



Universidad de
Castilla-La Mancha

XVIITH INTERNATIONAL CONGRESS
OF THE INTERNATIONAL ASSOCIATION
FOR NEO-LATIN STUDIES (IANLS)



OFFICIAL PROGRAM

ALBACETE, 29 JULY – 3 AUGUST 2018

HOMINES ET NATURA: ARTES ET SCIENTIAE IN LITTERIS NEO-LATINIS TRADITAE

HUMANITY AND NATURE: ARTS AND SCIENCES IN NEO-LATIN LITERATURE

EL SER HUMANO Y LA NATURALEZA: LAS ARTES Y LAS CIENCIAS EN LA LITERATURA NEOLATINA

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Layout: María Teresa Santamaría Hernández– Joaquín Pascual Barea – Rocío Martínez Prieto

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SALUDO DEL RECTOR



Rector Universidad de Castilla-La Mancha
Miguel Ángel Collado Yurrita

Como rector de la Universidad de Castilla-La Mancha supone para mí una especial satisfacción que nuestra Universidad ejerza de anfitriona del congreso de Estudios Neolatinos más importante del mundo, que se celebra en la Facultad de Humanidades de Albacete. En este evento internacional de la IANLS, los investigadores contribuirán con sus aportaciones a la difusión y el reconocimiento del neolatín como fundamento de la cultura y la ciencia europeas. Una meta que solo se convertirá en real si el significado del lenguaje se hace comprensible para el público interesado. Desde esa perspectiva, la UCLM, heredera de la significativa labor de traducción que se llevó a cabo en el Toledo del Medievo, cuenta también con la moderna Escuela de Traductores para colaborar en esta trascendente tarea.

El hecho de que el neolatín progresara desde el renacimiento, manteniéndose a través de las centurias posteriores como un lenguaje vivo, sobre todo de la ciencia y de la literatura, refuta completamente la concepción de esta lengua como tempranamente “muerta”. Grandes investigadores y pensadores importantes del humanismo utilizaron el latín como medio de comunicación internacional. Este es también el eje del congreso de la IANLS, que se constituye así en exponente de la tradición cultural y de la identidad europeas en el marco global en el que vivimos y en nuestro mundo digitalizado.

En mi nombre y en el de toda la Universidad de Castilla-La Mancha quisiera expresar mis mejores deseos a todos los participantes de este acontecimiento científico internacional. Sean todos bienvenidos a nuestra Universidad, de la que espero que guarden un recuerdo permanente y duradero en sus memorias.

A handwritten signature in black ink, which appears to read "Miguel Ángel Collado Yurrita". The signature is written in a cursive, flowing style.

Executive Committee:

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Karl Enenkel (Die Neulateinische Gesellschaft)

Nominating Committee:

Craig Kallendorf (Chair)
Marc Laureys
Outi Merisalo

OPENING CEREMONY

Monday, 30 July 2018, 09.00 a.m., Aula Magna (1.4)

Francisco CEBRIÁN ABELLÁN

Dean of the Faculty of Humanities of Albacete

Ignacio-Javier GARCÍA PINILLA

Section of Latin Philology – Department of Spanish and Classical Philology

María Teresa SANTAMARÍA HERNÁNDEZ

Second Vice-President of the IANLS

Ingrid DE SMET

President of the IANLS

PLENARY PAPERS

Monday, 10.00–11.00

Juan J. VALVERDE ABRIL: Apuntes sobre la transmisión textual de la versión latina de la *Políticde* Leonardo Bruni

Tuesday, 11.00–12.00

Stefan TILG: Autor/Erzähler und fiktionales Erzählen im neulateinischen Roman: Ein Beitrag zu einer historischen Narratologie

Wednesday, 11.00–12.00

Carla Maria MONTI: Petrarca e la natura

Thursday, 17.00–18.00

Jean-François COTTIER: *Forêts paisibles, forêts sensibles*: La Nature au miroir des écrits latins de Nouvelle-France aux XVII^e et XVIII^e siècles

