

Literature

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1 General

General reflections on the current status of Neo-Latin studies can be found in Heinz Hofmann, 'Some Considerations on the Theoretical Status of Neo-Latin Studies', *HL*, 66:513–526. *HL*, including the last annual *Instrumentum Bibliographicum Neolatinum* (pp. 527–609), appeared for the final time with Leuven U.P. this year. Subsequent issues will be made available in full open access from now on at the dedicated website <http://humanistica.be>.

General 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—Spoleto, CISAM. Reviews of Neo-Latin publications appear in several journals, notably *NLN*, 65 (which appears as part of *SCN*), *RQ*, 70, and *NJb*, 19.

Following the publication of three handbooks on Neo-Latin literature between 2014–2016, a fourth appeared this year: *A Guide to Neo-Latin Literature*, ed. Victoria Moul, CUP, xxviii + 488 pp., with a clear focus on Neo-Latin as a literary phenomenon.

Volumes on the reception of a single classical author include *The Afterlife of Virgil*, ed. Peter Mack and John North, London, Institute of Classical Studies, xii + 172 pp., and Antonio Iurilli, *Quinto Orazio Flacco. Annali delle edizioni a stampa (secoli XV–XVIII)*, 2 vols, Geneva, Droz, 977, 978–1538 pp., who discusses important aspects of the publication and reception of Horace's works over four centuries.

The year saw several publications dealing with the Neo-Latin traditions in countries or regions which have not frequently been

the focus of Neo-Latin studies: Giovanna Siedina, *Horace in the Kyiv Mohylianian poetics (17th–first half of the 18th century)*. *Poetic Theory, Metrics, Lyric Poetry*, Florence U.P., 214 pp., has much to say about the role of Latin poetry, especially Horace, in the Ukrainian education system. *Apotheosis of the North. The Swedish Appropriation of Classical Antiquity Around the Baltic Sea and Beyond (1650 to 1800)*, ed. Bernd Roling, Bernhard Schirg, and Stefan Bauhaus, Berlin, de Gruyter, viii + 246 pp., contains ten articles on Northern humanism. In *A Handbook to Classical Reception in Eastern and Central Europe*, ed. Zara Martirosova Torlone, Dana LaCourse Munteanu, and Dorota Dutsch, Chichester, Wiley, 606 pp., the reception of Classical Antiquity in Neo-Latin literature appears as only one aspect among many, but especially the section on Croatia and to a certain degree those on Hungary and Poland, offer studies dedicated to Neo-Latin authors and topics. *Early Encounters between East Asia and Europe—Telling Failures*, ed. Ralf Hertel and Michael Keevak, Abingdon, Routledge, 192 pp., includes essays on topics concerning a broad variety of regional and chronological distribution.

Festschrifts presented to renowned Neo-Latin scholars include *Roma, Napoli e altri viaggi. Per Mauro de Nichilo*, ed. Davide Canfora and Claudia Corfiati, Bari, Cacucci, x + 458 pp.; Lucia Gualdo Rosa, *La paideia degli umanisti. Un'antologia di scritti*, Rome, ESL, 391 pp.; and *Et amicum: Essays on Renaissance Humanism and Philosophy. In Honour of Jill Kraye*, ed. Anthony Ossa-Richardson and Margaret Meserve, Leiden, Brill, xv + 459 pp.

2 The Early Period

Britain and Ireland

The Routledge Research Companion to John Gower, ed. Ana Saez-Hidalgo, Brian Gastle, and Robert F. Yeager, Abingdon, Routledge, 402 pp., includes a chapter (26) on Gower's Latin poetry. If Neo-Latinists consider Chaucer's contemporary too early for their attention, Chapter 15, on the reception of his poetry between 1400 and 1700, certainly offers much of interest. Following last year's quincentenary, Joanne Paul, *Thomas More*, Cambridge, Polity, 180 pp., dedicates considerable space to More as a Neo-Latin author.

Eastern Europe

The well-known memoir of his Turkish captivity by the Transylvanian Dominican Georgius de Hungaria has been translated into Romanian (without the Latin original) by Ioana Costa, *Georg Captivus Septemcastrensis. Tratat despre obiceiurile, ceremoniile și infamia turcilor*, Bucharest, Humanitas, 186 pp.

France

Based on contributions at a conference of the Société d'Etudes Médié et Néo-latines, *Apta compositio. Formes du texte latin au Moyen Age et à la Renaissance*, ed. Christiane Deloince-Louette, Martine Furno, and Valérie Méot-Bourquin, Geneva, Droz, 488 pp., studies the development of the *mise en page* of texts in late medieval and early modern times. Book history with a special focus on Toulouse receives focused attention in Pierre Escudé, *Imprimerie et pouvoir. Politique, livre et langue à Toulouse de 1475 à 1617*, Geneva, Droz, 272 pp. The field of poetics, from medieval to early modern times, is discussed in two publications: *Théories poétiques néo-latines*, ed. Virginie Leroux and Emilie Sérís, Geneva, Droz, lvii + 1166 pp., an anthology including chapters on Vadian, Scaliger, and Pontanus; and *Les Arts poétiques du XIIIe au XVIIe siècle. Tensions et dialogue entre théorie et pratique*, ed. Grégory Ems and

Mathieu Minet, Turnhout, Brepols, 338 pp., with contributions by Michiel Verweij, Aline Smeesters, and Perrine Galand *inter alia*.

