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II

Neo-Latin



Literature

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1 General

A general overview of the current status of Neo-Latin studies is provided by *ACNLM*, 16, with 65 papers spanning the period from the Renaissance to the present on a range of different genres such as history, literature, philology, art history, and religion. A new anthology of Neo-Latin includes texts from the 14th to the 20th c.: Milena Minkova, *Florilegium recentioris Latinitatis* (Supplementa *HL*, 43), Leuven U.P., 304 pp.

Bibliographical 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 continue to appear in several journals, notably *RQ*, 71, *NJb*, 20, and *Editionen in der Kritik*, 10, ed. Alfred Noe, Berlin, Weidler, 303 pp.

Several collected volumes cover a wider chronological or geographical range: The 16 essays collected in *Classics Transformed*, ed. Giancarlo Abbamonte and Craig Kallendorf, Pisa, ETS, 166 pp., illustrate how literary and meta-literary classical subjects were transformed from the Middle Ages until today, exploring such varied case-studies as Filelfo's satires, Valla's *De falso credita et ementita Constantini donatione*, and *The Rocky Horror Picture Show*. The reception of Virgil is the topic of *Virgil and Renaissance Culture*, ed. Luke Houghton and Marco Sgarbi, Tempe, Arizona Center for Medieval and Renaissance Studies,

vi + 227 pp., with articles on Vegio, Ficino, and cento poetry among others. The classical theories on poetics and their continuation in the early modern period are the subject of *Théories poétiques néo-latines*, ed. Virginie Leroux and Emilie Séris, Geneva, Droz, lviii + 1174 pp. Technical questions of Neo-Latin verse production are discussed in *The Economics of Poetry. The Efficient Production of Neo-Latin Verse, 1400–1720*, ed. Paul Gwynne and Bernhard Schirg, Oxford, Lang, xvi + 460 pp. Articles on Pietro Leone, Thomas Murner, Joseph Justus Scaliger, and others appeared in the collection of essays *Humanisten über ihre Kollegen. Eulogien, Klatsch und Rufmord*, ed. Karl Enenkel and Christian Peters, Berlin–Münster, LIT, 222 pp. Humanistic networks are also the theme of *Contexto latino y vulgar de Garsilaso en Napoles, Redes de relaciones de humanistas y poetas (manuscritos, cartas, academias)*, ed. Eugenia Fosalba and Galdrik de la Torre Avalos, Berne, Lang, vi + 338 pp. The intellectual relationship established by dedicatory material is discussed in a special volume of the journal *Humanistica*, 12,1: *La tradizione della dedica nel mondo neolatino, Die Tradition der Widmung in der neulateinischen Welt*, ed. Valerio Sanzotta, Isabella Walser, and Hartmut Wulfram, Pisa, Serra, 128 pp. A side-by-side comparison of two Neo-Latin literatures is undertaken in *Neo-Latin contexts in Croatia and Tyrol: Challenges, Prospects, Case Studies*, ed. Neven Jovanović et al., Vienna, Böhlau, 240 pp. Along with articles on the definition and scope of regional and national Neo-Latin literatures this volume contains direct comparison of the two literatures and case studies from both literatures from the 15th to the 19th century. All articles are accompanied by responses, which examine the given topic from the perspective of the other of the two literatures. The relationship between vernacular discussions about literature and their influence on the production of Neo-Latin texts is addressed in the contributions of *Neo-Latin and the Vernaculars, Bilingual Interactions in the Early Modern Period*, ed. Alexander Winkler and Florian Schaffenrath, Leiden, Brill, x + 255 pp. *Renaissanceforum* 14 (online), a special issue on *Issues in Translation Then and Now: Renaissance Theories and Translation Studies Today*, ed. Annet den Haan et al., compares modern translation practice with that of the Renaissance.

Several renowned Neo-Latin scholars were presented with festschrifts: *Storie di libri e tradizioni manoscritte dall'Antichità all'Umanesimo. In memoria di Alessandro Daneloni*, ed. Cecilia Mussini et al., Munich, Utz, 396 pp.; *Walther Ludwig, Florilegium Neolatinum, ausgewählte Aufsätze 2014–2018*, ed. Astrid Steiner-Weber, Hildesheim, Olms, xii + 918 pp. *Itinerari del testo. Per Stefano Pittaluga*, ed. Cristina Cocco et al., 2 vols, Milan, Ledizioni, 1110 pp.; *Da Dante a Berenson, Sette secoli tra parole e immagini. Omaggio a Lucia Battaglia Ricci*, ed. Anna Pegoretti and Chiara Balbarini, Ravenna, Longo, 286 pp.; *Franz Römer, Von Rom nach Custozza. Ausgewählte Schriften zur antiken und neuzeitlichen Pan-*

egyrik, ed. Johannes Amann-Bubenik and Elisabeth Klecker, Vienna, Praesens, 320 pp.; *Scrittura, carismi, istituzioni. Percorsi di vita religiosa in età moderna. Studi per Gabriella Zarri*, ed. Concetta Bianca and Anna Scattigno, Rome, ESL, xii + 644 pp.

2 The Early Period

Britain and Ireland

The Impact of Latin Culture on Medieval and Early Modern Scottish Writing, ed. Alessandra Petrina and Ian R. Johnson (SMHC, 58), Kalamazoo, Western Michigan U.P., xviii + 263 pp., extends into an earlier period the lively interest in Latin literature in Scotland detectable in recent years. Among a wide range of Neo-Latin authors and texts considered, part 1, chapter 2 treats Scottish engagements with Cessolis's *Ludus scaccorum*, for example, while Part 2, ch. 2 deals with John Mair's *Historia maioris Britanniae*, and Part 2, ch. 4 considers Hector Boece's *Scotorum historia* in the context of later vernacular history writing. Similarly picking up on themes that have stood out in recent research, *Thomas More e la sua Utopia. Studi e prospettive*, ed. Francesco Ghia and Fabrizio Merioi, Florence, Istituto Nazionale di studi sul Rinascimento, 198 pp., offers focused analysis of More's best-known Latin work. Opening new paths, Marianne Pade, 'Whethamstede and Plutarch. The Life of Paulus Aemilius in John Whethamstede's *Granarium*. The Fortune of Italian Humanism in Fifteenth-Century England', in *The Afterlife of Plutarch*, ed. John North and Peter Mack, London, Institute of Classical Studies, 57–74, treats the use of Latin versions of Plutarch's *Lives* in the Bishop of St. Albans's compendium of classical history and literature.

Eastern Europe

The critical edition of the works of Janus Pannonius continues with *Iani Pannonii opera quae supersunt omnia, iii: Carmina epica. Fasciculus 1. Textus*, ed. Iulius Mayer, Budapest, Balassi kiadó, 240 pp. The edition is accompanied by an introductory study (in English) and an extensive *apparatus similibus*.

France

Francis Goyet, *Le Sublime du lieu commun, l'invention rhétorique dans l'Antiquité et à la Renaissance*, Paris, Classiques Garnier, 785 pp. starts with classical Latin texts on the theory of rhetoric, but also studies their reception in Renaissance authors. Questions of female authorship in Renaissance France are addressed in Anneliese Pollock Renck, *Female Authorship, Patronage, and Translation*

in *Late Medieval France, From Christine de Pizan to Louise Labé*, Turnhout, Brepols, xix + 251 pp. Tobias Daniels, 'Die Bücher des Humanisten Christophe de Longueil. Das Römische Inventar von 1519', *HL* 67:91–142, offers an edition, with introduction and analysis, of the hitherto unknown catalogue of books belonging to the Flemish humanist Christophe de Longueil (1485–1522), compiled in 1519 in Rome. Questions of translation, especially from the vernacular into Latin, are answered in the collected volume *Habiller en latin. La traduction de vernaculaire en latin du Moyen Âge à la Renaissance*, ed. Françoise Fery-Hue and Fabio Zinelli, Paris, École des Chartes, 443 pp.

A number of important works of early Humanism were translated into French. *Leon Battista Alberti, L'Architecture et art de bien bastir, divisée en dix livres*, ed. Ian Martin, Rungis, Maxtor, 228 pp., includes a facsimile of the Latin text. See also *Érasme de Rotterdam, Éloge de la folie, accompagné des notes d'Érasme, de Listrius et de Myconius, et des 82 dessins originaux de Holbein*, ed. Jean-Christophe Saladin, Paris, Les Belles Lettres, xxvii + 226 pp.