Friday, 17.30–18.30

Marianne PADE: ‘Conquering Greece’: On the Correct Way to Translate in 15th-Century Humanist Translation Theory

Sunday, 29 July 2018

Venue: University Campus. Edificio José Prat (José Prat Building)

- 18.00–20.00** Registration
18.00–20.00 Executive Committee meeting
20.00–22.00 Welcome Reception

Monday, 30 July 2018

- 08.30–09.00** Registration
09.00–10.00 Opening Ceremony
10.00–11.00 Plenary lecture I: Juan J. VALVERDE ABRIL: Apuntes sobre la transmisión textual de la versión latina de la *Política* de Leonardo Bruni
11.00–11.30 Coffee break

11.30-13.00				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>Scientia Latina I: Neo-Latin as a Means of Promoting and Disseminating Early Modern Science</i> Chair: Johanna LUGGIN	<i>Los paratextos de las ediciones de clásicos latinos en el Renacimiento y su relevancia para la crítica textual</i> Chair: Antonio MORENO HERNÁNDEZ	<i>Transnational Encounters in the Dutch Republic of Letters</i> Chair: James A. PARENTE JR.	<i>Eloquence I</i> Chair: Miguel Ángel GONZÁLEZ MANJARRÉS	<i>Erasmus</i> Chair: Ignacio Javier GARCÍA PINILLA
KORENJAK, Martin: <i>O animum gravem, mundi capacem!</i> Heroes of the Scientific Revolution	AYUSO GARCÍA, Manuel: La relevancia de los paratextos de las primeras ediciones de Marciano Capela para la crítica textual	NELLEN, Henk: Dutch Late Humanism and its Aftermath: The Reception of Hugo Grotius' Biblical Scholarship	AMHERDT, David: L'Humaniste suisse Heinrich Glareanus, <i>vir bonus dicendi et docendi peritus</i>	GORDEZIANI, Lika: La Figure du tyran dans les <i>Adages</i> d'Érasme
LUGGIN, Johanna: Explaining the Brain to 18th-Century Readers: Claude Griffet's Didactic Poem <i>Cerebrum</i> (1727)	DÍAZ BURILLO, Rosa: Aportaciones críticas de las epístolas dedicatorias transmitidas en las primeras ediciones impresas de la <i>Farsalia</i> de Lucano (1469-1512)	BLOEMENDAL, Jan: Cultural Dynamics: Neo-Latin Dramas between Nationality and Transnationality	GRAU CODINA, Ferran: <i>Aliud est Grammatice, aliud Latine loqui</i> : La pureza de la lengua latina según Fadrique Furio Ceriol	MACPHAIL, Eric: L'Art de conférer chez Érasme

TAUTSCHNIG, Irina: The Weaver of Light: Divine Origin of Nature and Natural Science in Carlo Noceti's <i>Iris</i>	MORENO HERNÁNDEZ, Antonio: Valor crítico de los paratextos de las primeras ediciones humanísticas de los <i>Commentarii</i> de César	PARENTE JR., James A.: The Anthology as Site of Transnational Literary Exchange in the Low Countries	LEEDS, John C.: Anti-Ciceronian Prose and Reformation Ideology: The Mandatory Archaism of Richard Sampson	TRUMAN, Ronald: Erasmus and Spain at the End of the 16th Century: Two Examples
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13.00–15.00 Lunch

