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THE YEAR'S WORK IN MODERN
LANGUAGE STUDIES 84 (2024) 3–30

The Year's Work in
Modern Language
Studies
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II

Neo-Latin



Literature

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1 General

Bibliographical information on early Neo-Latin literature can be found in *Medioevo Latino. Bollettino bibliografico della cultura europea da Boezio a Erasmo (secoli VI–XV)* (Florence: SISMEL Spoleto, 2022). Reviews of Neo-Latin publications continue to appear in several journals, notably *Renaissance Quarterly*, 75 (2022), *Neulateinisches Jahrbuch*, 24 (2022), and *Neo-Latin News*, 70 (2022). A few new anthologies of Neo-Latin texts were published: one has appeared in Bloomsbury's Neo-Latin series with a focus on Britain: *An Anthology of Neo-Latin Literature in British Universities*, ed. by Gesine Manuwald and Lucy R. Nicholas (London: Bloomsbury, 2022). It collects together twelve texts that were written at British universities in Latin and Greek from the sixteenth and seventeenth centuries. Among the authors discussed we find names such as Stephen Gardiner, Giles Fletcher, Andrew Melville, Philip Parsons, and James Duport. *Voci di donne umaniste. Dialoghi di Laura Cereta e Olimpia Fulvia Morata*, ed. by Matilde Icardi (Alessandria: Ed. dell'Orso, 2022) has two parts: the first part is a general introduction to early modern dialogue literature and the lives of Cereta and Morata. The second part provides the texts in Latin with Italian translations. Ongoing long-term edition projects include the large edition of the works of Scévole de Sainte-Marthe, which has continued with the eighth volume: Jean Brunel, *Scévole de Sainte-Marthe. Œuvres com-*

plètes. VIII: Scaevolae Sammarthani Tumulus (Geneva: Droz, 2022). This volume brings together texts documenting the poet's afterlife immediately following his death. With *Acta Cusana. III, Lieferung 1, 1458 Oktober 1–1459 Dezember 31*, ed. by Johannes Helmrath and Thomas Woelki (Hamburg: Meiner, 2022), a new volume from the complete works of Nikolaus von Kues is available. This book comprises Kues's enterprises as a cardinal and leader of a European crusade against the Turks ahead of the Congress of Mantua in 1459. A general study on reception and transmission of classical texts is *The Worlds of Knowledge and the Classical Tradition in the Early Modern Age: Comparative Approaches*, ed. by Dmitri Levitin and Ian MacLean (Leiden: Brill, 2022). The same topic is studied, also on a general level, by Niklas Holzberg, *Antikerezeption in Deutschland von der Renaissance bis in unsere Zeit* (Freiburg im Breisgau: Rombach, 2022). *Horace across the Media: Textual, Visual and Musical Receptions of Horace from the 15th to the 18th Century*, ed. by Karl A. Enenkel and Marc Laureys (Leiden: Brill, 2022) explores various adaptations of the writings of Horace in the early modern age, with special attention to the visual arts and music, beyond the domain of letters. *'Horatiana'. La ricezione di Orazio dall'antichità al mondo moderno. Le forme liriche*, ed. by Concetta Longobardi (Pisa: Edizioni ETS, 2022) is instead more specifically dedicated to the reuses of Horatian metres in the poets of later periods (from Petrarch to humanists, to Giovanni Pascoli). *After Ovid: Aspects of the Reception of Ovid in Literature and Iconography*, ed. by Franca Ela Consolino (Turnhout: Brepols, 2022) covers a period of about fourteen centuries, from late antiquity until the end of the eighteenth century, and ranges from late Latin to medieval literature, from humanistic production to modern English and Italian literature, and from linguistics to the figurative arts. *Gli affetti e le ragioni della retorica. Quintiliano e la sua ricezione*, ed. by Giovanni Baffetti and others (Bologna: Pàtron, 2022) concerns various aspects of Quintilian's reception, and includes a study of Angelo Poliziano's work on the Latin rhetor and its reuses in sixteenth-century rhetorical treatises. *Riscrivere l'antico fra emulazione e deformazione, Atti del Convegno Internazionale (Foggia, 2–3 dicembre 2021)*, ed. by Grazia Maria Masselli and Antonella Tedeschi (Campobasso: Il Castello Edizioni, 2022) focuses on the imitation of classics over a broad chronological period, with reflections on Petrarch, Boccaccio, and Aeneas Silvius Piccolomini, up to Vincenzo Monti, reader of Persius's poetry. The reception of Tacitus is the topic of Kevin Bovier, *La Renaissance de Tacite. Commenter les 'Histoires' et les 'Annales' au XVI^e siècle* (Basel: Schwabe, 2022). Before we turn to publications dealing with texts from particular periods and geographical areas, several collected volumes whose chapters cover a wider chronological or geographical range ought first to be mentioned: *Women and Translation in the Italian Tradition*, ed. by Helena Sanson (Paris: Classiques

Garnier, 2022) covers a wide chronological context by exploring the relations between women and translation (especially from Latin) in the Italian culture, with a series of fascinating case studies, such as Antonia Pulci, Chiara Matraini, and the nuns Angelica Baitelli and Maria Stella Scutellari, from the last decades of the fifteenth century to the world of the nineteenth century. Similarly, *Gli 'scartafacci' degli scrittori: i sentieri della creazione letteraria in Italia (secc. XIV–XIX)*, ed. by Christian Del Vento and Pierre Musitelli (Rome: Carocci, 2022) explores the Italian manuscript tradition of different writers, from medieval to contemporary times, with the specific aim of identifying the role of the 'author' in those traditions and of understanding their material work on the documents. The volume *Dignité des artes. Promotion et évolution des arts libéraux de l'Antiquité à la Renaissance*, ed. by Alice Lamy, Anne Raffarin, and Émilie Séris (Paris: Honoré Champion, 2022) brings together in its third part a series of studies on Neo-Latin authors such as Petrarch, Budé, Giannozzo Manetti, Eobanus Hessus, and Agostino Nifo. The results of a conference at the Sorbonne in 2018 have been published in the Renaissance series: the numerous contributions in *Le nu dans la littérature de la Renaissance*, ed. by Émilie Séris (Paris: Presses Universitaires François-Rabelais, 2022) illuminate how the Renaissance's enthusiasm for nudity in the visual arts was also reflected in literature, for example in works by Leon Battista Alberti or Conrad Celtis. The volume *Traduire = Tradurre = Translating: vie des mots et voies des oeuvres dans l'Europe de la Renaissance*, ed. by Jean-Louis Fournel and Ivano Paccagnella (Geneva: Droz, 2022) deals with numerous early modern translations from and into various languages, with Latin always playing a key role. Kathy Eden, *Rhetorical Renaissance: The Mistress Art and Her Masterworks* (Chicago: University of Chicago Press, 2022), explores the intersection of early modern literary theory and practice; the connection between the rhetorical manuals and texts of Petrarch, Castiglione, Erasmus, and Montaigne are studied. The reception of Petrarch in several European contexts is the topic of *'Gelehrte Liebesnöte': Lateinischer Petrarkismus der Frühen Neuzeit*, ed. by Beate Hintzen (Berlin: De Gruyter, 2022). *L'Humanisme juridique. Aspects d'un phénomène intellectuel européen*, ed. by Xavier Prévost and Luigi-Alberto Sanchi (Paris: Classiques Garnier, 2022) has interesting chapters on Italian, French, and German writers. Finally, there were several *Festschriften* for Neo-Latin scholars: the *doyenne* of Neo-Latin studies in Denmark, Marianne Pade, is the dedicatee of *Studia Humanitatis: Essays in Honour of Marianne Pade on the Occasion of her Sixty-Fifth Birthday*, ed. by Trine Arlund Hass and Outi Merisalo, which appeared as a special issue of *Nordic Journal of Renaissance Studies*, 18 (2022). A second volume of this journal in the same year, *Nordic Journal of Renaissance Studies*, 18 (2022), is dedicated to Hans Ramminger and collects together papers on lexicographical topics

relating to Neo-Latin. A collection of essays was published for Ginetta Auzzas, *Ragionando dilettevoli cose. Studi di filologia e letteratura per Ginetta Auzzas*, ed. by Davide Cappi and others (Rome: Edizioni di Storia e Letteratura, 2022), which focuses mainly on Italian literature and poetry of the thirteenth and fourteenth centuries (with particular attention paid to religious literature and to Boccaccio's work). The volume *La situazione degli studi sul Medioevo latino. In memoria di Peter Stotz, a vent'anni da un incontro a Zurigo*, ed. by Agostino Paravicini Bagliani and Francesco Santi (Florence: SISMEL Edizioni del Galluzzo, 2022), by commemorating Peter Stotz, aims to reflect on the meaning of the work of a community of scholars who, from different national points of view, have dedicated their research to medieval Latin culture. The collected volume *Ricordo di Rosanna Pettinelli*, ed. by Stefano Benedetti and others (Rome: Accademia dell'Arcadia, 2022) commemorates Rosanna Pettinelli, 'Custode dell'Arcadia' since 2008 onwards, and her research work, which has as its principal field of interest humanistic Renaissance literature, both on the Latin and vernacular side.

2 The Early Period

France

The development of notaries in medieval France up to the sixteenth century is the subject of the volume by Olivier Poncet, Sylvie Desachy, and Olivier Guyotjeannin, *Figures du notaire dans la France méridionale. Institutions, clientèles et actes (XII^e–XVI^e siècle)* (Paris: École Nationale des Chartes, 2022), which offers both an overview of articles and case studies. Donatella Nebbiai's contribution to *Les miroirs aux princes aux frontières des genres (VIII^e–XV^e siècle)*, ed. Nicolas Michel (Paris: Garnier, 2022) deals with the early Neo-Latin mirrors of princes from the fourteenth and fifteenth centuries. The volume *Réécritures et adaptations de l'Ovide moralisé (XIV^e–XVII^e siècle)*, ed. by Catherine Gaullier-Bougassas and Marylène Possamai-Pérez (Turnhout: Brepols, 2022) is an important study of the ways in which Ovid's *Metamorphoses* were read and received by Neo-Latin and vernacular authors.