German World

Universitäre Gelehrtenkultur vom 13.–16. Jahrhundert. Ein interdisziplinäres Quellen- und Methodenhandbuch, ed. Jan-Hendryk de Boer, Marian Füßel, and Maximilian Schuh, Stuttgart, Steiner, 589 pp., dedicates considerable space to crucial sources for the history of the university in the German-speaking lands. Alongside a survey of the sources themselves (i.e. administrative sources, sources offering insights into the teaching and learning context, sources representing universities), the volume focuses on the methodological approaches in dealing with these sources. Duncan Hardy, *Associative Political Culture in the Holy Roman Empire. Upper Germany, 1346–1521*, OUP, 320 pp., investigates the political structure and culture of the Holy Roman Empire in the 15th c. by taking into consideration, *inter alia*, neglected Latin source material on Upper Germany. Gunthild Peters, *Zwei Gulden vom Fuder. Mathematik der Fassmessung und praktisches Visierwissen im 15. Jahrhundert*, Stuttgart, Steiner, 344 pp., looks at pre-Kepler mathematical calculations for determining the capacity of wine barrels. The study is based on a Latin manuscript collection from Nuremberg and includes an appended edition of some of these so-called *Visiertexte*. Kerstin Schnabel, *Liber sanctae Mariae virginis in Bordesholm ...' Geschichte einer holsteinischen Stiftsbibliothek*, Wiesbaden, Harrassowitz, 744 pp., reconstructs the eventful history of the Augustinian Canon monastery in Bordesholm on the basis of the books and manuscripts collected by the canons in the 15th century. The collection not only offers a large body of historical information, but also glimpses into the medieval and contemporary reading and educational interests of the monks.

On the bio-bibliographical level, two publications appeared on the life and works of two key figures of 15th-c. German Humanism: Maren Gottschalk, *Johannes Gutenberg. Mann des Jahrtausends*, Cologne, Böhlau, 160 pp., reconsiders Johannes Gutenberg (c. 1400–1468) and his advanced ideas on mass communication and information by shedding new light on his thus far rather obscure biography. Joachim Knappe and Thomas Wilhelmi, *Sebastian Brant Bibliographie*, Wiesbaden, Harrassowitz, 382 pp., list all relevant research contributions on Sebastian Brant (1457–1521) from his own time to the year 2016, facilitating a broader understanding of his leading role as a German lawyer and scholar around 1500.

Of general interest, on the subject of 15th-c. praise of cities, intertextual advice literature, and book history respectively, we note Thomas Haye, 'Maximilian I. in flämischer Gefangenschaft (1488). Ratschläge des Freiburger Frühhumanisten Heinrich Gundelfingen zur Befreiung des Römischen Königs', *Zeitschrift für die Geschichte des Oberrheins*, 166:77–137 (a foretaste of the Maximilian memorial year in 2019); Catarina Zimmermann-Homeyer, *Illustrierte Frühdrucke lateinischer Klassiker um 1500. Innovative Illustrationskonzepte aus der Straßburger Offizin Johannes Grüningers und ihre Wirkung*, Wiesbaden, Harrassowitz, 464 pp.

Iberia

A number of textual editions and translations published this year enrich our knowledge of early Neo-Latin activity on the Iberian peninsula. Olivier Rimbault, *Hercules Florus Alexicachus. Œuvres complètes*. 2 vols, Perpignan U.P., 844 pp., edits the Latin works of the exiled Cypriot who settled in Catalunya after an education in northern Italy, providing a detailed study of the author and his work, along with the texts (translated and commented) of his Latin grammar and dramas. Rafael Ramis-Barceló et al., *Tractatus formalitatum brevis. Tractatus de differentia*, Barcelona, Obrador Edèndum, 212 pp. provides introductions, translations, and commentaries to the two later theological treatises of the Catalan ecclesiastic Daguí. These treatises were based respectively on the doctrines of the Barcelona theologian Pere Tomàs and the earlier Franciscan Ramon Llull.

Italy

After the first edition of 1922, a crucial contribution to the history of humanistic studies has now been reprinted: Remigio Sabbadini, *Il metodo degli umanisti*, ed. Concetta Bianca, Rome, ESL, xx + 92 pp. *La tradizione dei testi. Atti del Convegno Cortona, 21–23 settembre 2017*, ed. Claudio Ciociola and Claudio Vela, Florence, Società dei Filologi della Letteratura italiana, ix + 294 pp.,

examines the history of textual tradition and preparation of critical editions with reference to specific authors, including key Neo-Latin figures such as Leonardo Bruni and Marsilio Ficino. *Renaissance Encyclopaedism: Studies in Curiosity and Ambition*, ed. W. Scott Blanchard and Andrea Severi Toronto, CRRS, 467 pp., contains 11 papers on the humanistic roots of Renaissance encyclopaedism. The first section, 'Roman Contexts' presents essays on Lorenzo Valla, Giovanni Tortelli, and Biondo Flavio; in the second, 'Encyclopaedism in Bologna', we find essays on Filippo Beroaldo, Codro Urceo, and Angelo Poliziano; the third, 'Encyclopaedism in the Sixteenth Century and in Northern Europe', offers essays on Giorgio Valla, Erasmus of Rotterdam, Arsenius Apostolis, and Guillaume Budé. A general overview of the intellectual world of the Italian Renaissance is provided by Christopher Celenza, *The Intellectual World of the Italian Renaissance, Language, Philosophy, and the Search for Meaning*, CUP, xvi + 438 pp. The relations between intellectuals and Classical antiquity in Sigismondo Pandolfo Malatesta's court is the topic of *Gli antichi alla corte dei Malatesta. Echi, modelli e fortuna della tradizione classica nella Romagna del Quattrocento (l'età di Sigismondo)*. *Atti del convegno internazionale, Rimini, 9–11 giugno 2016*, ed. Federico Muccioli and Francesco Cenerini, Milan, Jouvence, 668 pp., which includes essays on Basinio da Parma, Leon Battista Alberti, Piero della Francesca, Ciriaco d'Ancona, and Roberto Valturio, among others. Maria de las Nieves Muñiz Muñiz, *La 'descriptio puellae' nel Rinascimento. Percorsi del topos fra Italia e Spagna con un'appendice sul 'locus amoenus'*, Florence, Cesati, 253 pp., focuses on the *topos* of the *descriptio puellae* in a wide corpus of Italian and Spanish texts. *Città e campagna nel Rinascimento. Atti del XXVIII Convegno internazionale, Chianciano Terme—Montepulciano, 21–23 luglio 2016*, ed. Liliana Secchi Tarugi, Florence, Cesati, 551 pp., discusses the relations between city and countryside (as symbols of *negotium* and *otium*) in Renaissance works, with a special emphasis on Italian humanists. *L'Exemplum virgilien' et l'Académie napolitaine à la Renaissance*, ed. Marc Deramaix and Giuseppe Germano, Paris, Classiques Garnier, 488 pp., focuses on the practice of *imitatio* in the Neapolitan *Accademia*, and on the different Virgilian re-uses of authors such as Giovanni Pontano, Aulo Giano Parrasio, Jacopo Sannazaro, Gabriele Altilio, and Giuniano Maio. In the same Neapolitan context, *Linguaggi e ideologie del Rinascimento monarchico aragonese (1442–1503). Forme della legittimazione e sistemi di governo*, ed. Fulvio Delle Donne and Antonietta Iacono, Naples, Federico II U.P., 294 pp., investigates the Aragonese age from an interdisciplinary perspective, with essays on political treatises, legal texts, literature, and art works. *Epistolari dal Due al Seicento. Modelli, questioni ecdotiche, edizioni, cantieri aperti (Gargnano del Garda, 29 settembre–1° ottobre 2014)*, ed. Claudio Berra et al., Milan, Università degli

Studi, xi + 827 pp., shows how epistolography (both in Latin and in the vernacular) flourished in a wide variety of forms and for numerous uses between the 13th and the 15th centuries. As a key figure for European Humanism, Petrarch continues to attract attention: *Per il Petrarca latino. Opere e traduzioni nel tempo. Atti del Convegno internazionale di Siena, 6–8 aprile 2016*, ed. Natascia Tonelli and Alessia Valenti, Padua, Antenore, xiv + 442 pp.; *Petrarca nördlich der Alpen. Studien zum Gedenken an Agostino Sottili (1939–2004)*, ed. Fabio della Schiava, Hildesheim, Olms, xviii + 124 pp.; *Petrarch and Boccaccio. The Unity of Knowledge in the Pre-modern World*, ed. Igor Candido, Berlin–Boston, De Gruyter, ix + 380 pp.; Paolo Rigo, *‘Fluctuatio animi’. Studio sull’immaginario petrarchesco*, Florence, Cesati, 396 pp. François Petrarque, *LAfrique / Affrica, tome second, livres VI–IX*, ed. and transl. Pierre Laurens, Paris, Les Belles Lettres, xx + 336 pp., completes Laurens’s edition and translation of P.’s Latin masterpiece, the first five books of which appeared in 2006.