13.00–15.00 Advisory Board meeting

15.00-16.30				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>'De laude interpretationis': Laurence Humphrey's Theory of Vernacular and Religious Translation</i> Chair: Marianne PADE	<i>Neo-Latin Poets as Social Actors: Evidence from Central Europe</i> Chair: Enikő BÉKÉS	<i>Las Curaciones medicinales de la centuria septem de Amato Lusitano</i> Chair: Ana Isabel MARTÍN FERREIRA	<i>Neo-Latin Translations</i> Chair: Ferran GRAU	<i>Religion</i> Chair: John C. LEEDS
MERISALO, Outi: The Divine Task of the Translator according to Laurence Humphrey	STORCHOVÁ, Lucie: Everyday Communication Practice in Central European Humanism: Georg Handsch and his Excerpt Journals from a Microhistorical Perspective	GONZÁLEZ MANJARRÉS, Miguel Ángel & RECIO MUÑOZ, Victoria: Las ediciones de la primera <i>Centuria</i> de Amato Lusitano. Difusión, valoración y <i>stemma</i>	CAÑAS REÍLLO, José Manuel: World, Man and Nature in the Latin Translation of the <i>Translatio Chaldaica</i> in the Polyglot Bible of Alcalá	KOFLER, Wolfgang: <i>Peccator deicida, Pastor bonus</i> und <i>Pius Samaritanus</i> : drei Brixner Meditationsspiele von Joseph Resch
HAAN, Annet den: Laurence Humphrey and Biblical Translation	VACULINOVÁ, Marta: <i>Christus, natura, Apollo</i> : Symbola and Insignia of Humanists from the Lands of the Crown of Bohemia	PÉREZ IBÁÑEZ, María Jesús & BLANCO PÉREZ, José Ignacio: El relato patográfico de la sífilis en Amato Lusitano	ORTEGA CASTRO, Mercedes: La versión latina de la <i>Política</i> de Pierre de la Ramée	VERHAART, Floris: The Uses of Latin in Enlightenment Debates on Religious Tolerance and Politics: The Case of Petrus Burmannus Secundus (1713-1778)

	KISS, Farkas Gábor: <i>Immortalizing the Occasional: The Poemata of Johannes Sambucus</i>	MARTÍN FERREIRA, Ana Isabel & DE LA ROSA CUBO, Cristina: <i>Amato en la obra del cirujano ¿portugués?</i> Juan Frago	ZILVERBERG, Kevin: <i>The Interlinear Latin Translation of Greek Daniel in the Complutensian Polyglot Bible</i>	WILŠINSKÁ, Lubomíra: <i>Being a Good Monk: An Example of a Neo-Latin Literary Work Written by R.P. Joannicius Basilovits OSBM (1742-1821)</i>
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16.30–17.00 Coffee break

17.00–18.30				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>Writing Culture in Latin: Ethnographic Fictions of Early Colonial Spanish America</i> Chair: Bobby XINYUE	<i>Passing Knowledge through Neo-Latin: Latin and Greek Sources and Terminology in Swedish and German University Disputations</i> Chair: Martin KORENJAK	<i>Medicine I</i> Chair: María Jesús PÉREZ IBÁÑEZ	<i>Nature I</i> Chair: Victoria RECIO MUÑOZ	<i>Petrarch</i> Chair: Íñigo RUIZ ARZALLUZ
ŠOŠTARIĆ, Petra: <i>Vinko Paletin's De iure et iustitia belli</i>	FRIEDENTHAL, Meelis: <i>The Terminology of Immaterial Substances in Swedish Universities during the First Half of the 17th Century</i>	BÉKÉS, Enikő: <i>Physician or Quack? Two Examples of Paduan Astrological Medicine: From Pietro d'Abano to Galeotto Marzio</i>	NILSSON, Astrid M. H.: <i>The Fascination of Nature: Marginalia in a Renaissance Marco Polo Manuscript</i>	GILMAN, Donald: <i>Petrarch, Daedalus, and the Dynamics of Poetic Creativity</i>
LAIRD, Andrew: <i>Noble Savages in Michoacan: Fray Cristóbal Cabrera, De solicitanda infidelium conversione</i>	REIN, Kaarina: <i>Language in the Medical Works of the 17th-Century University of Tartu</i>	DELLA SCHIAVA, Fabio: <i>When the Historian is Like a Physician: a Reconsideration of Medicine in the Middle Quattrocento</i>	SARASTI-WILENIUS, Raija: <i>Magnetism Transferred from Nature to a Trope</i>	LÁZÁR, István Dávid: <i>Petrarca et Vallis Clausa</i>
VALDIVIESO, Erika: <i>Lies and Fictions of Colonial Peru: Exsul Immeritus Blas Valera</i>	PÁLL, Janika: <i>From Greek and Latin to Neo-Latin and Humanist Greek or vice versa: Borrowing and Adapting in University Disputations</i>	SANTAMARÍA HERNÁNDEZ, María Teresa: <i>Humanist Medical Latin as an Instrument of Scientific Renewal: its Role in the Progress of European Medicine</i>	STARK, Caroline: <i>The Mirror of Nature in Lorenzo Bonincontri and Gioviano Pontano</i>	ROGGEN, Vibeke: <i>Sophonisba's Descent to the Underworld in Petrarch's Africa</i>

