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II

Neo-Latin



Literature

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1 General

Bibliographical information on Neo-Latin literature from the 14th and 15th centuries can be found in *Bibliographie annuelle du moyen âge tardif. Auteurs et textes latins*, 29, and, for later authors, in *Bibliographie Internationale de l'Humanisme et de la Renaissance*, 51, which lists studies written until 2017, whilst more recent work can be found in the online database *International Bibliography of Humanism and the Renaissance* (IBHR) since 2019. 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 *Renaissance Quarterly*, 72, *Neulateinisches Jahrbuch*, 21, and *Neo-Latin News*, 67.

The difficult question of what 'literature' means for Latin, especially for Neo-Latin studies, is addressed in *La Littérarité latine de l'Antiquité à la Renaissance*, ed. Blandine Colot, Rennes, Presses universitaires de Rennes, 315 pp. Several new anthologies of Neo-Latin include texts from the 14th to the 20th centuries with a wide variety of focuses: Martin Korenjak, *Neulatein. Eine Textsammlung*, Ditzingen, Reclam, 444 pp., has a focus on prose texts. Neo-Latin texts on syphilis are gathered in *Le Siècle des vérolés. La Renaissance européenne face à la syphilis: una anthologie*, ed. Ariane Bayle and Brigitte Gauvin, Grenoble, Jérôme

Millon, 382 pp. A collection of poems from c. 1570, written in Latin, French, Greek, Italian, and Spanish by the members of the literary circle of Madeleine de L'Aubespine and Nicolas de Neufville-Villeroy, is edited in *Album de poésies des Villeroy. Manuscrit français 1663 de la BNF* (Textes de la Renaissance, 214, Scriptorium, 3), ed. Colette H. Winn, Stephen Murphy, François Rouget, Paris, Garnier, 356 pp. Before the discussion of publications dealing with texts from particular periods and geographical areas, several collected volumes whose articles cover a wider chronological or geographical range ought first to be mentioned: the collected volume *Making and Rethinking the Renaissance: Between Greek and Latin in 15th–16th Century Europe*, ed. Giancarlo Abbamonte and Stephen Harrison, Berlin, de Gruyter, ix + 255 pp., investigates the crucial role played by the return of knowledge of Greek in the transformation of European culture, both through the translation of texts and the direct study of the language. It covers a wide chronological and geographical range (from the 15th to the 16th centuries), with a special focus on Italian Neo-Latin authors (such as Iacopo d'Angelo, Niccolò Perotti, Guarino da Verona, Leon Battista Alberti, Coriolano Martirano, Marcantonio Flaminio). The impact of dedications in the Middle Ages and the Renaissance are the topic of *Literarische Widmungen im Mittelalter und in der Renaissance. Konzepte—Praktiken—Hintergründe*, ed. Carl-Friedrich Bieritz, Clemens Cornelius Brinkmann, and Thomas Haye, Stuttgart, Hiersemann, 346 pp. *Neulateinische Metrik. Formen und Kontexte zwischen Rezeption und Innovation* (NeoLatina, 33), ed. Stefan Tilg and Benjamin Harter, Tübingen, Narr Francke Attempto, 346 pp., deals with traditional and exotic metrical forms used by Neo-Latin poets from the 15th to the 18th centuries. Metrical and other aspects of reception are addressed in *Chacun son Horace. Appropriations et adaptations du modèle horatien en Europe, xv^e–xvii^e siècles*, ed. Natalie Dauvois, Michel Jourde, and Jean-Charles Monferran, Paris, Honoré Champion, 330 pp. The topic of humour and laughter from a theoretical and a practical angle are the topics of *Rire et sourire dans la littérature latine au Moyen Âge et à la Renaissance*, ed. Brigitte Gauvin and Catherine Jacquemard, Dijon, Éditions universitaires de Dijon, 254 pp. The 12 papers of *Neo-Latin and the Vernaculars: Bilingual Interactions in the Early Modern Period* (Medieval and Renaissance authors and texts, 20), ed. Alexander Winkler and Florian Schaffenrath, Leiden, Brill, x + 255 pp., show the impact theoretical vernacular discussions on literature had on the production of Neo-Latin literature from the Quattrocento to the 19th century. Many important contributions on Neo-Latin authors and texts are included in *The Oxford Handbook of the Jesuits*, ed. Ines G. Županov, New York, OUP, xxxvi + 1100 pp., with a general chapter 'Latinitas Iesu: Neo-Latin Writing and the Literary-Emotional Communities of the Old Society of Jesus' by Yasmin Haskell (pp. 553–574). Transmission of texts of different

genres, languages and periods is the main focus of the book *Transmission of Knowledge in the Late Middle Ages and the Renaissance*, ed. Outi Merisalo, Miika Kuha, and Susanna Niiranen, Turnhout, Brepols, 239 pp. The Neo-Latin sub-genre of wedding poetry is the focus of the collection *El epitalamio neolatino. Poesía nupcial y matrimonio en Europa (siglos XV y XVI)*, ed. Antonio Serrano Cueto and Juan Francisco Alcina Rovira, Alcañiz–Madrid, Palmyrenus, 404 pp. Two volumes of the *Intersections* series contain important material for Neo-Latin studies: *Artes Apodemicae and Early Modern Travel Culture, 1550–1700*, ed. Karl A. Enenkel and Jan Jong, Leiden, Brill, 340 pp., and *Contesting Europe: Comparative Perspectives on Early Modern Discourses on Europe, 1400–1800*, ed. Nicolas Detering, Clementina Marsico, and Isabella Walser-Bürgler, Leiden, Brill, 386 pp.

Two collections of essays were published in memory of renowned Neo-Latin scholars in 2019: in honour of the doyen of Neo-Latin Studies in the UK, Philip Ford, *Sodalitas litteratorum. Le compagnonnage littéraire néo-latin et français à la Renaissance*, ed. Ingrid De Smet and Paul White, Geneva, Droz, 318 pp., was published with contributions of the most famous Neo-Latin scholars and a useful bibliography of Philip Ford's publications at the end of the volume. Walther Ludwig, *Florilegium Neolatinum. Ausgewählte Aufsätze 2014–2018*, ed. Astrid Steiner-Weber, Hildesheim, Olms, xii + 918 pp., continues the series of reprints of one of the most productive German Neo-Latinists. Andries Welkenhuysen was presented for his 90th birthday with *In vestigiis magistri. Verjaardagsboek ter ere van Professor Andries Welkenhuysen*, ed. Jan Papy, Leuven, Uitgeverij, 64 pp.

2 The Early Period

Britain and Ireland

Two works offering a broad perspective on early British literature and its cultural contexts incorporate detailed engagement with the islands' early Neo-Latin material: *Manuscript and Print in Late Medieval and Early Modern Britain: Essays in Honour of Professor Julia Boffey*, ed. Tamara Atkin and Jaclyn Rajsic, D.S. Brewer, Woodbridge, x + 291 pp., offers a chapter on the 14th-century Oxford guide to rhetoric, the *Tria sunt*, as well as a study of John Gower's Latin verse epistle addressed to Thomas Arundel, used as a preface to his *Vox clamantis*. *The Routledge Research Companion to Anglo-Italian Renaissance Literature and Culture*, ed. Michele Marrapodi, Abingdon, Routledge, 528 pp., deals with the circulation of earlier Italian authors in Latin within Britain (see Chapter 13, for example, on Petrarch, with reference to his Latin translations of Boccaccio).

The volume also treats extensively the numerous responses to these continental imports, frequently also in Latin. We thus read of Bartholomew Clerke's Latin translation of Castiglione's *Courtier*, Thomas Watson's Latin renderings of Petrarch's sonnets and the 16th-century London translation of Tasso's *Gerusalemme liberata* (Chapter 22).

Eastern Europe

As a thematic issue titled *Early Humanism in Hungary and in Eastern Central Europe*, guest edited by Farkas Gábor Kiss, *The Hungarian Historical Review* vol. 8, issue 3 contains articles dedicated mostly to important, but less well-known figures from the early phase of humanism in Eastern Central Europe, such as Pier Paolo Vergerio the elder, Miklós Báthory or György Handó, as well as an article on Melchior Adam's Biography of Willem Canter (in English).

France

An early humanist translation of a Greek philosophical text is *Buridan, Questions sur le traité De l'âme d'Aristote*, ed. Joël Biard, Paris, Vrin, 736 pp. The transition between medieval and humanistic poetry in France is addressed by Thomas Haye, 'Die lateinische Poesie des Laurent de Premierfait. Französischer Frühhumanismus in mittelalterlicher Tradition?' *Humanistica Lovaniensia*, 68:9–66. Béatrice Charlet-Mesdjian: 'Le roi de France, *hospes* ou *hostis*? Points de vue sur la France et les Français dans la *Venatio* du poète humaniste Ferrarais Ercole Strozzi (Ferrare, c. 1473–1508)', *Cahiers de recherche médiévales et humanistes*, 38:87–109, analyses the ambivalent representation of King Charles VIII in Strozzi's poem.