German World

The role and significance of early Humanism in the German world has noticeably been subject to increasing investigation during the last year. Various contributions in *Zentrum oder Peripherie? Kulturtransfer in Hildesheim und im Raum Niedersachsen (12.–15. Jahrhundert)*, ed. Monika E. Müller and Jens Reiche, Wiesbaden, Harrassowitz, 544 pp., deal with the interregional exchange of knowledge, educational transfer, as well as the production of literature, manuscripts, and art in Lower Saxony. This territory was crucial for the development of learned networks at the transition from the High Middle Ages to the early Renaissance thanks to its cultural links with the cities of Hildesheim, Goslar, and Brunswick, and the Guelphs. The continued interest in the life and works of Nicholas of Cusa (1401–1464) saw the publication of two more volumes of the series *Acta Cusana. Quellen zur Lebensgeschichte des Nikolaus von Kues*, which was begun in 1976: *Vol. 11,3: 1454 Juni 1–1455 Mai 31* and *Vol. 11,4: 1455 Juni 1–1456 Mai 31*, ed. Johannes Helm-rath and Thomas Woelki, Hamburg, Meiner, viii + 233, viii + 316 pp. Eric White, *Editio princeps: A History of the Gutenberg Bible*, Turnhout, Brepols, 465 pp., offers a comprehensive analysis of the Gutenberg Bible from its first printing in Mainz around 1455 to its distribution throughout the 15th century, with a comparative examination of the 49 surviving copies studying their creation, context and development. Early German Humanism and its relation to vernacular languages and literature is considered in *Humanistische Antikenübersetzung und frühneuzeitliche Poetik in Deutschland (1450–1620)*, ed. Regina Toepfer, Johannes Kipf, and Jörg Robert, Berlin, de Gruyter, x + 584 pp., which provides a new understanding of how translations of ancient Latin texts into German during the 1400s and 1500s formed part of the

rhetoical and poetical discourse in Germany, leading eventually to the enforcement of German as a literary language. On Latin literary production from Switzerland, Martin Korenjak, 'Vom Unort zum Paradies. Die Transformation der Schweizer Alpen um 1500', *IANUS*, 38:24–37, illustrates the change of mentality towards the Swiss mountains in Neo-Latin texts.

Iberia

Bernhard Schirg, '(Re)writing the Early Biography of the Alhambra's Fountain of Lions: New Evidence from a Neo-Latin Poem (1497)', *Muqarnas* 34.1:259–271, brings new light to historical understanding of the conquest of Granada and challenges recent restoration work undertaken on the monument. Meanwhile, emerging from the exciting national project entitled 'Corpus de la literatura latina del renacimiento español' (Plan Nacional I+D: FFI2012–31097) at the University of Cadiz, Manuel Antonio Díaz Gito, 'La écfraſis dentro de la écfraſis: el retrato del Gran Cardenal Mendoza en la *Columbeis* de Giulio Cesare Stella', *International Journal of the Classical Tradition*, 24.1:109–130, considers the representation of the Castilian statesman, archbishop and cardinal Pedro González de Mendoza in a Neo-Latin poem.

Italy

Two important general contributions appeared: an overview of the early period of Neo-Latin literature, from historical and literary perspectives: Paolo Chiesa, *La letteratura latina del medioevo. Un profilo storico*, Rome, Carocci, 307 pp.; and a handbook devoted to its philological aspects (with an extensive anthology of texts): Monica Berté and Marco Petoletti, *La filologia medievale e umanistica*, Bologna, Il Mulino, 293 pp. Several themes, including epigraphy, palaeography, and codicology, are treated in the 49 essays of the monumental Augusto Campana, *Scritti*. ii. *Biblioteche, codici, epigrafi*, ed. Rino Avesani, Michele Feo, and Enzo Pruccoli, 2 vols, Rome, ESL, xvi + 595, vi + 600–991 pp.

Viaggio e comunicazione nel Rinascimento. Atti del XXVII Convegno internazionale (Chianciano Terme—Pienza, 16–18 luglio 2015), ed. Luisa Secchi Tarugi, Florence, Cesati, 566 pp., contains essays on travel literature in Neo-Latin (and Renaissance) literature. Among new editions, we mention Benvenuto da Imola, *Lectura Dantis Bononiensis*, ed. and trans. Paolo Pasquino, Ravenna, Longo, 735 pp., containing the notes of one of Benvenuto's students in Bologna. The prefaces to Aldus Manutius's Greek editions were published, in Italian translation only, in Aldo Manuzio, *Lettere prefatorie a edizioni greche*, ed. Claudio Bevegni, with an essay by Nigel Wilson, Milan, Adelphi, 287 pp. Studies on Ficino are collected in two volumes: Michael J.B. Allen, *Studies in the Platonism of Marsilio Ficino and Giovanni Pico*, London, Routledge, xiii + 348 pp.; and *Marsilio Ficino in Deutschland und Italien. Renaissance-Magie zwischen Wissenschaft und Literatur*, ed. Jutta Eming et al., Wiesbaden, Harrassowitz, 289 pp. Ficino's *De sole* was translated into Polish by Paulina Piotrowska, *Traktat o Słońcu*, Warsaw, Polskie Towarzystwo Astrologiczne, 69 pp., and, accompanied by *De lumine*, into Czech by Martin Žemla and Jakub Hlaváček, *O slunci, O světle*, Prague, Οἰκουμένη, 228 pp. The following studies, with new editions, were devoted to less well-known humanists: Michele Durazzini da Empoli, *Sermones*, ed. Mauro Guerrini, Empoli, Rotary Club Empoli-Editori dell'Acero, 223 pp.; Agostino Vespucci, *A Description of All Spain. De situ, longitudine, forma et divisione totius Hispaniae libellus*, ed. Gerard González Germain, Rome, Viella, viii + 247 pp. Jan Stejskal, *Mnich za časů renesance*, Olomouc, Vydavatelství Filozofické fakulty Univerzity Palackého v Olomouci, 180 pp., is a biography of Ambrogio Traversari (in Czech). In the field of Neo-Latin poetry, several new editions and studies appeared, including Il Panormita, *Ermafrodito*, ed. Nicola Gardini, Turin, Einaudi, xv + 202 pp.; Antonietta Iacomo, *Porcelio de' Pandoni: l'umanista e i suoi mecenati. Momenti di storia e di poesia*, Naples,