German World

Several studies this year reflect ongoing interest in the early history of the German university. Heike Hawicks and Harald Berger, *Marsilius von Inghen und die Niederrheinlande. Zum 625. Todestag des Gründungsrektors der Heidelberger Universität* (Heidelberg: Winter, 2022), expose the events leading to Marsilius von Inghen becoming the celebrated founding rector of Heidelberg

University in 1386. On the 625th anniversary of Inghen's death, his learned contribution to the academic life is appreciated anew. In *Peuerbachs Rhetorik und Poetik. Texte und Untersuchungen*, ed. by Joachim Knappe and Thomas Zinsmaier (Wiesbaden: Harrassowitz, 2022), the lectures the German astronomer Georg von Peuerbach gave on rhetoric and poetics at the University of Vienna are edited, translated into German, commented upon, and historically contextualized. In a similar fashion, *Konrad Wimpina aus Buchen. Die Leipziger Rektoratsreden (1494)*, ed. by Karl W. Beichert and others (Limbach: Henning Bauer Medien, 2022), contains an edition, German translation, commentary, and interpretation of the three inaugural orations Konrad Wimpina gave during his 1494 rectorate at the University of Leipzig. Despite Wimpina's mannered style, they provide valuable insights into the scholasticism and humanism of academic life in Leipzig. Relating to the field of politics, a number of editions has appeared as well: in the series *Monumenta Germaniae Historica: Leges, Dokumente zur Geschichte des Deutschen Reiches und seiner Verfassung 1365*, ed. by Ulrike Hohensee and others (Wiesbaden: Harrassowitz, 2022), continues the processing of official texts concerning the rule of Emperor Charles IV. This subvolume focuses on the year 1365 and contains around 230 items (diplomatic texts, mandates, and letters from the imperial chancellery). *Das Wolfegger Hausbuch. Was ein Fürst an der Schwelle zur Neuzeit wissen musste*, ed. by Stephan Hoppe and Christoph Waldburg-Wolfegg (Darmstadt: Wissenschaftliche Buchgesellschaft, 2022), offers the first study of the obscure manuscript known as 'Wolfegger Hausbuch', written during the reign of Emperor Frederick III, which instructs princes on the state-of-the-art of a princely lifestyle. *Die Polygraphia des Johannes Trithemius nach der handschriftlichen Fassung. Edition, Übersetzung und Kommentar*, ed. by Maximilian Gamer, 2 vols (Leiden: Brill, 2022), is a critical edition and translation of Trithemius's treatise on writing in code, dedicated to Emperor Maximilian I in 1508. The edition relies on the manuscript draft instead of the *editio princeps* to thus to give an unvarnished picture of the way Trithemius's mind worked. Apart from political and educational themes, various topics regarding the late medieval and early modern world are discussed: Bertram Lesser, *Die mittelalterlichen Helmstedter Handschriften. II: Cod. Guelf. 277 bis 370 Helmst. Mit einem Anhang: Die mittelalterlichen Handschriften und Fragmente der ehemaligen Universitätsbibliothek Helmstedt* (Wiesbaden: Harrassowitz, 2022), presents the earliest collections from Lower Saxon monasteries, which not only formed the foundation of the university library in Helmstedt but also the oldest manuscript group stored in the Herzog August Bibliothek in Wolfenbüttel. Johannes Helmuth, *Wege der Konzilsforschung. Studien zur Geschichte des Konzils von Basel (1431–1449) und anderer Konzilien* (Tübingen: Mohr Siebeck, 2022), presents selected studies

on Helmroth's historical research on the synods, with a strong focus on the Council of Basel and its oratorical culture. Another study involving the city of Basel is Kristina Domanski, *Leselust im spätmittelalterlichen Basel. Die Büchersammlung des Ehepaares Niklaus Meyer zum Pfeil und Barbara zum Luft* (Basel: Schwabe, 2022). It investigates the book collection accumulated by the couple Barbara zum Luft and Niklaus Meyer zum Pfeil, which documents the reading preferences of wealthy citizens on the one hand (novels, religious literature, historiography), and reflects the transition from manuscript to print culture on the other (the collection covers manuscripts and prints alike). *Die Synodalstatuten der Kölner Kirche im Spätmittelalter 1261–1513*, ed. by Gesellschaft für Rheinische Geschichtskunde (Cologne: Böhlau, 2022), provides an edition of the regulations put in place in Cologne for all clerics to follow. These were written in simple Latin and adapted to the city's specific circumstances (i.e. the construction of the cathedral, behaviour during the Plague, the handling of heretic groups). A study on late medieval and early Renaissance *laus urbis*, based on a series of prose and verse descriptions of the town of Lübeck from a local syndic's letter collection, can be found in Thomas Haye, 'Das Bild Lübecks im Briefbuch des Syndikus Simon Batz (c. 1420–1464). Stadtlob in Prosa und Vers', *Zeitschrift für Lübeckische Geschichte*, 101 (2022), 41–58.

Iberia

The volume *Constructing Iberian Identities, 1000–1700*, ed. by Thomas Barton, Marie A. Kelleher, and Antonio M. Zaldívar (Turnhout: Brepols, 2022) offers important contributions by Antonio M. Zaldívar, 'Reconsidering the Shift from Latin to Romance in the Castilian Chancery: A Historiographic Review' (pp. 123–138), and by Xavier Gil, on historiography, 'History Writing in Spain from Humanism to Counter-Reformation: On Deeds, Books, and Truth' (pp. 139–156).

Italy

The collected volume *Suggestioni e modelli danteschi tra Medioevo e umanesimo. Atti del Convegno internazionale di Roma, 22–24 ottobre 2018*, ed. by Bruno Itri and Andrea Mazzucchi (Rome: Salerno, 2022) investigates Dante's work as a decisive juncture in the evolution of Western culture and civilization, with attention also paid to his Latin works. These texts and their linguistic peculiarities, with insights into Dante's contemporary and subsequent Latin, are the focus of the book *Il latino di Dante*, ed. by Paolo Chiesa and Federica Favero (Florence: SISMEL Edizioni del Galluzzo, 2022). To continue with works on the Latin texts of the other two 'Tre corone', worthy of note are two new editions: the second volume of F. Petrarca, *De remediis utriusque fortune. Heilmittel*

gegen Glück und Unglück. II: Heilmittel gegen Unglück, ed. by Ursula Blank-Sangmeister and Bernhard Huss (Stuttgart: Hiersemann, 2022), and F. Petrarca, *Postille alla Naturalis historia*, ed. by Giulia Perucchi (Florence: Le Lettere, 2022). Moreover, this year several important works by R. Fubini focusing on Petrarch's works and his role in Italian humanism were reprinted, including Riccardo Fubini, *Petrarca e l'Umanesimo*, ed. by Concetta Bianca (Rome: Edizioni di Storia e Letteratura, 2022). As regards Boccaccio's works, the volume by Gur Zak, *Boccaccio and the Consolation of Literature* (Toronto: Pontifical Institute of Mediaeval Studies, 2022) is a systematic study of Boccaccio's writings on the topic of consolation, mainly focused on his *Filocolo*, the *Decameron*, and the Latin *Epistles* as well. Several chapters in the collected volume *Intorno a Boccaccio/Boccaccio e dintorni 2021. Atti del Seminario internazionale di studi (Certaldo Alta, Casa di Giovanni Boccaccio, 9–10 settembre 2021)*, ed. by Monica Berté (Florence: Firenze University Press, 2022) deal with the reception of ancient and medieval models in Boccaccio's work, for example, the chapter by Damiano Mariotti, 'Ricerche sullo Zibaldone Magliabechiano: il De doctoribus seu inventoribus tra Paolino Veneto e Boccaccio' (pp. 9–18). The book by Osamu Fukushima, *An Etymological Dictionary for Reading Boccaccio's 'Genealogy of the Gentile Gods'. II: (Books IV–V)* (Florence: Franco Cesati, 2022) is the second part of a large etymological dictionary used by Boccaccio in his encyclopaedic work. Sara Bischetti, *La tradizione manoscritta dell'ars dictaminis nell'Italia medievale. 'Mise en page' e 'mise en texte'* (Berlin: De Gruyter, 2022), dedicates her book to the study of medieval *ars dictaminis* in Italy, with a focus on works by Guido Faba, Giovanni di Bonandrea, and Albertano da Brescia, and their success until the fifteenth century. The volume Domenico di Bandino, *Recolleste Lucani*, ed. by Alessio Mancini (Florence: SISMELE Edizioni del Galluzzo, 2022) is the *editio princeps* of the commentary on Lucan by this Tuscan *magister*, who knew Petrarch and was a friend of Coluccio Salutati. Many new works on prominent figures from Renaissance humanism were published during the year. A detailed edition of one of Alberti's masterpieces was edited by Roberto Cardini: Leon Battista Alberti, *Intercenales. Editio minor*, ed. by Roberto Cardini and Maria Letizia Bracciali Magnini (Florence: Polistampa, 2022) has a rich commentary in the second volume. Among the new editions of Alberti's work is also worth mentioning Leon Battista Alberti, *De iure*, ed. by Maila Banchi (Florence: Polistampa, 2022), and a new collection of some short works: *Ex Baptistæ de Albertis Villa; ad Laurentium Victorium; Cena familiaris*, ed. by Francesco Furlan, Maurice Brock, and Frank La Brasca (Pisa: Fabrizio Serra, 2022). Paolo Viti has edited several of Perosa's important works on Poliziano's masterpiece, the *Miscellanea*, hitherto unpublished: Alessandro Perosa, *I Miscellanea di Angelo Poliziano: edizione e commento della prima centuria*, ed.