The German World

Several editions and overviews of official documents pertaining to political and religious issues have been published. *Regesta Habsburgica. Regesten der Grafen von Habsburg und der Herzoge von Österreich aus dem Hause Habsburg. V. Abteilung: Die Regesten der Herzoge von Österreich 1365–1395. 3. Teilband: 1376–1380*, ed. Christian Lackner and Claudia Feller, Vienna, Böhlau, 384 pp., continues the interest in sources from the late medieval and early modern history of Austria. Volume v.3 comprises 780 regesta issued by Albert III and Leopold III, Dukes of Austria, as well as Duchess Beatrice. Likewise linked to the House of Habsburg, but also to the House of Hohenzollern and the policies of the German Empire, is Gerhard Seibold's *Der Wappenbrief. Ein Kompendium*, 2 vols, Cologne, Böhlau, 2003 pp., which examines the grants of arms in the German-speaking area as sources of both socio-historical and cultural-historical research. As volume 65 of the 'Monumenta Germaniae Historica',

František Šmahel, *Die Basler Kompaktaten mit den Hussiten (1436). Untersuchung und Edition*, Wiesbaden, Harrassowitz, xxii + 226 pp., provides a profound analysis and edition of the notarization and ratification of the concordat between Hussite Bohemia and the Council of Basel (1431–1449), making the ten documents available for scholarship for the first time. Tied to the Hussite context and the Council of Basel, yet removed from the realms of official documents, is Christina Traxler's *Firmiter velitis resistere. Die Auseinandersetzung der Wiener Universität mit dem Hussitismus vom Konstanzer Konzil (1414–1418) bis zum Beginn des Basler Konzils (1431–1449)*, Göttingen, Vandenhoeck & Ruprecht, 547 pp. This study traces the measures taken by the University of Vienna during the time between the Council of Constance and the Council of Basel to stop the spread of Hussite ideology within the academic sphere. At the heart of Traxler's study are academic writings, disputations, and lectures, among them the *Tractatus contra quattuor articulos Hussitarum* (1424), a position paper responding to the Hussite reform programme. Another piece of Latin literature from Vienna is discussed in Thomas Haye, 'Stadtlob und anti-franziskanische Satire. Ein spätmittelalterliches Gedicht über Wien', *Mitteilungen des Instituts für Österreichische Geschichtsforschung*, 127:155–172. Most likely composed in the first half of the 15th century, this rare example of contemporary *laus urbis* by an unknown cleric combines praise of the city of Vienna with mockery of the city's Franciscan friars. Last but not least, a new volume of the ongoing edition project *Acta Cusana* has come out: *Acta Cusana. Quellen zur Lebensgeschichte des Nikolaus von Kues*, vol. 11.5: 1456 Juni 1–1457 Mai 31, ed. Johannes Helmraath and Thomas Woelki, Hamburg, Meiner, viii + 276 pp., contains, among others, letters, notes, and decrees relating to Cusanus' fifth year of episcopate in Brixen, his conflicts with Sigismund, Archduke of Austria, a boycott on the part of the Abbey of Sonnenburg, and border disputes with the Republic of Venice.

Iberia

Elena Montero, 'Reassessing the Artistic Choices of the Castilian Nobility at the End of the 14th Century', pp. 139–160 of *Jews and Muslims Made Visible in Christian Iberia and Beyond, 14th to 18th Centuries*, ed. Borja Franco Llopis and Francisco de Asís García García, Leiden, Brill, xvi + 390 pp., provides a close look at the multilingual inscriptions in palaces in Medina de Pomar and Curiel del Duero, where the owner's epigrammatic choices presented Latin alongside Arabic and Castilian as part of a programme of cultural integration and display.

Italy

La critica del testo. Problemi di metodo ed esperienze di lavoro. Trent'anni dopo, in vista del Settecentenario della morte di Dante. Atti del Convegno internazionale di Roma (23–26 ottobre 2017), ed. Enrico Malato and Andrea Mazzucchi, Rome, Salerno, 802 pp., focuses on the aims and methodological approaches in philological studies through the analysis of several case-studies. Reception is the main topic of the following publications: *Beyond Reception: Renaissance Humanism and the Transformation of Classical Antiquity*, ed. Patrick Baker, Johannes Helmrath, and Craig Kallendorf, Berlin, de Gruyter, vi + 208 pp., which explores how the key disciplines of grammar, rhetoric, history, poetry, and philosophy in the Renaissance represent transformations of the subject matter in ancient Greece and Rome. *Lettori latini e italiani di Ovidio. Atti del Convegno, Università di Torino, 9–10 novembre 2017*, ed. Federica Bessone and Sabrina Stroppa, Pisa, Serra, 134 pp., examines the poet's literary reception in a wide range of Italian and Neo-Latin Renaissance texts. The collected volume *La donna nel Rinascimento. Amore, famiglia, cultura, potere. Atti del XXIX Convegno internazionale (Chianciano Terme-Montepulciano, 20–22 luglio 2017)*, ed. Luisa Secchi Tarugi, Florence, Cesati, 645 pp., explores the role of women both in Renaissance works and in the society of that time, with a special emphasis on Italian and Spanish humanists. As a key figure for European humanism, Petrarch receives continuous attention, as we see in the following works: Sara Fazion, Ilaria Lorenzi, *Petrarca lettore di Seneca tragico e di Svetonio*, Bologna, Pàtron, 365 pp.; *Petrarca, Francesco, Res Seniles. Aggiunte e correzioni, indici*, ed. Silvia Rizzo and Monica Berté, Florence, Le Lettere, 180 pp., which completes the publication of Petrarch's letters for the Italian *Edizione Nazionale*, started in 2006 with the publication of the first four books. Petrarch is the starting point for the volume by Maren Elisabeth Schwab, *Antike begreifen. Rom greifen und begreifen antiquarische Texte und Praktiken in Rom von Francesco Petrarca bis Bartolomeo Marliano*, Stuttgart, Anton Hiersemann, xi + 471 pp. Important aspects of Boccaccio's Italian and Latin works are studied in *Intorno a Boccaccio. Boccaccio e dintorni 2017. Atti del Seminario internazionale di studi (Certaldo Alta, Casa di Giovanni Boccaccio, 16 settembre 2017)*, ed. Giovanna Frosini and Stefano Zamponi, Florence, Firenze U.P., viii + 136 pp. Several new editions have appeared: *Poggio Bracciolini, Historia disceptativa tripartita convivialis*, ed. Fulvio Delle Donne, Teodosio Armignacco, and Gian Galeazzo Visconti, Florence, SISMEL—Edizioni del Galluzzo, vi + 202 pp., in which Poggio takes part in the famous debate over whether the common people and the men of letters spoke the same language in ancient times. The dialogue by *Uberto Decembrio, Four Books on the Commonwealth—De re publica libri IV*, Leiden, Brill, xv + 293 pp., a suggestive example of the reception of Plato's *Republic*,

provides insight into important political themes, such as education, the best form of government, and justice. The work by his famous son, *Pier Candido Decembrio, Lives of the Milanese Tyrants*, ed. Massimo Zaggia, trans. Gary Ianziti, Cambridge, MA, Harvard U.P., liii + 339 pp., contains the biographies of the powerful Duke of Milan, Filippo Maria Visconti, and of his successor, Francesco Sforza. Decembrio's work is one of the many sources (together with texts by Petrarch, Salutati, Guarino, Poggio, and Bruni, among others) of James Hankins' most recent monograph, *Virtue Politics. Soulcraft and Statecraft in Renaissance Italy*, Cambridge, MA, Belknap Press of Harvard U.P., xiii + 736 pp. *Giannozzo Manetti, On Human Worth and Excellence (De dignitate et excellentia hominis)*, ed. Brian P. Copenhaver, Cambridge, MA, Harvard U.P., li + 362 pp., is a new edition (with English trans.) of Manetti's famous treatise against the medieval view that man's condition is one of unremitting misery. *Angelo Poliziano, Greek and Latin Poetry*, ed. Peter E. Knox, Cambridge, MA, Harvard U.P., 448 pp., provides introductions, translations, and commentaries for all Poliziano's Greek and Latin poetry (with the exception of the *Silvae*). Several important works of Alberti have been edited and examined in the following books: *Leonis Baptistae Alberti Descriptio Urbis Romae (Plano de la ciudad de Roma)*, ed. Francesco Furlan and Mariano Perez Carrasco, trans. Patricia E. Patti, Pisa, Serra, 116 pp. (special volume of the journal *Humanistica*, 13,1); *De la famille / De familia. Livres I et II*, ed. Ruggiero Romano, Alberto Tenenti, and Francesco Furlan, trans. Pierre Caye and Nella Bianchi, Paris, Les Belles Lettres, 1 + 332 pp.; *Momus*, ed. Paolo D'Alessandro and Francesco Furlan, trans. Claude Laurens, Paris, Les Belles Lettres, cxxxi + 440 pp. Several of Pontano's masterpieces have been studied in the subsequent works: *Giovanni Gioviano Pontano, The Virtues and Vices of Speech*, ed. G.W. Pigman III, Cambridge, MA, Harvard U.P., xxxvii + 497 pp.; *I dialoghi, La fortuna, La conversazione*, ed. Francesco Tateo, Milan, Bompiani, xcvi + 1645 pp., which contains translations and commentaries to *Charon, Antonius, Asinus, De fortuna, De sermone* and an appendix with several Pontano's letters (edited by Anna Gioia Cantore). *Laurentii Valle Sermo de mysterio eucharistie*, ed. Clementina Marsico, Florence, Polistampa, 258 pp., offers the first critical edition of a lesser-known work of Valla, a speech delivered for Holy Thursday in a Roman church at the end of his life. Filelfo's life and work are treated in the subsequent books: *Francesco Filelfo, Man of Letters*, ed. Jeroen De Keyser, Leiden, Brill, viii + 309 pp., which contains 12 essays on Filelfo's intellectual endeavours and his literary work in Greek and Latin. *Francesco Filelfo, Corrispondenza. i. Lettere volgari*, ed. Nicoletta Marcelli, Florence, SISMEL—Edizioni del Galluzzo, viii + 283 pp., is the first volume of a publication project devoted to the entire trilingual corpus of Filelfo's letters (written in Italian, Latin, and Greek). Other important Neo-Latin figures are the subject of the fol-