Loffredo, 290 pp.; Michele Marullo Tarcaniota, *Poesie d'amore*, ed. Pietro Rapezzi, pref. Silvia Rizzo, Florence, Società Editrice Fiorentina, 143 pp. *Vénus et Priape. Anthologie de poésie érotique néo-latine du Quattrocento*, ed. Charles Senard, Geneva, Droz, civ + 248 pp., is a thematic collection with texts by Panormita, Piccolomini, Pacificus Maximus, Strozzi, Landino, Pontano, Braccesi, Marullo, Poliziano, and Sannazaro. Leading figures of Italian pre-humanism and humanism were treated in the following monographs: *Moribus antiquis sibi me fecere poetam. Albertino Mussato nel VII centenario dell'incoronazione poetica (Padova 1315–2015)*, ed. Rino Monodutti and Enrico Zucchi, Florence, SISMEL, xx + 287 pp., is devoted to Albertino Mussato's work, his relation with other authors (especially Dante), and his legacy. Languages and translation in 15th-c. Italy were the object of two conferences, whose proceedings appeared in *Mediterranean Chronicle*, 7, ed. Ioannis Deligiannis, 'Investigating the Translation Process in Humanistic Latin Translations of Greek Texts. Proceedings of an International Conference, Democritus Univ. of Thrace, Komotini, 28–29 April 2017', 298 pp.; and *Volgarizzare e tradurre. ii. Dal Medioevo all'età contemporanea. Atti delle Giornate di studi, 3–4 marzo 2016, Università di Roma Sapienza*, ed. Maria Accame, Tivoli, Tored, 424 pp.

Low Countries

Françoise Fery-Hue, 'Un grand seigneur humaniste, Georges d'Halluin: Œuvres inconnues, œuvres disparues, œuvres inédites', *HL*, 66:153–228, gives a broad overview on the literary production of the Flemish humanist Georgius Haloinus (1473–1536) with extensive annexes providing editions of his letters.

3 The 16th and 17th Century

Britain, Ireland and North America

Ralph McLean, 'Digital Resources for Scottish Neo-Latin Literature,' *Studies in Scottish Lit-*

erature: 43.2:339–347, testifies to the continued development of interest in Neo-Latin produced in Scotland noted last year, while Stuart Gillespie, 'Five Unknown English Translations of Poems by George Buchanan, c. 1670', *Translation and Literature*, 26.3:317–326, contributes to our knowledge of one of this literature's best-known figures.

Clare Lois Carroll, *Exiles in a Global City: The Irish and Early Modern Rome, 1609–1783*. Leiden, Brill, x + 342 pp., delves into the Irish-Roman and Spanish connection and deals with (Latin) works understudied by previous historians of the period. Among these the *Grammatica hiberno-latina*, the first printed Gaelic grammar, receives special attention.

For England, the tradition of Anglo-Latin poetry came to the fore in scholarship in 2017. *Thomas Campion's Complete Latin Works*, ed. Hubert W. Hawkins, Charlottesville, VA, Uppingham House, 523 pp., offers a complete critical edition and translation of works by this important Elizabethan poet. Arthur F. Marotti and Steven W. May, 'A New Manuscript Copy of a Poem by Queen Elizabeth: Text and Contexts', *ELR*, 47.1:1–20, discuss the discovery of the first English manuscript copy of a poem written by the then Princess Elizabeth in 1554, dealing with transcription of the poem and its Latin translation. For the same period, Tania Demetriou and Tanya Pollard, 'Homer and Greek Tragedy in Early Modern England's Theatres: An Introduction', *Classical Receptions Journal*, 9.1:1–35, deals *inter alia* with Roger Ascham's Neo-Latin translations of Greek tragedy in Elizabethan Cambridge, alongside John Christopherson's 1544 Neo-Ancient Greek imitation of Euripides. For the later period, Victoria A. Moul, 'Horace, Seneca and the Anglo-Latin "moralising" Lyric in Early Modern England', pp. 345–369 of *Horace and Seneca: Interactions, Intertexts, Interpretations*, ed. Kathrin Winter, Martin Stöckinger, and Andreas T. Zanker, Berlin, de Gruyter, viii + 437 pp., is representative of the same interest in verse.

Eastern Europe

The 26th volume of the *Colloquia Maruliana*, Split, Književni Krug, 331 pp., offers articles in Croatian (with English summaries), English and French on Marcus Marulus, but also on other Croatian humanists like Damianus Benessa, Michael Caelius Gradius, Mato Ragina, and Tranquillus Andronicus. Marulus was also the focus of two other volumes: Miroslav Palameta, *Patristička egzegeza i Marulićeva Davidijada*, Split, Književni Krug, 252 pp., collects Palameta's mostly already published articles on Marulus's tropology in his *Davidias* and the inspiration it draws from the Christian exegetic tradition, while Drago Šimundža, *Marko Marulić, pjesnik i didaktičar*, Split, Književni Krug, 540 pp., is a comprehensive monograph on Marulus, which examines both his roles as a (vernacular) poet and as a didactic writer deeply interested in ethical and theological questions. Gábor Almási, *Reneszánsz és humanizmus*, Budapest, L'Harmattan—TIT Kossuth Klub, 360 pp., is a collection (in Hungarian) of previously published studies (some translated from English originals) on a broad range of topics including several of specifically Hungarian historical interest. Ała Brzozowska published a monograph on the Polish prelate, humanist and diplomat Erasmus Vitellius, *Biskup płocki Erazm Ciołek (1474–1522)*, Cracow, Universitas, 433 + 7 pp., putting his writings in focus for the first time (in Polish).

The Latin and Greek poems of one of the best known Ragusan humanists, Damianus Benessa, have been edited critically for the first time by Vlado Rezar, *Damiani Benessae Poemata*, Split, Književni Krug, 348 pp., with an introductory study and a commentary (in Latin). The first half of the journal *Dubrovnik, časopis za književnost i znanost* 29.4, is dedicated to another Ragusan humanist, Didacus Pyrrhus (1517–1599): Introductory studies and a selection of his poetry (in Croatian translation only) in over 100 pages, form a first major modern presentation of the Portuguese Jew, who after expulsion and exile in Bel-