by Paolo Viti (Florence: Olschki, 2022). The edition (in the second volume) is accompanied by a series of investigations into the text (in the first volume), both on specific and difficult passages, and on a general interpretation of Poliziano's work in a wider humanistic context. New critical editions include: Horatius Romanus, *Porcaria*, ed. by Marta Celati (Rome: Istituto Storico Italiano per il Medioevo, 2022); Porcelio de' Pandoni, *De sestertio et talento*, ed. by Nicoletta Rozza and Andrew Burnett (Naples: Loffredo, 2022); and *Latinum bucolicum carmen*. *Gli Idilli di Teocrito nella traduzione di Martino Filetico*, ed. by Manuela Martellini (Bologna: Pàtron, 2022). Michele Savonarola, *De balneis et termis Ytalie*, ed. by Sergio Pasalodos Requejo (Florence: SISMEL Edizioni del Galluzzo, 2022), provides a wide-ranging edition (with Italian translation and commentary) of the first humanistic treatise on thermal medicine, written between 1448 and 1449 by Savonarola, a professor at the University of Ferrara and court physician to the Marquis Leonello d'Este. Giovanni Pontano's work has been the subject of two extensive studies: Giovanni Gioviano Pontano, *De sermone. De la conversation*, ed. by Florence Bistagne (Paris: Classiques Garnier, 2022); and Giovanni Gioviano Pontano, *Eclogues: Garden of the Hesperides*, ed. by Luke Roman (Cambridge, MA: Harvard University Press, 2022). An entire section in the collected volume *Sulla poesia italiana del Quattrocento. Per Donatella Coppini*, ed. by Anna Gabriella Chisena and Clementina Marsico (Florence: Polistampa, 2022) is also devoted to the Latin poetry of Pontano. The focus of the two volumes of *Sulla poesia* is the poetry of Italian humanists, with specific attention paid to the process of the *imitatio*, the works of Florentine poets, and (together with the aforementioned Pontano) Angelo Poliziano—that is, the themes on which Donatella Coppini mainly worked. Two interesting humanist translations were published this year: *Aristotelis Libellus de admirandis in natura auditis. Antonio Beccaria interprete*, ed. by Ciro Giacomelli (Florence: SISMEL Edizioni del Galluzzo, 2022) is an edition of the work prepared by the Veronese Antonio Beccaria in the third quarter of the fifteenth century, while Francesco Filelfo, *Rhetorica ad Alexandrum*, ed. by Jeroen De Keyser and Louis Verreth (Alessandria: Edizioni dell'Orso, 2022) is Filelfo's Latin rendering of the pseudo-Aristotelian *Rhetorica ad Alexandrum*, the first translation of any ancient Greek rhetorical treatise in the Quattrocento. Many books are concerned with Giovanni Pico della Mirandola's life and works, including Amos Edelheit, *A Philosopher at the Crossroads: Giovanni Pico Della Mirandola's Encounter with Scholastic Philosophy* (Leiden: Brill, 2022), and *La lama del sapiente. Saggi sulla filosofia di Giovanni Pico della Mirandola*, ed. by Giovanni Licata and Pasquale Terracciano (Pisa: Edizioni della Normale—Istituto Nazionale di Studi sul Rinascimento, 2022). Editions and English translations of Pico's works can be found in these two volumes: *Venenum de manibus credu-*

lorum extorquere: Giovanni Pico della Mirandola, *Disputationes adversus astrologos* I–IV, ed. by Benjamin Topp (Göttingen: Vandenhoeck & Ruprecht, 2022); and Gianfrancesco Pico della Mirandola, *Life of Giovanni Pico della Mirandola; Giovanni Pico della Mirandola, Oration*, ed. by Brian P. Copenhaver (Cambridge, MA: Harvard University Press, 2022), which combines one of the most famous work of Italian humanism (Pico's oration, better known under the title *On the Dignity of Man*) with the *Life* of Giovanni by his nephew, the only contemporary account of the philosopher's brief career. Giacomo Mariani, *Roberto Caracciolo da Lecce (1425–1495): Life, Works, and Fame of a Renaissance Preacher* (Leiden: Brill, 2022), provides a comprehensive study of Caracciolo's life and writings, with an in-depth analysis of his *Sermones* manuscript diffusion. The reception of Diodorus Siculus is studied in Cecilia Sideri, *La fortuna di Diodoro Siculo fra Quattrocento e Cinquecento. Edizione critica dei volgarizzamenti della Biblioteca Storica, libri I–II* (Berlin: De Gruyter, 2022). The volume analyses the success of the first books of Diodorus Siculus's *Bibliotheca* by studying the first two translations into Italian, which derive from Poggio Bracciolini's 1449 Latin version. Concerning classical authors' reception, worthy of note is also the large volume by Ilaria Ottria, *Marsia e Glauco. Egesi, riscritture e visualizzazioni di due miti ovidiani tra Medioevo e Rinascimento* (Ancona: Affinità Elettive, 2022).

3 The Sixteenth and Seventeenth Centuries

Britain, Ireland, and North America

The most comprehensive addition to scholarship on Neo-Latin in Britain this year is Victoria Moul, *A Literary History of Latin and English Poetry: Bilingual Verse Culture in Early Modern England* (Cambridge: CUP, 2022). Drawing on an enormous number of manuscript and printed sources, Moul has mapped the bilingual world of sixteenth- and seventeenth-century verse. The chapters alternately focus in on specific authors and genres. Chapter 3 deals with the correspondences between the psalm paraphrases of Buchanan and Beza for the Latin, and the Sidney psalter for the English side. The next chapter studies the political ode to understand its defining features and assess the English achievements of the genre in light of their Latin context. Chapter 5 looks at Abraham Cowley, and in particular at the influence of Jesuit poetics on his work, while the following chapter traces the influences of Jesuit poetics on religious verse in England from the mid-sixteenth to the early eighteenth century more broadly. Chapter 7 deals with the epigram as a bilingual genre that gives voice to both serious and moralizing, as well as witty and satirical, content. The satirical returns in Chapter 8, together with invective and humorous verse.

While the first part deals mainly with shorter forms, the second part examines epic poetry. Chapter 9 deals with panegyric epic and its Claudian model; the following chapter looks at English and Latin epyllia as replacements for epithalamia under Queen Elizabeth; and the final chapter analyses the influence of Palingenius's *Zodiacus vitae* as a model for unclassical epic poetry in sixteenth- and seventeenth-century England. Several essays that discuss Neo-Latin satire have appeared. One is again by Victoria Moul, 'Anglo-Latin Satiric Verse in the Long Seventeenth Century', in *Changing Satire: Transformations and Continuities in Europe, 1600–1830*, ed. by Cecilia Rosengren, Per Sivefors, and Rikard Wingård (Manchester: Manchester University Press), pp. 60–87. The chapter argues for a greater awareness of the manuscript production of the time, and for a balanced approach to the relationship between Latin and English poetry in this period, for example by pointing at unexpected forms such as rhyming Latin verse. The same volume contains Corinna Onelli, 'Petronius' Satyricon in the Seventeenth Century: Satire, Eloquence and Anti-Jesuitism' (pp. 162–187). After an introduction to the genre and its political implications, the author discusses how three Neo-Latin authors, John Barclay, Kaspar Schoppe, and Bartolomeo Beverini, viewed Petronius and used his work in their own compositions. Edward Taylor, 'Poemata on Affairs of State: Political Satire in Latin in Later Stuart Britain, 1658–1714', *The Seventeenth Century*, 37 (2022), 591–619, gives an historical overview of political satire in Britain between 1648 and 1714. Taylor weighs manuscript and printed materials, the different forms and genres as well as the different types of readers. The article pays attention to the international circulation of satire, especially between Britain on the one hand and France and the Dutch Republic on the other. A subtype of humorous poetry, macaronic verse, is the topic of an advance article by Giulia Li Calzi and Victoria Moul, 'Anglo-Latin Macaronic Verse in Early Modern England: A New Survey of Manuscript Evidence', *Journal of Latin Cosmopolitanism and European Literatures* (2022), <https://doi.org/10.21825/jolcel.81971>. The article looks at the influence of Italian macaronic verse and highlights specific features of the genre, such as the use of rhyme and of other languages. As in Moul's previous articles, the authors argue for a heightened awareness of manuscript production in literary scholarship. Edward Taylor, 'Jacobites and Latin Verse, 1688–1702', *Journal for Eighteenth-Century Studies*, 45 (2022), 407–426, examines Latin Jacobite verse that was written in England, France, Scotland, and Ireland. The article has three main parts, dealing with satirical poetry, poems written as panegyric and lament, and finally the circulation and consumption of that poetry. Johanna Luggin, 'Itinera Domestica: Exploring the English Countryside through the Eyes of the Academic in 16th and 17th-Century Neo-Latin Texts', *Humanistica Lovaniensia*, 71 (2022), 7–39, introduces the reader to a set of little-known poems