- 18.45** Guided visit to Albacete. Meeting Point A: Back of Benjamín Palencia Building
- 20.30** Reception by the City Council of Albacete. Museo de la Cuchillería (Museum of Knives and Cutting Tools). Plaza de la Catedral

Tuesday, 31 July 2018

09.00–10.30				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	
<i>Poetical Exegesis and Scientific Knowledge: Technical Sources in Renaissance Commentaries on Classics</i> Chair: Angela FRITSEN	<i>(Humanist) Greek in its Neo-Latin context. Examples from the Swedish Empire</i> Chair: Peter SJÖKVIST	<i>The Art of Transforming Horace in 16th-Century Poland and Italy</i> Chair: Grażyna URBAN-GODZIEK	<i>Hunting</i> Chair: Outi MERISALO	
TOSCANO, Felicia, <i>Quo pacto nos humanitatis professores eam tenebimus quam ne unquam delibavimus?</i> Nature and Science in 15th-Century Commentaries on Ovid's <i>Fasti</i>	KORHONEN, Tua: Applying for Bursary in Classical Languages: Two examples from the University of Turku, Finland	BUSZEWICZ, Elwira: Paul of Krosno and the Horatian Ode in Renaissance Poland	BRZOZOWSKA, Ałła: <i>Carmen de bisonte</i> by Nicolaus Hussovianus. A Didactic Poem on Hunting or a Political Speech?	
CASO, Daniela, Pomponio Leto's Commentary on Columella's <i>De re rustica</i> X (<i>De cultu hortorum</i>): the Sources	SIRONEN, Erkki: <i>Laudes linguae Graecae in orationibus academicis Latine & Graece conscriptis Imperii Svecici saeculi XVII</i>	CABRAS, Francesco: <i>Elegies and Poetry on Nature: Receiving Horace in Jan Kochanowski's Elegiarum libri quattuor</i>	DE SMET, Ingrid: <i>The Bird-Catcher's Wives: Pietro Angeli da Barga's De Aucupio</i>	
ROSSETTI, Federica, <i>Scientific Sources in School Contexts: Commentaries on Persius in the 15th Century</i>	AKUJÄRVI, Johanna: <i>Neo-Latin Texts and Greek Paratexts. On the Potential Importance of Liminary Texts for Interpretation</i>	COMIATI, Giacomo: <i>'Despiciens hominum tumultus': Living a Good Life through Horatian Imitation in Marcantonio Flaminio's Alcaic Odes</i>	SANTIAGO, María de Lourdes: <i>Semejanzas o diferencias en algunas prescripciones médicas brindadas en el Cynegeticon de Gratio y en el Κυνοσοφίον</i>	

10.30–11.00 Coffee break

11.00–12.00 Plenary lecture II: Stefan TILG: Autor/Erzähler und fiktionales Erzählen im neulateinischen Roman: Ein Beitrag zu einer historischen Narratologie