gium, England and Italy, spent the last 40 years of his life as a teacher of classical languages in Dubrovnik. *Opis putovanja Jurja Husa—Descriptio peregrinationis Georgii Huszthii*, ed. Mario Kolar, Koprivnica, Društvo hrvatskih književnika, Podravsko-prigorski ogranak, 184 pp., is a narrative of Huszthius's capture by the Turks, his slavery in Constantinople, his subsequent participation in the Ottoman campaigns in Egypt and India, and, eventually, his pilgrimage to the Holy Land. The Latin text is accompanied by a Croatian translation, an introductory study and commentary. *Jan Amos Komeňski i jeho korespondencja z Cyprianem Kinnerem z Elbląga 1642–1648—Jan Amos Comenius and his Correspondence with Cyprian Kinner from Elbing 1642–1648*, ed. William J. Hitchens et al., Sheffield—Warsaw—Leszno, Leszczyńskie Towarzystwo Kulturalne, 271 + [6] pp., presents the transcription of these letters with an introduction, translation and footnotes in both Polish and English. A notable example of Protestant Latin drama from Poland is *Susanna, ex Danielis 13. tragedia. Zuzanna, tragedia z 13 rozdziału Księgi Daniela*, ed. Maciej Jońca, Lublin, Towarzystwo Naukowe KUL, 292 pp., performed in 1646 at the Protestant gymnasium in Leszno. The bilingual edition is accompanied by a Polish introductory study, a translation and commentary, as well as a text and translation of Ulrich Hutten's *Nemo*, which is paraphrased in one of the *interscaenia* of the drama. Péter Ekler, Farkas Gábor Kiss, and István Monok, *Humanistes du Royaume de Hongrie*, Turnhout, Brepols, xlvi + 629 pp., is the third volume in the series *Humanistes du bassin des Carpates*, itself a part of the series *Europa Humanistica*. It presents the prefaces and paratexts of the editions and translations by 37 humanists from the Hungarian Kingdom.

France

A broad overview of early modern lives of Christ, written both in Latin and in the vernaculars, is provided in Eric Suire, *Les Vies*

de Jésus avant Renan. Editions, réécritures, circulations entre la France et l'Europe (fin xve–début xix^e siècle), Geneva, Droz, 316 pp. Perrine Galand and her team continued their editorial work (vol. 1 appeared in 2014) on Michel de l'Hopital (1507–1573): *Michel de l'Hopital. Carmina. livre II*, ed. Perrine Galand et al., Geneva, Droz, 376 pp.

A Latin epithalamium written for a noble French wedding in 1548 is the focus of Stephen Murphy and François Rouget, 'L'Epithalamium Martis et Palladis (Paris: M. de Vascosan, 1548): Une contribution de Claude d'Espence à la célébration du mariage de François de Lorraine et d'Anne d'Este', *HL* 66:229–249, with an edition and French translation. Michel Servet, *Apologie contre Leonhart Fuchs*, ed. Jean Dupèbe, Geneva, Droz, cxlviii + 418 pp., is an edition of a pamphlet Servet published in 1536 in Lyon in order to defend his teacher Symphorien Champier against the Lutheran Leonhart Fuchs.

Early translations (not only Latin) of Euripides are addressed in Virginie Leroux, 'Les premières traductions de l'Iphigénie à Aulis d'Euripide, d'Érasme à Thomas Sébillet', *RenR*, 40:243–264.

German World

Two major reference works on German humanists have appeared. The sixth and final volume of *Frühe Neuzeit in Deutschland, 1520–1620: Literaturwissenschaftliches Verfasserlexikon*, ed. Wilhelm Kühlmann et al., Berlin, de Gruyter, xxv + 350 pp., comprises the biographies of German humanists from Adam Siber to Christian Zyril. Joachim Knappe, *Werkeverzeichnis zu den Rhetorikdrucken Deutschlands 1450–1700*, Wiesbaden, Harrassowitz, xxxvi + 542 pp., forms the basis for an examination of the early modern history and theory of elocution and communication in Germany for the first time. This bibliography lists all prints on rhetoric and communication published in Latin and German by German authors from the 15th to the end of the 17th century.

Several publications focused on the religious atmosphere in the German-speaking world during the period of religious conflict. Guy Guldentops, 'Nicolaus Ellenbog's Anti-Lutheran Tract on Piety', pp. 659–684 of *Felici curiositate. Studies in Latin Literature and Textual Criticism from Antiquity to the Twentieth Century*. In Honour of Rita Beyers, ed. Guy Guldentops, Christian Laes, and Gert Partoens, Turnhout, Brepols, 932 pp., studies the humanist Nicolaus Ellenbog (1481–1543) outside the usual epistolary tradition; his theological treatise *De pietate* against the Lutheran critics of monasticism is not only examined as a piece of early modern ethics building upon medieval theology, but is also made available to a broader readership in its first-ever edition (provided in an appendix). *Sebastian Münster: Der Messias-Dialog. Der hebräische Text von 1539 in deutscher Übersetzung*, ed. Alfred Bodenheimer, Basle, Schwabe, 250 pp., is the first German translation of Sebastian Münster's (1488–1552) fictitious dialogue between a Christian and a Jew about the Messiah, which was published in 1529 in Hebrew and enclosed an extended Latin version from 1539 onwards. Hermann Wiegand, 'Ein Markgräfler Dichterpfarrer der Reformationszeit: Paul Cherler (1541–1600)', *Das Markgräflerland*:10–29, unveils a forgotten figure of the 16th-c. Protestant sphere from the south of Germany, the clergyman Paul Cherler. Christoph Strohm, *Theologenbriefwechsel im Südwesten des Reichs in der Frühen Neuzeit (1550–1620)*, Heidelberg, Winter, 85 pp., gives a promising preview of a forthcoming project: a digital index (including some selected editions) of the vast correspondence of the leading theologians in Church and at University between 1550 and 1620 is being set up to illuminate the as yet underrated significance of the south-western part of the German Empire for the European Reformation and its history.