lowing publications: *Giovanni del Virgilio, Egloga inviata ad Albertino Mussato*, ed. Manlio Pastore Stocchi, Rome, ESL, xxiv + 83 pp.; Giovanni Alberti, *Marsilio Ficino interprete del 'Parmenide'*, Pisa, ETS, 170 pp.; Flavia Buzzetta, *'Magia naturalis' e 'scientia cabalae' in Giovanni Pico della Mirandola*, Florence, Olschki, x + 342 pp.; Brian P. Copenhaver, *Magic and the Dignity of Man: Pico della Mirandola and his Oration in Modern Memory*, Cambridge, MA, The Belknap Press of Harvard U.P., xv + 682 pp. Simona Mercuri, *Umanesimo latino e volgare: studi su Fonzio, Poliziano, Pico e Machiavelli*, ed. Anna Corrias et al., Florence, Società Editrice Fiorentina, 308 pp., collects 12 essays dealing with late 15th- and early 16th-century Latin and Italian Florentine humanism, paying special attention to literature related to school and university. School, between the Middle Ages and Renaissance, is also the focus of the work by Rino Avesani, *Dalle chiavi della sapienza alla professione dell'umanista nel Cinquecento. Scritti sulla scuola dal Medioevo al Rinascimento*, Macerata, EUM, 207 pp. The reception of Epicurus is at the core of the subsequent volumes: Raphael Ebgi, *Voluptas: la filosofia del piacere nel giovane Marsilio Ficino (1457–1469)*, Pisa, Edizioni della Normale—Florence, Istituto nazionale di studi sul Rinascimento, 187 pp.; Christian Kaiser, *Epikur im lateinischen Mittelalter. Mit einer kritischen Edition des x. Buches der 'Vitae philosophorum' des Diogenes Laertios in der lateinischen Übersetzung von Ambrogio Traversari (1433)*, Turnhout, Brepols, viii + 493 pp. The following studies, with new editions, are devoted to less well-known humanists: *Troilo Malvezzi, Opusculum comicum*, ed. Michela Mele, Florence, SISMEL—Edizioni del Galluzzo, lxx + 97 pp.; *Elisio Calenzio, Epistolae ad Hiaracum*, ed. Michele Mongelli, Bari, Edizioni di Pagina, ix + 249 pp.; *Le terme di Viterbo tra Medioevo e Rinascimento. La trattatistica in latino: pseudo Gentile da Foligno, Girolamo di Viterbo, Evangelista Bartoli*, ed. Edoardo D'Angelo, Florence, SISMEL—Edizioni del Galluzzo, 146 pp. Books, collections, and manuscript research from the Renaissance until today are one the main topics of scholars' reflection, as shown in the subsequent volumes, from different perspectives: *Libri e biblioteche di umanisti tra Oriente e Occidente*, ed. Stefano Martinelli Tempesta et al., Milan, Biblioteca Ambrosiana-Centro Ambrosiano, vi + 384 pp.; Giuseppe Frasso, *Una biblioteca, un bibliotecario e tre maestri*, ed. Simona Brambilla and Andrea Canova, Rome, ESL, xvi + 277 pp.; *Scrittura di testi e produzione di libri. Libri e lettori a Brescia tra Medioevo ed Età moderna*, ed. Luca Rivali, Udine, Forum, 190 pp. (and, on the same context: *Profili di umanisti bresciani. Seconda serie*, ed. Carla Maria Monti, Travagliato, Torre D'Ercole, 234 pp.).

3 The 16th and 17th Centuries

Britain, Ireland, and North America

From Britain and Ireland's most fruitful period of Neo-Latin production, the work of John Milton rose to particular prominence this year. The Oxford edition of Milton's complete works continued. John Milton, *The Complete Works of John Milton*. xi *Manuscript Writings*, ed. William Poole, OUP, 496 pp., publishes Milton's prose manuscript writings for the first time and includes a translation and commentary on the poet's commonplace book. John Milton, *John Milton, 'Epistolarum familiarium liber unus' and Uncollected Letters: Edited with Introduction, Translation, and Commentary*, ed. Estelle Haan, Leuven U.P., 578 pp., offers a detailed, first-hand picture of Milton as a younger man, what he read, and the literary figures of continental Europe with whom he was in contact. John Hale, *Milton's Scriptural Theology: Confronting 'De Doctrina Christiana'*, Amsterdam U.P., 160 pp., provides a close-reading of Milton's most personal expression of his theology and beliefs, a work he considered the best he had written. *Scholarly Milton*, ed. Thomas Festa and Kevin J. Donovan, Clemson U.P.–Liverpool U.P., viii + 295 pp., offers a collection of essays on the reception of Milton's work alongside reflection on the creation of a scholarly discipline dedicated to the author. Sarah Knight, "Eleganter fabulata est Antiquitas": Le problème de l'autorité classique dans l'écriture de Milton étudiant', pp. 335–345 of *Inqualifiables fureurs. Poétique des invocations inspirées aux XVIIe et XVIIIe siècles*, ed. Anne-Pascale Pouey-Mounou, Paris, Garnier, 435 pp., and Robert Dulgarian, 'Milton's *Naturam non nati senium* and *De idea Platonica* as Cambridge Act Verses: A Reconsideration in Light of Manuscript Evidence', *Review of English Studies*, 70.297:847–868, are two article-length contributions to this burst of interest which focus on Milton's writing during his Cambridge years. Alongside this extensive attention paid to Milton, a number of other recognized authors of the period were also the subject of study: *The Oxford Handbook of Andrew Marvell*, ed. Martin Dzelzainis and Edward Holberton, OUP, 848 pp., brings us a detailed overview of the life and work of Milton's friend and parliamentary colleague in OUP's well-known handbook format. It includes a chapter dedicated to Marvell's Latin verse (26), along with constant attention to his engagement with other Latin material throughout (chapters 11, 17, 23). Another of the Civil War period's eminent Latin writers is the subject of *Royalists and Royalism in 17th-Century Literature: Exploring Abraham Cowley*, ed. Philip Major, Abingdon, Routledge, 280 pp. Here, Cowley's *Plantarum libri sex* is addressed in chapter 17. Ingrid Walton et al., *The Histories of Alexander Neville (1544–1614): A New Translation of 'Kett's Rebellion' and 'The City of Norwich'*, Rochester, NY, Boydell & Brewer, liv + 399 pp., offers newly edited

texts, translations, and introductions for three of Neville's historical works. As secretary to the Archbishop of Canterbury, Neville's works provide fascinating perspectives on the mid-16th century's intensive period of uprisings. The Neo-Latin literary scene in Scotland was once again a fertile field for study this year. Taking a broader view, *The History of Scottish Theology*, i: *Celtic Origins to Reformed Orthodoxy*; ii: *From the Early Enlightenment to the Late Victorian Era*; iii: *The Long Twentieth Century*, ed. David Fergusson and Mark W. Elliott, 3 vols, OUP, 414, 464, 400 pp., deals widely with Latin liturgical, academic, and literary uses of Latin in the history of Scotland's religious discourse. In the collection's first volume, John Knox's and Andrew Melville's Latin receives focused attention, for example, while a wide range of Latin catechisms produced in the 16th century by lesser authors are also the subject of study. The country's responses to the Reformation, humanist thought, biblical criticism and, later, the Enlightenment mean that Neo-Latin literature remains a staple point of reference throughout the work's three volumes. More focused studies on early modern Scotland's literary scenes also deal intensively with Latin production. Picking up on the aforementioned surge of interest in Milton studies, Su Fang Ng, 'Milton, Buchanan, and King Arthur', *Review of English Studies*, 70.296:659–680, for example, looks at the figure of Arthur in Buchanan's *Rerum Scotiarum historiae* alongside the King's depiction in Milton's *œuvre*. Peter Auger, *Du Bartas' Legacy in England and Scotland*, OUP, 288 pp., dedicates a section to the three Latin translations of Du Bartas' *La Sepmaine*, and in particular to that made by the Dutch ambassador to the court of James VI (I), Adriaan Damman, printed in Edinburgh. Zanna Van Loon, 'Crossing the North Sea for Books. An Overview of the Scottish Book Trade with the *Officina Plantiniana* between 1555 and 1589', *The Library*, 20.2:172–204 looks at the role of Plantin in the movement of Latin books to Scotland, and particularly the group of Scots—their background and context in society—who approached the press out for trade and exchange towards the end of the 16th century. David McOmish, 'Scientia Demands the Latin Muse: The Authority of Didactic Poetry in Early-Modern Scotland', in *Didactic Poetry of Greece, Rome and Beyond: Knowledge, Power, Tradition*, ed. Lilah Grace Canevaro and Donncha O'Rourke, London, Bloomsbury, 280 pp., examines the role of Latin didactic in the spread of scientific knowledge in the country. A further trend easily discernible in publications this year is the marked increase in interest in the place of Latin literature in Britain and Ireland's wider literary discourse. This turn indicates a growing awareness of the place of Neo-Latin in the islands' literary and linguistic history more generally. Linda Grant, *Latin Erotic Elegy and the Shaping of Sixteenth-Century English Love Poetry: Lascivious Poets*, CUP, viii + 264 pp., considers the place of Latin erotics in ideas of sexual love and desire as