Several new editions of other authors have also appeared. Leon Battista Alberti, *Propos de table / Intercenales*, ed. Roberto Cardini, transl. Claude Laurens and Frank La Brasca, 2 vols, Paris, Les Belles Lettres, cxxii + 1060 pp., offers a complete edition of Alberti’s Latin masterpiece based on the study of the entire manuscript tradition. Less well-known is Alberti’s religious work, edited by Donatella Coppini in *Leonis Baptiste Alberti Psalmi precatationum*, Florence, Polistampa, 144 pp. Angelo Poliziano, *Traduzione delle ‘Amatoriae narrationes’ di Plutarco 2*, ed. Claudio Beveggi, Florence, Olschki, xlv + 42 pp., presents the Latin translation of Plutarch prepared by Poliziano in 1479, together with the Greek text on which it was based.

Several studies on Ficino came out this year. In addition to *Marsilii Ficini Florentini Commentarium in Epistolas Pauli*, ed. Daniele Conti, Turin, Aragno, cdlxiv + 234 pp., and Marsilio Ficino, *Commentary on Plotinus*, vol. 5, *Ennead III, part 2, and Ennead IV*, ed. and trans. Stephen Gersh, Cambridge, MA, Harvard U.P., 624 pp., we should mention Guido Bartolucci, *‘Vera religio’. Marsilio Ficino e la tradizione ebraica*, Milan, Paidea, 158 pp.; Denis J.-J. Robichaud, *Plato’s Persona: Marsilio Ficino, Renaissance Humanism, and Platonic Traditions*, Philadelphia, Pennsylvania U.P., 352 pp.; *Giannozzo Manetti, Dignità ed eccellenza dell’uomo*, ed. Stefano U. Baldassarri and Giuseppe Marcellino, Milan, Bompiani, 358 pp. Other important Neo-Latin figures are the subject of the following publications: Giovanni Pico della Mirandola, *Lettere*, ed. Francesco Borghesi, Florence, Olschki, xii + 190 pp.; Nicola Lanzarone, *Il commento di Pomponio Leto all’‘Appendix Vergiliana’*. *Edizione critica*, Pisa, ETS, 188 pp. Piccolomini’s *Commentarii* are studied, from different perspectives, by Christian Guerra, *Der erzählte Papst. Enea Silvio Piccolomini-Pius II. und die römische Historiographie in den ‘Commentarii de rebus a se gestis’*, Basle, Schwabe, xi +

325 pp.; and Pius II, *Commentaries, iii: Books v–vii*, ed. Margaret Meserve, Cambridge, MA, Harvard U.P., 544 pp. Several important works of Pontano are edited and investigated in the following books: *Eridanus. L'Eridan*, ed. Hélène Casanova-Robin, Paris, Les Belles Lettres, cxii + 368 pp.; *Dialogues latins. i. Charon, Antonio, L'Âne. Charon, Antonius, Asinus*, ed. Francesco Tateo, trans. Joëlle Hersant, Paris, Les Belles Lettres, lxxii + 236 pp.; *Actius de numeris poeticis, de lege historiae*, ed. and trans. Francesco Tateo, Rome, Roma nel Rinascimento, 318 pp.; Francesco Tateo, *Pontano poeta. Carmi scelti e frammenti con traduzione italiana*, Foggia, Edizioni del Rosone, 280 pp. Antonino Antonazzo, *Il volgarizzamento pliniano di Cristoforo Landino*, Messina, Centro Internazionale di Studi Umanistici, 274 pp., is a preparatory work for the edition of Landino's vernacular translation, with insights into his translation theory and his philology. *Filelfo, le Marche, l'Europa. Un'esperienza di ricerca*, ed. Silvia Fiaschi, Rome, ESL, xviii + 348 pp. collects 12 essays on different aspects of Filelfo's life, library, and work. Cécile Caby, *Autoportrait d'un moine en humaniste. Girolamo Aliotti (1412–1480)*, Rome, ESL, xlvi + 706 pp., is a useful survey of the life, time, and works of the Benedictine monk Aliotti. The two following studies, with new editions, are devoted to less well-known humanists: Iohannes de Segarellis *Elucidatio Tragoediarum Senecae. Thyestes/Tantalus*, ed. Patrizia Mascoli, Bari, Edipuglia, 150 pp.; Tobias Dänzer, *Poetik und Polemik, Angelo Polizianos Dichtung im Kontext der Gelehrtenkultur der Renaissance*, Tübingen, Narr, 293 pp., portrays Poliziano as a typical Italian Renaissance poet.

3 The Sixteenth and Seventeenth Century

Britain, Ireland and North America

Several broader treatments of better-known figures and themes in English literature also include the Latin production of contemporary authors. John West, *Dryden and Enthusiasm: Literature, Religion, and Politics in Restoration England*, OUP, 224 pp., includes a consideration of Dryden's 1652 *Carmen lapidarium*. *The Works of Henry Vaughan*, 3 vols, i: *Introduction and Texts 1646–1652*; ii: *Texts 1654–1678, Letters and Medical Marginalia*; iii: *Commentaries and Bibliography*, ed. Donald R. Dickson, Alan Rudrum, and Robert Wilcher, OUP, 1616 pp., is an edition of Vaughan's Latin literary production (for example, the *Authoris (de se) Emblema*), and also of his medical marginalia, frequently written in Latin. A third edition this year of *Thomas Hobbes. Diálogo entre un filósofo y un jurista y escritos autobiográficos*, ed. Miguel Ángel Rodilla González, Madrid, Tecnos, 256 pp. (original edition 1992), which includes a translation of Hobbes's own Latin verse autobiography, underlines the continued interest in the Latin work

of Britain's higher-profile writers. Victoria Moul, 'The Date of Marvell's *Hortus*', *SCen* (2018):1–23; and Lindsay G. Gibson and John Kuhn, 'James Leeke, George Herbert, and the Neo-Latin Contexts of *The Church Militant*', *HL*, 67.2:379–425, continue this trend.

Alongside this work on better-known male writers, scholarship on female authors writing in, and engaging with, Neo-Latin literature rose to particular prominence this year. *The Works of Lucy Hutchinson, ii: Theological Writings and Translations*, ed. Elizabeth Clarke, David Norbrook, and Jane Stevenson, OUP, 688 pp., presents Hutchinson's translations from the Latin of John Owen's *Theologoumena Pantodapa* and passages of John Calvin's *Institutio Christianae Religionis*. In *Elizabeth I in Writing: Language, Power and Representation in Early Modern England*, ed. Donatella Montini and Iolanda Plescia, Cham, Springer, xvii + 254 pp., chapter 2 discusses 'The Young Princess Elizabeth, Neo-Latin, and the Power of the Written Word' (pp. 11–36), while the queen's other engagements with Latin literature, both contemporary and ancient, are considered throughout the volume. Meanwhile, Anne-Marie Lewis, 'A Catalogue of Learned Women in the Latin Schoolroom Letters of Mary Stuart, Queen of Scots', *ACNLM*, 16, 423–432, looks at the early Latin training of Elizabeth's sister, and Jaime Goodrich, 'Class, Humanism, and Neo-Latin Epitaphs in Early Modern England: The Funerary Inscriptions of Elizabeth Cooke Hoby Russell', *SCES*, 49.2:339–368, examines the funerary inscriptions that Russell, an influential member of Elizabeth's court, wrote for her relatives. This interest in women's writing also extends into the 17th century: Justin Begley, 'Arthur Annesley, Margaret Cavendish, and Neo-Latin History', *RES* 69.292:855–873, examines an annotated copy of the Latin translation of *The Life of William Cavendish* by Margaret Cavendish.