The history of science was a prominent subject of interest this year as well. Reinhold Gleis, 'Durchs wilde Bsurdistan. Zur Terminologie und räumlichen Darstellung höherer Potenzen

in Michael Stifels *Arithmetica integra* (1544)', *NJb*, 19:494–502, explores both the number theory and number symbolism applied by the Protestant mathematician Michael Stifel (1487–1567). *Camerarius Polyhistor. Wissensvermittlung im deutschen Humanismus*, ed. Thomas Baier, Tübingen, Narr Francke Attempto, 363 pp., sees Joachim Camerarius the Elder (1500–1574) as a polymath rather than a mere philologist. Since Camerarius's understanding of elocution served as the connective link between the various disciplines, his rhetorical method constitutes a key theme throughout the volume's individual contributions. Joachim Camerarius the Younger (1534–1598) is the subject of four articles in *Emblems and the Natural World*, ed. Karl Emenkel and Paul J. Smith, Leiden, Brill, xxxiv + 666 pp.: Karl Emenkel, 'Camerarius's Quadrupeds (1595): A Plinius Emblematicus as a Mirror of Princes' (91–148); Paul J. Smith, 'Joachim Camerarius's Emblem Book on Birds (1596)', with an Excursus on America's Great Seal' (149–183); Sophia Hendriks, 'Ichthyology and Emblematics in Conrad Gesner's *Historia piscium* and Joachim Camerarius the Younger's *Symbola et Emblemata*' (184–226); Bernhard Schirg, 'The Daphnic Fate of Camerarius. Sweden's First Printed Emblem Book Revealed in Olof Rudbeck the Younger's Botanical Dissertation (1686)' (227–270). Thomas Posch, *Johannes Kepler. Die Entdeckung der Weltharmonie*, Darmstadt, WBG, 320 pp., is the most recent and long-awaited biography of Johannes Kepler (1571–1630). Incorporating documents that have remained little known until now, including his private letters, and treating Kepler's life and work in the light of the Thirty Years' War for the first time, Kepler receives novel appreciation as the founder of modern science, theologian, mathematician, and scholar of planetary motion.

Apart from the religious and scientific context, the third evident trend in German Neo-Latin studies this year pertained to cultural and intellectual history. In an international under-

taking, French, English, and German scholars have produced a trilingual edition of Henri Estienne's praise of the Frankfurt Book Fair, published in 1574: *Nundinarum Francofordiensium encomium. Eloge de la foire de Francfort. Ein Lob auf die Frankfurter Messe. Encomium of the Frankfurt Fair*, ed. Elsa Kammerer et al., Geneva, Droz, 130 pp., which successfully conveys not only on a textual but also a practical level Estienne's admiration of the peace-making power of joint intellectual exchange. *Jakob Baldes 'Expositio Polemico-Poetica' (1664). Eine satirische Verteidigung der lateinischen und neulateinischen Literatur. Einführung, Text, Übersetzung, Kommentar*, ed. Eckard Lefèvre, Berlin, de Gruyter, xii + 375 pp., supplies one of Jakob Balde's later works with a modern transcription, translation, introduction, and commentary. Especially the latter two parts of the edition allow a pointed approach to Balde's world view and opinion about the Latin language and literature, its users and critics. Klaus Fetkenhauser, 'Daniel Morhofs Vorrede zu seinem *Polyhistor* (1688). Text, Übersetzung, Kommentar, literarischer Zusammenhang', *MJ*, 52:72–99, studies Daniel Morhof's attempts to establish a system for all human and universal knowledge in his *Polyhistor*. Special attention is paid to Morhof's principle of bio-bibliographical organisation of the respective disciplines of knowledge and epistemic categories. *Latein am Rhein: Zur Kulturtopographie und Literaturgeographie eines europäischen Stromes*, ed. Carmen Cardelle de Hartmann and Ulrich Eigler, Berlin, de Gruyter, xx + 289 pp., is dedicated to Latin literature either about the river Rhine itself or derived from the regions along its banks. Other notions of common identity, more specifically a common continental or European identity fostered and promoted in the German-speaking area, are treated in two further contributions: Nicolas Detering broadly outlines the influence of the Neo-Latin discourse of Europe on the emergence of the 16th- and 17th-c. German 'Europe-literature' in two chapters of his mono-

graph *Krise und Kontinent. Die Entstehung der deutschen Europa-Literatur in der Frühen Neuzeit*, Cologne, Böhlau, 626 pp. (pp. 53–90). Isabella Walser, 'Europa und europäische Identität(en) in der neulateinischen Literatur: Neue Wege und Perspektiven in Forschung und Unterricht', *IANUS*, 38:56–72, discusses a more differentiated and reflective application of the most recent research findings of Neo-Latin research on Europe to Latin classes in Austrian schools.

Iberian Culture

Besides the continued edition of texts by important Iberian authors in, for example, Juan Francisco Domínguez Domínguez, *Benito Arias Montano. Correspondencia*. Tomo I (1560–1570), Madrid: Ediciones clásicas, 765 pp., and C. Casalini and C. Sander, 'Benet Perera's Pious Humanism: Aristotelianism, Philology, and Education in Jesuit Colleges. An Edition of Perera's *Documenta quaedam perutilia*', *History of Universities*, 30.1–2:371–407, the figure of Juan Luis Vives was prominent in 2017. The Valencian humanist's inherent significance was undoubtedly bolstered in this regard by the establishment of a dedicated journal *Vivesiana* in 2016, which published its second number in 2017. Here, Vives's Latin works were naturally conspicuous. J. Pin i Soler, 'Lluís Vives: Diàlegs, Regles de joc', *Vivesiana* 2:7–16, and Luis Fernando Hernández, 'La *Fabula de homine* de Juan Luis Vives en la tradición literaria antigua y renacentista', *ib.*, 33–46, testify to this interest. Moreover, in an important contribution to the understanding of the enormous impact of the Renaissance on Western culture: *Renacimiento y modernidad*, ed. Moisés García González and Inmaculada Hoyos Sánchez, Madrid, Tecnos, 551 pp., Vives receives extensive treatment in Chapter 5, alongside chapters devoted to Petrarch, Montaigne, Spinoza and many other major Neo-Latin figures.