expressed in the period's literature. The Latin poetry of Sannazaro, Pontano, and Secundus is addressed throughout. John Gallagher, *Learning Languages in Early Modern England*, OUP, 288 pp., provides a history of language learning between 1480 and 1720. His focus is on the vernaculars, but the role of Latin—spoken and written—in early modern English culture is a constant point of reference. *Elizabethan Narrative Poems: The State of Play*, ed. Lynn Enterline, Bloomsbury, London 272 pp., sets Thomas Campion's Latin epyllion *Umbra* alongside Shakespeare's *Venus and Adonis* in chapter seven, for example, while Gillian Wright, *The Restoration Transposed: Poetry, Place and History, 1660–1700*, CUP, xii + 265 pp., puts Cowley's *Plantarum* in its context of Restoration literature dealing with landscapes outside England's capital. Robert Hudson Vincent, 'Baroco: The Logic of English Baroque Poetics', *Modern Language Quarterly*, 80.3:233–259, considers the emergence and development of a baroque style in the 16th and 17th cs. on the basis of John Stockwood's *Progymnasma scholasticum* (1597) and Richard Crashaw's *Epigrammatum sacrorum liber* (1634), among other works, which demonstrate the influence of Erasmian rhetoric on the island's verse. Similarly, Victoria Moul, 'England's Stilicho: Claudian's Political Poetry in Early Modern England', *International Journal of the Classical Tradition* (online), 05.13, addresses the place of the late antique poet Claudian in the language and inspiration of the Cromwellian poet Payne Fisher. The article then places this writer's Latin verse into the context of the English political panegyric epics which emerged in the following decades. *Early Modern British Literature in Transition*, i: *Gathering Force: 1557–1623*; ii: *Political Turmoil: 1623–1660*; iii: *Emergent Nation: 1660–1714*, ed. Stephen B. Dobranski et al., 3 vols, CUP, xxii + 372, xvi + 290, xvi + 356 pp., encapsulates this coalescence of Neo-Latin into early modern British literary history in its careful attention to works in the language throughout its three volumes.

Eastern Europe

A new series, *Polonorum Bibliotheca Latina*, starts with *Epinikia orszańskie czyli wiersze o pamiętnej klęsce Moskali*, ed. Zofia Głombiowska, Danzig, Wydawnictwo Uniwersytetu Gdańskiego, 202 pp. It contains the Latin text of the poems by Iohannes Dantiscus, Andreas Cricius, Valentin Eck, and several others, celebrating the victory of the Polish king over the Muscovites in the Battle of Orsha in 1514, which were published in Rome a year later as *Carmina de memorabili cede scismaticorum Moscoviorum*. The text is accompanied by an introductory study and a commentary (in Polish). *Adomas Šrėteris Silezietis. Giesmė apie Lietuvos upę Nemuną*, ed. Eugenija Ulčinaitė, Vilnius, Lietuvių literatūros ir tautosakos institutas, 64 pp., offers a facsimile of the 1553 Kraków edition of Adam Schroeter's elegiac poem *De fluvio Memela Lithuaniae*, with an intro-

duction and a translation (in Lithuanian). Two Renaissance accounts of pagan customs in the Baltic region are collected in *Jan Łasicki, Jan Sandecki-Malecki. O bogach i wierzeniach dawnych Żmudzinów, Litwinów i Prusów*, trans. Magdalena Wolf, Wrocław, ATUT (Bibliotheca curiosa 34), 80 pp. It offers a translation of Iohannes Lasitius' *De diis Samagitarum caeterorumque Sarmatarum et falsorum Christianorum* (c. 1582) and Iohannes Maletius' *Epistula de sacrificiis et idolatria veterum Borussorum* (1551) (in Polish, without the Latin text). The Latin works of Jan Kochanowski (1530–1584), one of the most prominent Polish poets, were the focus of several publications. A new critical edition of his 46 elegies, with an introduction and an extensive commentary (in Italian), is found in *Jan Kochanowski. Elegiarum libri quattuor. Edizione critica commentata* (Biblioteca di Studi Slavistici, 42), ed. Francesco Cabras, Florence U.P., 705 + [7] pp. The structure and the composition of this collection is examined by Radosław Rusnak, *Elegii ksiąg czworo Jana Kochanowskiego—w poszukiwaniu formuły zbioru*, Warsaw, Wydział Polonistyki Uniwersytetu Warszawskiego, 382 pp. (in Polish). The influence of the contemporary cartography on the poetics of Kochanowski and his writings, both in Latin and in Polish, is explored in Jakub Niedźwiedz, *Poeta i mapa. Jan Kochanowski a kartografia XVI wieku* (Terminus. Bibliotheca Classica, Series II, 7), Kraków, Wydawnictwo Uniwersytetu Jagiellońskiego 334 pp. (in Polish with English summary).

A critical edition of a Renaissance non-Jesuit drama from Poland, which was published in 1587, is *Simon Simonides Leopoliensis / Szymon Szymonowic. Castus Joseph / Niewinny Józef*, ed. Izabela Bogumił, Lublin, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II (*Staropolski Dramat i Dialog Religijny* 4), 418 pp. It is accompanied by a Polish translation, a historical and literary commentary, and an English summary. The critical edition of Dudith's correspondence comes to a close with *Andreas Dudithius. Epistulae Pars VII 1581–1589* (Bibliotheca scriptorum medii recentisque aevorum S.N. 13.7), ed. Mikołaj Szymański and Ida Radziejowska, Budapest, Reciti Kiadó, 701 pp. It collects the letters from the humanist's last years, which he spent in Wrocław, and is accompanied with an introduction and a commentary (in French). The renewed series Lubelska Biblioteka Staropolska begins with two critical editions of Sebastian Fabian Klonowic's (1545–1602) poems: *Philtron / Filtron*, ed. Mieczysław Mejer, Warsaw, Neriton, 182 pp., explores the idea of Christian love among members of the Lublin literary circle, while *Gorais / Goraida*, ed. Grażyna Łabęcka-Józwiakowska, Warsaw, Neriton, 242 pp., is a genealogical poem concerning the origins and history of the Gorajski family. Both editions are accompanied by an introduction, translation, and commentary (in Polish). *Jan Hubecius a Bartoloměj Martinides. Dva humanistické popisy Prahy*. ed. Vojtěch Pelc. Prague, Jednota klasických filologů (*Bilingua* 111), 264

pp., contains the critical edition of Hubecius' *Carmen continens descriptionem celeberrimae urbis Pragae* from 1591 and Martinides' prose work *Descriptio amplissimae atque ornatisimae regiae urbis Pragensis* from 1615, with an introductory study, translation, and commentary (in Czech). The edition of Comenius' *Opera Omnia* continues with the first volume of his correspondence, *Jan Amos Komenský. Epistulae. Pars I, 1628–1638* (*Opera omnia* 26/1), ed. Martin Steiner et al., Prague, Akademia, 332 pp., containing 71 letters, mostly in Latin, from the time when Comenius was striving to build his network. The volume also includes introductory studies, *regesta* and annotations (in English). *Fontes Collegii Crosensis qui in Archivo Romano Societatis Iesu asservantur. Tomus I. 1608–1700. 1 Pars* (*Monumenta historiam et acta collegii Crosensis spectantia* I, 1), ed. Živilė Nedzinskaitė and Darius Antanavičius, Vilnius, Lietuvių literatūros ir tautosakos institutas offers the critical edition of the (mostly Latin, some Polish) sources concerning the Jesuit college of Kražiai in Lithuania, such as the *Historia Collegii, Litterae Annuae* or mission reports. The texts are accompanied by an introduction (in Latin and Lithuanian) and summaries (in Lithuanian). By studying the panegyric writings of Simon Starovolscius (1588–1656), Michał Czerenkiewicz, *Polonia illustrata. Łacińska twórczość panegiryczna Szymona Starowolskiego*, Warsaw, Wydawnictwo Naukowe Scholar, 355 pp., enables the reader to generally better appreciate the panegyric poetry and its function (in Polish with English summary). *Historia Litvana* (1650 and 1669) of the Jesuit historian Albertus Wiiuk Koialovicus and the author's poetics is examined in Dalia Dilytė, *Alberto Vijūko-Kojalavičiaus "Lietuvos istorija". Poetikos bruožai*, Vilnius, Lietuvių literatūros ir tautosakos institutas. Several conference proceedings and thematic issues of journals were dedicated to Neo-Latin topics. Different aspects of one of the central figures of central European humanism are explored in *Nicolaus Olahus 450: Tagungsband der internationalen Konferenz zum 450. Todestag von Nicolaus Olahus (Publikationen der ungarischen Geschichtsforschung in Wien 17)*, ed. Emőke Rita Szilágyi, Vienna, Institut für Ungarische Geschichtsforschung et al., 239 pp. (in English and German). Conference proceedings putting both Latin works and vernacular translations by the Croatian historian Georgius Rattkay in their contemporary context are collected in *Juraj Rattkay (1613–1666) i njegovu doba* (*Biblioteka Croatica* 6), ed. Maja Matasović and Tamara Tvrković, Zagreb, Hrvatski studiji Sveučilišta u Zagrebu, 139 pp. (in Croatian). The series *Convivia Neolatina Hungarica* continues with the third volume, *A reformáció és a katolikus megújulás latin nyelvű irodalma*, ed. Enikő Békés et al., Budapest, MTA BTK Irodalomtudományi Intézet, 297 pp., dedicated principally to the Latin literature of the Reformation and the Counter-Reformation, but not only in Hungary (in Hungarian). The 28th volume of the *Colloquia Maruliana*, Split, Književni Krug, 234 pp.,

provides articles on some lesser-known Croatian Latin writers, among them Georgius Begna, Nicolaus Petreius, and Ioannes Rozanus or a *conquista* apologist Vincentius Paletinus (in English and Croatian with English summaries), as well as first editions of several shorter texts. *Studia Paedagogica Ignatiana* vol. 22 issue 4 is titled *Z dziejów wychowania: jezuici i szkolnictwo / The History of Education: Jesuits and Schooling*. It is concerned not only with literary and educational activities of the Jesuits in the Polish-Lithuanian commonwealth, but also with those under Russian rule after the abolition of the Society in 1773 (articles in both Polish and English or Italian).