Two further focuses of interest can be identified for Britain in this period, namely students' Latin production, and engagement with the contemporary issues over confession. Aleksí Mäkilähde, 'Some Reasons to Study Quotations, References and Allusions in Neo-Latin School Drama: Examples from the King's School, Canterbury', *ACNLM*, 16, 459–469, stems from intensive ongoing research on the *Orationes* manuscript from the King's School, Canterbury, being carried out in Turku. On Latin literature produced around confessional questions, see Gesine Manuwald, 'The Pope as Arsonist and Christian Salvation: Peter Causton's *Londini Conflagratio. Carmen*', in *Life, Love and Death in Latin Poetry*, ed. Stavros A. Frangoulidis and Stephen Harrison, Berlin, de Gruyter, 275–294, and Sylvia Brown, 'Early Quakers and the Uses of Latin, 1655–1700', *ACNLM*, 16, 173–181.

David A. Lupher, *Greeks, Romans, and Pilgrims*, Leiden, Brill, 2017, x + 430 pp., is a detailed study of the uses of classical culture—both ancient texts and

more contemporary, often Neo-Latin echoes—in early British New England. The volume counters the belief that the region's early settlers were uninterested in this humanist culture.

Eastern Europe

Nicolaus Olahus. Epistulae. Pars I 1523–1533, ed. Emőke Rita Szilágyi, Budapest, Reciti Kiadó, 589 pp., collects letters from the early career of one of the key figures of Central European Humanism, accompanied by an introduction and *regesta* in English. From the correspondence of another humanist prelate and diplomat, Antonius Verantius (Antun Vrančić), five longer reports, sent from his two missions to the Turkish court, have been translated into English and Croatian in *Carigradska pisma Antuna Vrančića / The Istanbul Letters of Antun Vrančić*, ed. Zrinka Blažević and Anđelko Vlašić, Zagreb–Istanbul, Oğuz Aydemir, 172 pp. The diverse opus of Antonius's nephew, the polymath Faustus Verantius (Faust Vrančić), is the focus of *Faust Vrančić i njegovo doba*, ed. Marijana Borić, Zrinka Blažević, and Bojan Marotti, Prvić Luka, Memorijalni centar Faust Vrančić, 264 pp., which comprises the proceedings of the 2015 conference dedicated to Vrančić (in Croatian and Italian with English summaries). *A magyar történet folytatója' Tanulmányok Istvánffy Miklósról*, ed. Pál Ács and Gergely Tóth Budapest, MTA Bölcsészettudományi Kutatóközpont, 284 pp., is devoted to Nicolaus Istvanfius (Miklós Istvánffy), the most influential Hungarian historian of his age. The studies collected examine not only his magnum opus, but also several other aspects of his life and work (in Hungarian with English summaries). *Colloquia Maruliana*, 26, includes articles on Damianus Benessa, Marcus Marulus, Nicholas of Modruš, Jacobus de Bona (Bunić), and several other important figures of Dalmatian and Ragusan Humanism of the 15th and 16th cs, as well as on the connections between the local intellectuals and contemporary European developments (in Croatian with English summaries). Several short texts and editions of significant documents are also included. *Studia Classica et Neolatina*, 16, ed. Zofia Głombiowska, a special issue entitled *Wydobyć znowu w światło dnia*, is dedicated entirely to Neo-Latin topics, with articles on Jan Kochanowski, Ieremias Voinovius (Jeremiasz Wojnowski), Andreas Cricius (Andrzej Krzycki), Prince Stanislaus Lubomirski, Nicolaus Lancicius (Mikołaj Łęczycki), and other Polish authors from the 16th and 17th cs, as well as on Stefano Tucci, Georgius Sabinus, and Pomponius Laetus (in Polish). *Evropski humanizem in njegovi izzivi / European Humanism and Its Challenges*, ed. David Movrin, Elżbieta Olechowska, and Brane Senegačnik, Ljubljana, Slovensko društvo za primerjalno književnost, 227 pp., while generally concerned with Humanism in a broader sense, includes three articles on two 16th-c. humanists from Slovenia, Pier Paolo Vergerio the younger

and Sigismund von Herberstein (in Slovenian with English summaries), as well as several articles on Renaissance Humanism (in English). Two issues (30 and 31) of the journal *Acta Comeniana* appeared this year, including articles not only on diverse aspects of Comenius's work, but also on, among others, Caspar Schoppe, Agrippa of Nettesheim, Nicolaus Cusanus, Francis Bacon, Marin Mersenne, and Heinrich Kunrath (in English). Lenka Řezníková, *Ad majorem evidentiam: Literární reprezentace 'zřejmého' v textech J.A. Komenského*, Prague, Filosofia, 256 pp., examines how Comenius conceptualised 'evidence' in his work and sets it in the context of early modern epistemology (in Czech with English summary). Comenius' philosophy of language and his project for a universal language are the focus of Petr Pavlas, *Definovat a kombinovat: Komenského projekt posledního jazyka*, Červený Kostelec, Pavel Mervart, 177 pp. (in Czech with English summary). Marcin Karas, *Nowy obraz świata. Poglądy filozoficzne Mikołaja Kopernika*, Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego, 222 pp. (in Polish), studies the interdependence of Copernicus' philosophical views and his astronomical research as seen in his *De revolutionibus orbium coelestium*. Angelika Modlińska-Piekarz, *Łacińska poezja biblijna na Śląsku w XVI i XVII wieku*, Lublin, Wydawnictwo KUL, 800 pp., looks at Latin biblical poetry in Silesia. The first part of the book surveys the history, theory, and subgenres of biblical poetry in general, while the second part is dedicated to poetic production in Silesia (in Polish with English and German summary).

France

This year several series of critical editions continued, alongside editions of single works by French Neo-Latin authors. *Guillaume Budé, De Asse et partibus eius. L'As et ses fractions, Livres I–III*, ed. Luigi-Alberto Sanchi (*THR*, 590), Geneva, Droz, cxlviii + 592 pp., is an edition of one of Budé's most important works on ancient economics. *Michel de L'Hospital, Carmina, Livre III*, ed. David Amherdt et al. (*THR*, 592), Geneva, Droz, 384 pp., collates the printed editions of 1585 and 1732 and provides a French translation with a commentary. *Scévole de Sainte-Marthe, Œuvres complètes, vi: Gallorum doctrina illustrium Elogia*, ed. Jean Brunel (*TLF*, 649), Geneva, Droz, 712 pp., contains Saint-Marthe's best-known work, the *Elogia*, covering events from 1515 to 1620. *Dominique Lampson, Vie de Lambert Lombard (1565)*, ed. Colette Nativel (*CaH*, 152), Geneva, Droz, 152 pp., is an edition of the first artist's biography in the North after Vasari. *A la recherche d'un signe perdu, Jean-Baptiste de La Brosse, S.J., Éléments de la langue montagnaise (1768)*, ed. Jean-François Cottier and Renée Lambert-Brétière, Chartae Neo-Latinae, Neuville sur Saône, Chemins de tr@verse, 303 pp., is an edition of a late Jesuit grammar and study of Montagnais (Innu), an autochthonous language of New France. *Nicolas Dortoman, Traité sur les*

Thermes de Balaruc, ed. Marie-Françoise Delpeyroux, Jean Meyers, and Brigitte Pérez-Jean, Paris, Classiques Garnier, 344 pp., is an important document for the history of medicine.

