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II

Neo-Latin



Literature

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1 General

Bibliographical information on Neo-Latin literature from the fourteenth and fifteenth centuries can be found in *Bibliographie annuelle du moyen âge tardif. Auteurs et textes latins*, 30 (2020), and for later authors in *Bibliographie Internationale de l'Humanisme et de la Renaissance*, 52 (2020), which lists studies from up to 2018, while more recent work can be found in the online database *International Bibliography of Humanism and the Renaissance*. 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, 2020). Reviews of Neo-Latin publications continue to appear in several journals, notably *Renaissance Quarterly*, 73, *Neulateinisches Jahrbuch*, 22, and *Neo-Latin News*, 68.

Several bio-bibliographical projects, lasting for several years, were continued: Volume 2 of *Frühe Neuzeit in Deutschland 1620–1720. Literaturwissenschaftliches Verfasserlexikon*, ed. by St. Arend and others (Berlin: De Gruyter, 2020), xxviii + 904 col., contains biographical information from Gabriel Bucelin to Feustking. Volume 13 of *Catalogus Translationum et Commentariorum. Mediaeval and Renaissance Latin Translations and Commentaries. Annotated Lists and Guides*, ed. by G. Dinkova-Bruun (Toronto: Pontifical Institute of Mediaeval Studies, 2020), xxxv + 364 pp., has contributions on the Greek sophists and Sta-

tius. And the series *Latin in Byzantium* continued with its third volume: *Latin in Byzantium. 3. Post-Byzantine Latinitas. Latin in Post-Byzantine Scholarship (15th–19th Centuries)*, ed. by A. Garcea, M. Rosellini, and L. Silvano (Turnhout: Brepols, 2020), 490 pp., with studies on the many Greek authors who produced Latin texts in the west.

The new anthology of Neo-Latin texts, *Americana Latine: Latin Moments in the History of The United States*, ed. by A. C. Dinan (Rome: The Paideia Institute, 2020), 477 pp., is an anthology whose geographical focus is the United States of America. Neo-Latin is part of the collection, but also an eleventh-century mention of Vinland is included. The new Bloomsbury Neo-Latin series was launched in September 2020. The series has two strands, one dedicated to anthologies and textual editions, and a second to monographs and collected studies. The series includes two volumes offering selected texts with a translation and notes for students and readers keen to learn more about the Neo-Latin world: *An Anthology of European Neo-Latin Literature*, ed. by G. Manuwald, D. Hadas, and L. R. Nicholas (London: Bloomsbury, 2020), xi + 310 pp., and *An Anthology of British Neo-Latin Literature*, ed. by G. Manuwald, L. B. T. Houghton, and L. R. Nicholas (London: Bloomsbury, 2020), xv + 294 pp. Long-term edition projects have also continued: The edition of the poetic works of Eobanus Hessus with vol. 5: *The Poetic Works of Helius Eobanus Hessus. Vol. 5: A Veritable Proteus, 1524–1528*, ed. by H. Vredeveld (Leiden: Brill, 2020), xiv + 856 pp. Also the edition of Neo-Latin texts around Napoleon continues: H. Krüssel, *Napoleo Latinitate vestitus. Napoleon Bonaparte in lateinischen Dichtungen vom Ende des 18. bis zum Beginn des 20. Jahrhunderts. Vol. 3: Vom Frieden von Tilsit bis zu Marie-Louises Schwangerschaft (1807–1811)* (Hildesheim–Zürich–New York: Olms, 2020), xii + 621 pp. Before we turn to a 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 role of Neo-Latin in early modern culture in general is the topic of *Una lingua morta per letterature vive: il dibattito sul latino come lingua letteraria in età moderna e contemporanea*, ed. by V. Sanzotta (Leuven: Leuven University Press, 2020), viii + 451 pp. A comparably broad approach is chosen in *Cultural Encounter and Identity in the Neo-Latin World*, ed. by C. Horster and M. Pade (Rome: Edizioni Quasar, 2020), 262 pp. The results of the large triennial Neo-Latin congress organized by the International Association for Neo-Latin Studies are published in *Acta Conventus Neo-Latini Albasitensis. Proceedings of the Seventeenth International Congress of Neo-Latin Studies (Albacete 2018)*, ed. by F. Schaffenrath and M. T. Santamaria-Hernández (Leiden: Brill, 2020), xxxiii + 703 pp. Reception is the main topic of the following publications: S. Di Santo Arfouilloux, *Le Torrent et la Foudre. Cicéron*

et Démosthène à la Renaissance et à l'Âge Classique (Paris: Classiques Garnier, 2020), 615 pp., which explores the reception of Longinus and the concept of the 'sublime'. *'Non omnis moriar': die Horaz-Rezeption in der neulateinischen Literatur vom 15. bis zum 17. Jahrhundert. La réception d'Horace dans la littérature néo-latine du 15. au 17. siècle. La ricezione di Orazio nella letteratura in latino dal 15. al 17. secolo (Deutschland—France—Italia)*, ed. by M. Laureys, N. Dauvois, and D. Coppini, 2 vols (Hildesheim—Zürich—New York: Olms, 2020), xix, x + 1450 pp., examines the poet's literary reception in a wide range of Neo-Latin Renaissance texts, considering Horace as a poetical teacher, a lyrical poet, and a moral guide. The reception of Plautus, especially in Neo-Latin literature, is the topic of *Plautus in der Frühen Neuzeit*, ed. by Th. Baier and T. Dänzer (Tübingen: Narr Francke Attempto, 2020), 368 pp. One special aspect of the reception of Plautus is the topic of Th. Burkard, "Plautus—des Lateinischen Richtmaß und Großmeister". *Paul Flemings "Satyra" und die Plautusapologie im 16. und frühen 17. Jahrhundert. Mit dem kommentierten und übersetzten Text der Satyra und Friedrich Taubmanns Satire Ad Weidnerum* (Kiel—Hamburg: Wachholtz, 2020), 113 pp. The fifteen essays collected in *'Serio ludere'. Sagesse et dérision à l'âge de l'Humanisme*, ed. by H. Casanova-Robin, F. Furlan, and H. Wulfram (Paris: Classiques Garnier, 2020), 371 pp., illustrate the notion of *serio ludere* from its antecedents to its developments in the age of Humanism and the Renaissance. The encounter between the sacred and the profane in a large number of texts from late antiquity to the mid-sixteenth century is the topic of *Le Profane et le Sacré dans l'Europe latine. ve–xvie siècles*, ed. by C. Heid, M. Deramaix, and O. Pédeflous (Paris: Classiques Garnier, 2020), 448 pp., with articles examining the varied development of these two concepts over time. University epideictic rhetoric (with a focus on French and Italian contexts) is discussed in *Discours académiques. L'éloquence solennelle à l'université entre scolastique et humanisme*, ed. by C. Revest (Paris: Classiques Garnier, 2020), 354 pp. The book *I paratesti nelle edizioni a stampa dei classici greci e latini (xv–xviii sec.)*, ed. by G. Abbamonte, M. Laureys, and L. Miletto (Pisa: ETS, 2020), xi + 382 pp., analyses the ways in which works by Greek (Herodotus, Aristotle, Plutarch, Cassius Dione, Museo) and Latin authors (Virgil, Catullus, Propertius, Tibullus, Ovid, Persius) were introduced, commented on, and indexed. It also focuses on their editors and commentators (famous humanists such as Mattia Palmieri, Niccolò Perotti, Pomponio Leto, Erasmus of Rotterdam, for example). *Paths in Free Will. Theology, Philosophy and Literature from Late Middle Ages to the Reformation*, ed. by L. Geri, Ch. Houth Vrangbaek, and P. Terracciano (Rome: ESL, 2020), xxi + 162 pp., examines, with a multidisciplinary approach, the debate on free will between the end of the Middle Ages and the early decades of the sixteenth century. The volume's main focus is Italian Humanism, but it also considers two key

figures: Erasmus and Luther. Articles on both well- and lesser-known European chancellors, active in the fifteenth and sixteenth centuries, appeared in the volume *L'Humanisme au pouvoir? Figures de chanceliers dans l'Europe de la Renaissance*, ed. by E. Crouzet-Pavan, L. Petris, and C. Revest (Paris: Classiques Garnier, 2020), 401 pp., with information on Italy, England, the Netherlands, and France. The problem of an active political life versus a life of meditation was immanent for many humanists, especially from France, Spain, England, Italy, Poland, and Switzerland. This theme is the object of study in the papers collected in *Penser et agir à la Renaissance. Thought and Action in the Renaissance*, ed. by Ph. Desan and V. Ferrer (Geneva: Droz, 2020), 567 pp. The literary tradition of *progymnasmata* from antiquity to the modern period is discussed in a variety of articles in *Les Progymnasmata en pratique, de l'Antiquité à nos jours*, ed. by P. Chiron and B. Sans (Paris: Éditions Rue d'Ulm, 2020), 552 pp. Writings about famous women, especially from the fourteenth to the sixteenth century, is the topic of *Les femmes illustres de l'Antiquité grecque au miroir des Modernes (XIVe–XVIIe siècles)*, ed. by D. Cuny, S. Ferrara, and B. Pouderon (Paris: Beauchesne, 2020), 477 pp. The issue of pseudepigrapha in the early modern period is the topic of *Falsifications and Authority in Antiquity, the Middle Ages and the Renaissance*, ed. by E. Gielen and J. Papy (Turnhout: Brepols, 2020), 347 pp. Finally, there were several *festschrifts* for Neo-Latin scholars: A collection of essays was published for Frank T. Coulson: *Between the Text and the Page. Studies on the Transmission of Medieval Ideas in Honour of Frank T. Coulson*, ed. by H. Anderson and D. Gura (Toronto: Pontifical Institute of Mediaeval Studies, 2020), vi + 369 pp. The *festschrift* for María Pilar Cuartero Sancho, titular professor of Latin philology at the University of Zaragoza contains a review of the development of Classical Studies over the last thirty years. A large section of the volume *Per Enrico Fenzi. Saggi di allievi e amici per i suoi ottant'anni* (Florence: Le Lettere, 2020), xxviii + 624 pp., is dedicated to Petrarch, but the rich volume ranges from Dante to contemporary Italian literature. Paola Vecchi Galli is the dedicatee of *Il colloquio circolare. I libri, gli allievi, gli amici*, ed. by St. Cremonini and F. Florimbii (Bologna: Pàtron, 2020), 652 pp. Several contributions in the volumes offered to Arturo De Vivo also deal with Italian humanism: *'Omne tulit punctum qui miscuit utile dulci'. Studi in onore di Arturo De Vivo*, ed. by G. Polara, 2 vols (Naples: Satura, 2020), xvi, xi + 1039 pp.