France

Big editorial projects have continued: *Michel de L'Hospital, Carmina, Livre IV*, ed. David Amherdt, Laure Chappuis Sandoz, Perrine Galand, and Loris Petris, Geneva, Droz, 249 pp. *Jean Calvin, Praelectiones in Lamentationes Jeremiae. Leçons sur les Lamentations de Jérémie*, ed. Max Engammare and Nicole Gueunier, Geneva, Droz, xlv + 486 pp. A couple of further single editions also appeared: *Sebastian Castellio. Contra libellum Calvinii. A New Critical Edition Supplied by the Text of the Basle Manuscript-Fragment* (Cahiers d'humanisme et Renaissance, 160), ed. Uwe Plath, Geneva, Droz, 235 pp. *Jules-César Scaliger. De causis linguae Latinae, Lyon 1540. Des causes de la langue latine* (Travaux d'humanisme et Renaissance, 594), ed. Pierre Lardet, Geneviève Clerico, and Bernard Colombat, Geneva, Droz, 2 vols, 2222 pp. A new edition of Budé's translation of Plutarch is *Guillaume Budé, Plutarchi Chaeronensis De tranquillitate et securitate animi Guillielmo Budaeo interprete (Il ritorno dei classici nell'Umanesimo, 3: Edizione nazionale delle traduzioni dei testi greci in età umanistica e rinascimentale, 10)*, ed. Stefano Martinelli Tempesta, Florence, Sismel—Edizioni del Galluzzo, xii + 183 pp. The Latin poetry of the famous hymnographer is published in *Jean-Baptiste Santeul, Œuvre poétique complète* (Bibliothèque du xvii^e siècle, 31–32), ed. Guillaume Bonnet, Paris, Garnier, 2 vols, 1720 pp. Several studies focus on important figures of the period: Guillaume Budé and his Greek grammar is studied by Gianmario Cattaneo, 'Due note critiche ai Commentarii linguae Graecae di Guillaume Budé', *Humanistica Lovaniensia*, 68:229–235. David Amherdt studies Jean Salmon Macrin in 'Les épouses tragiques dans les poèmes de Jean Salmon Macrin à sa femme', in *Eroïne tragiche nel Rinascimento*, ed. Sandra Clerc and Uberto Motta, Bologna, Emil di Odoya, pp. 159–174. The impact of Locher's Latin translation of Brant's *Narrenschiff* on authors in France is studied in Bernd Renner, 'Quam satyram vocitare queo. La satire entre sérieux et comique dans les Nefs des fols', *Cahiers de recherches médiévales et humanistes*, 38:429–448. Max Engammare, 'Bèze vs du Bellay. Du nouveau sur les emplois allusifs', *Bibliothèque d'Humanisme et Renaissance*, 81, makes

an intertextual approach to the two authors. Pierre Pithou's role as editor is the topic of Marco Conti, 'Variants and Their Traps. Pierre Pithou's Philological Policy and his Editions of Nithard's *Historiae*', *Revue d'histoire des textes*, 14:209–223. Praise of Louis XVIII is the topic of Guillaume Flamerie de Lachapelle, 'Quand Virgile, Horace et Claudien exaltent Louis XVIII. L'épître dédicatoire de la Bibliotheca classica Latina de Nicolas-Éloi Lemaire', *Humanistica Lovaniensia*, 68:177–210.

The German World

In several broader studies, comprehensive Latin source material has been explored to illuminate historical matters. In *Die Chronik des Klosters Lüne über die Jahre 1481–1530. Hs. Lüne 13*, ed. Philipp Stenzig, Tübingen, Mohr Siebeck, viii + 207 pp., the full text (including a commentary) of the chronicle of the nunnery of Lüne near Lüneburg is provided for the first time. Created in 1530 during the intellectual and literary heyday of the convent, the chronicle brought together the history of the monastic community based on a hitherto fragmentarily kept diary, which is at times brought to the fore in Stenzig's edition. Sven Düwel, *Ad bellum Sacri Romano-Germanici Imperii solenne decernendum II. Die Reichskriegserklärungen gegen Frankreich und Schweden in den Jahren 1674/75 im Rahmen des Holländischen Krieges (1672–1679). Untersuchungen zum Reichskriegsverfahren zwischen Immerwährendem Reichstag und Wiener Reichsbehörden*, Münster, Lit Verlag, 752 pp., sheds light on some open research questions (e.g. was there an imperial declaration of war? What was the position of the imperial estates?) regarding the German imperial war against France and Sweden in 1674–1675 by uncovering the neglected Viennese file records on that matter. *Die lateinischen Grabinschriften in den Basler Kirchen. Band 2: Münster und Martinskirche*, ed. Andreas Pronay, Basel, Schwabe, 311 pp., offers an edition with a German translation and a commentary of 70 epitaphs found in the Basel Minster and the city church of St Martin. The majority of the epitaphs date back to the 16th and 17th cs., honouring deceased Basel inhabitants from all walks of life.

The field of religion and confessionality received special attention this year. Jonas van Tol, *Germany and the French Wars of Religion, 1560–1572*, Leiden, Brill, x + 274 pp., studies the German Protestant outlook on the series of civil wars in France known today as the French Wars of Religion. According to van Tol, opposing local legends and interpretations of the French wars were the main reason why the German Lutherans intervened and eventually fought on different sides on the French battlefields. *Protestants and Mysticism in Reformation Europe*, ed. Ronald K. Rittgers and Vincent Everer, Leiden, Brill, 460 pp., provides valuable insights into the Protestant reception of medieval mysti-

cism from the beginning of the Reformation until the middle of the 17th century, involving key German and Swiss figures such as Martin Luther, Thomas Müntzer, John Calvin, and Leo Jud. The reader is ultimately forced to reevaluate the links between Protestantism, the medieval past and Catholicism. Speaking of John Calvin, *John Calvin in Context*, ed. R. Ward Holder, Cambridge U.P., 246 pp., gives an ample overview of Calvin's life and works in terms of Northern humanism, the politics of Geneva, and his networks. The study serves as an essential research tool for different aspects of Calvin's world. Among the German Lutherans, Philip Melanchthon has been the subject of various analyses. Most prominently, Mark A. Lotito, *The Reformation of Historical Thought*, Leiden, Brill, 562 pp., explores the development of historiography based on Melanchthon's universal history, the *Chronica Carionis* (1532), with which not only a decidedly Protestant view of the world was established, but more generally the so-called Wittenberg perspective was created. Next to scholars like Andreas Libavius, Bartholomäus Keckermann, and Johann Ludwig Hannemann, Melanchthon and his work are also the subject of various contributions to *Natural Knowledge and Aristotelianism at Early Modern Protestant Universities*, ed. Pietro Daniel Omodeo and Volkhard Wels, Wiesbaden, Harrassowitz, 342 pp.: Volkhard Wels, 'Melanchthon's Logic and Rhetoric and the Methodology of Chemical Knowledge in Libavius's *Alchymia*' (11–28); Günter Frank, 'Nature as Revelation. Philipp Melanchthon's Image of Nature' (29–46); Pietro Daniel Omodeo and Jonathan Regier, 'The Wittenberg Reception of Copernicus. At the Origin of a Scholarly Tradition' (83–108); Bruce T. Moran, 'Defending Aristotle, Constructing *Chymia*: Libavius, Logic, and the German Schools' (235–254). Protestant concepts and practices of education deriving from the Wittenberg school and Melanchthon are discussed in *Frühneuzeitliche Bildungssysteme im interkonfessionellen Vergleich. Inhalte—Infrastrukturen—Praktiken*, ed. Christine Freytag and Sascha Salatowsky, Stuttgart, Steiner, 320 pp. Specific aspects of early modern religion are, lastly, covered by two editions: with *Waldung, Wolfgang: Catharina. Catharinae martyrium*, ed. Cora Dietl, Wiesbaden, Harrassowitz, viii + 156 pp., scholarship has now access to a central drama of martyrdom, which reacted to Protestantism in the tradition of the humanist drama in 1602. Dietl has endowed her critical edition with a short introduction to the legend of Catherine of Alexandria, as well as a commentary. As a crucial source of Church history and the cultural history of the late 17th century serves the edition of Philipp Jakob Spener's 148 letters from his Frankfurt period: *Philipp Jakob Spener: Briefe aus der Frankfurter Zeit 1666–1685*, vii: 1684–1685, ed. Udo Sträter and Johannes Wallmann, Tübingen, Mohr Siebeck, xxxv + 716 pp. The letters are especially informative on the origin and spread of the Pietist movement in the German lands.