about journeys to the northern English countryside. These travel poems stem from academic environments, particularly from Oxford, and are remarkable for their account of the region's inhabitants, monuments, and landscape. William M. Barton, 'The Poetry of Jeremiah Horrocks's *Venus in Sole Visa* (1662): Astronomy, Authority, and the "New Science"', *Perspectives on Science*, 30 (2022), 982–1004, analyses four poems that appear in the first description of the transit of Venus, from Lancashire in 1639 by Jeremiah Horrocks. Barton studies the models and aims of the poems with the attention they deserve but have not previously received. The article also contains a new translation of the longest poem, which was omitted from the larger work's latest translation. In the special issue *Interpoetics in Renaissance Poetry*, David Andrew Porter, 'Navigating Sacred Languages: Paraphrasing the Psalms in Renaissance Scotland', *Renaissance and Reformation/Renaissance et Réforme*, 45.2 (2022), 83–104, compares the Latin poetic paraphrase by George Buchanan with a Scots-language translation of Psalm 2 by Alexander Montgomerie. Porter's approach highlights the intricate links between confession and politics on the one hand and Latin/vernacular poetics on the other. Seth Lerer, 'Milton's "Ad Patrem" and the Poetics of Virgilian Sons', *Renaissance Quarterly*, 75 (2022), 508–541, considers this early poem by Milton, together with his prose letters, in view of Book 6 of the *Aeneid*. For more on Milton, Thomas Matthew Vozar, 'Neo-Latin Epigrams on Milton by Peder Winstrup, Bishop of Lund, and the Rothenburg Jurist Georg Christoph Walther', *Humanistica Lovaniensia*, 71 (2020), 115–124, provides an edition of hitherto unknown epigrams on the English author. Written by a Swedish author, the poems shed light on the reception of Milton's *Pro populo Anglicano Defensio* to which they respond. The same author has written another article on the reception of *Pro populo Anglicano Defensio*: Thomas Matthew Vozar, 'Selden's Reply to Salmasius, an Alternative Title for the *Pro Populo Anglicano Defensio*, and Why Milton Deserves to Be Strangled: Rumour and Opinion in the Correspondence of Guy Patin', *The Seventeenth Century*, 37 (2022), 937–947. This time, he investigates the work's fate through the correspondence of Guy Patin. *Roger Ascham's Themata Theologica*, ed. by Lucy R. Nicholas (London: Bloomsbury, 2022) appeared in Bloomsbury's Neo-Latin series. This work by the sixteenth-century humanist contains a series of brief commentaries on scriptural verses that often developed into more fundamental expositions on theological matters. Nicholas has also written a chapter on Ascham, 'New Perspectives on Cambridge's Role in the Religious Reformation: Roger Ascham and the Early Edwardian Religious Debates at the University', in *The Cambridge Connection in Tudor England*, ed. by John F. McDiarmid and Susan Wabuda (Leiden: Brill, 2022), pp. 159–179, in which she explains the context, content, and aims of Ascham's *Apologia pro Caena Dominica*. Finally, John Considine,

Sixteenth-Century English Dictionaries (Oxford: OUP, 2022), delivers a study of dictionaries used in the sixteenth century. Considine includes the many Latin and bilingual dictionaries in use, so this work will be interesting for those who want to look at the history of words and their usage, both during the period covered by the book but also later.

Eastern Europe

The monumental edition of Comenius's *Opera omnia* continues with volume 19/11, containing *Pansophia, Pars I.*, ed. Martin Steiner and others (Prague: Academia, 2022). This represents the second volume of his work *De rerum humanarum emendatione consultatio catholica*, of which *Pansophia* is the central and the longest part. The critical text is accompanied by an introduction and summaries of the three parts included in this first volume (in Latin, Czech, and English). Another work of Comenius, *Unum necessarium*, is published in Czech translation as *Jan Amos Komenský, Jedno nezbytné*, trans. by Luděk Brož (Prague: Kalich, 2022). The critical edition of Nicolaus Olahus's correspondence in the series *Bibliotheca Scriptorum Medii Recentisque Aevorum* continues with *Epistulae. Pars II 1534–1553*, ed. by Emőke Rita Szilágyi (Budapest: Reciti Kiadó, 2022), which contains letters from Olahus's time in the Low Countries and from the time he was made Royal Chancellor of Hungary by Ferdinand I until he became Archbishop of Esztergom in May 1553. The letters are accompanied by an introduction and summaries in English. *Pagans in the Early Modern Baltic: Sixteenth-Century Ethnographic Accounts of Baltic Paganism*, ed. by Francis Young (Leeds: Arc Humanities Press, 2022) gathers together Latin texts and English translations of ten accounts, mostly excerpts from longer works. With the exception of Piccolomini's *Cosmographia*, the accounts are from the sixteenth century and their authors were familiar with the region. They are accompanied by an introduction, a commentary, and a Lithuanian summary. A selection of the poems and letters of the Bohemian humanist Bohuslaus Hassensteinus (1461–1510) is presented in Czech translation in *Bohuslav Hasištejnský z Lobkovic, Básně a listy*, ed. by Marta Vaculínová (Brno: Host, 2022). *Bernardin Frankapan Modruški, Oratio pro Croatia/Govor za Hrvatsku—500. obljetnica*, ed. by Ivan Jurković and Violeta Moretti (Zagreb: Školska Knjiga, 2022) presents the Latin text of the short anti-Ottoman speeches Bernardinus de Frangepanibus gave in front of the imperial diet in 1522, accompanied by a Croatian translation, a facsimile of the original print, and an extensive introductory study (in Croatian). *Grzegorz z Sambora, Rozmyślanie drugie, czyli Rodzice*, ed. Elwira Buszewicz and Wojciech Ryczek (Krakow: Homini, 2022) studies a very personal poem *Theoresis secunda seu parentes* by the humanist and university professor Gregorius Vigilantius Sam-

boritanus (†1573). In 509 elegiac couplets he describes his family, centring on the death of his mother (this Latin text is accompanied by an introduction and a translation in Polish, and an English summary). A poetic exercise by a young student, dedicated to a Hungarian war hero, captain of the fortress of Tokaj in 1581, is printed in *Laurentius Eiseler, Epinicion carmen in laudem ... Caroli Rueberi/Győzelmi ének ... Karl Rueber dicséretére 1581*, ed. by Dávid Molnár (Budapest: L'Harmattan, 2022). The Latin text edition is accompanied by a facsimile of the original print, a Hungarian translation, and three essays (by Molnár, István Monok, and Attila Tózsa-Rigó), concerning the work and its wider context (in Hungarian). *Francisci Hunniadini poemata Latina omnia*, ed. Dávid Molnár (Budapest: L'Harmattan, 2022) gathers together all the known poems of this little-known Hungarian humanist, who was active in the second half of the sixteenth century. The edition of the Latin text is accompanied by an introductory study (in Hungarian and German) and a commentary (in Hungarian). *Thomas Jordan, A járványokról*, ed. by László András Magyar (Budapest: Gondolat, 2022) contains a Hungarian translation of the Transylvanian physician's major work *Pestis phaenomena* (1576). Two accompanying studies provide insight into the author's life and his work (in Hungarian, with summaries in English, Czech, German, and Romanian). *Motiejus Kazimieras Sarbievijus, Sibviludijos*, ed. by Eugenija Ulčinaitė (Vilnius: LLTI, 2022), is a Lithuanian translation of Sarbiewski's poetic cycle *Sibviludia*, an adaptation of the work of fellow Jesuit Mario Bettini to Lithuanian realities. The critical edition of a rare (for the early seventeenth century) tragedy with a non-religious topic, published by the 'Polish Pindar', Simon Simonides, in 1618, is presented in *Szymon Szymonowic, Pentesilea/Pentezylea*, ed. by Elwira Buszewicz (Warsaw: Wydawnictwo Neriton, 2022). The text is accompanied by a Polish translation and a commentary. The epic poem *Breve compendium nationis gloriosae totius linguae Illyricae* (1628) by Ragusan Franciscan Marinus Rosa is presented in a bilingual (Latin–Croatian) edition under the title *Martin Rusić i njegov ep o slavnom narodu svega ilirskoga jezika*, ed. Josip Sopta (Dubrovnik: Matica Hrvatska, 2022). It is an attempt to condense into verses the historiographic work on the Slavs (especially the Southern Slavs), *Il regno de gli Slavi* (1601), by his compatriot, the Benedictine Mauro Orbini, supplemented with more material concerning the Ragusan Republic. The special issue *Early Modern Hungary*, ed. by Áron Orbán, *Hungarian Studies*, 36 (2022), includes several articles exploring Neo-Latin topics, among others the poet Ferenc Hunyadi, the correspondence of Carolus Clusius, and Antonio Possevino's anti-Protestant polemics (in English). The volume of *Colloquia Maruliana*, 31 (2022), for the most part celebrates 500 years of Marulić's vernacular epic *Judita*, but also includes several contributions concerned with Latin writings of Marulić and with the correspondence of

Dalmatian humanists (in Croatian or English, with a summary in the other language), including an edition of the said letters and a Croatian or English translation. *Dubrovnik annals*, 26 (2022), brings together articles on Giovanni Mario Filelfo's encomiastic work dedicated to Dubrovnik (in Italian), the manuscript tradition of the works of the Ragusan humanist Aelius Lampridius Cervinus (1463–1520), and the influences of classical Greek mathematics on the innovative work on algebra (in English) of the mathematician Marinus Ghetaldus (1568–1626). The journal *Terminus*, 24 (2022), devotes its second issue to Neo-Latin works. It includes articles on Sarbiewski (in Polish with English summary), on the Polish audience of Palingenius Stellatus's *Zodiacus vitae*, and on the letters of the Livonian humanist David Hilchen (1561–1610) to the members of the Academy of Zamość (in English), and includes a critical edition of the forty-six letters.

The book by Kruno Krtić, *Latinizam i humanizam. Iz povijesti hrvatske kulture* (Zadar: Matica Hrvatska, 2022) contains two overview articles—on Latinism among the Southern Slavs and on (Renaissance) humanism among the Southern Slavs—which Krtić (1905–1987) wrote for the *Enciklopedija Jugoslavije*, a project abandoned in 1990 (in Croatian). Eduardo Fernández Couceiro, *Pronikání humanismu a renesance do české knižní kultury* (Prague: Academia, 2022), explores the difficult process by which humanism became part of the literary culture in Bohemia in the sixteenth century (in Czech). The book by Wiesław Pawlak, *Respublica litteraria pisarzy nowotacińskich XVI–XVII wieku. Studia i Szkice* (Lublin: Wydawnictwo KUL, 2022) contains nine studies on Neo-Latin literature, mostly from Poland, in the sixteenth and seventeenth centuries (in Polish). The correspondence of the humanist and city syndic of Riga, David Hilchen (†1610), is explored from different perspectives in seven studies (in German or English) in *Briefe, Recht und Gericht im Polnischen Livland am Beispiel von David Hilchen/Letters, Law and Court in Polish Livonia: The Case of David Hilchen*, ed. by Kristi Viiding and others (Münster: LIT-Verlag, 2022). The conference proceedings *Ars Recusandi. Odmowa jako zabieg literacki w tekstach greckich i łacińskich od Starożytności do końca XVIII wieku*, ed. by Ałła Brzozowska and Mariusz Plago (Warsaw: Wydawnictwo DiG, 2022), provide, among others, several essays on the use of the rhetorical device of *recusatio* in the Neo-Latin literature, in Janus Pannonius, Sarbiewski, Jan Kochanowski, or Lipsius (in Polish; one article on Sarbiewski in English). The studies in *Non-Classical Genres: Theory and Practice*, ed. by Joanna Krauze-Karpińska and Magdalena Piskala (Warsaw: Instytut Badań Literackich, 2022) examine early modern literary genres that do not conform to classical models, in both Polish literature and Neo-Latin literature in Poland (in English).