2 The Early Period

Britain and Ireland

Nick Havely, 'Easton and Dante: Beyond Chaucer', in *Cardinal Adam Easton (c. 1330–1397)*, ed. by Miriam Wendling (Amsterdam: Amsterdam University Press, 2020), 228 pp. (pp. 119–138), discusses Adam Easton's response to Dante's *De Monarchia* in his *Defensorium ecclesiastice potestatis*. Ann M. Hutchison, 'Adam Easton and St Birgitta of Sweden: A Remarkable Affinity' in *Cardinal Adam Easton*, pp. 139–154, deals with the *Defensorium Sanctae Birgittae*, which contributed to the canonisation of St Birgitta and the general recognition of female visionary authors. John-Mark Philo, 'Tacitus, Hector Boece, and the Writing of Scottish History', *Scottish Literary Review*, 12.2 (2020), 111–136, traces the influence of Tacitus in Hector Boece's *Scotorum Historia*.

France

For the early period of humanism in France, *Anthologie commentée des traductions françaises du XIV^e siècle. Autour de Charles v. Culture, pouvoir et spiritualité*, ed. by C. Brucker (Paris: Honoré Champion, 2020), 460 pp., studies the phenomenon of fourteenth century translations. The anthology contains chapters on Jean Daudin, Vincent de Beauvais, Petrarch, and others. O. Marin, *La patience ou le zèle. Les Français devant le hussitisme (années 1400–années 1510)* (Turnhout: Brepols, 2020), 561 pp., studies the ways in which intellectual circles in France in the fifteenth century tried to integrate contemporary confessional changes into their thinking. Taking a more philosophical approach, *La Vertu de tempérance entre Moyen Âge et âge classique*, ed. by G. Ferretti, F. Roudaut, and J.-P. Dupouy (Paris: Classiques Garnier, 2020), 917 pp., studies the cardinal virtue of temperance, especially in French and Italian culture in the early modern period. S. Cazalas, *Jean Juvénal des Ursins, prélat engagé (1388–1473). Étude des épîtres politiques* (Paris: Honoré Champion, 2020), 729 pp., focuses on the political meaning of the letters exchanged between Juvénal des Ursins and the French kings Charles VII and Louis XI, whom he wanted to convince of the need for government reform.

German World

The year 2020 saw two publications in the series *Acta Cusana. Quellen zur Lebensgeschichte des Nikolaus von Kues: Vol. 11,6: 1457 Juni 1–1458 Mai 30*, ed. by J. Helmrath and Th. Woelki (Hamburg: Meiner, 2020), x + 380 pp., completes the documentation of Cusanus' years in Brixen as the local bishop, before he set off to Rome in September 1458. *Vol. 11, 7: Nachträge, Einführung, Literatur und Register*, ed. by J. Helmrath and Th. Woelki (Hamburg: Meiner, 2020), 277 pp.,

contains supplementary material concerning the previous fascicles of volume two, including a general introduction to the most relevant stock and type of sources, a list of abbreviations, a comprehensive bibliography, and four full indexes of persons, places, subjects, and manuscripts. A long-standing research desideratum has been met by Hieronymus Münzer, *Itinerarium*, ed. by K. Herbers, *Monumenta Germaniae Historica: Reiseberichte des Mittelalters*, 1 (Wiesbaden: Harrassowitz, 2020), cccviii + 572 pp., the first volume in the new series on medieval travelogues accommodated by the *Monumenta Germaniae Historica*. After the partial edition by Ludwig Pfandl in 1902, it comprises for the first time a critical edition of the entire text of Münzer's travel through western Europe in 1494–1495. The edition comes with a substantial introduction and commentary, documenting Münzer's humanist interest in contemporary book culture, relic veneration, and courtly life. Apart from editions, the early period has also been explored from the perspective of legal and administrative procedure: Andreas Lehnertz, *Judensiegel im spätmittelalterlichen Reichsgebiet. Beglaubigungstätigkeit und Selbstrepräsentation von Jüdinnen und Juden*, 2 vols (Wiesbaden: Harrassowitz, 2020), xi + 943 pp., studies the forms and functions of seals used by Jewish communities and traders to certify official documents from the thirteenth to the fifteenth centuries in the southern parts of the German Empire; 'Semper ad fontes', ed. by C. Feller and D. Luger (Vienna: Böhlau, 2020), 456 pp., uses new princely documents, historical letters, and educational records from the context of several Austrian lands; T. Hodel, *Schriftordnungen im Wandel. Gebrauchs- und Aufbewahrungspraktiken von klösterlichem Schriftgut in Königsfelden (1300–1600)* (Tübingen: Narr Francke Attempto, 2020), 317 pp., investigates the role of the monks in the Swiss monastery of Königsfelden as producers, compilers, and consumers of manuscripts. Traces of academic culture at the transition between the Middle Ages and the Renaissance are revealed in two publications: *Die Sitzungsprotokolle der Artistenfakultät der Universität Erfurt 1410–1521, Teil I: Edition*, ed. by F.-J. Stewing (Cologne: Böhlau, 2020), 1000 pp., offers an annotated edition of the minutes of the faculty council in the Faculty of Arts at Erfurt University initiated in 1410–1411, allowing for rare insights into university organization, teaching, examination systems, and academic festive culture. F. Münnich, *Der sächsische Adel an den Universitäten Europas. Universitätsbesuch, Studienalltag und Lebenswege in Spätmittelalter und beginnender Frühneuzeit* (Stuttgart: Steiner, 2020), vi + 1351 pp., opens a discursive field that sets hereditary nobility in opposition to humanist 'intellectual nobility' at the early universities in Saxony, using their respective academic output as a gauge.

Iberia

Pedro Martín Baños and Laura Ranero Riestra, 'En pos de un incunable español olvidado: el *Panegyricum in laudem Serenissimorum Regum Hispaniae Fernandi et Helysabeth* de Gaspare Manio de Clodii (Sevilla, ca. 1492)', *Cuadernos de Filología Clásica: Estudios Latinos*, 40 (2020), 39–64, offers a first edition, translation, and notes on an early Spanish incunable. Printed in Seville and written in praise of Spain's Catholic Kings (*los Reyes Católicos*), Gaspare Manio de Clodii's Latin hexameter poem is known today from a single printed copy (currently in private hands) and a later manuscript copy preserved in Salamanca. Carlos Alvar Ezquerro and Guillermo Alvar Nuño, *Normas de comportamiento en la mesa durante la Edad Media* (Madrid: Sial Pigmalion, 2020), 366 pp., presents a selection of forty-two texts in translation on table manners from between the twelfth and early sixteenth centuries. Among these are excerpts from the Spanish editorial tradition of the *Auctores octo morales*, a medieval handbook of elementary education. This Spanish tradition, customarily known under the title *Libri minores* was edited by later humanist figures including Andrés Gutiérrez de Cerezo and Antonio Nebrija and spread extensively throughout the Peninsula. A study of this tradition is on pp. 57–67 and translated selections from the Spanish editorial branch of the original Latin on pp. 139–145.

Italy

Francesco Petrarca e la sua ricezione europea. Atti del convegno Freie Universität Berlin 9–10 novembre 2017, ed. by G. Cascio and B. Huss (Messina: Centro Internazionale di Studi Umanistici, 2020), 302 pp., presents several studies on the reception of Petrarch in the *longue durée*, reaffirming his fundamental contribution to the definition of European identity. Opening new paths, G. Cascio, *Petrarca protestante: prime ricerche* (Messina: Centro Internazionale di Studi Umanistici, 2020), 219 pp., deals with the reformist tendencies in interpretations of Petrarch from beyond the Alps. Humanistic versification techniques from the time of the so-called Paduan pre-humanism and Petrarch are the subject of the rich monograph from J.-L. Charlet, *Métrique latine humaniste. Des pré-humanistes padouans et de Pétrarque au xvii^e siècle* (Geneva: Droz, 2020), 626 pp., in which the author combines praxis with writers' poetic statements, and provides extensive exemplary studies. Important for expanding the reception of Petrarch is Virginie Leroux's, 'Le song pétrarquiste dans la poésie latine', in *Traumwissen und Traumpoetik von Dante bis Descartes*, ed. by Dietrich Scholler and Jing Xuan (Göttingen: V&R unipress, 2020), pp. 97–120. Niccolò Acciaiuoli, the famous merchant and politician, is the subject of *Niccolò Acciaiuoli, Boccaccio e la Certosa del Galluzzo. Politica, religione ed economia*

nell'Italia del Trecento, ed. by A. Andreini and others (Rome: Viella, 2020), 315 pp., in which he figures especially as the founder of the important Carthusian monastery. Lucia Gualdo Rosa, *La carriera di Giovanni Aurispa al servizio della curia. Da Eugenio IV a Callisto III, con un ricordo di Germano Gualdo a cura di Concetta Bianca* (Rome: ESL, 2020), x + 141 pp., offers a detailed reconstruction of the ecclesiastical career of Aurispa, the famous professor and Greek translator, based on the edition of several unpublished documents. Among new editions, it is worth mentioning two books devoted to Uberto Decembrio, papal secretary and father of the more famous Pier Candido: Angelo Piacentini, *L'epistolarum liber' di Uberto Decembrio* (Rome: Viella, 2020), 378 pp., which offers, through a study of Decembrio's epistles, a biographical and intellectual profile of the humanist, as well as information on Milanese history; and Uberto Decembrio, *Four Books on the Commonwealth (De re publica libri 4)*, ed. by P. Ponzù Donato (Leiden: Brill, 2020), xv + 293 pp., which is dedicated to Filippo Maria Visconti, duke of Milan, and offers an insight into the reception of Plato's *Republic* in the fifteenth century. The volume Sicco Polenton, *Vite dei moderni. Mussato, Dante, Petrarca, Boccaccio*, ed. by L. Banella and R. Monodutti (Padua: Cooperativa Libreria Editrice Università di Padova, 2020), 159 pp., is an edition, with an Italian translation, of the lives of a group of authors (all mentioned in the title) from the monumental *Scriptorum illustrium Latinae linguae libri XVIII* by Sicco Polenton, to whom is also devoted the collected volume *L'Umanesimo di Sicco Polenton. Padova, la 'Catinia', i Santi, gli Antichi*, ed. by G. Baldissin Molli, F. Benucci, and R. Modonutti (Padua: Centro Studi Antoniani, 2020), 494 pp., which contains new information on the Paduan humanist. Blondus Flavius, *Roma instaurata. 1*, ed. by F. Della Schiava (Rome: Istituto Storico Italiano per il Medio Evo, 2020), cxxxvii + 164 pp., is a critical edition (with a detailed introduction and commentary notes) of the first chapter of Biondo's historical–antiquarian trilogy, completed by his *Italia illustrata* and *Roma triumphans*. Francesco Filelfo, *Carminum libri*, ed. by V. Dadà (Alessandria: Edizioni dell'Orso, 2020), c + 442 pp., is an edition of Filelfo's collection of fifty odes (with the inclusion of a Greek–Latin ode and a Greek poem), which are characterized by metrical and linguistic experimentalism. The volume by G. Cattaneo, *Le lettere greche del cardinale Bessarione. Nuovi percorsi di ricerca* (Rome: ESL, 2020), xiii + 188 pp., provides an edition, Italian translation and commentary for a significant number of Bessarion's letters. A second volume by the same author, devoted to the study of Greek philosophy in Italian Humanism, appeared this year: G. Cattaneo, *Domizio Calderini, Nicolò Perotti e la controversia platonico-aristotelica nel Quattrocento* (Berlin: de Gruyter, 2020), cxxiv + 174 pp. Nicolaus De Valle, *Hesiodi Ascraei Opera et dies*, ed. by J. López Zamora (Geneva: Droz, 2020), xviii + 246 pp., is the first critical