The following monographs focus on central figures of Neo-Latin literature: *Restauratio Coeli oder von Peurbach bis Rheticus, Texte zur Genesis der Kopernikanischen Wende dargestellt in Biographien von Pierre Gassendi, vermehrt um einen Abriß der Geschichte der Astronomie von den Anfängen bis Tycho so wie G.J. Rheticus 'Zwei Reden'*, ed. Else Zekl, Würzburg, Königshausen und Neumann, 302 pp.; Pablo Toribio, *Sebastián Castelio: Sobre si debe perseguirse a los herejes. Introducción, traducción y estudio*, Instituto de Estudios Sijenenses, Miguel Servet, 224 pp.; *Jean de Sponde, Commentaire aux poèmes homériques*, ed. Christiane Deloince-Louette and Martine Furno, 3 vols, Paris, Classiques Garnier, 730, 1113, 1339 pp. Harry Vredeveld, 'The Fairytale of Nicolas Denisot and the Seymour Sisters', *HL* 67:143–208, argues that Nicolas Denisot (1515–1559) is the true author of the famous *Hecatodistichon* (1550), a set of 104 Latin distichs memorializing Queen Marguerite of Navarre. The history of the relationship between France and England has been provided with a wealth of new material thanks to a new edition of an extensive letter collection: *The Correspondence of Isaac Casaubon in England*, 4 vols, ed. Paul Botley (THR, 588), Geneva, Droz, 587, 533, 579, 593 pp. The reception of Valerius Flaccus is studied by John Nassichuk, 'Stace et Valérius Flaccus aux palinods normands de l'époque de Charles IX. Trois épigrammes latines de Jean Rouxel (1571–1573)', *Latomus*, 77:441–463.

German World

Following the completion of the *Literaturwissenschaftliches Verfasserlexikon, 1520–1620* last year, this year saw the release of the first volume of *Frühe Neuzeit in Deutschland 1620–1720. Literaturwissenschaftliches Verfasserlexikon. Band 1: Abelin, Johann Philipp—Brunner, Andreas*, ed. Stefanie Arend et al., Berlin, de Gruyter, xxvii + 449 pp. Subsequent volumes are in preparation. A valuable contribution to gender studies is provided by *Frauen—Bücher—Höfe: Wissen und Sammeln vor 1800. Women—Books—Courts: Knowledge and Collecting before 1800. Essays in Honor of Jill Bepler*, ed. Volker Bauer et al., Wiesbaden, Harrassowitz, 452 pp., which surveys the involvement of women in courtly and scholarly culture before 1800 by means of case studies of women collecting ancient and contemporary texts and disseminating knowledge. *Transferprozesse zwischen dem Alten Reich und Italien im 17. Jahrhundert. Wissenskonfigurationen—Akteure—Netzwerke*, ed. Sabina Brevaglieri and Matthias Schnettger, Bielefeld, transcript, 344 pp., sheds new light on German Humanism and its relation to Italy. The interdisciplinary contributions challenge the estab-

lished views of the unilateral cultural transfer and knowledge circulation in the period, ultimately revealing hitherto unknown dynamics of networking between Germany and Italy during the 1700s.

A similar approach devoted specifically to 16th-c. medical knowledge, is taken by Alessandra Quaranta, 'Exile Experiences *Religionis causa* and the Transmission of Medical Knowledge between Italy and German-Speaking Territories in the Second Half of the Sixteenth Century', in *Fruits of Migration. Heterodox Italian Migrants and Central European Culture 1550–1620*, ed. Cornel Zwierlein and Vincenzo Lavenia, Leiden, Brill, 72–101. The international distribution and reception of medical knowledge is outlined in a complementary, more comprehensive study: Sabine Schlegelmilch, *Ärztliche Praxis und sozialer Raum im 17. Jahrhundert. Johannes Magirus (1615–1697)*, Cologne, Böhlau, 352 pp. On the basis of the autograph diaries of the private medical practice of the German physician Johannes Magirus, this monograph systematically traces the diagnostic and therapeutic methods of 17th-c. medicine as they were developed through Europe-wide professional exchange.

The most prominent subject of interest from the 16th and 17th cs is religion and theology. Last year's 500th anniversary of Luther's posting his 95 *Theses* continues to generate further studies, such as Christoph Ocker, *Luther, Conflict, and Christendom. Reformation Europe and Christianity in the West*, CUP, 536 pp., David M. Whitford, *Martin Luther in Context*, CUP, 440 pp., and Pablo Toribio, *Martín Lutero: Obras reunidas. 1. Escritos de reforma*, Madrid, Trotta, 532 pp. Other publications in the German Protestant context are dedicated to the life and works of figures both well-known and obscure: Eberhard Doll, *Der Theologe und Schriftsteller Friedrich Dedekind (1524/5–1598). Eine Biographie*, Wiesbaden, Harrassowitz, 624 pp., deals with the theological legacy of Friedrich Dedekind, a pupil of Melancthon, in his Latin literary output such as the verse satire *Grobianus* or his various religious comedies. Julia Zech, *Reformation als Herausforderung. Konflikte und Alltag des Superintendenten Jacob Jovius im Fürstentum Braunschweig-Wolfenbüttel 1569–1585*, Göttingen, V&R Unipress, 494 pp., focuses on the implementation of the new Church order in Halle from 1568 onwards by the superintendent Jacob Jovius. The challenges he faced among the religious community of Halle in the years of the installation of the Reformation are documented in his office's *Konzeptbücher*, consisting of 668 official and private notes and letters, written by Jovius in German and Latin. Ludwig Helmbold, Joachim a Burck. *Hebdomas / Die Schöpfung. Ein lateinisches Schulliederbuch des 16. Jahrhunderts*, ed. Nikolaus Thurn, Paderborn, Fink, 432 pp., offers the first critical edition of the *Hebdomas* (1580), a collection of Latin odes about the seven days of creation, written by the Protestant poet Ludwig Helmbold (1532–1598) and set to music by the composer Joachim von Burck

(1546–1610). The odes were meant for the daily use at Latin school, and their edition makes a most innovative contribution to both Lutheran hymns and the practice of orthodox Lutheran schools. *Katalog der Leichenpredigten und sonstiger Trauerschriften in der Bibliothek der Evangelisch-Lutherischen Kirchgemeinde Schleiz*, ed. Eva-Maria Dickhaut et al., Stuttgart, Steiner, xxii + 1049 pp., lists and discusses the collection of funeral sermons, noteworthy in both quantitative and qualitative terms, which is part of the perfectly preserved private library of the former superintendent of Schleiz, Johann Gabriel Hartung the Elder (1614–1692).

In the Swiss Protestant context, two publications are devoted to the 16th-century Basle Reformation: *Johannes Atrocianus. Text, Übersetzung, Kommentar*, ed. Christian Guerra, Henriette Harich-Schwarzbauer, and Judith Hindermann, Hildesheim, Olms, 364 pp., is a complete edition (with German translation and a commentary) of Johannes Atrocianus's (c. 1490–?) Latin elegies and epigrams published in the years 1528–1529. Given that Atrocianus was a sworn opponent of the Reformation, his poems reflect his polemic attitude against reformers like Johannes Oekolampad and his adherents. *Dem hochgeschätzten Sebastian Castellio zu Ehren. Reden an Basler Feiern zum Gedenken an den Vordenker des Toleranzgedankens*, ed. Peter Litwan, Basle, Schwabe, 112 pp., brings together modern deliberations on the merits of Sebastian Castellio (1515–1563), who published his thought-provoking *De haereticis, an sint persecuendi, et omnino quomodo sit cum eis agendum* in 1544, in which he proposed the early modern concept of tolerance.

In a Catholic context, research emphasis has centred predominantly on the Jesuits and their school drama. *Jeremias Drexel sj: Iulianus Apostata Tragoedia. Edition, Übersetzung und Kommentar*, ed. Andreas Abele, Berlin, de Gruyter, xvi + 866 pp., is a bilingual edition of Jeremias Drexel's (1581–1638) tragedy printed in 1608, which recounts the rise and fall of the Roman Emperor Julian. The introduction, alongside a substantial commentary, pays special attention to early modern interest in Julian's outstanding literacy as well as the contemporary compatibility of Neo-Stoicism and Christianity. *Maria die Himmels-Thür. Ein anonymes Theophilus-Drama 1655 bei den Straubinger Jesuiten aufgeführt*, ed. André Schnyder, Stuttgart, frommann-holzboog, x + 489 pp., is a bilingual edition of a Theophilus play staged in 1655. The subject was extremely popular among the Jesuits between 1580 and 1740, which makes this edition a welcome contribution to the understanding of the reception of Theophilus on the German Jesuit stage in general, as well as illuminating the history of Jesuit school theatre in Straubing in particular.