France

The edition of the works of Agrippa d'Aubigné in the series *Textes de la Renaissance continues* with the eighth volume: Agrippa d'Aubigné, *Œuvres. VIII: Poésies politiques, satiriques, Poemata, Poésies de Constant d'Aubigné*, ed. by Jean-Louis Charlet, Béatrice Charlet-Mesdjian, and Jean-Raymond Fanlo (Paris: Classiques Garnier, 2022). The volume contains a large number of lyric and epigrammatic poems by this well-known early baroque author. A special aspect of his poetry is dealt with in the volume by Véronique Ferrer, *L'amoureuse rage. Agrippa d'Aubigné poète profane* (Geneva: Droz, 2022). Nathaël Istasse, *Joannes Ravisius Textor (1492/3–1522): un régent humaniste à Paris à l'aube de la Renaissance* (Geneva: Droz, 2022) has written a new biography of this important humanist, whom the author presents in his cultural-historical context. While in the past the humanist Andrea Alciato was mainly studied for his *emblemata*, Denis L. Drysdall, *Andrea Alciato, the Humanist and the Teacher: Notes on a Reading of his Early Works* (Geneva: Droz, 2022), takes a look at the complete works of the jurist and philologist, who also had some success as an academic teacher. Lucie Claire, *Marc-Antoine Muret lecteur de Tacite. Éditer et commenter les Annales à la Renaissance* (Geneva: Droz, 2022), presents Muret as the most important person, along with Lipsius, with regard to the rediscovery of Tacitus in the Renaissance. She takes a look at Muret's various approaches to Tacitus (lectures, editions, commentaries). The Swiss humanist Blaire Hory, who has been studied thus far only for his French occasional poetry, is comprehensively researched in the volume *Blaise Hory. Prier et rimer. L'œuvre singulière d'un pasteur-poète (1554–1595)*, ed. Olivier Pot (Geneva: Droz, 2022), with Lavinia Galli Milić responsible for the edition of Hory's Latin poems. A comprehensive work on the humanist Guillaume Postel includes chapters on some of his numerous Neo-Latin writings: *Guillaume Postel (1510–1581). Écrits et influence*, ed. Paul-Victor Desarbres and others (Paris: Sorbonne Université Presse, 2022). Sara Miglietti, 'Jean Bodin: une pensée en mouvement. Étude des variantes entre les deux rédactions de la Méthodus (1566, 1572)', *Seizième siècle*, 20 (2022), 67–86, examines the textual history of Bodin's key work on historical theory. Several essays in the special issue of *Seizième siècle*, 21 (2022), are devoted to Guillaume Budé and Hellenistic studies in the sixteenth century. Virginie Leroux, 'Le poète et le roi: les Poemata de Benedetto Tagliacarne (ca. 1480–1536), dit Théocrène', *Renaissance and Reformation*, 45 (2022), 189–214, devotes her article to the Latin poetry of this important educator of King François I's sons. The second volume in the series *Savoirs Humanistes*, *Fabrique du scandale et rivalités mémorielles en France et en Europe (1550–1697)*, ed. by Blandine Perona, Isabelle Moreau, and Enrica Zanin (Pessac: Presses Universitaires de Bordeaux, 2022), starts from Calvin's definition of the term 'scan-

dal' and examines the importance of reputation in confessional disputes. In the anthology *L'Enfant rêvé. Anthologie des théâtres d'éducation du xviii^e siècle*, ed. by Marie-Emmanuelle Plagnol-Diéval (Paris: Classiques Garnier, 2022) some Latin plays have also been included, for example, Gabriel-François le Jay's *Croesus* and Charles Porée's *Paezophilus*. For the first time for a French-speaking audience, Reuchlin's *Augenspiegel* and Melanchthon's biography of Reuchlin have been made accessible in Jean-Christophe Saladin, *Johannes Reuchlin. Les besicles (Augenspiegel) suivi de Philippe Melanchthon, Vie de Reuchlin* (Paris: Les Belles Lettres, 2022). The French reception of Annius of Viterbo is the subject of the chapter 'Re-Forging a Forgery: The French Editions of Annius of Viterbo's *Antiquitates*', in *Faking It! The Performance of Forgery in Late Medieval and Early Modern Culture*, ed. by Philip Lavender and Matilda Amundsen Bergström (Leiden: Brill, 2022), pp. 75–118. In the volume *Le réseau de Marguerite de Navarre*, ed. Stéphan Geonget and others (Geneva: Droz, 2022), Sylvie Laigneau Fontaine devotes her contribution ('Nicolas Bourbon, protégé de Marguerite', pp. 387–404) to the patronage that the art-loving sister of King François I bestowed on the poet Nicolas Bourbon, while Jean Brunel ('Quatre poèmes funéraires de Charles Salmon Macrin en l'honneur de Marguerite de Navarre', pp. 451–454) studies the funerary poems that Charles Salmon Macrin wrote on Marguerite. An interesting study of a special aspect of rhetoric is offered in Caroline Trotot's essay 'La copia comme energieia métaphorique autour de la Pléiade et des Ramistes', *Camenae*, 28 (2022), 1–14, with intensive discussions of passages from Talon's *Rhetorica* of 1557. Rachel Darmon, *Dieux futiles, dieux utiles. La mythographie comme forme de savoir dans l'Europe de la Renaissance* (Geneva: Droz, 2022), examines the early modern treatment of the ancient gods who played a central role in Neo-Latin literature. Interesting chapters on historiography and the reception of antiquity are contained in Lionel Piettre, *L'ombre de Guillaume Du Bellay sur la pensée historique de la Renaissance* (Geneva: Droz, 2022). In the volume *Mentoring through the Centuries: On the Dynamics of Personal and Professional Growth*, ed. Véronique Duché and Gregoria Manzin (Paris: Classiques Garnier, 2022), there is an interesting contribution by Anne-Laure Metzger-Rambach on 'The Relationship between Mentor and Mentee in the French versions of Erasmus' *Colloquia*' (pp. 37–49). In her contribution, 'Des Traductions de latin en françoys au Thresor des joyeuses inventions: sources latines et inventions françaises', *Le Verger—Bouquet*, 23 (2022), Carole Primot also discusses numerous Neo-Latin authors translated into French in this mid-sixteenth-century collection, including Janus Secundus and Salmon Macrin.

German World

The interest in Neo-Latin and religious issues in studies dealing with the fifteenth century extends to works on the sixteenth and seventeenth centuries. Confessionalization in Switzerland is the topic of four studies: Kathrin Utz Tremp, *Warum Maria blutige Tränen weinte. Der Jetzerhandel und die Jetzerprozesse in Bern (1507–1509)* (Wiesbaden: Harrassowitz, 2022), reconsiders the so-called Jetzer-Skandal, which became an important Reformation example of corrupt monasticism in the *Epistolae obscurorum virorum*. In contrast to the 1904 edition of the trial records, Utz Tremp proves for the first time that Johann Jetzer and the Dominicans in Bern were convicted not because of miracle orchestration but for the practice of black magic. Sebastian Castellio, initially an associate of Calvin and later his enemy, makes a double appearance: *Sebastian Castellio, Gegen Calvin. Contra libellum Calvini*, ed. by Uwe Platz and Wolfgang F. Stämmeler (Basel: Schwabe, 2022), is the first edition and translation of Castellio's revenge on Calvin after their discussion on tolerance. *Sebastian Castellio, Die Kunst des Zweifels und Glaubens, des Nichtwissens und Wissens. De arte dubitandi et confidendi*, ed. by Werner Stingl, Hans-Joachim Pagel, and Wolfgang F. Stämmeler (Basel: Schwabe, 2022), makes available Castellio's suggestions as to how to rid oneself of dogmatic constraints and learn to distinguish truth from conceit. As a final contribution to the Swiss Reformation, Eveline Szarka, *Sinn für Gespenster. Spukphänomene in der reformierten Schweiz (1570–1730)* (Cologne: Böhlau, 2022), looks at the tension between the belief in ghosts and its legal consequences according to reformed law. Szarka's conclusions are drawn from a vast array of source material. Further publications dealing with German Protestantism complement the research on the Swiss Reformation: *Paulus Ricius, Sal foederis (1507/1511/1514/1541). Kritische Ausgabe und Übersetzung*, ed. by Frank Böhling (Stuttgart: Frommann-Holzboog, 2022), is the first edition in a series of four pertaining to Ricius's writings on the Christian Kabbalah. With *Sal foederis*, Ricius turned into a spokesperson for the Kabbalah, thus officially taking sides in the controversy surrounding Reuchlin. Eckhard Bernstein, *Johannes Crotus Rubianus. Satiriker—Humanist—Theologe. Eine Biografische Annäherung* (Cologne: Böhlau, 2022), explores Crotus's correspondence to trace his change from Lutheran back to Catholicism and reconstruct the confessionalized part of his biography. Stefan Michels, *Testes veritatis. Studien zur transformativen Entwicklung des Wahrheitszeugenkonzeptes in der Wittenberger Reformation* (Tübingen: Mohr Siebeck, 2022), adds new perspectives to the concept of truth as put forward most prominently by Matthias Flacius Illyricus. By discussing texts from Flacius, Luther, Melancthon, and Georg Major, previously unseen aspects of the Wittenberg school of theology emerge. *Die Hausbibel des Seidenstickers Hans Plock (ca. 1490–1570)*, ed. by Albrecht Hen-