Another prevalent line of enquiry, apart from religion, is dedicated to German scholarship and literature in all its aspects. Tilman G. Moritz, *Autobiographik als ritterschaftliche Selbstverständigung. Ulrich von Hutten, Götz von Berlichingen, Sigmund von Herberstein*, Göttingen, V&R Unipress, 266 pp., expounds the innovative ways in which the three knightly nobles Ulrich von Hutten, Götz von Berlichingen, and Sigmund von Herberstein reacted to contemporary criticism of knightly nobility through innovative autobiographical narratives. *Der 'Arion' des Lorenz Rhodoman. Ein altgriechisches Epyllion der Renaissance. Einleitung, Text, Übersetzung, Wortindex*, ed. Stefan Weise, Stuttgart, Steiner, 321 pp., offers an edition and translation of the humanist Lorenz Rhodoman's Doric Greek poem on the Dionysiac singer and poet Arion. Weise succeeds in showing how Rhodoman used his narration to reflect on the duties and significance of contemporary poetry. In Sylvia Brockstieger, *Sprachpatriotismus und Wettstreit der Künste. Johann Fischart im Kontext der Offizin Bernhard Jobin*, Berlin, de Gruyter, 299 pp., the growing value of the German language in engaging with ancient authorities is examined. The work of Johann Fischart in the context of the printing house of Bernhard Jobin neatly illustrates this aspect. Marc Laureys, 'Friedrich Taubmann's Views on Latin Style and Poetic Composition', in *Una lingua morta per letteratura vive: il dibattito sul latino come lingua letteraria in età moderna e contemporanea. Atti del convegno internazionale, Roma, 10–12 dicembre 2015*, ed. Valerio Sanzotta, Leuven U.P., 91–106, is one of a few studies published this year dealing with discourses of narratives in Latin literature. Among them are further: *Martin Opitz (1597–1639). Autorschaft, Konstellationen, Netzwerke*, ed. Stefanie Arend and Johann Anselm Steiger, Berlin, de Gruyter, 378 pp., looking at Martin Opitz as a networker and at his Latin texts as networks; Uwe Maximilian Korn, 'Zwischen philologischer Verzögerung und Turbo. Johann Valentin Andreae bewertet das gelehrte Wissen', in *Enzyklopädisches Erzählen und vormoderne Romanpoetik (1400–1700)*, ed. Mathias Herweg, Johannes Klaus Kipf, and Dirk Werle, Wiesbaden, Harrassowitz, 289–304, making new observations regarding the poetics of the early modern Latin novel; Robert Seidel, 'Satirisch-elegisch-heroisches Erzählen von "Deß gwesten Pfaltzgrafen Glück vnd Unglück". Die *Querela Sufredi missa Vinoni* (1621) als Reflex auf die Niederlage des Winterkönigs', *Daphnis*, 47:193–220, presenting narrative strategies in the context of the Thirty Years' War by comparing the *anonymous Querela Sufredi missa Vinoni* (1621) with Jacob Balde's *Epistola Friderici Electoris Palatini ad coniugem post amissam Bohemiae coronam in Angliam redeuntem* (1628). Two more editions conclude the scrutiny into the Latin world of 16th- and 17th-century Germany: *Georg Sabinus: Fabularum Ovidii interpretatio—Auslegung der Metamorphosen Ovids. Edition, Übersetzung, Kommentar*, ed. Lothar Mundt, Berlin, de Gruyter, xxxvii

+ 422 pp., offers a comprehensive edition (with a German translation and commentary) of Georg Sabinus' allegorical scientific interpretation of Ovid's *Metamorphoses* as constructed in his lectures at the University of Königsberg. Thanks to this edition, readers can now have access to the first humanist standard work of natural historical and literary dimension alike. *Andreas Gryphius: Mumiae Wratislavienses. Edition, kommentierte Übersetzung und Werkstudie mit ausführlicher wissenschaftlicher Einleitung*, ed. Katja Reetz, Berlin, de Gruyter, vi + 295 pp., treats Andreas Gryphius's treatise from 1662, describing the state of two Egyptian mummies which had been sectioned a few years before in Breslau. The value of this edition not only relates to the fact that it gives us an idea of the historical treatment of mummies, but also that it constitutes the only scientific text written in Latin by Gryphius.

Iberian Culture

As in previous years, the work of the celebrated Valencian humanist Juan Luis Vives continued to be of marked interest. Juan Luis Vives, *De Europae dissidiis et republica*, ed. Edward V. George and Gilbert Tournoy, Leiden, Brill, 2019. xv + 276 pp., offers the texts and translations, with introductions and notes, of Vives' collection of political letters and essays. The annual journal dedicated to the author, *Vivesiana*, saw its fifth issue this year. It presents nine articles alongside book reviews and *miscellanea*. Víctor Manuel Sanchis Amat, 'Sobre los diálogos escolares de Juan Luis Vives en México en 1554: una edición con comentario', *Vivesiana*, 5:27–101, among the other contributions on Vives's Latin, presents the text of the first of his works printed on the American continent. A further series of recognized names from early modern Iberia were also the subject of worthy attention. The best known of these was the subject of a collected volume: *Miguel de Cervantes y el humanismo europeo*, ed. Christoph Strosetzki, Berlin, De Gruyter, ix + 165 pp., reads Cervantes against a humanist cultural background, and it treats his engagement with More's *Utopia*, for example, and neo-Platonic philosophy written in Latin among other humanist literary phenomena. Margarida Miranda, *Miguel Venegas and the Earliest Jesuit Theater: Choruses for Tragedies in Sixteenth-Century Europe*, Leiden, Brill, xiv + 240 pp., offers an account of the abulense's life and work before focusing on his fundamental role in the establishment of Jesuit theatre in Portugal and its influence further afield. María M. Portuondo, *The Spanish Disquiet: The Biblical Natural Philosophy of Benito Arias Montano*, Chicago U.P., 448 pp., similarly presents the figure of Arias Montano, setting his work within the wider collapse of Aristotelianism in the lead up to the 'scientific revolution'. Mário Santiago Carvalho, *O Curso Filosófico Jesuíta Conimbricense*, Coimbra U.P., 177 pp., forms part of the new series *Portugaliae Monumenta Neolatina* published

by Coimbra University Press. This volume offers a book-length analysis of the hugely influential Coimbra course on Aristotelean philosophy written between 1592 and 1606. The work knew a wide audience and served as an introduction to this philosophical system for thinkers the world over. A number of article-length contributions undertook similar work. Maria Czepiel, 'Garcilaso's *Sedes ad Cyprias*: A New Source and a Re-Appraisal', *Bulletion of Spanish Studies*, 96.5:737–754, provides a close-reading of Garcilaso's third Latin ode. Marcos Ruiz Sánchez and María Ruiz Sánchez, 'Elementos iconográficos y emblemáticos en los epigramas de Interián de Ayala', *Imago. Revista de Emblemática y Cultura Visual*, 10:217–228, follows the overlap of pictorial representation and writing in Interián's epigrams. The same authors similarly studied other elements of the poet's work in Marcos Ruiz Sánchez and María Ruiz Sánchez, 'Distanciamiento e identificación en la poesía latina de Juan Interián de Ayala', *Archivum: Revista de la Facultad de Filología*, 69:313–341. Elizabeth R. Wright, 'Juan Latino. "Del advenimiento de una era de paz" (*De natali serenissimi*)', *Pecia Complutense: Boletín de la Biblioteca Histórica de la Universidad Complutense de Madrid*, 16.31:1–14, offers a translation and contextualization of the granadino professor's poem on the fall out of the Battle of Lepanto. Laura Jiménez Ríos, 'La fábula *Gallus et Canis* de Hernán Ruiz de Villegas: un ejercicio de amplificatio', *Revista de Estudios Latinos*, 19:213–228, interprets the version of Aesop's fable written by Vives' disciple. A further group of publications considers in particular the relationship of Iberian culture with the world outside the peninsula. *The Image of Elizabeth I in Early Modern Spain*, ed. Eduardo Olid Guerrero and Esther Fernández, Lexington, Nebraska U.P., 2019 xviii + 420 pp., deals with the place of Britain's iconic queen in the contemporary Spanish imagination. The widespread production of Latin poetry surrounding Elizabeth's court is a topic throughout the volume and the book's third chapter offers a close reading of the queen's Latin prayers in her *Christian Prayers and Mediations* alongside those in several vernaculars. Jenny Mander, David Midgley, and Christine Beaulé, *Transnational Perspectives on the Conquest and Colonization of Latin America*, Abingdon, Routledge, 312 pp., brings together a wide-ranging group of studies of intercultural exchange on the American continent: Among other references to the role of Latin literary production in this context, Chapter 3 considers the reception of ancient philosophy in José Manuel Peramás's *Commentarius*. Toon Van Houdt, 'Erger dan oorlog? Oorlogsmisdaden en massavernietiging in het vroegmoderne debat over de verovering van de Nieuwe Wereld', *Streven: Cultureel Maatschappelijk Maandblad*; 86.1:8–16, compares Bartolomé de las Casas and Francisco de Vitoria's analyses of colonial violence towards indigenous cultures in New Spain. A special issue of the new *Journal of Latin Cosmopolitanism and European Literatures* is dedicated to Latin on the margins. Here,

Andrew Laird, 'From the *Epistolae et Evangelia* (c. 1540) to the *Espejo divino* (1607): Indian Latinists and Nahuatl Religious Literature at the College of Tlatelolco', *Journal of Latin Cosmopolitanism and European Literatures*, 2:2–28 and Heréndira Téllez Nieto, 'Latinidad, tradición clásica y *nova ratio* en el Imperial Colegio de la Santa Cruz de Santiago Tlatelolco', *Journal of Latin Cosmopolitanism and European Literatures*, 2:30–55, shed light on the role of Latin in the educational programme of Mexico's oldest European college. Still in Spanish America, Andrew Laird, 'American Philological Associations: Latin and Amerindian Languages', *TAPA*, 149.3:117–141, offers material to challenge the *communis opinio* that early missionaries attempting to study Amerindian languages relied exclusively and dogmatically on the structures of Latin for their linguistic understanding.