Another evident trend in German Neo-Latin studies this year has been a preoccupation with 16th- and 17th-c. poetry, with many editions and transla-

tions. Stefan Weise, 'Alter Theocritus? Joachim Camerarius' griechische Supplemente zu Theokrits *Herakliskos* und dem sogenannten *Herakles leontophonos*', *HL*, 67:257–299, looks at the Greek supplements of Theocritus's poems 24 and 25 produced by Joachim Camerarius (1500–1574) and translated into Latin by his friend Helius Eobanus Hessus (1488–1540). The study comprises an analysis of the classical sources used by Camerarius for the supplements, an edition of the supplements and Hessus's Latin rendering, as well as a modern German translation. *Johannes Fabricius Montanus, Poèmes latins. Introduction, édition, traduction et commentaire*, ed. David Amherdt, Basle, Schwabe, 338 pp., offers the first complete critical edition of the poetic oeuvre of the Swiss reformed clergyman Johannes Fabricius Montanus (1527–1566): his odes, elegies, funeral poems, epigrams, religious poems, a pastoral poem, an epithalamium, an epic poem about Zurich, a patriotic poem on William Tell, a didactic poem on the Lower Engadine, and a verse autobiography. Isabella Walser-Bürgler, 'Europa exultans: The Personification of Europe as a Representation of the Habsburg Universal Monarchy in Johann Lauterbach's Pastoral Poem *Europa Eidyllion* (1558)', *LIAS*, 45:1–43, covers the concept of Europe as a Habsburg universal monarchy under Emperor Ferdinand I as the German poet laureate Johann Lauterbach (1531–1593) envisioned it in his pastoral poem *Europa Eidyllion* (1558), together with the critical Latin text and a modern English translation. *Von Fastnachtsküchlein, Narren und Trinkgelagen. Friedrich Taubmanns Bacchanalia (1592)*, ed. Jonas Göhler, Peter Mathes, and Hermann Wiegand, Heidelberg, Mattes, 198 pp., comprises an edition, translation, and commentary of the first German carnival epic by Friedrich Taubmann (1565–1613), offering new insights into the early modern carnival tradition for both historians and folklorists. Political poems concerning the Thirty Years' War and its related conflicts are the focus of Alexander Winkler, 'Lipsia incassum obsessa: Caspar von Barths episches Fragment zur Banérschen Belagerung Leipzigs im Jahr 1637', *Daphnis*, 46:215–240, and Florian Schaffenrath, 'Neulateinische Epik zum Dreißigjährigen Krieg, oder: Wer ist der Feind?', *Scientia Poetica*, 22:245–256.

Apart from Neo-Latin poetry, Neo-Latin epistolography has also been of interest this year. *Aus den Jahren der pfälzischen Katastrophe. Julius Wilhelm Zingreßs Briefe (1613–1626) an den Basler Professor Ludwig Lucius. Mit weiteren Briefen, Gedichten und den Thesen von Zingreßs Basler juristischen Disputation (1613)*, ed. Wilhelm Kühmann and Karl Wilhelm Beichert, Heidelberg, Manutius, 207 pp., provides the entire corpus of Latin letters of the Heidelberg poet Julius Wilhelm Zingreß, with German translation and detailed commentary. The letters reflect not only the international atmosphere of German Late Humanism, but also Zingreß's Protestant patriotism and more private

fears. Stefania Salvadori, *Inventar des Briefwechsels von Johann Valentin Andreae (1586–1654)*, Wiesbaden, Harrassowitz, dlxxiv pp., treats systematically the vast correspondence of Johann Valentin Andreae for the first time. By recording more than 5000 letters and identifying about 800 correspondents, the study contributes to a better understanding of the European-wide cultural network in general and of Andreae's impact on the hermetic and pietistic tradition.

Two further prevalent lines of enquiry entailed German cultural and political patriotism on the one hand and the history of the German university on the other. As to the former, three publications stand out: Christoph Pieper, 'Germany's Glory, Past and Present: Konrad Peutinger's *Sermones convivales de mirandis Germanie antiquitatibus* and Antiquarian Philology', in *The Quest for an Appropriate Past in Literature, Art and Architecture*, ed. Karl A.E. Enenkel and Konrad Adriaan Ottenheym, Leiden, Brill, 485–510, considers Konrad Peutinger's (1465–1547) anti-French propaganda concerning the region of Alsace under the reign of Maximilian. Sylvia Brockstieger, *Sprachpatriotismus und Wettstreit der Künste. Johann Fischart im Kontext der Offizin Bernhard Jobin*, Berlin, de Gruyter, xi + 299 pp., investigates the competition between German and Latin through a study of Johann Fischart's (1546/47–1591) works and their publication by Bernhard Jobin (c. 1545–1593). *Johannes Frisius; Johannes Christophorus von Rotberg, Novum Dictionariolum puerorum Latinogermanicum, et e diverso Germanicolatinum*, ed. Peter O. Müller, 2 vols, Hildesheim, Olms, xxxviii + 1302 pp., presents the four-volume Latin-German and German-Latin dictionary designed by the Swiss pedagogue Johannes Frisius (1505–1565) and his friend Johannes Christophorus von Rotberg (c. 1546–?) for school use in 1556. Originally intended as a competing work to Petrus Dasypodius's (c. 1490–1559) famous dictionary, the *Novum Dictionariolum* was employed as a school dictionary until the middle of the 18th century.

Two significant studies of the history of the German university appeared in the past year. *Die Universität Straßburg zwischen Späthumanismus und Französischer Revolution*, ed. Hanspeter Marti and Robert Seidel, Cologne, Böhlau, 553 pp., is dedicated to the beginnings and the establishment of the curriculum at the University of Strasbourg in 1621. Particular focus is placed on the 17th-c. practice of disputations and the impact made on the institution by several key figures, such as Matthias Bernegger (1582–1640), Johann Conrad Dannhauer (1603–1666), or Johann Heinrich Boeckler (1611–1672). Philipp Walter, *Universität und Landtag (1500–1700). Akademische Landstandschaft im Spannungsfeld von reformatorischer Lehre, landesherrlicher Instrumentalisierung und ständischer Solidarität*, Cologne, Böhlau, 1093 pp., looks at the increasing influence the Universities of Leipzig, Wittenberg, and Jena gained after they had been raised to the status of *Landstände* in the middle of the 16th

century. Based on various documents from the administrative and the educational context, the study includes an in-depth examination of the ways in which these universities participated in political decisions to satisfy their institutional interests.

Iberian Culture

A Companion to the Spanish Renaissance, ed. Hilaire Kallendorf, Leiden, Brill, xxii + 676 pp., presents both micro- and macro-historical approaches to the appearance, uses, and meanings of humanist culture in Spain and Latin America between 1500–1700. The volume's treatment of such fascinating Latin material as the translation of a Nahuatl herbal in 1522 (p. 502), alongside better-known texts such as Nebrija's *Introductiones latinae* (p. 321) or Alfonso de Palencia's *Universale Compendium Vocabulorum* (p. 323), means that the companion offers much to Neo-Latin Studies as well as its principal audience in Hispanic Studies.

A number of key pieces of primary philological work were published this year. María Teresa Santamaría Hernández, *Pedro Jaime Esteve, Nicandri Theriaca: Traducción latina en verso (1552)*, Castilla-La Mancha U.P., 191 pp., provides an edition, translation, and commentary of the Valencian professor Esteve's poetic translations of Nicander of Colophon's *Theriaca*, one of the five Renaissance translations of this late antique poem. María Nieves Muñoz Martín and José Antonio Sánchez Marín, 'La obra poetica de Juan Latino', *eHumanista*, 39:261–296, offer a thorough description and analysis of the famed Granada humanist's Latin works. *El Colloquium elegans de Bernal Díaz de Luco, tradición senequista, eclesiástica y picaresca*, ed. Clark Colahan, Jagoda Marszałek, and Pedro Manuel Suárez-Martínez, Hildesheim, Olms, x + 294 pp., provides an edition of this Menippean satire subtly criticizing the Church.