kys and Claudine Moulin (Heidelberg: Winter, 2022), offers an interdisciplinary exploration of the 1541 Luther Bible owned by the silk embroiderer Hans Plock from Mainz and endowed with personal marginalia, text additions, and drawings. Interdisciplinary perspectives also enrich *Frühneuzeitliches Luthertum: Interdisziplinäre Studien*, ed. by Sascha Salatowsky and Joar Haga (Stuttgart: Steiner, 2022). The volume seeks to reconcile the text of the *Confessio Augustana* with the many forms of Lutheranism that evolved between 1580 and 1750. The confrontation between Protestantism and Catholicism is treated in Tobias Dienst, *Konfessionelle Konkurrenz. Gelehrte Kontroversen an den Universitäten Heidelberg und Mainz (1583–1622)* (Tübingen: Mohr Siebeck, 2022). Focusing on the universities of Heidelberg and Mainz, this study highlights the scholarly and scientific progress that was made thanks to the confessionalized written exchange between Protestants and Catholics. The educational achievements of the Jesuits in Heidelberg in particular are outlined in *Das Wirken der Jesuiten in Heidelberg. Faksimile, Übersetzung und Kommentar der Fata Collegii Heidelbergensis Societatis Jesu (1622–1712)*, ed. by Jolanta Wiendlocha and Heike Hawicks (Heidelberg: Mattes, 2022). Presumably devised by Professor of Theology Adam Heidt, fourteen literary chronicle entries, subsumed under the title *Fata Collegii*, are scrutinized in terms of pattern and content. After religion, poetry is another popular area of research. Grantley McDonald, ‘Before *Melopoiae*: Conrad Celtis, Laurentius Corvinus, Arnold Wöstefeld and the Use of Music in the Teaching and Performance of Horace’s Metres around 1500’, in *Horace across the Media: Textual, Visual and Musical Receptions of Horace from the 15th to the 18th Century*, ed. by Karl A. E. Enenkel and Marc Laureys (Leiden: Brill, 2022), pp. 335–398, sheds light on Celtis’s *Melopoiae sive harmoniae tetracenticae*, with which he aimed at reviving classical lyric verse, particularly that of Horace, and bringing quantitative verse to the Germans. Dennis Pulina, *Kaiser Maximilian I. als Held im lateinischen Epos. Ein Beitrag zur Methodik epischer Heroisierungen und zur Aktualisierung antiker Heldennarrative* (Berlin: De Gruyter, 2022), reveals that Neo-Latin epic poetry was intentionally used to promote Maximilian’s popularity. It is exemplarily shown how strategies of heroization contributed to the Emperor’s public fame. Thomas Baier, *Germania-Allegorien in Heroïden und Heroïdenähnlicher Dichtung der Frühen Neuzeit (1529–ca. 1700)* (Berlin: De Gruyter, 2022), collects texts in which the personification of Germania serves either as writer or addressee of patriotic *Epistulae heroidum* to express her growing political anxieties. Katharina Kagerer, ‘*Jucunde Poëta Suthagi*—Der Stadthäger Lehrer Arnold Suthagen (1562–1610) als Verfasser lateinischer Grabinschriften’, in *800 Jahre Stadthagen. Geschichte und Geschichten*, ed. by Catherine Atkinson and Stefan Eick (Kiel: Solivagus, 2022), pp. 239–245, considers the epitaphs of a local teacher in Stadthagen as a form

of occasional poetry. Based on neglected archival material, the political mechanisms behind the imperial system of Emperor Charles v are studied in *Kaiser Karl v. und das Heilige Römische Reich. Normativität und Strukturwandel eines imperialen Herrschaftssystems am Beginn der Neuzeit*, ed. by Ignacio Czeguhn and Heiner Lück (Leipzig: Hirzel, 2022). New insights are revealed by a detailed reading of the imperial constitution. The rule of Charles v is further highlighted in *Carolus Quintus: Kaiser Karl v. in der neulateinischen Literatur/L'empereur Charles Quint dans la littérature néo-latine*, ed. by Marc Laureys and others (Tübingen: Narr Francke Attempto, 2022). In this volume, a range of previously unknown depictions of Charles's public and private persona are investigated in philological detail. As far as the field of science is concerned, two contributions deserve mention: Evelien Timpener, *In Augenschein genommen. Hessische Lokal- und Regionalkartographie in Text und Bild (1500–1575)* (Berlin: De Gruyter, 2022), analyses regional maps of Hesse in combination with the texts attached to them. The main aim is to disclose the function of different kinds of maps spanning the decades from 1500 to 1580. Julia Heideklang, *Hos Centones: Otto Brunfels' Herbarum vivae eicones (1530) and Contrafayt Krütterbuch (1532)*, in *Cento-Texts in the Making: Aesthetics and Poetics of Cento-Techniques from Homer to 'Zong!*', ed. by Manuel Baumbach (Trier: Wissenschaftlicher Verlag Trier, 2022), pp. 63–88, discusses the extreme form of intertextuality inherent in the botanical works of Otto Brunfels. A contribution to the history of the book is the volume by Christina Meckelnborg, *Die Inkunabeln der Bibliothek der Stiftung Staatliches Görres-Gymnasium Koblenz* (Wiesbaden: Harrassowitz, 2022), which dissects the basic stock of the Jesuit library at the convent in Koblenz. The history of ideas is enriched by *Vera Amicitia: Classical Notions of Friendship in Renaissance Thought and Culture*, ed. by Patrizia Piredda and Matthias Roick (Bern: Lang, 2022), which contains three intriguing articles on the perception and execution of friendship as expressed in Neo-Latin literature: Valeria Butera, 'The Thousand Faces of Friendship: An Iconological Survey of the Emblem Books of the Herzog August Library' (pp. 113–150); Matthias Roick, 'Virtue and Discord: Notions of Friendship in Commentaries on Cicero's *De amicitia* in Sixteenth-Century Germany' (pp. 181–213); and Clemens C. Brinkmann, 'The Notion of Friendship in Johannes Caselius's Occasional Poetry' (pp. 239–269). The extensive editorial work relating to some prominent German humanists has continued: *Philipp Melanchthon. Regesten. XVI: Personen T–Z und Nachträge*, ed. by Heinz Scheible (Stuttgart: Frommann-Holzboog, 2022), features a biographical index commenting on Melanchthon's letters. *Philipp Melanchthon. Band T 23: 6691–7093 (Januar 1553–Februar 1554)*, ed. by Matthias Dall'Asta and others (Stuttgart: Frommann-Holzboog, 2022), offers freshly edited letters that focus on the Ottoman advance and the threat of the

Counter-Reformation. *Philipp Jakob Spener. Briefe aus der Frankfurter Zeit 1666–1686*. VIII: 1686 mit einem Anhang Briefe aus der Straßburger Zeit, ed. by Udo Sträter and Johannes Wallmann (Tübingen: Mohr Siebeck, 2022), concludes an edition of letters from Spener's time in Frankfurt. Some of the newly found letters from the time between 1666 and 1686 are in Latin, as are some of Spener's early letters from his student days in Strasbourg.

Italy

Massimo Danzi, *'Ingenio Ludere'. Scritti sulla letteratura del Quattrocento e del Cinquecento* (Pisa: Scuola Normale Superiore–Istituto Nazionale di Studi sul Rinascimento, 2022), collects together about thirty essays on different aspects of the Renaissance, bringing together Latin and vernacular traditions (with a marked interest in Leon Battista Alberti and Pietro Bembo's works). The collected volume *Forme e linguaggi dell'apparire nella Roma rinascimentale*, ed. by Ivana Ait and others (Rome: Roma nel Rinascimento, 2022) deals with the topic of 'appearance' in Renaissance Rome from different angles, and also analyses texts that describe clothes as expressions of specific social and economic status. Concerning classical reception, it is worth mentioning the following books: *Ariosto e gli antichi. Riscritture dei classici nell'Orlando furioso*, ed. by Chiara Cassiani (Florence: Franco Cesati, 2022) focuses on the links between Ariosto's masterpiece and Greek and Latin authors (Virgil, Ovid, Plautus, Plutarch, Apuleius), but also links with Platonic and Neoplatonic tradition. Valentina Prosperi, *Il fantasma di Lucrezio: la perduta traduzione del De rerum natura di Giovan Francesco Muscettola* (Pisa: Edizioni della Normale, 2022), follows the 'traces' of a missing Italian translation of Lucretius in Naples in the first decades of the sixteenth century, with reflections on the diffusion of Epicureanism in the Renaissance. The 2022 issue of the journal *Italique* is largely dedicated (pp. 11–301, with essays by Silvia D'Amico, John Balsamo, John Nassichuk, and others) to poetry translation between humanism and the Renaissance, with insights into the work of Lodovico Dolce, Giovan Giorgio Trissino, and Annibal Caro, and a series of theoretical reflections on the relations between imitation and translation. New critical editions include: *Il 'Trattato de' colori de gl'occhi' di Giovan Battista Gelli. Con l'originale latino di Simone Porzio*, ed. by Elisa Altissimi (Florence: Accademia della Crusca, 2022), which is the critical edition of the 1551 vernacularization of Porzio's *De coloribus oculorum*, a medical text where the author deals with the theme of eye colour from both an anatomical and physiognomic point of view. *Sarca*, ed. by Claudia Corfiati (Arco: Il Sommolago, 2022) is a new edition with commentary, and with an Italian translation, of the epyllion devoted to the wedding of the Sarca river to the beautiful nymph Garda, daughter of the Benaco river. Gaudenzio Merula,

Gelastinus, ed. by Francesco Scalera (Florence: SISMEL Edizioni del Galluzzo, 2022), presents the Latin text and Italian translation of a comedy in five acts set in Milan, written in 1534, which focuses on topics typical of the Plautine theatre.

