel, introducing the subgenre of the so-called 'Neo-Latin Habsburg novel', and elucidating the political context and function of the subgenre's most popular representative, Anton Wilhelm Ertl's *Austriana* of 1687, together with a modern edition of the *Austriana* with Latin transcription and German translation.

*Der 'Globus Mundi' Martin Waldseemüllers aus dem Jahre 1509: Text—Übersetzung—Kommentar*, ed. Martin Lehmann, Freiburg i.Br., Rombach, 206 pp., offers an edition of the cosmographic text by the cartographer Martin Waldseemüller, who used the name 'America' for the first time on his 1507 map of the world. *The Poetic Works of Helius Eobanus Hessus, IV: Between Erasmus and Luther, 1518–1524*, ed. and trans. Harry Vredeveld, Leiden, Brill, 704 pp., discusses poetic texts from the time the humanist found himself a supporter of both Erasmus and Luther. *Laudes Silesiae: Späthumanistische Lobestexte auf Schlesien und seine Städte*, ed. Bernhard Kytzler, Würzburg, Stiftung Kulturwerk Schlesien, 92 pp., collects eight examples of eulogistic texts on Silesia in both verse and prose by Silesian authors from the late 16th c., each with German translation, notes, and political, historical, and cultural contextualisation. *Bartholomaeus Holzhauser, Epistola Fundamentalis: A Critical Edition with Introduction, Textual Notes, English Translation and Commentary*, ed. Michael Dormandy, Freiburg i.Br., Rombach, 90 pp., is a critical edition and English translation of an important but little-known text from 1644 concerning the Counter-Reformation. Its author, a Tyrolean Catholic priest, wrote a passionate and rhet-

orically refined letter of encouragement addressed to his fellow believers. *Die lateinischen Grabinschriften in den Kreuzgängen des Basler Münsters*, ed. Andreas Pronay, Basle, Schwabe, 407 pp., makes accessible to a wider audience some 120 16th- and 17th-c. Latin epitaphs from the cloister of Basle cathedral. The edition and translation is accompanied by photographs of the inscriptions, short biographical notes on the deceased, linguistic analyses, and details on the eventful history of the city in terms of trends such as Humanism or the Reformation.

### Italy

Marco Faini, *L'alloro e la porpora. Vita di Pietro Bembo*, Rome, ESL, 202 pp., is a new biography. The following books explore the works of two Italian scientists from different perspectives: Antonella Ghignoli, *'Chartacea supellex'. L'inventario dei libri di Celio Calcagnini*, Rome, ISIM, vi + 334 pp.; Giacomo Zabarella, *De rebus naturalibus*, ed. José Manuel García Valverde, 2 vols, Leiden, Brill, 1310 pp. *'Amaltheae Favilla Domus': Un'antologia poetica da Paolo ad Aurelio Amalteo*, ed. Matteo Venier, Pordenone, Accademia San Marco, 645 pp., studies the artistic and literary production of an Italian family from Friuli. Reinhold Gleis and Roberto Tottoli, *Ludovico Marracci at Work. The Evolution of His Latin Translation of the Qur'an in the Light of his Newly Discovered Manuscripts. With an Edition and a Comparative Linguistic Analysis of Sura 18*, Wiesbaden, Harrassowitz, 188 pp., is an in-depth study of the famous Oriental scholar Ludovico Marracci's (1612–1700) work on the Qur'an. Elisa Tinelli, *Alcune considerazioni sul 'Cicero relegatus et Cicero revocatus' di Ortensio Lando, SRin, 14:71–85*, highlights a significant chapter in the reception of Erasmus's *Ciceronianus* in Italy, studying the *Cicero relegatus et Cicero revocatus: Dialogi festivissimi* (1534) of the humanist Hortensius Landus.

### Low Countries

Several editions and monographs appeared on the famous Dutch humanist Desiderius

Erasmus. De Gruyter made many volumes of the series 'Collected works of Erasmus' (originally Toronto U.P.) available online. The Dutch translation of Erasmus's correspondence continued with *De correspondentie van Desiderius Erasmus*, vol. 13, trans. M.J. Steens and Tineke L. ter Meer, and vol. 14, trans. M.J. Steens, Jan Bedaux, and Robin Buning, Rotterdam, Ad. Donker, 399 and 363 pp. respectively. Italian scholars prepared a new edition of the *Ciceronianus: Desiderio Erasmo da Rotterdam. Il Ciceroniano, testo, introduzione, note, indici, traduzione*, ed. Francesco Bausi, Davide Canfora, and Elisa Tinelli, Turin, Loescher, 394 pp. *De Desiderio Erasmo eiusque fortuna commentationes*, ed. Dirk Sacré, Marneffe, Melissa, 156 pp., contains seven papers on numerous aspects of Erasmian philology. A new biography was produced by Christine Christ-von Wedel, *Erasmus von Rotterdam. Ein Porträt*, Basle, Schwabe, 192 pp.