The long 16th and 17th centuries, as last year, have been a focus for intensive interest in Latin production in South America. In a wider look at intellectual life in New Spain, the Neo-Latin work of the humanist Francisco Cervantes de Salazar is foregrounded in Mauricio Beuchot 'Algunos elementos socioculturales de la Nueva España', *Prolija Memoria. Segunda época*, 2.1:9–19. Andrew Laird, 'Colonial Grammatology: The Versatility and Transformation of European Letters in Sixteenth-Century Spanish America', *Language & History*, 61.1–2:52–59, argues that Isidore of Seville's adaptable notion of writing had greater influence than previously acknowledged in European engagement with indigenous groups in the New World, and that Old World epistolary habits offered a means of notation for Amerindian languages. Two studies concentrate on the bucolic literature of the celebrated MS 1631 in the National Library of Mexico, long hailed as the richest extant source of Novohispanic Neo-Latin.

This position is now somewhat problematized by this year's research: Marcela Alejandra Suárez, 'El seudoanonimato de la *Ecloga in obitu* en el manuscrito 1631 (Biblioteca Nacional de México)', *Circe de clásicos y modernos* 15.1:175–184, attributes the collection's opening poem, previously thought to be anonymous, to the Italian Baldassare Castiglione. Andrew Laird, 'Love and Death in Renaissance Latin Bucolic: The *Chronis* and Its Origins (Biblioteca Nacional de México Ms. 1631)', in *Life, Love and Death in Latin Poetry*, ed. Stavros Frangoulidis and Stephen Harrison, Berlin, de Gruyter, 251–274, also questions the Novohispanic origin of the collection's second poem. This article also includes a study, translation, and literary sources of the piece.

Italy

Several new editions, most of them accompanied by a translation and commentary, cover a wide range of literary genres: the vernacular translation of Boethius's *Consolatio* by the historian Benedetto Varchi (Dario Brancato, *Il Boezio di Benedetto Varchi. Edizione critica del volgarizzamento della 'Consolatio philosophiae' (1551)*, Florence, Olschki, 492 pp.); the Latin poems of Ariosto (*Latin Poetry*, ed. and transl. Dennis Looney and D. Mark Possanza, Cambridge, MA, Harvard U.P., 288 pp.); the Latin and vernacular versions of Curione's dialogue *Pasquillus extaticus*, one of the most significant works of 16th-c. religious dissent (Celio Secondo Curione, '*Pasquillus extaticus*' e '*Pasquino in estasi*'. *Edizione storico-critica commentata*, ed. Giovanna Cordibella and Stefano Prandi, Florence, Olschki, 313 pp.), and the first large-scale Jesuit epic poem (*Francesco Benci's Quinque martyres, Introduction, Translation and Commentary*, ed. Paul Gwynne, Leiden–Boston, Brill, xiv + 739 pp.). Pietro Pomponazzi, *Expositio super 1 'De anima Aristotelis et commentatoris' 1503. Riportata da Antonio Surian*, ed. Massimiliano Chianese, Rome, ESL, xiv + 180 pp., publishes the commentary on the first book of Aristotle's *De anima* which Pomponazzi presented as a lecture in Padua in 1503, using the *reportatio* of Antonio Surian, a Venetian nobleman who attended Pomponazzi's class. *Alberici Gentilis De papatu romano antichristo*, ed. Giovanni Minnucci, Milan, Monduzzi, clxii + 352 pp., presents the first critical edition of Gentili's complex work in progress, based on a detailed study of the manuscript corrected by the author over several years. Pietro Delcorno, *In the Mirror of the Prodigal Son. The Pastoral Uses of a Biblical Narrative (c. 1200–1550)*, Leiden-Boston, Brill, xiii + 550 pp., provides a comprehensive history of the function of the parable of the prodigal son from a veritable wealth of sources such as commentaries, sermons, religious plays, and images.

Low Countries

Thomas Haye, 'Ein unbekanntes Gedicht über Lüttich und die Verse des Laurentius physicus auf Nimwegen—zwei laudes urbis des frühen 15. Jahrhunderts', *Latomus* 77:147–160, studies an early poem about Liège. One of the most interesting dialogues of Erasmus has been translated into Spanish for the first time: *Desiderio Erasmo de Rotterdam. Diálogo de la pronunciación correcta del latín y el griego*, ed. Manuel Sanz Ledesma and Eustaquio Sánchez Salor, Extremadura U.P., 392 pp. The concept and history of Erasmus's main educational institution is the topic of Jan Papy et al., *The Leuven Collegium Trilingue 1517–1797. Erasmus, Humanist Educational Practice and The New Language Institute Latin—Greek—Hebrew*, Leuven, Peeters, viii + 228 pp. Elisabeth Aydin, 'Le Peplus Graecorum Epigrammatum de Daniel Heinsius, une adaptation de Diogène Laërce à la Renaissance', *Njb*, 20:29–55, studies the sources of Heinsius's famous work on the Greek philosophers. The importance of rhetorics in humanist historiography is discussed by Coen Maas, *Medievalism and Political Rhetoric in Humanist Historiography from the Low Countries 1515–1609*, Turnhout, Brepols, xix + 539 pp. Uta Schmidt-Clausen, 'Das Menschenleben in neun Strophen. Franco Estius' Gedicht auf dem Kupferstich Tabula Cebetis von Hendrick Goltzius (1592)', *Njb*, 20:445–485, studies the multimedia aspects of the famous 1592 Haarlem copper engraving *Tabula Cebetis*.

Scandinavia

Sari Kivistö, *Lucubrationes Neolatinae. Readings of Neo-Latin Dissertations and Satires*, Helsinki, Societas Scientiarum Fennica, xii + 244 pp., continues her work on the tradition of Neo-Latin satire with a clear focus on academic dissertations. In Sweden, the series *Bibliotheca Neolatina Upsaliensis* continued with *Philosophising Women. A Dissertation under Johan Elsberg, Exercitium academicum mulieres philosophantes leviter adumbrans*, ed. Love Forssberg Malm, Uppsala, Bröderna Carlssons Boktryckeri, 158 pp., an edition of a 1699 dissertation from Uppsala.

4 The Long Eighteenth Century

Britain, Ireland and North America

Several studies this year reflect particular scholarly interest in the cultural bilingualism of 18th-c. Britain. Neil D. Graves, 'Poetry, Translation and Subversion: The Case of William Dobson's *Paradisus Amissus* (1750/53)', *Marang* 30:103–122, considers the implications of Dobson's Latin translation of Milton's *Paradise Lost*, while Sara Hale, "All Lingua's are to thee Vernaculus": The Bilingualism of

Horatian Imitation in Early Eighteenth-Century Literary Culture', *HLQ*, 81.2:191–226, deals with a series of epistolary odes in the period's multilingual correspondence. Karen Caines, 'Latin in the Levant: Two Poems in Latin by Byron', *Byron Journal*, 46.2:127–140, studies Byron's Latin production during his more intensive period of engagement with the language in 1811–1812 while based in Athens.

Pádraig Lenihan and Keith Sidwell, *Poema de Hibernia: A Jacobite Latin Epic on the Williamite Wars* (Dublin City Library and Archive, Gilbert MS 141), Dublin, Irish Manuscripts Commission, lxxxiv + 563 pp., provide an edition and translation of this poetic account of the Williamite Wars, together with a detailed introduction to the text, its context, and a consideration of the poem's possible authorship, along with a handsome collection of appendices.

Stuart M. McManus, "'Classica Americana': an Addendum to the Censuses of Pre-1800 Latin Texts from British North America', *HL*, 67.2:427–467, updates L.M. Kaiser's censuses of North American Neo-Latin, adding over 150 items predominantly from New England. Building on this work Andrew Dinan, 'Latin and the American Civil War,' *Classical Journal*, 113.2:202–233, extends our knowledge of North American Neo-Latin literature after Kaiser (and now McManus) well into the late 19th century. Work of this sort has been a desideratum since the second edition of IJsewijn and Sacré's *Companion to Neo-Latin Studies* in 1990.