Works by authors less well-known in modern literary studies also continued to be represented: Joaquín Pascual Barea, 'Imitación del

poema noveno del *Corpus Priapeorum* en un epigrama latino de Rodrigo Morgante a Santa Helena', *HL*, 66:251–269, edits a poem by a student in Seville. Daniel Nodes, *Parables on a Roman Comic Stage: Samaritans—Comoedia de Samaritano Evangelico (1539) by Petrus Papeus: Together with the Commentary of Alexius Vanegas of Toledo (1542)*, Leiden, Brill, xvii + 375 pp., provides an edition of a piece by the Flemish playwright Papeus, along with the edition of a contemporary commentary on this play by the Toledo schoolmaster and grammarian Vanegas. J.C. Miralles Maldonado, 'Una poesia latina dell'umanista portoghese Aquiles Estaço (1524–1581) sul tema di Susanna e i Vecchioni', *Res Publica Litterarum* 38:103–131, edits a less well-known poem by the Portuguese humanist Achilles Statius. Further, the project on Latin inscriptions, their early modern reception and (here) imitation continued this year with Gerard González Germain, 'An Antiquarian Forger at Ferdinand's Court: On the Authorship of the Fake Inscriptions of Early 16th-Century Spain', *BHR*, 79.1:97–121.

Rogério Budasz, 'Revisitando o teatro neolatino na América portuguesa', *OPUS*, 23.3: 91–108, and Andrew Laird, 'Classical Letters and Millenarian Madness in Post-Conquest Mexico: The *Ecstasis* of Fray Cristóbal Cabrera (1548)', *International Journal of the Classical Tradition*, 24.1:78–108, demonstrate the ongoing expansion of studies of Neo-Latin literature in Iberian colonial settlements. *The Early Modern Hispanic World: Transnational and Interdisciplinary Approaches*, ed. Kimberly Lynn and Erin Kathleen Rowe, CUP, xxxiii + 360 pp., also include insights into Neo-Latin literature as part of their broader interdisciplinary approach into Hispanic culture, especially, for example, the work of Diego de Simancas Simancas, Bishop of Badajoz, on controversial Latin treatises for the inquisition (220–224).

Italy

While Susan Nalezty, *Pietro Bembo and the Intellectual Pleasures of Renaissance Writer and*

Art Collector, New Haven, Yale U.P., 288 pp., offers a thorough analysis of Bembo's letters and unpublished archival material. Gareth D. Williams, *Pietro Bembo on Etna. The Ascent of a Venetian Humanist*, OUP, xiv + 416 pp., focuses on the *De Aetna*, relating it to Bembo's biography. In terms of new editions, Andrea Alciato, *Filargiro. Commedia*, ed. Raffaele Ruggiero, pref. Giovanni Rossi, Turin, Aragno, xcii + 168 pp., provides a critical edition with commentary and translation of the only play composed by the famous Italian jurist. Girolamo Fracastoro, *Syphilis of de Franse ziekte*, Amsterdam, Athenaeum-Polak-Van Gennep, 175 pp., provides an edition and Dutch translation of an important text in the modern history of medicine. Lucia Pappalardo, *La 'Strega' ('Strix') di Gianfrancesco Pico*, Rome, Città Nuova, 518 pp., makes a contribution to the study of the literature of demonology; the rich introduction is followed by a modern edition with Italian translation and commentary. Gianfrancesco Pico della Mirandola, *Dialogus de adoratione*, ed. Alessia Contarino, Florence, Olschki, xi + 167 pp., offers the Latin text and an Italian translation of one of the most important texts for understanding Pico's ideas on the Reformation. Less well-known is the work of Franchino Gaffurio, *Practica musicae. Testo latino e italiano*, ed. Paolo Vittorelli, Florence, SISMEL, xcvi + 494 pp., devoted to the practice of singing in the Italian Quattrocento.

Low Countries

An important date for Neo-Latin studies in the Low Countries was marked this year with celebrations for the quincentenary of Erasmus's death in 1517. Several publications marked the occasion: *Erasmus' dream. Het Leuvense Collegium Trilingue 1517–1797. Catalogus bij de tentoonstelling in de Leuvense Universiteitsbibliotheek, 18 oktober 2017–18 januari 2018*, ed. Jan Papy, Leuven, Peeters, xii + 532 pp., focuses on the famous Collegium Trilingue in Leuven and the Latin, Greek, and Hebrew education in the 16th century. The same topic is dealt with in

a special issue of the journal *De Boekenwereld*, 33.3, entitled 'Erasmus' dream', which includes papers by five authors on the Collegium.

The history and the literary importance of the *Bibliotheca Thysiana* in Leiden is studied by the 12 contributions to *Vijftien strekkende meter. Nieuwe onderzoeksmogelijkheden in het archief van de Bibliotheca Thysiana*, ed. Wim van Anrooij and P.G. Hoftijzer, Hilversum, Verloren, 186 pp. Karl A.E. Enekel, 'Neo-Stoicism before Lipsius: Johann Weyer's *De ira morbo* (1577)' *Njb*, 19:125–155, views a text so far seen as a reaction to Spanish war crimes in Zutphen and Naarden as a work with deeper philosophical aims.

4 The Long 18th Century

Britain, Ireland and North America

Isaac Newton continued to be of interest for Neo-Latin scholarship: Joaquín J. Sánchez Gázquez and José Manuel Cañas Reillo, 'Literatura grecolatina tardoantigua en Isaac Newton: El ejemplo del manuscrito Yahuda 2.3 (National and University Library, Jerusalén)', *HL*, 66:371–407. The Latin works of the Irish philosopher and satirist John Toland, until now better known for his writing in English, also received attention this year. His *Pantheisticon* of 1720 was the subject of Katherine A. East, 'Deconstructing Divination: Superstition, Anticlericalism, and Cicero's *De Divinatione* in Enlightenment England, c. 1700–1730', pp. 183–198 of *Prophets and Profits: Ancient Divination and its Reception*, ed. Richard Evans, Abingdon, Routledge, 254 pp., as well as in Katherine A. East, *The Radicalization of Cicero: John Toland and Strategic Editing in the Early Enlightenment*. London, Palgrave Macmillan, xiv + 283 pp., where Toland's *Tetradymus*, also of 1720, is similarly treated.