edition, with an extensive introduction and commentary, of the Latin version of Hesiod's work, composed by the Roman humanist Niccolò Della Valle in 1462. The Florentine context remains at the centre of numerous research efforts. Marsilio Ficino, *In Plotinum. Plotinkommentar*, ed. by P. Riemer and C. Zintzen, 3 vols (Hildesheim–Zürich–New York: Olms, 2020), 1268 pp., offers the first critical edition with a German translation of Ficino's commentary introductions to Plotinus's treatises. The rich first and second *centuria* of Angelo Poliziano's *Miscellanea* (the first published in 1489, the second left unfinished) are edited and translated into English in Angelo Poliziano, *Miscellanies*, ed. and trans. by A. R. Dyck and A. Cottrell, 2 vols (Cambridge, MA: Harvard University Press, 2020), xxviii + 639 and 418 pp., offering the reader new insights into the philology, culture and interests of the famous Florentine professor. Angelo Poliziano, *Appunti per un corso sull'Odissea: 'editio princeps' dal Par. gr. 3069*, ed. by L. Silvano (Alessandria: Edizioni dell'Orso, 2020), cxxvi + 384 pp., publishes Poliziano's autograph notes for his university course on Homer. Working material on the classics by another important Florentine professor is the topic of Bartolomeo della Fonte, *Annotationes in Iuvenalem: Megjegyzések Iuvenalishoz*, ed. and trans. G. Gellérfi (Szeged: Könyvkiadó, 2020), 159 pp., which offers an annotated edition with a Hungarian translation. The following works refer to a different context—Naples and the Aragonese court: Giovanni Gioviano Pontano, *De bello Neapolitano*, ed. by G. Germano, A. Iacono, and F. Senatore (Florence: SISMEL–Edizioni del Galluzzo, 2020), xxxv + 289 pp., is the first critical edition of Pontano's work. Focused on the war of succession fought by Ferrante against Giovanni d'Anjou and the rebellious barons of the Kingdom, this historiographic work is of interest for its documentary and historical-political value, as well as its stylistic and literary significance. Giovanni Gioviano Pontano, *Dialogues*, ed. and trans. by J. Haig Gaisser, 2 vols (Cambridge, MA: Harvard University Press, 2020), xi + 463 pp. and xi + 264 pp., complete the *I Tatti Renaissance Library* edition of Pontano's five surviving dialogues: volume 2 includes *Actius*, while volume 3 includes both *Aegidius* and *Asinus*. Giovanni Pontano, *Le lodi divine*, ed. by S. Princiotta (Naples: La società di Pitagora, 2020), 139 pp., offers an edition (based on Pontano's autograph manuscript), an Italian translation and an essential commentary on Pontano's *De laudibus divinis*: a long-neglected text. Elisio Calenzio, *Epistolae ad Hiaracum*, ed. by M. Mongelli (Bari: Edizioni di Pagina, 2020), ix + 249 pp., presents Calenzio's letters written to Prince Federico of Aragon (written under the pseudonym Iaraco), offering him an educational programme. Both Pontano and Calenzio are among the Neapolitan authors studied in the collected volume *'Dulcis alebat Parthenope'. Memorie dell'antico e forme del moderno all'ombra dell'Accademia pontaniana*, ed. by G. Germano and M. Dera-

maix (Naples: Loffredo, 2020), 453 pp., together with Michele Marullo, Girolamo Angeriano, Vittoria Colonna, Domenico Di Lega, and Jacopo Sannazaro. Tristano Caracciolo, *Didonis reginae vita—Penelopes castitas et perseverantia*, ed. by R. Ricco (Bari: Cacucci, 2020), 104 pp. presents the Latin rewritings of the biographies of the two women included by Boccaccio in his *De mulieribus claris*. *Antico e moderno: sincretismi, incontri e scontri culturali nel Rinascimento. Atti del xxx Convegno internazionale, Chianciano Terme–Montepulciano, 19–21 luglio 2018*, ed. by L. Secchi Tarugi (Florence: Cesati, 2020), 641 pp., discusses the relationship between the concepts of antiquity and modernity in a corpus of essays covering visual arts, literature, philosophy, and religion. The following volumes have history and historiography as their main topic, seen from different perspectives: *Attualizzare il passato. Percorsi della cultura moderna europea fra storiografia e sapere degli antichi*, ed. by I. Gilda Mastrosera (Lecce: Pensa, 2020), 387 pp., focuses on the ways in which ancient Greek and Roman historiography was interpreted by many authors in the early modern period. *La Mémoire en pièces*, ed. by A. Raffarin and G. Marcellino (Paris: Classiques Garnier, 2020), 614 pp., reflects on the role of memory in Greek and Latin texts from antiquity to the Renaissance, with specific attention on humanistic literature (from Petrarch to Pier Vettori).

Low Countries

Marc Laureys, 'Assessing the Influence of Biondo Flavio's Historical Geography: The Case of the Low Countries', in *Cultural Encounter and Identity in the Neo-Latin World*, ed. by Camilla Horster and Marianne Pade (Rome: Edizioni Quasar, 2020) examines the reception of Biondo in the Netherlands, from Matthaeus Herbenus' *De Trajecto instaurato* (1485) to Petrus Scriverius' *Batavia illustrata* (1609).

3 The Sixteenth and Seventeenth Centuries

Britain, Ireland, and North America

John Lesley, *De origine, moribus et rebus gestis Scotorum VIII: Lateinischer Text mit Einleitung, Übersetzung und Kommentar*, ed. by B. Söllradl (Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2020), c + 376 pp., is the first philological edition with translation and commentary of a sizeable portion of John Lesley's work on Scottish history. The eighth book presented here discusses the years 1437 to 1513. *Corona Borealis: Scottish Neo-Latin Poets on King James VI and his Reign, 1566–1603*, ed. by Steven J. Reid and David McOmish (Glasgow: The Association for Scottish Literary Studies, 2020), xxxv + 243

pp., offers a selection of poetry from after the Protestant Reformation by, for example, George Buchanan, Patrick Adamson, Hercules Rollock, Henry Anderson, and Andrew Melville. The editors present the Latin text with a facing English translation accompanied by historical and linguistic notes. *John Hall, Master of Physicke: A casebook from Shakespeare's Stratford*, ed. by G. Wells and P. Edmondson (Manchester: Manchester University Press, 2020), xxiii + 355 pp., makes available the Latin text of John Hall's (Shakespeare's son-in-law) medical notebook. The accompanying English translation replaces James Cooke's from the seventeenth century, which distorted the original considerably. *Roger Ascham and His Sixteenth-Century World*, ed. by L. R. Nicholas and C. Law (Leiden: Brill, 2020), xiv + 356 pp., reconsiders the importance of Roger Ascham from multiple disciplinary angles. The chapters deal with his biography, intellectual and political networks, and interest in Greek. Other authors including Johannes Sturm are also dealt with in detail. M. Tibble, *Nicolaus Mameranus* (Leiden: Brill, 2020), x + 389 pp., does not have an English author as its subject; it deals with Mameranus' intensive engagement with the court of Queen Mary I of England. Mameranus's letters, epithalamia, *Psalmi Davidis quinque*, and *Strena Mamerani* are among the works considered by Tibble. Chapter 3 focuses on Hadrianus Junius's *Philippeis*, and contrasts this work by a Dutch physician-poet with Mameranus's own literary creation on the occasion of Mary's marriage to Philip II of Spain. R. Dealy, *Before Utopia: The Making of Thomas More's Mind* (Toronto, Buffalo; London: University of Toronto Press, 2020), xii + 400 pp., offers an innovative approach to Thomas More and the ways in which Erasmus's views on Stoicism changed his worldview. Erasmus's *De taedio Iesu* and *Enchiridion*, and More's *Lucian* and *Utopia* are central to Dealy's argument. Katharina-Maria Schön, 'Prosecturus eram longius hoc dulcissimum somnium: Lucianic Esprit and Menippean Satire in Thomas Morus' Utopian Dreams' in *Serio ludere. Sagesse et dérision à l'âge de l'Humanisme*, ed. by Hélène Casanova-Robin, Francesco Furlan, and Hartmut Wulfram (Paris: Classiques Garnier, 2020), pp. 263–285, and Yves Hersant, 'L'Utopie de Thomas More, un jeu sérieux' in *Serio ludere*, ed. by Hélène Casanova-Robin, Francesco Furlan, Hartmut Wulfram, pp. 263–285, discuss the imaginative and satirical in More's *Utopia* as a means of communication for serious messages. Estelle Haan, *John Milton's Roman Sojourns, 1638–1639: Neo-Latin Self-Fashioning* (Philadelphia: American Philosophical Society Press, 2020), 231 pp., focuses on Milton's Latin writings, 1638–1639, to examine his engagement with the cultural scene in Rome, where he stayed in that period. A collected volume on early modern disputations contains three chapters dealing with England. Lucy R. Nicholas, 'In Search of the Truth: Mid-Sixteenth Century Disputations on the Eucharist in England', in *Early Modern Disputations and Dissertations in an Interdisciplinary*

and *European Context*, ed. by Meelis Friedenthal, Hanspeter Marti, and Robert Seidel (Leiden: Brill, 2020), pp. 105–144 analyses disputations on the Eucharist held in Oxford, Cambridge, and London between 1547 and 1555 in the context of the Reformation. Tommi Alho, ‘Disputations at Seventeenth-Century Oxford’, in *Early Modern Disputations*, pp. 145–163, looks at disputations as exercises within the curriculum and as a degree requirement in seventeenth-century Oxford. Robert Goulding, ‘Numbers and Paths: Henry Savile’s Manuscript Treatises on the Euclidean Theory of Proportion’, in *Reading Mathematics in Early Modern Europe*, ed. by Philip Beeley, Yelda Nasifoglu, and Benjamin Wardhaugh (New York–London: Routledge, 2020), pp. 33–61, discusses mathematical treatises in Latin by John Wallis and Henry Savile. David McOmish, ‘Windows on the World: The Literary Revolutions of Adam King’s *Genethliacon Iesu Christi*’, in *Imitative Series and Clusters from Classical to Early Modern Literature*, ed. by Colin Burrow and others (Berlin–Boston: de Gruyter, 2020), pp. 189–204, offers the first discussion of a devotional poem on the birth of Christ by the Scottish author Adam King. McOmish’s article provides an introduction to the 204-line hexametric poem and its references to George Buchanan’s *De Sphaera*. Lucy Jackson, ‘Proximate Translation: George Buchanan’s *Baptistes*, Sophocles’ *Antigone*, and Early Modern English Drama’, *Translation and Literature*, 29.1 (2020), 85–100, compares George Buchanan’s Latin biblical drama *Baptistes sive calumnia* with Sophocles’ *Antigone* and its Latin translation by Thomas Watson. Jaime Goodrich, ‘A Newly Discovered Female Neo-Latin Poet: An Analysis, Edition, and Translation of Agatha Wiseman’s Prosa on Benet of Canfield’, *Studies in Philology*, 117 (2020), 397–437, brings to attention the forgotten nun and poetess Agatha Wiseman. Goodrich amply contextualises her life and work, and provides an edition with an English translation of one poem on Benet of Canfield.