A new edition of a Neo-Latin comedy by Hermann Knuyt van Slyterhoven, born in Vianen near Utrecht appeared: *Hermann Knuyt van Slyterhoven, Scornetta*, ed. Luca Ruggio, Florence, Cesati, xli + 63 pp. Pieta van Beek, 'Ex libris': *De boeken van Anna Maria van Schurman en de catalogi van de Labadistenbibliotheek*, Ridderkerk, Provily Pers, 91 pp., is a study of the polymath Anna Maria van Schurman (1607–1678) and her library.

Two new digital editions of correspondence by Dutch Neo-Latin authors are now available online: Isaac Vossius (1618–1689) at <http://emlo-portal.bodleian.ox.ac.uk/collections/?catalogue=isaac-vossius>, and Charles de l'Écluse (1526–1609) at <http://clusiuscorrespondence.huylgens.knaw.nl/edition/>.

### *The Spanish-Speaking World*

Important contributions deal with Neo-Latin poetry: Elizabeth R. Wright, *The Epic of Juan Latino: Dilemmas of Race and Religion in Renaissance Spain*, Toronto U.P., xiv + 265 pp., studies Latino's epic poem *Austrias* with a spe-

cial focus on the background of the author, who was a black slave. Luis Navarro García, *Las dobles exequias del Arzobispo Figueredo (1765): El canto del cisne de los Jesuitas en Guatemala*, Huelva U.P., 397 pp., includes the Latin production during the funeral of the South American bishop Francisco José de Figueredo y Victoria in 1765.

The large-scale project on Latin inscriptions and their reception in the early modern period continued with Gerard González Germain and José Cardim Ribeiro, *Peregrinationes ad inscriptiones colligendas: Estudios sobre epigrafía de tradición manuscrita*, Barcelona, Bellaterra, 390 pp.

Several books demonstrate the importance of Neo-Latin in traditional academic fields: the publications on the physician and theologian Michael Servetus (1509–1553) continued with *Miguel Servet: Disertación apologética en favor de la astrología contra cierto médico*, Villanueva de Sijena, Instituto de Estudios Sijeneneses 'Miguel Servet', 133 pp. For legal studies, Rafael Ramis Barceló, *Petrus Ramus y el derecho: Los juristas ramistas del siglo XVI*, Madrid, Dykinson, 250 pp., provides an interesting case study. In theology, Simón Valcárcel Martínez, *José de Acosta y el Renacimiento español*, S. Valcárcel, 178 pp., studies one of the most important Spanish Jesuits. Several Neo-Latin treatises on rhetoric from Spain are dealt with in María Ángeles Díez Coronado, *Persuadir sin palabras: La enseñanza de la comunicación no verbal en los siglos XVI y XVII*, Logroño, Instituto de Estudios Riojanos, 185 pp.

## 4 The Long Eighteenth Century

### *Britain*

Isaac Newton remains a central figure in the study of 18th-c. British Neo-Latin literature. Joaquín José Sánchez Gázquez, 'Teología y biblia en Isaac Newton: Pensamiento teológico-filosófico. Su producción sobre teología e historia de la iglesia', *HL*, 65:343–366, returns to

the theological thought of this important figure best known as a scientist. In a completely different direction, Diane Greco Josefowicz, 'The Whig Interpretation of Homer: F.A. Wolf's *Prolegomena ad Homerum* in England', *Grafton Vol.*, 821–841, shows how the late (1795) introductory essay to Homer by the German philologist Friedrich August Wolf became a central reference for the cultural shift in early 19th-c. England.

Maurice Grant, 'An Example of Plagiarism in an "Early Modern American Latin Elegy"', *HL*, 65:419–425, rewrites the history of a poem previously thought to have been written in honour of Thomas Bridge, minister of Boston, around 1715, showing it to have been an elegy originally written on the death of the Scottish covenanter Sir Robert Hamilton of Preston in 1701.

### Eastern Europe

Pavao Ritter Vitezović, one of the key figures in Croatian intellectual history, is the subject of the proceedings volume *Pavao Ritter Vitezović i njegovo doba (1652–1713)*, ed. Alojz Jembrih and Ivana Jukić, Zagreb, Hrvatski studiji Sveučilišta, 437 pp. (in Croatian with English summaries).

*Baltazar Adam Krčelić u Zbirci rukopisa i starih knjiga Nacionalne i sveučilišne knjižnice u Zagrebu*, ed. Ivan Kosić, Zagreb, Nacionalna i sveučilišna knjižnica u Zagrebu, 668 pp. (in Croatian with an English summary), is the catalogue of an extensive exhibition at the Croatian National and University Library devoted to the Croatian historian Baltazar Adam Krčelić (1715–1778).