Italy

Verso la Riforma. Criticare la chiesa, riformare la chiesa (*xv–xvi secolo*), ed. Susanna Peyronel Rambaldi, Turin, Claudiana, 685 pp., is a rich collection of texts on religious movements and important figures (especially from the Italian context) central to the Church's authority and linked to the Protestant Reformation. Religion and theology are also the most prominent subjects of interest of the book *Celio Secondo Curione, Araneus seu de providentia Dei*, ed. Damiano Mevoli, Rome, ESL, xxv + 139 pp. In Curione's *Araneus* there are reflections derived from Erasmus and Zwingli, as well as from Zorzi and Juan de Valdes (all sources identified in Mevoli's extensive commentary to the text). Erasmus' work also influenced Girolamo Cardano's *De consolatione*, ed. Marialuisa Baldi, revised by Elisabetta Tonello, Florence, Olschki, 283 pp., an original rewriting of the classical genre of the *epistola consolatoria*. Andrea Suggi, *Sotto il cielo della Luna. Fato e fortuna in Pietro Pomponazzi e Niccolò Machiavelli*, Pisa, ETS, 93 pp., considers two very different authors, Pomponazzi and Machiavelli, their ideas about the human condition and *Fortuna*'s eventual influence on the Italian Andrea Fulvio, *Les Antiquités de la ville / Antiquitates Urbis*, ed. Anne Raffarin, Paris, Les Belles Lettres, ccxvii + 658 pp., is the first topographical study of ancient Rome. Completed in 1527, the work lists not only the ancient monuments still visible in Fulvio's times, but also those which had disappeared and the new buildings of the Papal Rome.

The Low Countries

Some important volumes were published in the series *Collected Works of Erasmus: Érasme. Controversies*, ed. Charles Fantazzi, Toronto U.P., xxxii + 244 pp.; *Érasme, The Correspondence of Erasmus: Letters 2635 to 2802*, ed. Clarence H. Miller and James M. Estes, Toronto U.P., xxii + 369 pp.; *Érasme, The New*

Testament Scholarship of Erasmus: An Introduction with Erasmus' Prefaces and Ancillary Writings, ed. Robert D. Sider, Toronto U.P., xxvi + 1063 pp. Several studies deal with important humanists from the Low Countries. Jorge Ledo, 'Erasmus' Translations of Plutarch's *Moralia* and the Ascensian editio princeps of c. 1513', *Humanistica Lovaniensia*, 68:257–296. Lipsius' ideas about travelling are dealt with Jan Papy, 'Justus Lipsius on Travelling to Italy: From a Humanist Letter-Essay to an Oration and a Political Guidebook', in *Artes Apodemicae and Early Modern Travel Culture, 1550–1700*, ed. Karl A. Emenkel et al., Leiden, Brill, 92–113. The Flemish scholar and translator Vulcanius is the topic of Matteo Stefani, 'Bonaventura Vulcanius traduttore della *Catena* in Ioannem', *Humanistica Lovaniensia*, 68:317–359. Nicholas De Sutter addresses the reception of Andreas Hozius in his article '*Triumphus veri amoris* and the Reception of Hosschius' *Elegiae in mortem duorum militum Hispanorum* (1650) on the Jesuit Stage', *Neulateinisches Jahrbuch*, 21:17–68. Antiquarianism is the topic of David Weil Baker, 'Etymology, Antiquarianism, and Unchanging Languages in Johannes Goropius Becanus's *Origines Antwerpianae* and William Camden's *Britannia*', *Renaissance Quarterly*, 72:1326–1361. Belgian book culture is the topic of Michael Antoon Verweij, 'Manoscritti italiani del Quattrocento nella Biblioteca Reale del Belgio. L'inizio dell'Umanesimo nei paesi bassi meridionali', in *Itinéraires du livre italien à la Renaissance. Suisse romande, anciens Pays-Bas et Liège*, ed. Renaud Adam and Chiara Lastraioli, Paris, Garnier, 75–87. Neo-Latin school drama is the topic of Nicholas De Sutter, 'Lost and Found: Latin School Drama at the Augustinian College of Ghent', *Augustiniana*, 69:167–211.

Scandinavia and the Baltic States

Scandinavian antiquarianism is the topic of *Boreas Rising. Antiquarianism and National Narratives in 17th- and 18th-century Scandinavia*, ed. Bernd Roling and Bernhard Schirg, Berlin, De Gruyter, vi + 284 pp., with 11 papers on important Nordic Neo-Latin authors. Humanism in Riga is the subject of Kristi Viiding, 'Salomon Frenzels schwere Mission in Riga', *Neulateinisches Jahrbuch*, 21:329–346.

4 The Long 18th Century

Britain, Ireland, and North America

Sara Hale, 'John Beveridge, the Neo-Latin Horatian Ode and the Narrative of British Colonialism in Eighteenth-Century North America', *International Journal of the Classical Tradition* (online), 02.25, deals with the Latin *Epistolae*

familiares (Philadelphia, 1765) of the colonial poet. Beveridge's verse epistles offer fascinating descriptions of life in British North America and attempt to offer justifications for the Crown's colonization efforts.

Eastern Europe

The subseries of critical editions of the *Biblioteka Marulianum* continues with two volumes.

The epistles of Paulus Ritter, the central figure of intellectual life in Croatia around 1700, a historian, politician, and ideologue, are given the long overdue *edito princeps* and an extensive introductory study in Pavao Ritter Vitezović. *Epistulae metricae*, ed. Violeta Moretti and Gorana Stepanić, Split, Književni krug—Marulianum (*Biblioteka Marulianum* 11—*Kritička izdanja* 3), 568 pp. (in Croatian with English summary). Sime Demo edited five macaronic texts from Croatia in *Macaronica Croatica*, Split, Književni krug—Marulianum (*Biblioteka Marulianum* 12—*Kritička izdanja* 4), 174 pp., three of them a Latin-Italian and two Latin-Croatian mixture, with an introduction, translation and a glossary of macaronic words (in Croatian with English summary).

The German World

Several studies evidence scholarship's particular interest in the enlightened atmosphere of the two pioneering institutions of German Enlightenment education, the University of Halle and the University of Göttingen: Robert Seidel, 'Diskurse einer Disputation. Johann Peter Ludewigs Thesenschrift *De prima academia, villa Platonis, cum nova Halensium collata* (Halle 1693)', in *Traditionsbewusstsein und Aufbruch. Zu den Anfängen der Universität Halle*, ed. Hanspeter Marti and Karin Marti-Weissenbach, Vienna, Böhlau, 65–84, exemplarily highlights the Enlightenment mission of the University of Halle on the basis of a disputation comparing the newly founded university with Plato's ancient academy, thus foreshadowing Halle's achievements in the 18th century; Halle's particular involvement in the movement of Pietism is outlined in Veronika Albrecht-Birkner, *Hallesche Theologen in der zweiten Hälfte des 18. Jahrhunderts. Traditionen—Rezeptionen—Interaktionen*, Wiesbaden, Harrassowitz, 794 pp.: by investigating new archival and printed sources, the proactive performance of 14 theologians (including Gotthilf August Francke, Benedikt Gottlob Clauswitz, and August Hermann Niemeyer) is revealed from novel perspectives. Nora Gädeke, 'Gymnasii Electoralis nulla ratione deterior conditio est, quam Habsburgensis et Bremensis, nisi quod haec sunt in urbibus magnis et florentibus. Leibniz' Göttinger Korrespondenz', in *Wissenschaft in Korrespondenzen. Göttinger Wissensgeschichte in Briefen*, ed. Karsten Engel, Göttingen, Vandenhoeck & Ruprecht, 15–38, discusses scientific exchange and net-

working both surrounding and following the foundation of the University of Göttingen in 1737. While in this chapter special attention is paid to Gottfried Leibniz' correspondence on scientific matters, the volume as a whole also considers the correspondences of famous Göttingen scholars such as Albrecht von Haller, Georg Christoph Lichtenberg, and David Hilbert. Two further publications are deeply rooted in the context of knowledge and knowledge-building in the Age of Enlightenment, especially with regard to Austria and the Habsburg dynasty. *Aufgeklärte Sozietäten, Literatur und Wissenschaft in Mitteleuropa*, ed. Dieter Breuer and Gábor Tüskés, Berlin, de Gruyter, 567 pp., looks at the discourses leading up to and accompanying the establishment of learned societies in the Habsburg Empire. Per Pippin Aspaas and László Kontler, *Maximilian Hell (1720–92) and the Ends of Jesuit Science in Enlightenment Europe*, Leiden, Brill, xii + 478 pp., deals with the intricate relationship between the Enlightenment, Catholicism, and administrative and academic reform in the Habsburg monarchy on the one hand, and the practices and ends of cultivating science in the Republic of Letters during the suppression of the Jesuits on the other. The point of reference in both cases is the Jesuit and Viennese court astronomer Maximilian Hell, who played a crucial role in disseminating scientific knowledge at the time.