Eastern Europe

Croatian translations of six Latin texts (and editions of three vernacular ones) about St. Jerome in his role as the protector saint of the Dalmatians and other Croats, written around 1500, are presented in the volume *Kruna harvackoga jazika. Renesansni pisci o svetom Jeronimu*, ed. by B. Lučin and L. Špoljarić (Split: Književni Krug, 2020), 202 pp. The authors of the Latin texts include Marko Marulić, Gilberto Grineo, and Iohannes Policarpus Severitanus. The critical edition of eighty-five Latin and three Italian letters of Antonius Verantius, a humanist prelate and diplomat, written to the members of his family in the years 1538–1573, are presented in Antun Vrančić, *Epistolae ad Familiares*, ed. by D. Sorić and T. Serrequi Jurić (Zadar: Sveučilište u Zadru, 2020), 220 pp. The edition is accompanied by an introductory study in Croatian. Caspar Ursinus

Velius, *Lajos király haláláról és Magyarország bukásáról. Egy elveszettnek hitt beszámoló a mohácsi csatáról—De interitu regis Ludovici et clade Hungariae. A Long-Lost Report about the Battle of Mohács*, ed. by P. Kasza and G. Tóth (Budapest: MTA Bölcsészettudományi Kutatóközpont, 2020), 193 pp. contains two introductory studies (in both Hungarian and English) as well as the *editio princeps* of the recently discovered Velius' report from 1531, his correspondence concerning his report (both with a Hungarian translation), and the facsimile of the manuscript. The series *Monumenta historiam et acta collegii Crosensis spectantia* continues with its second volume, *1695 metų Kražių rankraštis, arba Metinis retorinės meditacijos derlius—Manuscriptum Crosense anni 1695, sive Fructus horni meditationis*, ed. by Ž. Nedzinskaitė and D. Antanavičius (Vilnius: Lietuvių literatūros ir tautosakos institutas, 2020), 700 pp. It offers an edition (and a Lithuanian translation) of the kind of Neo-Latin literary production which rarely gets edited: a collection of prose and poetic compositions of young Jesuits repeating rhetoric studies at the Collegium in Kražiai in 1695, preserved in Manuscript 1866 IV of the Biblioteka Czartoryskich in Kraków. The edition is accompanied by a comprehensive introduction (in Lithuanian and English). The long poem in elegiac verse from 1568, about the veneration of Our Lady of Częstochowa, by humanist and university professor Gregorius Vigilantius Samboritanus receives its first critical edition (with a Polish translation) in Grzegorz z Sambora, *Częstochowa*, ed. by E. Buszewicz and W. Ryczek (Kraków: Homini, 2020), 196 pp., accompanied by an introductory study (in Polish, with an English summary). T. Treter, *Symboliczne medytacje nad życiem Chrystusa* (Warsaw: Wydział Polonistyki Uniwersytetu Warszawskiego, 2020), 212 pp., contains Anna Treter's Polish translation of Treter's work *Symbolica vitae Christi meditatio* (Braniewo, 1612): a series of meditations on the life of Christ with corresponding emblems. A. Lenartowicz-Zagrodna, *Z dziejów leksykografii polsko-łacińskiej Szkice o słownikarzach i słownikach (XVII–XIX w.)* (Łódź: Wydawnictwo Uniwersytetu Łódzkiego, 2020), 244 pp. contains Polish translations of eleven Latin forewords to Latin–Polish dictionaries from the late sixteenth to the early eighteenth century (and three Polish forewords from later dictionaries), chosen for their linguistic and lexicological content. Maciej Kazimierz Sarbiewski, *Signa siderum—Gwiazdne znaki*, ed. by W. Ryczek (Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2020), 195 pp., is a bilingual edition (Latin and Polish) of fifty-six selected poems by one of the most important Polish Neo-Latin authors. Jacek Kwosek's monograph *Scholastyczne inspiracje poetyki Macieja Kazimierza Sarbiewskiego* (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2020), 257 pp., focuses on Sarbiewski, especially the influence of the scholastic tradition on his poetics (it is written in Polish with summaries in English and Italian). The Polish historian, political writer, and politician

Andrzej Maxymilian Fredro and his times are the subject of the monograph by L. Fac and M. Tracz-Tryniecki, *Andrzej Maksymilian Fredro ok. 1620–1679* (Przemyśl: Muzeum Narodowe Ziemi Przemyskiej, 2020), 102 pp. The conference volume *Zbornik radova Međunarodnoga znanstvenog skupa 'Natales grate numeras?',* ed. by D. Sorić and others (Zadar: Sveučilište u Zadru, 2020), 260 pp., contains, alongside papers on classical topics, several contributions on Neo-Latin authors, including Antonius Verantius, Sigismund von Herberstein, Paulus Ritter-Vitezović, and Đuro Hidža (in English or Croatian). The twenty-ninth volume of the *Colloquia Maruliana* (Split: Književni Krug, 2020) contains articles, among others, on Benedictus de Acoltis Aretinus, Gilberto Grineo, Franciscus Tranquillus Andronicus, and Šime Budinić (in Croatian or English, with summaries in English or Croatian), as well as editions of several shorter texts (with Croatian translations). Volume 33 of the journal *Acta Comeniana* is devoted to rhetoric and learned communication in Central Europe in the sixteenth and seventeenth centuries, and includes articles on the correspondences of Comenius, Johannes Sambucus, Bohuslav Balbín, and many others (in English with Czech summaries). Taking as its model the recent volumes of the German *Verfasserlexikon*, the new series *Companion to Central and Eastern European Humanism* aims to provide an in-depth biographic and bibliographic survey of the humanist authors in this part of Europe and thus offer scholars, who are unfamiliar with the languages of this region, with an English-language, up-to-date synthesis of recent scholarship in the respective national languages. The series starts with the volume *The Czech Lands. Part 1. A–L*, ed. by L. Storchová (Berlin: de Gruyter, 2020), xvi + 782 pp., and contains more than 130 entries on both well-known names and less familiar authors from the Czech lands, starting from the last third of the fifteenth century and continuing until as late as the 1630s.

France

Several critical editions of Neo-Latin texts from France have appeared: The critical edition of Jean Bodin's work *On the Republic* continues with volume 2: *Jean Bodin, Les Six livres de la République. De Republica libri sex. Livre second: Liber II*, ed. by M. Turchetti and N. de Araujo (Paris: Classiques Garnier, 2020), 630 pp. Jérôme Cardan, *De vita propria. Le Livre de ma vie*, ed. by J.-Y. Boriaud (Paris: Les Belles Lettres, 2020), xxvi + 406 pp., is an edition of the writings Cardano produced at the end of his life to show his orthodoxy to the inquisition. Sébastien Castellion, *Annotationes in Pauli Epistulam ad Romanos ex cap. IX*, ed. by M. van Veen and M. op de Coul (Geneva: Droz, 2020), xxxvi + 66 pp., is a critical edition with an English translation of an important text on predestination. Henri Estienne, *La Latinité injustement soupçonnée suivi de Dis-*

sertation sur la latinité de Plaute, ed. by D. Trudeau and others (Paris: Classiques Garnier, 2020), 807 pp., edits two of Estienne's texts: *De Latinitate falsò suspecta* and *De Plauti Latinitate dissertatio*. Theatre was the topic of several studies this year: Neo-Latin plays from the college of Navarra are collected in *Tragédies latines composées au collège de Navarre (Paris, 1557–1558)*, ed. by A. Souris and J. Rose (Paris: Classiques Garnier, 2020), 559 pp. *Aspects de la comédie sacrée à la Renaissance. Les traductions d'Antoine Tiron (1564)*, ed. by A. Cullière (Paris: Classiques Garnier, 2020), 233 pp., offers French translations of the tragedies *Josephus* and *Acolastus* by Gnapheus. Several books give a general overview of important French Neo-Latin authors. Michel de l'Hospital is the focus of the following collection of essays: *Michel de L'Hospital: Chancelier-Poète*, ed. by P. Galand-Willemen and L. Petris (Geneva: Droz, 2020), 322 pp. Another important humanist is presented in A. Delvaux, *Barthélemy Latomus, pédagogue et conseiller humaniste (~1497–1570)* (Geneva: Droz, 2020), 588 pp. A collection of essays is dedicated to Marc Antoine Muret: *Marc Antoine Muret, un humaniste français en Italie*, ed. by Ch. de Buzon and others (Geneva: Droz, 2020), 659 pp. Two studies are dedicated to epic poetry: All the important Neo-Latin epic poets from France in the sixteenth and seventeenth centuries are included in the collection of essays *La guerre et la paix dans la poésie épique en France (1500–1800)*, ed. by R. Kuhn and D. Melde (Stuttgart: Franz Steiner Verlag, 2020), 276 pp. And uses of Homeric epithets, especially within Neo-Latin poetry from France, are the topics of *Le poète aux mille tours. La traduction des épithètes homériques à la Renaissance*, ed. by A.-P. Pouey-Mounou and S. d'Amico (Geneva: Droz, 2020), 593 pp. Poetry and poetics more generally are the focus of *Francesco Robortello. Réception des anciens et construction de la modernité*, ed. by M. Bouquet and others (Rennes: Presses universitaires de Rennes, 2020), 507 pp. Finally, a collection of essays, including French humanists from Switzerland, should be mentioned: *La littérature latine des humanistes suisses au XVII^e siècle. Actes du colloque international des 30–31 janvier 2020 (Université de Fribourg, Suisse)*, ed. by D. Amherdt, *Camena*, 26 (2020), online, contains articles on the famous Swiss humanists Glarean, Vadian, Gessner, Gwalther, Rhellicanus, Hospinianus, and Atrocianus.