*Ruder Bošković i geoznanosti—Ruder Bošković and the Geosciences*, ed. Miljenko Lapaine, Zagreb, Geodetski fakultet, 363 pp., includes facsimiles of Bošković's *De veterum argumentis pro telluris sphaericitate dissertatio* and *Dissertatio de telluris figura* with Croatian and English translations of both texts, and ten studies on various aspects of his activities in this field (in Croatian and English).

*Autobiografia P. Paulína Bajana OFM (1721–1792)*, ed. Ladislav Kačić and Svorad Zavarský,

(*Slavica Slovaca* 51, 3–4, Supplementum), Bratislava, Slavistický ústav Jána Stanislava SAV, 96 pp., is an edition and Slovak translation of the autobiography of Paulín Bajan, a prominent figure in the cultural life of 18th-c. Slovakia, accompanied by an introductory study and a commentary (in Slovak).

### German World

Publications on the German-speaking world in the 18th c. concentrate on the context of academic institutions. *Sanctus Severinus Boetius: Ein Innsbrucker Promotionsgedicht aus dem Jahr 1726*, ed. Simon Wirthensohn, Freiburg i.Br., Rombach, 122 pp., is an edition with introduction and notes of the anonymous congratulatory poem on the occasion of the doctoral awards ceremony at the University of Innsbruck. The poem serves as source and evidence for both early modern academic festive culture and early Enlightenment reception of Boethius's *Consolatio Philosophiae*. *Kalkulierte Gelehrsamkeit: Zur Ökonomisierung der Universitäten im 18. Jahrhundert*, ed. Elizabeth Harding (WoF, 148), Wiesbaden, Harrassowitz, 300 pp., likewise illuminates the history of the Enlightenment university. Its main focus is on the famous 'Universitätssterben' in Germany in the 18th c., and on the question of how the economic situation inside and outside the university influenced the educational landscape.

### Italy

Giuseppe Enrico Carpani, *Ionathas. Introduzione, testo critico, traduzione e commento*, ed. Valerio Sanzotta, Hildesheim, Olms, lxxxii + 204 pp., includes a critical edition of the tragedy *Ionathas* (1750), with a detailed introductory study reconstructing the activity of the Jesuit Carpani (1683–1762) at the *Collegio romano*. Fabio Forner, 'Per una bibliografia ragionata degli ultimi studi sull'Arcadia (1991–2015)', *AMAA*, 5:359–417, is an overview of the most recent studies on the *Accademia dell'Arcadia*, with references to the Latin production of its members.



## 5 Recentissima

Walther Ludwig, 'Ein 1811 gedrucktes großes lateinisches Gedicht über den Wiener Prater: *Universitati Litterarum Vindobonensi in Memoriam Januarii octavi A. MMXVI*', *Njb*, 18:183–200, demonstrates how and why matters of local Viennese history were still able to find expression in Latin in the early 19th century.

*Rivista pascoliana*, 28, includes the following articles on Giovanni Pascoli's (1855–1912) Latin studies and sources: Carla Chiummo, 'Didattica dei miti nelle antologie pascoliane' (9–25); Francesca Nassi, 'Le armi di Achille e le braccia di Nausica: Pascoli e le fonti omeriche' (27–48); Francesco Galatà, 'Progettualità e poesia del giovane Pascoli: i "Lavori artistici" di Matera' (49–70); Giovanni Barbèri Squarotti, 'Il pavone abbandonato e il vino di Taliarco' (109–112); Patrizia Paradisi, 'Pascoli filologo a Messina per Virgilio e Cornelio Gallo (con una premessa su Augusto Mancini da allievo a collega)' (113–155).

Francesco Citti and Patrizia Paradisi, 'Pascoli, Ennio (sat. fr. 21–58 v.2; fr. 17 Bl.2) e l'allodola ciuffettina', pp. 45–52 of 'Si verba tenerem'. *Studi*

*sulla poesia latina in frammenti*, ed. Bruna Pieri, Daniele Pellacani, Berlin, De Gruyter, viii + 261 pp., considers the influence of Ennius's fragments on Pascoli's poetry.

Dirk Sacré, 'Two Unknown Poems by Giovanni Mazza (1877–1943)', *HL*, 65:427–437, presents two recently discovered Neo-Latin poems by the Neapolitan teacher G. Mazza.

Hans Lamers and Bettina Reits-Joose, *The Codex Fori Mussolini: A Latin Text of Italian Fascism*, London, Bloomsbury, x + 139 pp., explores the relationship between Italian Fascism and Latin, analysing a Latin text deposited under the Mussolini Obelisk at the entrance of the *Foro Italico*.

When Pope Benedict XVI resigned in 2013, he did so in Latin. The text of his abdication speech has been studied several times, most recently by Karl August Neuhausen, 'Zu den Rücktrittserklärungen der Päpste Cölestin v. und Benedikt XVI.', *Njb*, 18:411–422.

Contemporary Latin poetry continued to be published in the *Humaniora* section of *Latinitas*, n.s. 4.1–2, with poems by Orazio Antonio Bologna and Mauro Pisini.