Eastern Europe

Editorial work was in the focus of the scholars of the Latinity of the 18th and early 19th cen-

turies. After a hiatus of 30 years, the edition of one of the richest sources for the Croatian history of the Napoleonic era is finally being resumed with Maximilian Vrhovac's *Dnevnik—Diarium*, vol. 2 (1810–1815), ed. Metod Hrg and Josip Kolanović, Zagreb, Kršćanska sadašnjost, xviii + 907 pp. Bishop Vrhovac, a Josephinist prelate, freemason and probably a Jacobin conspirator, played a central role in the Croatian politics of his time. This is reflected in his diary, presented here with a Croatian translation, short introduction and extensive commentary. Seraphinus Maria Cerva, *Monumenta Congregationis Sancti Dominici de Ragusio Ordinis Fratrum Praedicatorum. Seculum primum ab anno MCCXXV ad annum MCCCXXIV*, ed. Relja Seferović, Zagreb–Dubrovnik, Zavod za povijesne znanosti HAZU u Dubrovniku, 384 pp., is a critical edition (with an introductory study and a commentary in Croatian) of the first part of the five-volume history of the Ragusan Dominicans. In this first volume, Cerva (1686–1759), a Dominican historiographer and the most important Ragusan literary historian of his times, narrates the settlement of the Dominicans in Dubrovnik and their early history. *Zapisnik franjevačkog samostana u Našicama*, vol. III (1821–1842), ed. Tamara Tvrković et al., Našice, Slavonski Brod—Zagreb, Hrvatski institut za povijest, 520 pp., continues the edition of the chronicle of the Franciscan convent in Našice in Slavonia (est. 1739), accompanied by introductory studies, translation and commentary (in Croatian). Halina Dudała and Beata Gaj, *Łacińskie epigramy ks. Gotfryda Karola Eichbergera z Bojszów*, Cracow, Universitas, 96 pp., offers an *editio princeps* and translation of the epigrams, which the Silesian Catholic priest Gottfried Karl Eichberger (1706–1764) scribbled on the margins of a parish book of Bojszowy, accompanied by a translation and two introductory studies (in Polish). Tomasz Kupś and Dalius Viliūnas, *Konkurs na katedrę filozofii w Uniwersytecie Wileńskim w 1820 roku*, Toruń, Wydawnictwo Naukowe UMK, 783 pp., is the fourth volume in a series on the reception

of Kant in Poland at the beginning of the 19th century. It contains a Polish translation of the essays, accompanied by an introduction and a commentary, submitted by the applicants for the chair of philosophy at Vilnius University in 1820.

German World

This year, research emphasis centred mostly around humanistic-philological ventures on the one hand and typical enlightened endeavours on the other. To begin with the former, Walther Ludwig, 'Humanismus im 18. Jahrhundert: Das lateinische und deutsch-niederländische Stammbuch des Martin Martens Eelking aus Bremen (1731–1745)', *HL*, 66:409–438, highlights the fact that the humanistic tradition of keeping an *album amicorum* was still very much alive in the 18th c., and suggests, by means of a paradigmatic example, how to make use of any surviving *alba amicorum* as biographical sources for lesser-known figures of the Early Modern Period. The systematic exploration of the medieval and Renaissance manuscript treasures at the Abbey of St Gall during the 1800s as well as the Abbey's acquisition of the papers of the Swiss historian Aegidius Tschudi (1505–1572) in 1768 is outlined in two chapters by Karl Schmuki in *Barockes Universum: Religion und Geist in der Fürstabtei St. Gallen*, ed. Cornel Dora, St Gall, Schwabe, 148 pp.: 'Handschriftenforschung im Barockzeitalter' (80–93); and 'Der Nachlass Tschudi' (94–109).

In terms of Enlightenment endeavours, Bernd Roling, 'Critics of the Critics: Johann Scheuchzer and his Followers in Defence of the Biblical Miracle', pp. 374–391 of *Scriptural Authority and Biblical Criticism in the Dutch Golden Age: God's Word Questioned*, ed. Henk Nellen et al., OUP, 480 pp., deals with the clash—or rather fusion—of Enlightenment thought with theological concepts; the article focuses on the Swiss natural scientist Johann Jakob Scheuchzer (1672–1733), who showed strong tendencies throughout most of

his work to defend Scripture with arguments from natural science. The occasion of the 300th anniversary of the birth of Empress Maria Theresa generated a number of contributions looking at the imprint she left on the culture and literature of Austria and Germany under her rule; the respective contributions are often furnished with new insights into the Empress's biography. Two books in particular present the latest research results in that respect: *Maria Theresia? Neue Perspektiven der Forschung / Maria Theresa? New Research Perspectives / Marie Thérèse? Nouvelles approches de recherche*, ed. Thomas Wallnig, Elisabeth Lobenwein, and Franz-Stefan Seitschek, Bochum, Winkler, 222 pp.; Monika Czernin and Jean-Pierre Lavandier, *Maria Theresia: Liebet mich immer—Briefe an ihre engste Freundin*, Vienna, Ueberreuter, 200 pp. A mixture of obituary, biography, and birthday wishes, flavoured with the repercussions of Maria Theresa's effects on the cultural and literary landscape of her territory is offered by Victor Ciarrocchi, 'De Maria Theresia, regina et imperatrix, quae anno 1717 nata est', *Vox Latina*, 53:235–238.

Further prevalent lines of enquiry included the study of education in Germany and the role Latin played in the contemporary school and university context. Klaus-Dieter Beims, 'Latein—die fremd werdende *lingua franca* als Unterrichtsfach', pp. 107–120 of *Halle als Zentrum der Mehrsprachigkeit im langen 18. Jahrhundert*, ed. Mark Häberlein and Holger Zaunstöck, Wiesbaden, Harrassowitz, 266 pp., investigates the downfall of Latin as the language of instruction at the prestigious Francke Foundation in Halle. Similar in scope and content, Martin Schippan, *Die akademische Antrittsrede um 1800. Literarische Konstitution der philosophischen Öffentlichkeit*, Heidelberg, Winter, x + 429 pp., examines the new vernacular approach to inaugural lectures by university professors in Jena and Berlin. By considering inaugurals as a literary-performative act driven by both *Genieästhetik* and the desire to reach a broader audience outside

the academic context, Schippan shows why famous teachers like Johann Gottlieb Fichte, Friedrich Schiller, or Alexander von Humboldt inevitably had to turn their backs on Latin.