German World

Expressions of German humanism and humanist education in the sixteenth and seventeenth centuries mark a central theme of this year's scholarly work. A. Ammann, *Josephus Frobenianus. Editions- und Rezeptionsgeschichte des Flavius Josephus im Basler Humanismus* (Basel: Schwabe, 2020), 282 pp., looks at the four manuscripts (one in Greek, three in Latin) on the basis of which the staff of the printer Johann Froben edited, translated, and printed a bestselling

Latin version of the ancient text. The study provides new insights into the transmission and reception of Flavius Josephus, along with some novel thoughts on the Basel printing business. A similar approach from the neighbouring region of the Upper Rhine Plain is applied in *Res novae. Bouleversements dans les sources humanistes du Rhin Supérieur / Umbrüche in den humanistischen Quellen des Oberrheins*, ed. by M.-L. Freyburger-Galland and H. Harich-Schwarzbauer (Stuttgart: Steiner, 2020), 198 pp. This publication sheds new light on the printing processes and the general reception of ancient literature in the region during the fifteenth and sixteenth centuries and shows how these regional developments were closely tied to the political, social, and religious upheavals in the region. Walther Ludwig, 'Cicero's *De officiis* im humanistischen Schulunterricht. Hieronymus Wolf und sein besonderer Kommentar (1563)', *Neulateinisches Jahrbuch*, 22 (2020), 79–129, turns to the reception of Latin classics in German humanist education from the perspective of Hieronymus Wolf, the father of Byzantine studies. G. Siemoneit, *Curtius Rufus in Straßburg. Imitation und Quellenbenutzung in den Supplementen Johannes Freinsheims* (Berlin: de Gruyter, 2020), xi + 344 pp., investigates Johannes Freinsheim's passages complementing the otherwise incompletely transmitted *Historiae Alexandri Magni* by Curtius Rufus. Siemoneit argues, taking into account historical and stylistic observations, that Freinsheim's supplements constitute an independent historiographical text of their own, which offers a propagandistic defence of the Protestant cause during the Thirty Years' War. Finally, three key figures of German humanism (Johannes Kepler, Martin Opitz, and Andreas Gryphius) received renewed scholarly attention: A second edition of Johannes Kepler, *Sämtliche Gedichte. Lateinisch und deutsch*, ed. by F. Seck (Hildesheim: Olms, 2020), 543 pp., was published, furnished with revisions to the commentary on the poems' historical background and literary properties, and Kepler's biography. The panegyric dimension of Martin Opitz's Latin writings is examined in Robert Seidel, 'Martin Opitz, Schlesien und das Königreich Polen. Panegyrik und Paränese in den lateinischen Schriften 1636–1639', in *Martin Opitz (1597–1639). Autorschaft, Konstellationen, Netzwerke*, ed. by Stefanie Arend and Johann Anselm Steiger (Berlin: de Gruyter), pp. 181–202. Religious and confessional issues played an important role in research on German Neo-Latin literature last year. In broader scholarly terms, three publications stand out: *Quellen zur brandenburgischen Reformationsgeschichte (1517–1615)*, ed. by A. Stegmann (Tübingen: Mohr Siebeck, 2020), 1594 pp., reflects upon 242 official and literary texts documenting the ways in which the Reformation gained a foothold in the sixteenth- and early seventeenth-century Margraviate of Brandenburg. *Reformation der Kirche—Reform der Bildung. Die Universität Marburg und der reformatorische Bildungsauftrag*, ed. by W.-F. Schäufele (Münster: Waxmann,

2020), 302 pp., includes an in-depth investigation of the intricate relationship between church reform and educational reform at the University of Marburg (founded in 1527), which reflected, as an institution, the territorial history of the Reformation in the Landgraviate of Hesse-Darmstadt. *Reformation und Bücher. Zentren der Ideen: Zentren der Buchproduktion*, ed. by A. Seidler and I. Monok (Wiesbaden: Harrassowitz, 2020), 232 pp., examines the communication policies of the Reformation in major Protestant printing centres such as Wittenberg, Heidelberg, Zürich, and Basel. On the basis of several case studies, the volume's contributions trace the question of how printing and editing practices changed in reaction to contemporary confessional affairs. Further publications dealing with more specific issues of confessionalization complement this more general research on the German Reformation: *Friedrich Myconius (1490–1546). Vom Franziskaner zum Reformator*, ed. by D. Gehrt and K. Paasch (Stuttgart: Steiner, 2020), 392 pp., is a detailed study of the life and works of the pastor Friedrich Myconius, one of the leading figures of the Reformation in Wittenberg. Alongside his German writings, his visitation report from 1526, and his correspondence, the volume provides a dense analysis of his opus magnum: the *Historia Reformationis*. Research on the Swiss Reformation is covered in N. A. Cumming, *Francis Turretin (1623–87) and the Reformed Tradition* (Leiden: Brill, 2020), viii + 224 pp. This monograph looks at the political and religious convictions of the Genevese reformer Francis Turretin, outlining the relationship between his biography and his widely influential *Institutio theologiae elencticae*. The religious genres flourishing in the sixteenth and seventeenth were also the object of study. Both Protestant and Catholic psalm poetry receive consideration in *Hora est, psallite! Proben liturgischer Dichtung von Ambrosius bis Melanchthon*, ed. by P. Stotz (Stuttgart: Hiersemann, 2020), xxx + 321 pp., and *Andacht—Repräsentation—Gelehrsamkeit. Der Bußpsalmencodex Albrechts v. (BSB München, Mus.ms. A)*, ed. by A. Gottdang and B. Schmid (Wiesbaden: Harrassowitz, 2020), xii + 537 pp. While the former contains intriguing Protestant examples from humanists such as Sebastian Brant and Philip Melanchthon, the latter studies the ostentatiously illuminated manuscript known as the *Bußpsalmencodex*, designed in honour of Albert v, Duke of Bavaria, between 1558 and 1570. It reveals the cosmos of ideas that encircled a Catholic ruler at that time. Hermann Wiegand and Wilhelm Kühlmann focus on the Catholic context when dealing with the poetry dedicated to the virgin Mary written by the Jesuits Johannes Bisselius and Jacob Balde in the collected volume *Maria in den Konfessionen und Medien der Frühen Neuzeit*, ed. by B. Jahn and C. Schindler (Berlin: de Gruyter, 2020), 434 pp.: Hermann Wiegand, 'Zur lateinischen Mariendichtung der Jesuiten. Das Beispiel des Johannes Bisselius SJ (1601–1682)', pp. 351–371; Wilhelm Kühlmann, 'Olympia Sacra in Stadio Mariano. Spirituelles Pro-

gramm und deutsch-lateinischer Formenpluralismus im Münchener *Certamen poeticum* (1648) über Jacob Balde SJ marianischen *Ehrenpreis-Zyklus* (zuerst 1638/1640), pp. 371–404. Bisselius's and Balde's poetry is also at the heart of several contributions to *Prata Florida. Neue Studien anlässlich des dreißigjährigen Bestehens der Heidelberger Sodalitas Neolatina* (1988–2018), ed. by W. Kühlmann (Heidelberg: Mattes, 2020), 354 pp., along with chapters on Nicodemus Frischlin and Matthias Bernegger. Two elements of Jacob Balde's vast oeuvre have been made accessible via new editions: *Jacob Balde Solatium Podagrorum* (1661). *Ein satirischer Trost der Gichtkranken. Einführung, Text, Übersetzung, Kommentar*, ed. by E. Lefèvre (Berlin: de Gruyter, 2020), xvi + 614 pp., presents the first German translation of Balde's paradoxical encomium of gouty arthritis in 132 chapters of prose and poetry, framed by an introduction and a commentary. *Jacob Balde und seine Batrachomyomachia. Text, Übersetzung, Kommentar unter Einbeziehung der pseudohomerischen Batrachomyomachia, Jacob Balde Ankündigungsgedicht (Balde Lyr. 1,23) und des Usus. Bd. 1: Text und Übersetzung, Bd. 2: Kommentar*, ed. by P. Mathes (Heidelberg: Mattes, 2020), 395 + 610 pp., offers a two-volume edition of Balde's *Batrachomyomachia* (1637), with a commentary that traces the reception of the eponymous pseudo-Homeric epyllion and its political allusions to the ongoing Thirty Years' War. Balde's understanding of the antique choir is the topic of C. Dänzer, *Der Schlüssel zur Tragödie. Der senecanische Chor in Jakob Balde dramatischem Werk* (Tübingen: Narr, 2020), 247 pp. A final focus of interest can be identified for the German world in this period: critical engagement with book history and humanist libraries. Ch. Schmitz, *Buchbesitz und Buchbewegungen im Mainz der Frühen Neuzeit. Eine exemplarische Studie zu Akademikerbibliotheken aus den Jahrzehnten um 1600* (Wiesbaden: Harrassowitz, 2020), x + 451 pp., is a synthetic study of humanist libraries in Mainz around 1600, tagging book owners and reconstructing their libraries and biographies. The Jesuits, with their pointed educational policies and targeted book purchases, are revealed as a surprising point of reference for the collections explored. F. Fürbeth, *'Dieser Stadt Franckfurt legiren wir unsere Bibliothec'. Johann Hartmann Beyer und seine Bücherstiftung aus dem Jahr 1624* (Frankfurt a.M.: Klostermann, 2020), 152 pp., dissects and classifies the private library of the doctor Johann Hartmann Beyer, who bequeathed his 2,500 prints to the city of Frankfurt in 1624. The study gives useful insights into the literary and scholarly mind of a high-ranking Frankfurt citizen. J. R. Paas, *The Altzenbachs of Cologne. Early Modern German Print Publishers: Popular Prints of the Seventeenth Century* (Wiesbaden: Harrassowitz, 2020), xlv + 1048 pp., also sheds light on how private knowledge was held in the seventeenth century. Furnished as a richly illustrated catalogue, it assembles the prints produced by the Catholic Altzenbach printing house in Cologne from

approximately 1609 to 1680, showing how secular and scientific production could often go hand in hand with devotional subjects.