Eastern Europe

The critical edition of the manuscript sections of Matthias Bel's monumental work on Hungary, his descriptions of the individual counties, continues with a fifth volume: *Matthias Bel, Notitia Hungariae novae historico geographica. Comitatum ineditorum tomus quintus, in quo continentur Comitatus Sarosiensis, Zempliniensis, Ungváriensis et Bereghiensis*, ed. Gergely István Tóth et al., Budapest, MTA BTK TTI, 428 pp., covering five counties of Upper Hungary, now Slovakia. Hungarian and English general introductions are provided, alongside introductions to the individual counties. An allegoric representation of domestic conflicts within a noble Ragusan family features in Darko Novaković, *Vladislav Gučetić, De casibus domus atque familiae suae carmen allegoricum*, Split, Književni krug—Marulianum, 105 pp. Gučetić's epyllion is accompanied by an 'anti-epyllion' in which his opponent presented his own view of the family dispute which had taken place in 1744 (Latin with Croatian introduction, translation, and commentary). The correspondence between two important figures of the Czech Enlightenment from the late 18th c., Mikuláš Adaukt Voigt and Gelasius Dobner, is edited in *Admodum Reverende, Religiosissime ac Eximie P. Rector! Korespondence mezi Mikulášem Adauktem Voigtem a Gelasiem*

Dobnerem, ed. Josef Förster, Dolní Břežany, Scriptorium, 144 pp., with an introductory study, translation, and commentary in Czech. N. László Szelestei, *Tanulmányok a 17–18. századi magyarországi művelődésről*, Budapest, MTA–PPKE Barokk Irodalom és Lelkiség Kutatócsoport, 252 pp., collects the author's articles on Hungarian culture, mostly on its Jesuit contributions from the 17th and, for the most part, 18th centuries (in Hungarian).

German World

Three noteworthy studies testify to the continued interest in the history of education and literacy. On secondary education, Walther Ludwig, 'Das 1685 gegründete Stuttgarter Gymnasium illustre, die Salomonischen sieben Säulen des Hauses der Weisheit und die frühneuzeitlichen Obeliskten in Krakau und Holstein', *NJb*, 20:289–349, constitutes the first in-depth examination of the history and Enlightenment representation of what is now known as the Eberhard-Ludwigs-Gymnasium in Stuttgart, making use of documentary sources, medals, and copperplate engravings. Simon Wirthensohn, *Anton Claus. Leben und Werk. Studie zum späten Jesuitentheater*, Berlin, de Gruyter, viii + 341 pp., provides the first modern biography of the Swabian Jesuit Anton Claus (1691–1754), who ranks among the most important playwrights of the Jesuit order in the 18th century. The monograph also features an overview of Claus's vast dramatic oeuvre in the Latin language (contained in two collections: *Tragoediae ludis autumnalibus datae*, 1741; *Exercitationes teatrales*, 1750), as well as an investigation of his ideas on drama aesthetics and his later reception. On higher education, Walther Ludwig, 'Deutsche Klassiker und andere Gelehrte im Stammbuch von Georg Wilhelm Prahmer (1789–1799)', *NJb*, 20:351–392, considers the life, personal interests, and networks of the evangelist Georg Wilhelm Prahmer during his studies at the University of Halle and the early stages of his career at the Charité in Berlin, based on entries in his family album.

An interesting contribution to the political understanding of 18th-c. Habsburg politics is provided by William D. Godsey, *The Sinews of Habsburg Power. Lower Austria in a Fiscal-Military State 1650–1820*, OUP, 480 pp., who uses archival sources of mostly provincial collections, among which there are also some Latin documents, to offer new perspectives on governmental and social concepts, such as that of the composite monarchy.

Iberian Culture

Neo-Latin production in 18th-c. South America is included in an overview of contemporary classical reception by Maya Feile Tomes, 'Südamerika: Die spanischsprachigen Länder', in *Der neue Pauly* (Supplementband 13): *Das 18.*

Jahrhundert: Lexikon zur Antikerezeption in Aufklärung und Klassizismus, ed. Joachim Jacob and Johannes Süßmann, Stuttgart-Weimar, Metzler, 920–931.

Belgium

Several contributions on Belgian book history appeared in *Bruxelles et le livre (XVIe–XXe s.)*, *La médiatisation des révoltes en Europe, XVe–XVIIIe s.*, ed. Renaud Adam et Claude Sorgeloos (HCL, 14), Geneva, Droz, 410 pp., which includes Goran Proot ‘Damned usury, “Cologne”, “1715”: Delusion or bona fide? Typographical Evolution on Title Pages in the Southern Netherlands in the Eighteenth Century and Its Potential as a Means of Identification’.

5 Recentissima

In the study of German Neo-Latin, Walther Ludwig, ‘Die lateinische Fabelsammlung von Joseph Lang (1811)—eine Huldigung an Lessing als *Aesopus Germaniae*’, *Njb*, 20:267–287, considers the three books of *Fabulae* composed by Joseph Lang (c. 1740–c. 1825), a school teacher from Passau, in which Lang paid tribute to Lessing not only by putting Lessing’s 30 German prose reproductions of Aesop’s fables into Latin verse, but also by combining them with his own fables.

A helpful encyclopedia for researchers interested in the history of higher education institutions is Reijo Pitkäranta, *Lexicon neolatinum dissertationum Academiae Aboënsis (1642–1828)*, Helsinki, Suomalaisen Kirjallisuuden Seura, 407 pp., which is written in Latin as well as Finnish, and thus more easily accessible to readers outside Finland.

Giovanni Pascoli’s Latin poetry has enjoyed continued prestige in recent years. Simone Casini, *Pascoli georgico. Un percorso dai pometti latini ai poemetti italiani*, Bologna, Pàtron, 182 pp., studies the presence of Virgil and Horace in Pascoli’s idea of nature. *Rivista pascoliana*, 30, includes the following articles on Pascoli’s Latin studies and sources: Matteo Pellegrini, ‘Gli excursus classici nei corsi pascoliani di letteratura italiana per la Scuola Pedagogica’ (109–132); Enrico Tatasciore, ‘Pomponia Graecina’: fonti, modelli, simboli (1^a parte) (133–182).

Marco Cristini, *Bellum Mundanum. Il latino e la Grande Guerra*, Udine, Gaspari, 153 pp., focuses on the representation of the most important episodes of the First World War in Latin works composed by English, Italian, French, and German soldiers.

Angelo Luceri, ‘Il carne *Quinque sorores* di Camillo Morelli nel centenario della pubblicazione (1918–2018)’, *Latinitas*, n.s. 6.1:87–116, offers a comment-

ary on the poem *Quinque sorores* presented by the philologist Camillo Morelli (1885–1916) to the famous *certamen Hoeufftianum* in 1916. Fernando Bandini, *Tutte le poesie*, ed. Rodolfo Zucco, Milan, Mondadori, liv + 704, collects all Bandini's (1931–2013) poems, including his Latin texts and translations. Contemporary Latin poetry continues to be published in the section *Humaniora* of the first and second volume of this year's journal *Latinitas*, n.s. 6, with poems from Orazio Antonio Bologna, Giacomo Dalla Pietà, Mauro Pisini, and Lucio Giuliana.

Latin translations of children's literature are studied by Carl F. Miller, 'Omne vetus novum est iterum. The Decline and Rise of Latin Translation in Children's Literature', *Bookbird*, 56.1:46–54. Humorous Latin texts are collected in Melanie Kattanek, *Nunc est ridendum, Spaß mit Latein*, Ditzingen, Reclam, 160 pp., an anthology of classical and Neo-Latin texts. Fidelis Rädle, *Vita Salva, Carmina huius aevi Latina cum versione Germanica. Lateinische Gedichte, heute gedichtet und ins Deutsche übersetzt*, Wiesbaden, Reichert 112 pp., is a new collection of poems (with German translation) from this prolific Neo-Latin poet. Last, but perhaps not least, *Breviloquia Francisci papae anno MMXVII composita*, Vatican City, Libreria Editrice Vaticana, 141 pp., collects Pope Francis's Latin tweets of 2017, with Italian translations.