Low Countries

James A. Parente, 'Latin and the Transmission of the Vernacular: Multilingualism and Interculturality in the Tragedies of Jacob Zevecotius', *Renaissance Studies*, 36 (2022), 104–121, studies Jacob Zevecotius's tragedy *Rosimunda* from the perspective of transnational literary exchange. The article traces the ancient, medieval, and Renaissance traditions that inspired the work, with attention paid to both Latin and vernacular sources, and considers the play's afterlife in Dutch, French, and Swedish literature. The importance of Latin as the motor of transnational exchange is also explored in Christopher Joby, *John Cruso of Norwich and Anglo-Dutch Literary Identity in the Seventeenth Century* (Cambridge: Brewer, 2022), a biography of the Dutch migrant poet, translator, and author of military texts. Although Cruso mainly wrote in Dutch and English, the volume makes itself relevant for Neo-Latin studies by contextualizing Cruso's writings in the transnational Neo-Latin world of letters, especially in chapters 4 and 10, about, respectively, Cruso's elegies on the occasion of the death of Simeon Ruytinck and his epigrammatic output. A historical study that will be of direct use to Neo-Latin studies is Jeroen M. M. van de Ven, *Printing Spinoza* (Leiden: Brill, 2022), a descriptive bibliography that delves into publication history, textual attributes, and dissemination in early Enlightenment Europe of all seventeenth-century printed editions of Spinoza's writings. It will be welcomed by scholars who want to put the philosopher's works into the broader perspective of reception.

New editions have appeared of three works by famous Dutch humanists. *Justus Lipsius, Monita et exempla politica/Political Admonitions and Examples: Edited with Translation, Commentary, and Introduction*, ed. by Jan Papy, Toon Van Houdt, and Marijke Janssens (Leuven: Leuven University Press, 2022) presents the follow-up work on Lipsius's earlier book *Politica* and gives practical advice on how to behave in the world of politics. The second edition is another addition to the collected works of Desiderius Erasmus: *Controversies*, ed. by Jan Bloemendal and others (Toronto: Toronto University Press, 2022). The volume collects and comments on five polemical works by Erasmus, criticizing the Spanish humanists Diego López Zúñiga and Sancho Carranza de Miranda, with points of contention including both philological and dogmatic-theological issues. Hugo Grotius, *Annals of the War in the Low Countries: Edition, Translation, and Introduction*, ed. by Jan Waszink (Leuven: Leuven Uni-

versity Press, 2022), provides us with the first edition and English translation of Grotius's Tacitean account of the foundational period of the Dutch Republic. The publication contains a substantive introduction that deals with the historical background, the work's style and especially its Tacitism, and its reception from the time of publication to the twenty-first century. A handsome new edition with English translation of a Flemish treatise on gambling has also appeared: Pascasius Justus Turcq, *On Gambling*, ed. by William M. Barton (Ghent: Lysa, 2022), presents a fascinating work that offers anecdotes and penetrating descriptions of the psychological suffering associated with gambling and gambling addiction. In addition to various sources from ancient and medieval literature, *De alea* draws on sixteenth-century medical science in innovative ways. Nicholas De Sutter, 'Sanctus Martyr Thomas Morus: An Unknown Neo-Latin More Play from the College of Marchiennes', *Moreana*, 59 (2022), 1–65, provides the text of an exceptionally early school play—late sixteenth or early seventeenth century—and the only one with a non-Jesuit context. The edition is accompanied by an analysis of intertextual links with Buchanan's and Erasmus's Euripides translations as well as with the former's original tragedies, and argues for a reappraisal of *Quellenforschung*. An edition of a more modest size is Xander Feys, 'A 16th-Century Maecenas and His Client: Three Previously Unedited Letters from the Louvain Professor Petrus Nannius (1496–1557) to His Patron Antoine Perrenot de Granvelle (1517–1586)', *Erudition and the Republic of Letters*, 7 (2022), 265–301, which focuses on some of the correspondence of Petrus Nannius. The author uses the letters to reassess Nannius's biography, with ample reference to other documents. Analytical work on Grotius has been done by Sharon Achinstein, 'A Common Humanity? From Poetry to Philosophy in Hugo Grotius', *Renaissance Quarterly*, 76 (2022), 84–123. Achinstein studies how Grotius drew on dramatic and poetic authors such as Lucan, Euripides, and Seneca to develop his ideas concerning the treatment of captives, prisoners of war, and slaves. The article demonstrates how literary texts informed philosophical ideas and explains how literary history may help history of thought. Another article that sits in between philosophy and literature is Wim Nijs, 'The Use and Misuse of an Epicurean Dictum in Erycius Puteanus' *Somnium*', *Latomus*, 81 (2022), 160–168. It examines the 'vox Epicuri' in Erycius Puteanus's *Comus siue Phagesiposia Cimmerica* against the backdrop of its original appearance in Seneca, as well as in the wider context of Epicurean philosophy and its Renaissance reception. Given the historical and scholarly proximity of Neo-Latin and the emerging field that deals with ancient Greek literature from the same period, it is worth pointing to Han Lamers and Raf Van Rooy, 'Graecia Belgica: Writing Ancient Greek in the Early Modern Low Countries', *Classical Receptions Journal*, 14 (2022), 435–462, who provide a first explor-

ation of Neo-Ancient Greek in the Low Countries. The article first sketches the broader context of Greek studies and Greek composition and then goes on to discuss the motivations behind Greek literary production, including learning, cultural distinction, networks and communities, and aesthetic appreciation.

4 The Long Eighteenth Century

Britain, Ireland, and North America

Robert Brown, 'Some Unpublished Latin Verses on Chronology by Samuel Johnson', *Humanistica Lovaniensia*, 71 (2022), 125–140, reproduces chronological verse found on the last page of Samuel Johnson's Welsh Diary. The hexameters reflect a list of historical events, which are given with their date. The editor provides a text with translation and elucidating comments. The same author has disproved the attribution of another poem to Johnson in 'On the Gin Act: A Latin Poem Attributed to Samuel Johnson', *Neulateinisches Jahrbuch*, 24 (2022), 11–23. With examples taken from the British school context and Johnson's literary tastes, Brown argues that the metrical mistakes in 'On the Gin Act' are evidence that the poem is not by Johnson.

Eastern Europe

Georgius Baglivus (1668–1707) was an important figure in the process of overcoming the teachings of Galenic humoral pathology. An edition and a Croatian translation of his book on the influence of *sex res non naturales* on the solid parts of the human body is provided in *Đuro Baglivi, Pravila o medicini čvrstih dijelova u svrhu ispravne upotrebe mjerenja/Canones de medicina solidorum ad rectum statices usum*, ed. Zrinka Blažević (Zagreb: Medicinska Naklada, 2022). The historian, politician, and ideologue Paulus Ritter (1652–1713), a central figure of intellectual life in Croatia around 1700, wrote around 400 poetic epistles to addressees ranging from his friends and local dignitaries to cardinals and emperors. A selection of around a hundred of those epistles is presented in Croatian translation in *Pavao Ritter Vitezović, Pjesničke poslanice*, ed. by Lahorka Plejčić Poje (Zagreb: Disput, 2022). Two volumes in the new series *Europica Varietas Tokajensis: Fontes* deal with the famous Tokay wine: *Domby Sámuel, De vino Tokaiensi/A tokaji borról. 1758*, ed. by Gábor Pető and Tímea Kis (Budapest: L'Harmattan, 2022) contains a facsimile of Domby's 1758 inaugural dissertation at the University of Utrecht, a Hungarian translation, an introductory study (in Hungarian), and the facsimilia of the title pages of the medical works Domby used in writing his dissertation. *Szirmay Antal, Notitia montium et locorum viniferorum Zemleniensis, 1798. A tokaji, vagy is hegyallyai szőlőknek*

ültetéséről, 1810, ed. by Gábor Pető and Áron Orbán (Budapest: L'Harmattan, 2022) presents facsimilia of the prints of one Latin and one Hungarian work of Antonius Szirmay, together with a Hungarian translation of the Latin text and an introductory study (in Hungarian).

German World

Several studies this year reflect the diverse nature of Neo-Latin research on the eighteenth-century German-speaking area. The collected volume *Universitäts-geschichte als Projekt und Programm. Kategorien und Perspektiven*, ed. by Katharina Weigand (Munich: Utz, 2022), discusses the future perspectives of the history of the German university. A considerable part of the volume is dedicated to a specific genre of academic historiography, namely the catalogue of professors. *Gelehrsamkeit(en) im 18. Jahrhundert. Autorisierung—Darstellung—Vernetzung*, ed. by Thomas Assinger and Daniel Ehrmann (Heidelberg: Winter, 2022), focuses on the cultural history of knowledge in eighteenth-century Germany. It argues that in renegotiating the intellectual legacy of the early modern centuries, the arts and sciences developed into specialized disciplines. The role the transition from Latin to the vernaculars played in this context receives special attention. Julia Bloemer, *Empirie im Mönchsgewand. Naturforschung in Süddeutschen Klöstern des 18. Jahrhunderts* (Göttingen: Vandenhoeck & Ruprecht, 2022), looks at the interplay between scientific and religious practices in southern German monasteries in the second half of the eighteenth century. This study closes an important gap in Enlightenment scholarship, as it includes in the discourse, for the first time, the monasteries as crucial places of knowledge production next to universities and academies. Among the wide range of source material rank handwritten astronomical observations and descriptions of experiments. The idiosyncrasies of the contemporary south-western German book market—still including many Latin titles at the time—are outlined in Simon Portmann, *Zwischen Wissensverbreitung und wirtschaftlichem Profit. Eine 'Nachdrucker-Gesellschaft' in der zweiten Hälfte des 18. Jahrhunderts* (Wiesbaden: Harrassowitz, 2022). This monograph addresses the illegal practice of reprinting the works of others for personal financial gain. Walther Ludwig, 'Kaiserpanegyrik in der Reichsstadt Nürnberg 1711–1746. Lateinische Reden und Gedichte von Christian Gottlieb Schwartz', *Wiener Studien*, 135 (2022), 191–223, shows that occasional poetry in honour of the German emperor was still existent in post-humanist times, at least in towns loyal to the emperor, such as Nuremberg. A great service has been done to Neo-Latin scholarship with *Johann Albrecht Bengel, Briefwechsel. Briefe 1732–April 1741*, ed. by Dieter Ising (Göttingen: Vandenhoeck & Ruprecht, 2022). It contains an edition of Bengel's 3,100 letters, partly in translation, partly in the form of content