Iberian Culture

The extensive editorial work of the series *Portugaliae Monumenta Neolatina* continued under the direction of the Associação Portuguesa de Estudos Neolatinos (APENEL) in collaboration with the University of Coimbra and saw the appearance of no fewer than six new volumes this year. These editions concentrate on the work of Jesuit humanists active at the order's colleges in Coimbra and Évora: Manuel Álvarez, *Instituição da Gramática ampliada e explicada por António Velez. Tomo I: Morfologia I: paradigmas do nome, pronome e verbo. Rudiamentos ou princípios básicos das oito partes da oração. Fixação do texto latino, introdução, tradução, notas*, ed. by Eu. Sánchez Salor and others (Coimbra: University of Coimbra Press, 2020), 556 pp.; Manuel Álvarez, *Instituição da Gramática ampliada e explicada por António Velez. Tomo II: Morfologia II: género dos nomes. Sobre a declinação dos nomes. Analogia e Anomalia. Pretéritos e supinos. Fixação do texto latino, introdução, tradução, notas*, ed. by J. M. Gómez Gómez, C. Teixeira, and A. Senra Martins (Coimbra: University of Coimbra Press, 2020), 574 pp.; *Curso Aristotélico Jesuíta Conimbricense: Tomo I: Comentários aos Livros Denominados 'Parva Naturalia'. Fixação do texto latino, introdução, tradução, notas*, ed. by B. Marques and others (Coimbra: University of Coimbra Press, 2020), 332 pp.; *Curso Aristotélico Jesuíta Conimbricense: Tomo II: Ethica. Fixação do texto latino, introdução, tradução, notas*, ed. by M. Santiago de Carvalho and S. Pinho (Coimbra: University of Coimbra Press, 2020), 302 pp.; Manuel Pimenta, *Opera Omnia. Tomo II*, ed. by A. Guimarães Pinto and S. Pinho (Coimbra: University of Coimbra Press, 2020), 792 pp.; and D. Jerónimo Osório, *Opera Omnia. Tomo IV. Paráfrase aos Salmos (Salmos 1 a 75). Fixação do texto latino, introdução, tradução, notas*, ed. by A. Guimarães Pinto and S. Pinho (Coimbra: University of Coimbra Press, 2020), 508 pp. These monuments of philological labour—all available open-access from the publisher's website—were accompanied this year by a collected volume on the work of the 'Portuguese Cicero' Jerónimo Osório and the humanistic context of his sixteenth-century Portugal: *Humanismo Português e Europeu. No. 5.º centenário do Cicero Lusitanus, Jerónimo Osório (1515–1580)*, ed. by M. C. Pimentel and others (Coimbra: University of Coimbra Press, 2020), 610 pp. Another contribution to the study of the intensive humanist activity around the Society of Jesus in mid-sixteenth century Portugal was Aires Pereira do Couto, 'Reminiscências virgilianas na obra do humanista Inácio de Moraes', *Anuario de estudios filológicos*, 43 (2020), 137–156. Representative of similar work being carried out on contemporary Jesuit writing in Spain, *Der Aeneis-Kommentar von Juan Luis de la*

Cerda (1612). *Kritische Edition, Übersetzung und Erschließung des ersten Buchs*, ed. by Andreas Sirchich von Kis-Sira, 2 vols (Hildesheim: Georg Olms, 2020), 591 + 633 pp., gives unrivalled access to a part of the most extensive commentary on the Aeneid ever produced. Alejandro Arteaga Martínez, 'La amplificación en la *Vita Ignatii Loyolae* del padre Ribadeneyra', *Rétor*, 10 (2020), 1–22, is in a similar vein and pays close attention to a literary comparison between Ribadeneyra's original Latin *Vita* of Loyola and the later Spanish translation. *Exile, Diplomacy and Texts: Exchanges between Iberia and the British Isles, 1500–1767*, ed. by A. Sáez-Hidalgo and B. Cano Echevarría (Leiden: Brill, 2020), xi + 232 pp., offer a multidisciplinary account of the exchanges between the Iberian Peninsula and the British Isles in a period marked by religious, political and diplomatic turmoil. The role of Neo-Latin in this complex cultural landscape is dealt with throughout the collected volume: in Chapter 2, for example, Susana Oliveira, 'Networks of Exchange in Anglo-Portuguese Sixteenth-Century Diplomacy and Thomas Wilson's Mission to Portugal', pp. 32–54, offers a close reading of Thomas Wilson's Latin letter on his diplomatic mission to Portugal addressed to William Cecil, as well as Wilson's Latin communication with Ayres Cardoso: the Portuguese ambassador in London. In Chapter 6, Tamara Pérez-Fernández, 'The Fall of Granada in Hall's and Holinshed's Chronicles: Genesis, Propaganda, and Reception', pp. 130–151, sets two Latin accounts of the Fall of Granada alongside vernacular reports, and studies their reception in later English chronicles. Another collected volume, *Women and Community in Medieval and Early Modern Iberia*, ed. by M. Armstrong-Partida, A. Guerson, and D. Wessell Lightfoot (Lincoln: University of Nebraska Press, 2020), xiv + 288 pp., also takes a multidisciplinary approach to its theme. Here, the Latin work of female humanists—including Luisa Sigea and Joana Vaz, who were active in the court of Catarina de Áustria and Maria of Portugal—finds its place in Chapter 11, Rachel F. Stapleton, 'Minerva of Her Time: Luisa Sigea and Humanist Networking', pp. 230–248. In the same methodological vein, a special issue of *Bulletin Hispanique*, edited by Jesús Ponce Cárdenas, *L'épithalame en Espagne*, *Bulletin Hispanique*, 122 (2020), 389–786, takes the tradition of nuptial poetry in Spain as its object of study. Here, once again, Neo-Latin literature takes its place alongside vernacular works: in Chapter 1, Jesús Ponce Cárdenas, '*Nuptialia*: hacia una cartografía de la escritura epitalámica en España', pp. 399–406; Chapter 2, Antonio Serrano Cueto, 'La aportación de los humanistas españoles a la evolución del epitalamio latino', pp. 407–422; and Chapter 6, Jesús Ponce Cárdenas, 'Pontano y Góngora: ecos de la Lepidina en la Soledad Primera', pp. 517–542, for instance. Alongside these wider thematic studies, a series of articles published previously unedited Neo-Latin source material this year. Julián Solana Pujalte, 'El erudito en su gabinete: apuntes de trabajo inéd-

itos de Juan Ginés de Sepúlveda para su traducción latina de la *Política* de Aristóteles', in *Rura cano, rurisque deos. Homenaje a José Luis Cantón Alonso*, ed. by Ramón Román Alcalá and María Carmen Molina Barea (Córdoba: UCO Press, 2020), pp. 255–274, deals with working notes from Sepúlveda on the text at the basis of the humanist's controversial ideas about slavery in the Americas. Showing the increasing interest Neo-Latin scholars have in Ancient Greek material produced by the authors they study, Eduardo del Pino, 'Tres epigramas griegos inéditos del humanista Juan de Verzosa: una aportación a la historia de la *Anthologia Graeca*', *Cuadernos de Filología Clásica. Estudios griegos e indoeuropeos*, 31 (2020), 217–234 offers a first edition of three Greek funerary epigrams composed upon the death of Rutgerus Rescius, Professor of Greek at the Collegium Trium Linguarum in 1545. Along with a close reading of the three texts at its centre, Del Pino's study sets de Verzosa's Greek work in the context of his expansive Latin writings. Juan Ramón Ballesteros Sánchez, 'Dos cartas neolatinas inéditas entre los humanistas Lorenzo Ramírez de Prado (1583–1658) e Isaac Casaubon (1559–1614). Edición, traducción y comentario,' *Nova tellus*, 38.1 (2020), 167–189, offers an edition of the very first letters exchanged by two key figures of the early seventeenth century *respublica literarum*.

In the same issue of *Nova tellus*, from the philology department of La Universidad Nacional Autónoma de México, another article considers the arrival of the classical tradition in the Americas: a theme of note in the last Year's Work. José Quiñones Melgoza, 'Los clásicos latinos en los inicios de la imprenta en México (1577–1605)' *Nova tellus*, 38.1 (2020), 193–200, offers a report from an ongoing research project dedicated to the role of the classics in Mexico's first publishing houses. Quiñones Melgoza also considers the work of Neo-Latin authors such as Lorenzo Valla and Giovanni Pontano as proponents and mediators of the classical tradition in the region's early publication activity. Similarly centred on the printing trade and the early modern transmission of knowledge is Michał Czerenkiewicz, 'Textos hispánicos neolatinos conocidos en la cultura impresa cracoviana del siglo XVII (a partir del ejemplo de la imprenta Schedels)', *Cuadernos de Filología Clásica*, 40 (2020), 301–326.

Italy

Giovanni Parenti, *Poeti latini del Cinquecento*, ed. by M. Danzi, 2 vols (Pisa: Edizioni della Normale, 2020), xxxvi + 1357 pp., is an extraordinary work on sixteenth-century Italian Latin poetry, of which reliable editions and Italian translations are provided. Neo-Latin poetry is also the subject of some of the essays collected in *Lirica e sacro tra Medioevo e Rinascimento (secoli XIII–XVI)*, ed. by L. Geri and E. Pietrobon (Canterano: Aracne, 2020), 323 pp. P. De

Capua, *Eleggere il pontefice. Adriano VI tra politica e retorica* (Messina: Centro Internazionale di Studi Umanistici, 2020), 285 pp., publishes and translates a series of printed texts produced in Rome on the occasion of the election of Pope Hadrian VI. The Venetian context and the figure of Gasparo Contarini, member of a patrician family and Cardinal of the Roman Church, has been studied in several works this year. Gasparo Contarini, *De immortalitate animae—On the Immortality of the Soul*, ed. by P. R. Blum (Nordhausen: Bautz, 2020), 271 pp., is a critical edition of the treatise with the same title by Contarini's famous teacher Pietro Pomponazzi. Gasparo Contarini, *The Republic of Venice. De magistratibus et republica Venetorum*, ed. by F. Sabetti, trans. by G. Pezzini and A. Murphy (Toronto: Toronto University Press, 2020), lix + 135 pp., is a reflection on the history of political institutions, with a focus on Venetian political ideals. The volume Giovanni Della Casa, *Scritti biografici e polemici. Petri Bembi vita. Gasparis Contareni vita. Dissertatio adversus Petrum Paulum Vergerium*, ed. by L. Beltrami, Q. Marini, and G. Moretti (Florence: Società editrice Fiorentina, 2020), xliii + 319 pp., presents an incomplete biography of Contarini, along with two other Neo-Latin works written by Della Casa at the end of his life. Among the critical editions published this year are: Girolamo Morlini, *Comoedia Leucasia*, ed. by G. Zollino (Florence: SISMEL—Edizioni del Galluzzo, 2020), lxxxviii + 86 pp. M. Soronzo, *Giovanni Aurelio Augurello (1441–1524) and Renaissance Alchemy. A Critical Edition of Chrysopoeia and Other Alchemical Poems, with an Introduction, English Translation and Commentary* (Leiden: Brill, 2020), xxii + 337 pp., offers an in-depth study of the life and works of Augurello, the Italian alchemist and poet strongly influenced by Marsilio Ficino's Platonism. M. Lodone, *Invisibile come Dio. La vita e l'opera di Gabriele Biondo* (Pisa: Edizioni della Normale, 2020), 367 pp., is dedicated to the life and writings of the secular priest Gabriele Biondo (son of the famous Flavius) who played a significant role in the religious landscape of pre-Reformation Italy. Bartholomaei Eustachii Sanctoseverinatis *Libellus de dentibus*, ed. by St. Eramo and P. Paolucci, trans. by M. N. Iulietto (Perugia: Morlacchi, 2020), 204 pp., offers the first Italian translation of the treatise on teeth by the anatomist Barolomeo Eustachio, published in 1563. Ch. Savino, *Il medico di Utopia. Giovanni Battista Rasario (1517–1578) traduttore e falsario di testi medici greci* (Udine: Forum, 2020), 177 pp., rehabilitates the profile of a neglected humanist, often judged only as a forger, who instead played an important role in the study of ancient Greek medical texts. The appearance of Seneca's plays in printed books from the end of the fourteenth century onwards is the topic of A. Capirossi, *La ricezione di Seneca tragico tra Quattrocento e Cinquecento. Edizioni e volgarizzamenti* (Florence: Firenze University Press, 2020), 530 pp. Epic poetry from Italy is the topic of a new overview and a companion: G. Dalla Pietà, *L'epica latina sacra e profana*

tra XVI e XVIII secolo. Un'introduzione (Bologna: Il mulino, 2020), 227 pp., which gives a general introduction to the genre. L. Braun, *Pedisequa Camenae. Zur Begleitung durch kaum bekannte Meisterwerke der neulateinischen Epik Italiens* (Hildesheim: Olms, 2020), x + 813 pp., accompanies Braun's companion on Neo-Latin epic poetry from France (*Ancilla Calliopeae*); online, an extended version of the *Pedisequa* is available.