12.00–13.30				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>Neo-Latin and Education 1</i> Chair: Claudia SCHINDLER	<i>Territoriale Instabilität und kulturelle Kontinuität am Beispiel der Kulturlandschaft Flandern in der Frühen Neuzeit</i> Chair: Marc LAUREYS	<i>Drama</i> Chair: Jan BLOEMENDAL	<i>Travels</i> Chair: Jeannine DE LANDTSHEER	<i>Spanish Themes</i> Chair: Teresa JIMÉNEZ CALVENTE
WIRTHENSOHN, Simon: Komisches in lateinischen Schulkomödien	SIMONS, Roswitha: Das Flandernlob in den Schriften von Antonius Sanderus	JOVANOVIĆ, Neven: De corpore dramatum Latinorum in Croatia actorum restituendo	DIMOPOULOU, Roumpini: Aspects of Nature and Population in Early Travel Literature (15th-16th Century)	GARCÍA PINILLA, Ignacio Javier: Poemas latinos de Bonaventura Vulcanius sobre tema ‘hispanico’: Ecos de Burgos, Alcalá y Toledo
WALSER, Isabella: Whose Love of Which Statement? Inaugural Orations at Early Modern German Universities	LAUREYS, Marc: Real and Imagined Communities in Justus Rycquius’s <i>Parcae</i>	SCHAFFENRATH, Florian: The Metamorphosis of King Nebuchadnezzar in Neo-Latin Drama between the 17th and 18th Centuries	SEIDEL, Robert: Städtelob und Zeitkritik: Das <i>Iter Argentoratense</i> (1544) des Georg Fabricius	ALVAR NUÑO, Guillermo: La <i>Compendiosa historia Hispanica</i> (1470), ¿fuente para los humanistas de la siguiente generación?
	WINKLER, Alexander: Italiennostalgie, ultramontane Netzwerke und Regionalidentität im Werk des Simon Ogerius	ZATHAMMER, Stefan: Joseph Reschs <i>Sanctus Ingenuinus – Liebe deß Vatterlands: Ein Heiligendrama über einen Heiligen, der gar keiner ist?</i>	SORIĆ, Diana & SERREQUI JURIC, Teuta: Antun Vrančić’s <i>Iter Buda Hadrianopolim: Historical and Literary Context</i>	PASCUAL BAREA, Joaquín: Los cuatro epigramas latinos de Alfonso García alabando el <i>Libro de la melancholia</i> (Sevilla, 1585) de Andrés Velázquez

13.30–15.30 Lunch

15.30–17.00				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>Neo-Latin and Education 2</i> Chair: Isabella WALSER	<i>Genusmittel – Heilmittel – Projektionsobjekt: Frühneuzeitliche Diskurse und Debatten zu Luxusgütern in der neulateinischen Literatur und Fachschriftstellerei</i> Chair: Alexander WINKLER	<i>Letters and Networks</i> Chair: Jean-Louis CHARLET	<i>Panegyric</i> Chair: María de Lourdes SANTIAGO	<i>Humanists I</i> Chair: José Manuel CAÑAS REÍLLO
SANZOTTA, Valerio: Cristoforo Landino professore allo Studio fiorentino: le recollectae al corso sull' <i>Eneide</i> del 1462-1463	KAISER, Ronny: <i>Quis adeo vecors et barbarus fuerit...?</i> Das Bier zwischen Natur, Kultur und medizinischer Wirksamkeit bei Johann Placotomus (1550) und Thaddaeus Hagecius (1585)	RITTER, Carolin: Ovids heimliche Rache an Augustus: Der Brief <i>Iulia Augusto</i> aus Mark Alexander Boyds <i>Epistulae Heroides</i> (1592)	JIMÉNEZ CALVENTE, Teresa: Los Reyes Católicos y su misión providencial: la semblanza panegírica de los monarcas en el <i>De rebus Hispaniae memorabilibus</i> de Lucio Marineo Sículo	LÄMS, Ojárs: <i>De incertitudine rerum humanarum</i> : Intersection of Humanist Ideas and Historical Topicalities of Livonia in Creative Work of Georg Ciegler
REFE, Laura: Il maestro fa scuola: Poliziano, allievi e collaboratori tra lavoro personale e Studio fiorentino (1480-1494)	HÜBBE, Benjamin: Das homerische <i>pharmakon nepenthes</i> (Od. 4, 219-232). Die umstrittene Identität eines Mittels gegen Kummer und Sorgen in frühneuzeitlichen Debatten des 17. Jhs.	ROBLES, M ^a Ángeles: R. Bentley y P. Burmann: misivas y ediciones en torno a la epístola de Laodamía	MÁTÉ, Ágnes: Literary Image of Renaissance Queenship: The Marriage of Isabella Jagiellon (1519-1559)	ŠIMON, František: Gregor Macer Szepius, Dichter und Naturwissenschaftler
	SCHINDLER, Claudia: Der Kakao: Ein europäisches Getränk? Luxus, Rausch und Wirksamkeit in Tommaso Strozzi's <i>De coccolatis opificio</i> (1689)	TOURNOY, Gilbert: On the Tracks of New <i>alba amicorum</i> from the Netherlands	SMIRNOVA, Anna: Neo-Latin and Russian in M. V. Lomonosov's <i>Panegyric for Elizaveta Petrovna</i> (1749)	TORIBIO, Pablo: Christoph Sand (1644-1680): The Career of a Heterodox Scholar