summaries. As a theologian, Bengel exerted considerable influence on biblical exegesis due to his own philological studies on the Greek testament. His letters bear witness to his efforts, successes as well as his struggles, in this respect. Glimpses from the northern German literary scene around 1800 are offered in Bernd Roling, 'Rugia Gothorum. Ludwig Gottlieb Kosegarten and the Tradition of Gothicism', in *Aesthetics of Protestantism in Northern Europe: Exploring the Field*, ed. by Joachim Grage, Thomas Mohnike, and Lena Rohrbach (Turnhout: Brepols, 2022), pp. 129–146.

Iberia

An interesting study in library history is offered by Javier Antón Pelayo, 'The Secularization of Spanish Religious Libraries (1767–1836): The Catalan Case', in *How the Secularization of Religious Houses Transformed the Libraries of Europe, 16th–19th Centuries*, ed. Cristina Dondi, Dorit Raines, and Richard Sharpe (Turnhout: Brepols), pp. 999–124. In the same volume there is an article on the libraries of Madrid and Seville by María Luisa Lopez Vidriero.

Italy

Scienza e poesia scientifica in Arcadia (1690–1870), ed. by Elisabetta Appetecchi and others (Rome: Accademia dell'Arcadia, 2022) investigates the genre of didactic-scientific poetry during the time of Crescimbeni and throughout the eighteenth century in the vernacular and Latin production of Arcadia, as well as the relationship of the academy with scientific reflection of that time. Maurizio Campanelli, 'Gli arsenali della memoria e i diporti delle Camene. Scrivere versi latini per il Bosco Parrasio', *Atti e Memorie dell'Arcadia*, 11 (2022), 139–164, investigates the composition of Latin poetry in Italy between seventeenth and eighteenth centuries, starting from the case of Arcadia, in which Latin poetry had a role formally equal to that of Italian poetry; Campanelli finds the origin of that phenomenon in the school of the ancien régime by examining the programmes of the *Ratio studiorum* of the Jesuit colleges. Giambattista Vico, *De nostri temporis studiorum ratione*, ed. by Giovanni Polara and Nicoletta Rozza (Rome: Edizioni di Storia e Letteratura, 2022), presents the edition (with an Italian translation and a commentary) of the only proslusion that Vico sent to print (held for the academic year 1708–1709, and published in Naples in 1709). *Classico pugliese. Ricezione e studio dei testi antichi nella Puglia del Settecento*, ed. by Nunzio Bianchi and Francesca De Robertis (Bari: Edizioni di Pagina, 2022) collects together the first results of a survey relating to Greek and Latin studies in peripheral areas of the Kingdom of Naples, such as the Apulian provinces, in the period between the eighteenth-century reformism and the years of the revolution, up to the French decade. Giole Marozzi, 'Un testimone

manoscritto per le “Odae adespotaе” di Giacomo Leopardi’, *La rassegna della letteratura italiana*, 126 (2022), 66–89, reports the discovery of a manuscript of Leopardi’s *Odae adespotaе*, with autograph corrections, which allows the author to confirm Leopardi’s intention to insert the two Greek–Latin texts into the Florentine edition of his *Canti* (1831). *Leopardi e Giuliano imperatore. Un appunto inedito dalle carte napoletane*, ed. by Marcello Andria and Paolo Zito (Florence: Le Monnier Università, 2022) presents a new autograph from Leopardi’s papers of the National Library of Naples where the poet, still very young, examines and records *excerpta* from the *Opera omnia* by Julian the Apostate.

Low Countries

Floris Verhaart, ‘Latin, Liberty, and Human Rights: Pieter Burman the Younger’s Circle and Revolutionary Thought in the Eighteenth Century’, *Humanistica Lovaniensia*, 71 (2022), 79–114, considers the Latin poetry of the Enlightenment author Pieter Burman the Younger and its reception at the hands of Honoré-Gabriel Riqueti to shed light on, for example, ‘historiographical debates regarding the intellectual coherence of the Enlightenment and its relationship with other intellectual traditions’ (79).

5 *Recentissima*

Eastern Europe: *Iani Novák Patibularia*, ed. Dirk Sacré (Brussels: Melissa, 2022) presents an edition of the Latin text of Novák’s short comedy with an English translation by Nicholas De Sutter, accompanied by an extensive *praefatio* exploring the life and work of the Czech composer renowned for his affinity with and use of Latin language (in Latin). German World: with regard to the reception of ancient themes and texts, *Brill’s Companion to Classical Reception and Modern World Poetry*, ed. by Polina Tambakaki (Leiden: Brill, 2022), traces the impact of Graeco-Roman poetry on modern poetry. Among others, the processing of ancient patterns is revealed through modern Arabic poetry, Black poetry, and Japanese poetry. The reception of ancient astrology in twentieth-century cultural history is explored in Wolfgang Hübner, *Das Sternbild Perseus. Teukros und die Rezeption antiker Astrologie in der ersten Hälfte des 20. Jahrhunderts bei Franz Boll und Aby M. Warburg* (Wiesbaden: Harrassowitz, 2022). For beginners and modern-day enthusiasts of the Latin language, Markus Zimmermeier and Marc Rueda offer comics in Latin: *Sprachlern-Comic Latein. Der einfache Sprachkurs* (Berlin: Langenscheidt, 2022) comprises stories from everyday life in order to make Latin vocabulary relatable to the modern reader and consolidate its grammatical basics. Italy: turning to ori-

ginal twentieth-century Neo-Latin poetry, the Italian poet Giovanni Pascoli features in the scholarly discourse *Pascoli Latinus. Neue Beiträge zur Edition und Interpretation der neulateinischen Dichtung von Giovanni Pascoli/Nuovi contributi all'edizione e all'interpretazione della poesia latina di Giovanni Pascoli*, ed. by Carla Chiummo, Wolfgang Kofler, and Valerio Sanzotta (Tübingen: Narr Francke Attempto, 2022), which establishes new connections between Pascoli's poems and contemporary vernacular literature. This year a new and enlarged edition of Gianfranco Folena, *Volgarizzare e tradurre, con altri scritti sulla traduzione*, was published by Gianfelice Peron (Florence: Franco Cesati, 2022): the book is still a precious tool for investigating the terminology of translation from (but not only) Greek–Latin antiquity to modern times, with particular attention paid to the important reflection of Leonardo Bruni in this field. Many works appear on Giovanni Pascoli's Latin production (or related to his classical studies): Caterina Malta, *Intorno a Myrica. La prima poesia latina di Pascoli* (Messina: Centro Internazionale di Studi Umanistici, 2022), not only addresses the questions of ancient models' reception, and of Pascoli's graphic experimentalism in writing Latin, but also provides the text and Italian translation of his *Iani Nemorini Silvula*. The book *Radiografia del Myrmedon di Giovanni Pascoli*, ed. by Salvatore Guarino (Messina: Centro Internazionale di Studi Umanistici, 2022), in addition to providing information on the literary and scientific sources of Pascoli's curiosity for ants, offers the text and Italian translation of his poem *Myrmedon*. The rich volume *Pascoli e Dante. Nuovi studi nel VII Centenario della morte di Dante Alighieri. Atti del Convegno internazionale dell'Accademia Pascoliana*, ed. by Daniela Baroncini (Bologna: Pàtron, 2022) collects essays on the relationship between Dante and Pascoli, who was a passionate reader and commentator of Pascoli's *Commedia*. Several essays specifically address his Latin production, such as Patrizia Paradisi, 'Ritrovare Virgilio attraverso Dante. Spettroscopie nei carmi latini di Pascoli' (pp. 147–172); and Enrico Tatasciore, 'Dante nel commento all'Eneide in Epos' (pp. 191–209). The book by Alfonso Traina, *Parva Philologa*, ed. by Francesco Citti and others (Bologna: Pàtron, 2022), covers a wide range of themes from antiquity to contemporary times (including Pascoli's poetry), and is divided into three main sections: 'Grammaticalia', 'Auctores', and 'Varia'. Alice Borgna, *Tutte storie di maschi bianchi morti* (Bari: Laterza, 2022), provides a reflection on the so-called cancel culture, and its attack on Greek and Latin studies, due both to the prejudice that the study of the ancient world would have spread the idea that Western white society values are superior to others; and because studies in this area have often been entrusted to white men, while minorities are severely underrepresented in the field. Starting from these ideas, the book offers useful reflections on the idea of teaching of Latin and Greek in public schools.

With respect to new media, two central initiatives come to mind: one of the figureheads of the *Latinitas viva* movement, the Italian teacher Irene Regini, hosts a monthly podcast on YouTube, entitled *Rara avis*, to which she invites representatives from the Latin-speaking community and interviews them in Latin on different topics pertaining to the use and future of Latin. Ja Khole Thaisii, also known as the *_miracle_aligner*, is a Bardcore artist who translates popular songs by rock groups like Nirvana, Green Day, and Arctic Monkeys into Latin and performs them online on different platforms (Instagram, Facebook, YouTube, TikTok).