Low Countries

Daniel Heinsius, *Auriacus, sive Libertas saucia (Orange, or Liberty Wounded)*, 1602, ed. by J. Bloemendal (Leiden: Brill, 2020), xx + 584 pp., is the first edition with an English translation and commentary of this historical drama on the assassination of William of Orange. R. D. Sider, *Erasmus on the New Testament* (Toronto: University of Toronto Press, 2020), xvi + 331 pp., is a collection of extracts from Erasmus's work on the New Testament in English translation. *The Correspondence of Erasmus*, ed. by J. M. Estes and C. H. Miller (Toronto: University of Toronto Press, 2020), xxii + 364 pp., is an English translation with extensive notes of Erasmus's correspondence between May 1533 and May 1534. *De correspondentie van Desiderius Erasmus, Vol. 18–20. Brieven 2516–2750, 2751–2986 and Register van correspondenten. Register van persoonsnamen*, trans. by T. L. ter Meer (Rotterdam: Ad. Donker, 2020), 443 + 401 + 168 pp., are the last volumes of the Dutch translation of Erasmus's collected correspondence. Studies on Erasmus' *Novum Testamentum* and Thomas More's *Utopia*, both published in 1516, are presented in *Authority Revisited: Towards Thomas More and Erasmus in 1516*, ed. by W. François, V. Soen, A. Dupont, and A. A. Robiglio (Turnhout: Brepols, 2020), 604 pp. D. Imhof, *Christophe Plantin's Correspondence: Perspectives on Life and Work as a Publisher in 16th-Century Europe* (Gent: Academia Press, 2020), 247 pp., is a translation of selected letters by Christophe Plantin, which also includes his Latin epistles. P. van Tuinen, *Salus iuventutis suprema Lex: Het Welvaren der Jeugd de hoogste Wet: De Friese Latijnse scholen 1588–1699* (Harlingen: Piter van Tuinen, 2020), 330 pp., is a study of Latin Schools in Friesland. Paul J. Smith and Anne-Pascale Pouey-Mounou, 'Henricus Geldorpheus, Dialogus epithalamicus (ca. 1560): introduction, édition, traduction', in *Early Modern Catalogues of Imaginary Books*, ed. by Anne-Pascale Pouey-Mounou, and Paul J. Smith (Leiden: Brill, 2020), pp. 135–159, is an edition and translation of a dialogue by Geldorpheus, based on the recently discovered autograph in light of which Smith and Pouey-Mounou reconsider the seventeenth-century edition by Simon Abbes Gabbema. Jan Papy, 'Lip-sius the Stoic? The Paradox of Fame and His Public Rivalries', in *Spheres of Conflict and Rivalries in Renaissance Europe*, ed. by Marc Laureys, Jill Kraye, and David A. Lines (Göttingen: V&R Unipress; Bonn, University Press, 2020),

pp. 199–210, examines Lipsius's dealings with personal frictions in light of his philosophical ideas concerning rivalry and conflict. Jan Papy, 'Nicolaus Vernulaeus: art oratoire et pédagogie humaniste à l'Université de Louvain', *Annales de l'Institut archéologique du Luxembourg–Arlon*, 149–150 (2020), 345–359, analyses the pedagogical works of Vernulaeus in rhetorics. Renaud Adam, 'Dominique Lampson (1542–1599) et ses livres. Humanisme et italophilie à Liège', *In Monte Artium*, 13 (2020), 7–24, considers a Latin treatise on famous painters written by a secretary of the prince-bishop of Liège to reconstruct his (partly Neo-Latin) library. Raf Van Rooy and Xander Feys, 'Louvain Lyrical about Greek: A Funerary Collection for Rutger Rescius (†1545) Retrieved', *Lias*, 47.1 (2020), 17–66, explores Greek and Latin epitaphs for Leuven's first Greek professor and reflects on the production of humanist Greek. Toon Van Houdt, 'Roman Models and Contemporary Experience in Joannes Brantius's Image of the Perfect Senator (1633)', *Les Études Classiques* 88 (2020), 383–403, analyses Cicero's influence in an Antwerp mirror-for-counsellors. M. Moffitt Peacock, *Heroines, Harpies, and Housewives* (Leiden: Brill, 2020), xxiv + 506 pp., contains discussions of (among others) Neo-Latin texts on notable female figures in seventeenth-century Holland, as well as woman-authored Neo-Latin texts by Anna Maria van Schurman.

4 The Long Eighteenth Century

Britain, Ireland, and North America

The interest in scientific literature and Horatian reception present in studies dealing with the sixteenth and seventeenth centuries extends to the eighteenth century. William M. Barton, 'Singing the Study of Sound: Literary Engagement with Natural Philosophy in the Act and Tripos Verses of Oxford and Cambridge', in *Early Modern Disputations*, ed. by Meelis Friedenthal, Hanspeter Marti, and Robert Seidel (Leiden: Brill, 2020), pp. 164–187, studies seventeenth- and eighteenth-century 'Act' or 'Tripos' verses composed at the Universities of Oxford and Cambridge. These poems served to commemorate and/or publicise dissertations and fostered interest in scientific topics among educated contemporaries. Theodore R. Delwiche, 'The Schoolboy's Quill: Joseph Belcher and Latin Learning at Harvard College C. 1700', *History of Universities*, 33.1 (2020), 69–104, discusses the teaching and flourishing of Latin in seventeenth- and eighteenth-century Harvard. Delwiche particularly deals with formal declamations for college commencements, but also with students' resolutions to use Latin outside of the university classroom in, for example, Latin-speaking student societies. 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*, 27 (2020), 554–580, explores how the bilingual literary culture of eighteenth-century Britain was transported to the Americas. The author under examination is John Beveridge, and more specifically the Horation odes contained in his *Epistulae Familiares*. Ralph McLean, "'Compylit in Latin': Allan Ramsay and Scoto-Latinity in the Eighteenth Century', *Studies in Scottish Literature*, 46.2 (2020), 61–76, pictures the scene of Neo-Latin poetry in eighteenth-century Scotland. The Latin authors that feature in McLean's article are primarily Archibald Pitcairne, Thomas Ruddiman, and Alexander Geddes. McLean also offers insight into translations from Scots to Latin by Alexander Fraser Tytler and students of Trinity College, Dublin.

Eastern Europe

The mystical meditation of Cistercian monk Iwo Roweder from the mid-eighteenth century receives its *editio princeps* in *Motivum i Lucubrationes Iwa Rowedera z Ms. 2443 zachowanego w Bibliotece PAN w Gdańsku*, ed. by E. Roguszczyk and others (Gdańsk–Pruszcz Gdański: Wydawnictwo AGNI, 2020), 742 pp., accompanied by a Polish translation. Johannes Petrus Cerroni, *Scriptores Regni Bohemiae. Tomus II.: C–D—Spisovatelé království českého. Díl II.: C–D*, ed. by J. Förster and others (Praha: Filosofia, 2020), 480 pp., contains a bilingual Latin–Czech edition of volumes III and IV of Cerroni's manuscript *opus magnum*, a biographical and bibliographical dictionary of authors from Bohemia from the tenth to the early nineteenth century.

German World

Several studies this year reflect the diverse nature of Neo-Latin research on the eighteenth-century German-speaking area. Robert Seidel, 'Über die Legitimation von Widmungsschriften. Elias Silberrads Straßburger Thesendruck *De dedicationum literariorum moralitate*', in *Das geistige Straßburg im 18. und 19. Jahrhundert*, ed. Hermann Gätje and Sikander Singh (Tübingen: Narr Francke Attempto, 2020), pp. 9–33, deals with a disputation about the right to dedicate literary texts, held at the University of Strasbourg in 1718. Jürgen Leonhardt, 'Lateinische Dichtung zwischen Kommunikation und nicht-Kommunikation. Überlegungen zur Rolle des Gelegenheitsgedichts im 18. Jahrhundert', in *Una lingua morta per literature vive. Il dibattito sul latino come lingua letteraria in età moderna e contemporanea*, ed. by V. Sanzotta (Leuven: Leuven University Press, 2020), pp. 107–120, discusses the striking presence of Latin occasional poetry in Germany alongside a simultaneous increase in German as a literary language. The fact that Latin, on the other hand, is not safe from influences from other languages is persuasively underlined in Reinhold Gleis, 'Nos-

ter Pater, coelo in ens. The Impact of Classical Tupí on Latin in Anselm Eckart's *sj Specimen Linguae Brasiliae Vulgaris* (1778), *Neulateinisches Jahrbuch*, 22 (2020), 33–51. This article demonstrates how and why Latin fell prey to the linguistic idiosyncrasies of the native language of Brazil, known as Tupí, in the Jesuit missionary writing of Anselm Eckart. The reception of Theocritus's pastoral poetry in German and Austrian 'humanist' Greek occasional poems by Joachim Camerarius, Lorenz Rhodoman, Johann Gottfried Herrichen, and Adam Franz Kollár marks the centre of investigation in the second and third part of *Hyblaea avena. Theokrit in römischer Kaiserzeit und Früher Neuzeit*, ed. by A.-E. Beron and St. Weise (Stuttgart: Steiner, 2020), 216 pp. The large number of studies surrounding eighteenth-century German university and academic life testifies to a continued interest in the history of higher education. Johanna Hilpert, *Neologie in Jena. Johann Christoph Döderleins Wirken in Theologie und Universität* (Tübingen: Mohr Siebeck, 2020), xiv + 404 pp., looks at developments during the Enlightenment in the Theological Faculty at the University of Jena towards the end of the eighteenth century by singling out the theologian Johann Christoph Döderlein as an important link in the process of transition from Latin to German Enlightenment theology. The contemporary practices of knowledge production within and without the university constitute the topic of J. C. Böttcher, *Beobachtung als Lebensart. Praktiken der Wissensproduktion bei Forschungsreisen im 18. Jahrhundert* (Stuttgart: Steiner, 2020), 422 pp. By means of a careful analysis of expeditions documented in scientific accounts, the author shows that the observational method was the most controlled form of contemporary knowledge generation. M. Müller, *Der sammelnde Professor. Wissensdinge an Universitäten des Alten Reichs im 18. Jahrhundert* (Stuttgart: Steiner, 2020), 268 pp., takes the examination of empirical knowledge production still further by linking it to the context of the emerging academic collections, which turned material objects and scientific instruments into the main sources of new scientific insights. The study focuses on the research and teaching practices of as broad an institutional spectrum as the Universities of Göttingen, Halle, Helmstedt, Leipzig, Erlangen, Tübingen, Freiburg i.Br., and Ingolstadt, thereby achieving a supra-regional and supra-disciplinary comparison. Scientific exploration and teaching through empirical tools and collections are also considered in two further publications: E. Engl, *Die medizinisch-naturkundliche Bibliothek des Nürnberger Arztes Christoph Jacob Trew. Analyse einer Gelehrtenbibliothek im 18. Jahrhundert* (Stuttgart: Hiersemann, 2020), 524 pp., considers the impressively large library of the Nürnberg botanist Christoph Jacob Trew (containing no less than 34,000 titles), which documents the processes of gathering and extracting natural scientific knowledge. F. Schau-deck, *Die alchemische Handschriftensammlung der Leopold-Sophien-Bibliothek*