Iberian Culture

Stuart M. McManus, 'The Art of Being a Colonial *letrado*: Late Humanism, Learned Sociability and Urban Life in Eighteenth-century Mexico City', *Estudios de historia novohispana* 56:40–64 deals *inter alia* with the Latin correspondence between Juan José de Eguiara y Eguren and Vicente López in the mid-18th c., as well as the former's *magnum opus*, his *Biblioteca Mexicana*, representing the extent of late humanist scholarly practice in Spanish colonial culture.

An interesting contribution to Neo-Latin literature of 19th-c. Spain is Lorenzo Martínez Ángel, 'El discurso latino de apertura del curso 1866–1867 en el Seminario de León: una nota sobre el conocimiento de la filosofía alemana en España. Introducción y traducción', *Ciudad de Dios: Revista agustiniana*, 230.3:713–724.

Italy

Maurizio Campanelli, 'Settecento latino v: l'io scettico e l'io satirico del giovane Casti', *L'Ellisse*, 11.1, offers a study of the early works of the poet Giovan Battista Casti.

5 Recentissima

The role of Latin in 19th-c. France, especially for the educational system, is discussed by Romain Jalabert, *La Poésie et le latin en France au XIXe siècle*, Paris, Classiques Garnier, 766 pp., who provides an extensive bibliography of Neo-Latin poetry in France in the 19th century.

Christophe Bertiau, 'Neo-Latin Literature in Nineteenth-Century Europe: An Overview', *HEI*, 43:416–426, constitutes an important contribution to the quantitative and qualitative

significance of Neo-Latin literature in 19th-c. Germany. The literary situation in Germany (forms, genres, and contents of contemporary Latin texts) is explored in depth with a special focus on volumes and anthologies of modern poetry (e.g. by Basilius Meggle, 1754–1830). Two publications with a strong link to German literary and regional history appeared: Franz Schlosser, *Carmina pulcherrima—Die schönsten Balladen. Latein-Deutsch*, Darmstadt, WBG, 112 pp., presents a Latin rendering of some of the most famous German ballads written by poets such as Goethe or Schiller. Manuela Sanne, *Tuffiolam elephantulam vehi tramine pensili: De spectaculo quodam singulari*, Wuppertal, Köndgen, 20 pp., tells the story of the elephant ‘Tuffi’, who fell from the Wuppertal Suspension Railway on 21 July 1950, after having been transported in it as an advertising stunt.

The Latin language continues to be used to honour ‘people of merit’ from Germany or working within Germany from the fields of research, politics, and religion respectively. Firstly, numerous obituaries were written for the Russian philologist Oleg Nikitinski (1967–2015), who worked for decades at the universities of Freiburg i.Br., Munich, Berlin, and Münster, and who contributed significantly to the implementation of Neo-Latin studies as a discipline in Germany. Among the impressive number of obituaries we mention Dirk Sacré, ‘De Helgi Nikitinski laudibus’, pp. 3–19 of Oleg Nikitinski, *Lateinische Musterprosa und Sprachpflege der Neuzeit (17.–Anfang des 19. Jahrhunderts)*. Ein Wörterbuch, Leiden, Brill, 234 pp. Chancellor Angela Merkel is lauded by Dirk Sacré, ‘De Angela Merkel cancellaria tam gandrae quam lovanii in collegium doctorum honorariorum ascita’, *Vox Latina*, 53:138–139, on receiving an honorary doctorate of the Universities of Ghent and Leuven for her efforts to strengthen European cohesion in the face of the most recent refugee crisis. Emeritus Pope Benedict XVI was the subject of two small articles. Roberto Spataro, ‘Benedictus XVI acer-

rimus Latini sermonis propugnator’, *Latinitas*, n.s. 5:77–80, presents the former Pope as an expert Latinist; his rhetoric and language skills are highlighted by means of a few selected treatises and speeches made as Pope (most famously his first encyclical *Deus caritas est*, 2005). Michael von Albrecht commemorates Benedict XVI in his poem ‘Ad Benedictum XVI’, *Latinitas*, 5:93.

In the study of North American Neo-Latin, Andrew Dinan, “‘Woodstock Letters’ and the Jesuit Commitment to Latin”, *HL*, 66:453–486, considers the role of Latin literature, both the reception of ancient authors and the production of new material, in the 98-volume Jesuit journal produced between 1872 and 1969. *Vates: The Journal of New Latin Poetry* published its thirteenth edition in 2017, with a selection of original verse compositions by modern authors, as well as comments on the world of contemporary Latin production by Barry Baldwin.

Giovanni Pascoli remains a central figure for the study of Neo-Latin literature in Italy’s recent history. *Pascoli e le vie della tradizione. Atti del convegno internazionale di studi (Messina, 3–5 dicembre 2012)*, ed. Vincenzo Fera et al., Messina, Centro internazionale di studi umanistici, 903 pp. illuminates several aspects of Pascoli’s work (as professor, intellectual, and writer) and his multifaceted relation with Classical authors. Enrico Tatasciore, *Epos di Giovanni Pascoli: un laboratorio del pensiero e della poesia*, Bologna, Pàtron, 240 pp., examines specifically the poet’s anthology *Epos*, concentrating on Pascoli’s comments on the *Aeneid*.

The attention paid to the links between Neo-Latin and Italian fascism continues to rise: Han Lamers, ‘Latinizing Mussolini’s Message: Nicola Festa’s Latin Translation of the “Proclamation of Empire” (1936/7)’, *International Journal of Classical Studies*, 24:198–218, starts from a specific case study (Festa’s Latin version of Mussolini’s ‘proclamation of empire’) to examine the role of translations from Italian into Latin in Fascist Italy more generally. Con-

temporary Latin poetry continues to be published in the section *Humaniora* of the first and second volume of this year's journal *Latinitas*, n.s. 5, with poems by Michael von

Albrecht, Orazio Antonio Bologna, Lucio Giuliana, Arduino Maiuri, Mauro Pisini, and Alfonso Traina.