Latin poetry and Latin slogans constitute the topics of two further studies of Latin in the 18th century: Jürgen Leonhardt, 'Lateinische Dichtung zwischen Kommunikation und nicht-Kommunikation: Überlegungen zur Rolle des Gelegenheitsgedichts im 18. Jahrhundert', in *Una lingua morta per letterature vive: il dibattito sul latino come lingua letteraria in età moderna e contemporanea. Atti del convegno internazionale, Roma, 10–12 dicembre 2015*, ed. Valerio Sanzotta, Leuven U.P., 107–119, features an inventory and explanation of smaller Neo-Latin poetry in 18th-century Germany against the background of the slowly emerging vernacular language as a proper language of literature. Walther Ludwig, 'Provide et constanter—der bisher missverstandene Wahlspruch des Herzogs Carl Eugen von Württemberg', in *Walther Ludwig: Florilegium Neolatinum. Ausgewählte Aufsätze 2014–2018*, ed. Astrid Steiner-Weber, Hildesheim, Olms, 713–718, demonstrates that the century-old translation of the motto of Charles Eugene, Duke of Württemberg from 1737 to 1793, has been wrongly understood. By turning to Tacitus' description of Emperor Tiberius, Ludwig proves that the motto *Provide et constanter* must mean 'caring [in the sense of ensuring the common good of the subjects] and steadfast [in the sense of braving dangers coming from enemies]' instead of 'cautious and persistent'.

Iberian Culture

Spanish Mexico was the focus for two further studies this year: José Mariano de Iturriaga, *'Californiada': Épica Sagrada y Propaganda Jesuítica en Nueva España (1740)*, ed. Fernando Navarro Antolín, Huelva, Servicio de Publicaciones de la Universidad de Huelva, 302 pp., offers a text, translation, and commentary of an epic poem on the Jesuits' missions to Baja California preserved in the Biblioteca Nacional de México. The particular interest in Mexican Amerindian languages and its treatment in Latin, already, highlighted in the earlier section on Iberian culture, is also present in studies on the 18th century Claudio García Ehrenfeld, 'Manuel Nájera's *De lingua Othomitorum dissertatio*: Decolonising the Foundations of a Modern Account of Hñähñu Language', *Language & History*, 62.2:74–95, promotes interest in the original languages of Mexico among philologists as part of a movement towards decolonizing the study of classical philology. Work in this direction have been gaining ground in the field at large, not least in Neo-Latin Studies, in recent years.

The place of Latin literature in the context of early modern Brazil also received considerable attention this year. Rogério Budasz, *Opera in the Tropics: Music and Theater in Early Modern Brazil*, OUP, 464 pp., dedicates a handsome section to Neo-Latin drama in the country's north-eastern region in the 17th and 18th cs., where the Jesuit order had considerable impact. The Latin orations, poems, and shorter tracts that circulated in early modern Brazil are also the subject of study throughout the volume. Taking a theoretical approach, Leni Ribeiro Leite, 'Leitura e Literatura no Brasil Colônia: Esquecimentos e apagamentos dos séculos XVI ao XVIII', *Contexto. Revista do Programa de Pós-Graduação em Letras*, 36.2:210–238, considers what is to be understood under the term of Brazilian literature and the place of Latin material within Italian. Back in the peninsula, Ana Isabel Correia Martins, 'The Official Inaugural Speech of the Royal College of Nobles in Lisbon (1766): A Rhetorical Performance Supporting a Pedagogical Purpose', *Litteraria Copernicana*, 4.32:13–25, offers a close-reading of Michael Antonius Cierae's speech on the opening of one of Lisbon's enlightened colleges for higher society. Lorenzo Martínez Ángel, 'Poemas en latín de Ramón del Busto Valdés dedicados a personalidades de Palencia (un canónigo y un impresor en el contexto de las letras neolatinas de los siglos XIX y XX en la provincia)', *PITTM: Publicaciones de la Institución Tello Téllez de Meneses*, 90:189–198, considers the work of a Neo-Latin author operating in late 19th-century Castille and León.

Italy

Research on Neo-Latin in the Italian context during the 18th century has centred predominantly on Arcadia. The collected volume *Canonici d'Arcadia: il*

custodiato di Crescimbeni, ed. Maurizio Campanelli et al., Rome, ESL, 413 pp., studies which authors and texts (Greek, Latin, and Italian) were taken as models by the first members of the Arcadia (with essays on Crescimbeni, Gravina, Maffei, Muratori, among others). By attacking baroque culture, Arcadians wanted to propose new models and to directly link their works to 16th-century Renaissance classicism.

5 Recentissima

Harper Lee, *Avem occidere mimicam: To Kill a Mockingbird*, trans. Andrew Wilson, New York, Harper Collins, 352 pp., offers a Latin translation of Harper Lee's classic of American literature. Paulus Kangiser, 'Lingua anglica an latina?', *Thamyris: Revista de Didáctica de Cultura Clásica, Griego y Latín*, 10:377–386, defends the use of the Latin language before the dominance of English for intercultural communication. While offering numerous arguments in favour of Latin, the author does not attempt to find fault with the use modern use of English. In terms of German Neo-Latin, the studies published pertain to the world of education and academia. Isabella Walser-Bürgler, 'Jacob Grimm als Cicero wider Willen? Die Propagierung der deutschen Kulturnation in Grimms Antrittsrede *De desiderio patriae* (1830)', in *Una lingua morta per letterature vive: il dibattito sul latino come lingua letteraria in età moderna e contemporanea. Atti del convegno internazionale, Roma, 10–12 dicembre 2015*, ed. Valerio Sanzotta, Leuven U.P., 221–255, presents Jacob Grimm's inaugural oration at the University of Göttingen in 1830 at the crossroads between Latin and German. The article shows how Grimm manages to establish a German national identity by harking back to Cicero. Walther Ludwig, 'Medaillen für lateinische Gedichte: Eine französische Preismedaille für die Komposition lateinischer Gedichte von 1822 und eine bayerische Medaille auf Jakob Balde von 1828', in *Walther Ludwig: Florilegium Neolatinum. Ausgewählte Aufsätze 2014–2018*, ed. Astrid Steiner-Weber, Hildesheim, Olms, 849–850, deals with the reception and appreciation of Latin in 19th-century schools. Ludwig discusses two medals and their Latin inscriptions, the first awarded as a price of distinction at a French school, the second produced on the occasion of putting up a plaque for Jakob Balde in the court church of Neuburg an der Donau. Anja Wolkenhauer, 'Traditionen des Lateinunterrichts: Merkmale und ihre Kritik im 19. und 20. Jahrhundert', *Ianus*, 40:10–28, traces a didactically and cultural-historically crucial point in the history of Latin at the 19th- and 20th-century humanist Gymnasium in Germany. The study focuses on the Berlin philologist Karl Gottlob Zumpt (1792–1849), who created and updated a series of Latin-German jingles

in order to facilitate pupils' learning of Latin grammar rules. The Latin poetry of the Heidelberg emeritus professor of Latin Michael von Albrecht has been edited in *Carmina Latina, cum praefatione Valahfridi Stroh*, Berlin, Peter Lang, 166 pp. For Italy, the following works in *Rivista pascoliana*, 31 deal with Pascoli's Latin studies and sources: Patrizia Paradisi, *Pascoli, l'impossibile ritorno: come Catullo, come Orazio*, 67–86 pp. (especially devoted to the analysis of *Catullo-alvos* and *Fanum Vacunae*); Giovanni Barberi Squarotti, *La fase finale dei 'Poemi conviviali': 1903–1904*, 87–107 pp. (focused on the role of Homer and Hesiod in Pascoli's texts). In the same journal, Francesco Citti, *Nostine solum ubi mala citrea florent ...? Un'inedita traduzione latina di Pascoli da Goethe*, 57–66 pp., publishes Pascoli's Latin translation of Goethe's Lied *Kennst du das Land, wo die Zitronen blühn*, used by the poet himself as teaching material at school. The essays collected in the volume *Gadda e i classici latini*, ed. Alice Borali, in *Antichi e moderni. Supplemento annuale di Schede Umanistiche* 6, 128 pp., study several aspects of Gadda's reuse of Classical authors (as Cicero, Catullus, Horace, Virgil, and Caesar) in his works. The broad monograph by Antonino Nastasi, *Le iscrizioni in latino di Roma Capitale (1870–2018)*, Rome, Edizioni Quasar, xliii + 831 pp., offers a systematic study of the civil Latin inscriptions made on Roman buildings and monuments from 1870 until today, collecting an extensive corpus of 773 existing and 196 disappeared inscriptions. A selection of poems from the *Certamen Hoefftianum* is the basis for Nicholas De Sutter, 'Through Vergil's Eyes: the *Certamen Hoefftianum* and the Revival of Figures from Antiquity in the Latin Poetry of the First World War', *FuturoClassico*, 5:45–91.