in *Überlingen am Bodensee* (Wiesbaden: Harrassowitz, 2020), viii + 415 pp., positions the 143 alchemical manuscripts stored in the Leopold-Sophien-Bibliothek in Überlingen, collected by Johann Baptist Sebastian von Sonnenthal (1759–1834) and Franz Sales Wocheler (1778–1848), within their scientific and cultural framework. Moreover, the study highlights the continued interest in alchemy in the late eighteenth and early nineteenth centuries. The uncovering of academic trends in science and scholarship is eventually rounded off by *Universitäts- und Bildungslandschaften um 1800. 200 Jahre Philologisches Seminar in Jena*, ed. by M. Vielberg (Stuttgart: Steiner, 2020), 203 pp., and S. Seifert, *Die Ursprünge der Berliner Forschungsuniversität. August Boeckhs philologisches Seminar in Konzeption und Praxis (1812–1826)* (Berlin: BWV Berliner-Wissenschafts-Verlag, 2020), 462 pp., which both zoom in on the methodical and content-related innovations of the *Philologisches Seminar* at the Universities of Jena and Berlin in the first decades of the nineteenth century, respectively.

Iberian Culture

A number of the themes noted in work on the sixteenth and seventeenth centuries also stand out in studies on the eighteenth century. The educational materials of the Jesuit Juan García de Vargas, particularly those dealing with grammatical instruction, were the subject of a new critical edition: Juan García de Vargas, *Elucidata grammatica latina ad strictam artem redacta. Introducción, edición, traducción y notas*, ed. by M. L. Harto Trujillo (Cáceres: Instituto de Estudios Humanísticos, 2020), lxxxviii + 731 pp., and a reception-based study: María Luisa Harto Trujillo, 'Tradición jesuita en la *Elucidata Grammatica* de Vargas', *Anuario de estudios filológicos*, 43 (2020), 221–241. De Vargas's *Elucidata grammatica*, originally published in Madrid in 1711, quickly became a standard for learners within the Peninsula. A Catalan grammar of Latin, published in Menorca in 1762, was also the object of a new critical edition: *El Nou mètode de Antoni Portella, una gramàtica latina en lengua catalana: Menorca y Mallorca en la Ilustración*, ed. by R. M. Calafat Vila, G. Seguí i Trobat, and C. Monserrat Roig (New York: Instituto de Estudios Auriseculares, 2020), 166 pp. For Neo-Latinists, the introduction includes a detailed study of Portella's engagement with the Jesuits' *Ratio educationis*. The Latin tradition of eighteenth-century 'New Spain' also continued to be of interest this year. As part of a new volume of primary texts intended to shed light on cultural encounters in the Spanish Pacific between Europeans, Spanish Americans, and Asians, with an emphasis on the place of native populations, *mestizos*, and women, Stuart McManus continued his work on Neo-Latin in the Latin American and Asian global empire in Stuart McManus, 'The Pacific Theater of the Seven Years' War in a Latin Poem by an Indigenous Priest, Bartolomé Saguinsín (1766)', in *The Spanish Pacific*,

1521–1815: *A Reader of Primary Sources*, ed. by Christina Lee and Ricardo Padrón (Amsterdam: Amsterdam University Press, 2020), pp. 223–239. The place of satirical literature also rose to prominence last year, as evidenced by a new edition of Portuguese humanist Francisco Botelho de Moraes's *Satyrae*, which was published in six editions from the meticulous author in Salamanca between 1738 and 1742. These Latin poems saw a new critical edition in *Botelho de Moraes e Vasconcelos, Francisco. Satyrae*, ed. by Ch. J. Porcar Bataller (Bamberg: University of Bamberg Press, 2020), 632 pp. Satirical literature was also the subject of María Asunción Sánchez Manzano, 'El juicio crítico sobre la literatura latina antigua satírica en la historia literaria del XVIII', *Cuadernos de Estudios del Siglo XVIII*, 30 (2020), 541–565, in which the ideas of eighteenth-century critics writing in Latin—such as Blount's *Censura celebriorum authorum sive tractatus* (1696) and Morhof's *Commentatio de disciplina argutiarum* (1693)—are read against the backdrop of contemporary authors from France and, especially, Spain.

Low Countries

Jip van Besouw, 'Willem Jacob's Gravesande's Philosophical Trajectory: "Between" Leibniz and Newton', *Intellectual History Review*, 30.4 (2020), 615–640, nuances the influence of Newton on 's Gravesande with reference to 's Gravesande's take on Leibniz in his French, but mainly Latin, orations and treatises.

5 Recentissima

A new volume has been published on Jean Dominique Fuss: Ch. Bertiau, *Le latin entre tradition et modernité. Jean Dominique Fuss (1782–1860) et son époque* (Hildesheim: Olms, 2020), 448 pp. In the field of German Neo-Latin, Isabella Walser-Bürgler, 'Jacob Grimm als Cicero wider Willen? Die Propagierung der deutschen Kulturnation in Grimms lateinischer Antrittsrede *De desiderio patriae* (1830)', in *Una lingua morta per letterature vive. Il dibattito sul latino come lingua letteraria in età moderna e contemporanea*, ed. by V. Sanzotta (Leuven: Leuven University Press, 2020), pp. 221–255, considers the growing aversion among intellectuals and academics to the retention of Latin as the official language of the nineteenth-century university. Karl Wilhelm Beichert and Wilhelm Kühlmann, 'Zur Huttenrezeption und Huttendiskussion im 19. Jahrhundert. Einblicke in den Briefwechsel (1856–1870) zwischen David Friedrich Strauß (1808–1874) und Eduard Böcking (1802–1870). Mit weiteren Materialien und einer Aufstellung der beiderseitigen Korrespondenz', in *Prata Florida. Neue Studien anlässlich des dreißigjährigen Bestehens der Heidelberger Sodalitas Neo-*

latina (1988–2018), ed. by Wilhelm Kühlmann (Heidelberg: Mattes, 2020), pp. 253–348, discusses one of the first cases of the reception of early German humanism in the nineteenth century, with a special focus on Ulrich von Hutten. The issue of reception is also strongly present in K. Lubitz, *Obszönes Übersetzen. Aristophanes in deutscher Sprache* (Berlin: de Gruyter, 2020), 572 pp., offering a critical look at the German translations of obscene passages from Aristophanes' *Lysistrata* in the nineteenth and twentieth centuries. The study includes an overview of the handling of delicate passages in early modern Latin translations. The book *Studies in the Latin Literature and Epigraphy of Italian Fascism*, ed. by H. Lamers, B. Reitz-Joosse, and V. Sanzotta (Leuven: Leuven University Press, 2020), viii + 364 pp., deals with the use of Latin in Italian Fascist ideology and cultural politics. In the same field, the volume *Antichistica italiana e leggi razziali. Atti del convegno in occasione dell'ottantesimo anniversario del Regio Decreto Legge n. 1779 (Università di Parma, 28 novembre 2018)*, ed. by A. Pagliara (Parma: Athenaeum, 2020), ix + 247 pp., examines the dramatic history of antiquarian studies during the period of the racial laws promulgated by Fascism. The interpretation of history and the myth of Rome in Italian Fascist ideology is also the main focus of the book *Il fascismo e la storia*, ed. by P. S. Salvatori (Pisa: Edizioni della Normale, 2020), 295 pp. The collected volume *'Litterae recentissimae'. Formen und Funktionen neulateinischer Literatur vom 19. Jahrhundert bis zur Gegenwart. Beiträge vom internationalen Symposium am 9. und 10. November 2017 an der Bergischen Universität Wuppertal*, ed. by St. Weise (Innsbruck: Innsbruck University Press, 2020), 325 pp., also deals with Latin's function in the Fascist era, but ranges over various topics (the *Certamen Poeticum Hoeufftianum*, *Latinitas viva*, and much more). Volumes on the reception of classical authors in contemporary times include *Ragione e furore. Lucrezio nell'Italia contemporanea*, ed. by F. Citti and D. Pellacani (Bologna: Pendragon, 2020), cii + 248 pp., and *L'héritage gréco-latin dans la littérature française contemporaine*, ed. by B. Gorrillot (Geneva: Droz, 2020), 544 pp. The imitation of classical authors in the work of famous contemporary poets is explored in depth in L. Braccesi, *Il predatore dell'antico. Incursioni dannunziane* (Rome: L'Erma di Bretschneider, 2020), 137 pp.; F. Galatà, *Il Virgilio di Quasimodo: traduzione e poesia* (Messina: Università degli Studi, 2020), 283 pp.; and Giorgio Caproni, *Il mio Enea*, ed. by F. Giannotti (Milan: Garzanti, 2020), 252 pp. 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 by Orazio Antonio Bologna, Lucio Giuliana, Mauro Pisini, and Nico De Mico. In the *alter* volume an article by Sergio Pagano is included, 'Il latino nella Chiesa cattolica al discrimen fra Concilio e post Concilio: un discorso programmatico di Paolo VI a Latinitas (1968)', pp. 71–80, on the speech

given by Paul VI to the editors of *Latinitas* in 1968. Worthy of note is the first issue of the journal *Umanesimo dei moderni*, with essays devoted to the Neo-Latin poetry of Giovanni Pascoli. In the area of Latin education 5–7–5, *La sperimentazione didattica dell'haiku in latino tra scuola e università* (Caserta: Terre Blu, 2020), 140 pp. presents an interesting experiment in vocabulary teaching by using Latin translations of evocative haikus. The Swedish Neo-Latinist Daniel Pettersson, together with the Swedish historian Amelie Rosengren, started the website *Latinitium* <https://www.latinitium.com/>, which makes available different resources to foster and support the learning of Latin, especially Latin as a living language (*Latinitas viva*). The website includes videos and readings in Latin, online tutorials on the active command of the language, audiobooks containing texts and extracts from both ancient and Neo-Latin authors, as well as scholarly and didactic material. It is aimed at pupils, students, and scholars of Latin, but also at interested non-professionals. No matter the ambiguous feelings some might share regarding the active use of Latin, *Latinitium* is one of the few popular digital means with the actual potential to make Latin fit for the twenty-first century.