17.00–17.30 Coffee break

17.30–19.00			
Session 1 (Room 1.4)	Session 3 (Room 1)	Session 4 (Room 1.7)	Session 5 (Room 0.2)
<i>The Edge of Fiction: Literary Self-fashioning and the Use of Real-Life Models</i> Chair: Marc LAUREYS	<i>Philosophy I</i> Chair: Pablo TORIBIO	<i>Jesuits</i> Chair: Tua KORHONEN	<i>Letters</i> Chair: Caroline STARK
HASS, Trine Arlund: What's in a Name? Fluctuations between Reality and Fiction in Bucolic Names	CATTANEO, Gianmario: What Did the Ancients Think about Plato? Three Unpublished Texts about the Plato-Aristotle Controversy	MIRALLES MALDONADO, José Carlos: Simone Poggi's Neo-Latin Fables: a Jesuit in the Footsteps of Phaedrus	CHARLET, Jean-Louis: <i>Les Épîtres de Jean Second: étude métrique</i>
BORGGGAARD, Anders Kirk: Fashioning the Self through the Fashioning of Others: Funerary Literature as a Stage for the Aspiring Humanist	GATSIOUFA, Paraskevi: Las versiones latinas renacentistas del tratado aristotélico <i>De sensu et sensato</i>	RIZOS JIMÉNEZ, Carlos Ángel: Evolución de la poesía jesuítica latina del siglo XVIII	SLAVÍKOVÁ, Marcela: Discussing a Critical Edition of Johann Amos Comenius's Correspondence: Genres, Styles, and Languages
FUNDER, Lærke Maria Andersen: Establishing a Brand: Defining Theoretical Positions in Academic Writing. The Case of Ole Worm	MARTINS, Ana Isabel: Humanity's Public and Private Roles in <i>Collectanea Moralis Philosophiae</i> (1571)	SMEESTERS, Aline: An Exploration in the Tradition of Jesuit Neo-Latin Poetics (17th Century)	

19.00 Meeting Point A: Back of Benjamín Palencia Building to take the buses

19.30 Reception by Luis Guillermo GARCÍA-SAÚCO BELÉNDEZ (Instituto de Estudios Albacetenses).

Songs and Dances by Folk Group “Abuela Santa Ana” offered by the Ludwig Boltzmann Institut für Neulateinische Studien.

Centro Cultural La Asunción (Diputación Provincial de Albacete). Monjas street, 11.

Wednesday, 1 August 2018

09.00–10.30				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<p><i>Lettere a principi e amici: funzioni dell'epistola nel Quattrocento</i> Chair: Claudia CORFIATI</p>	<p><i>Scientia Latina II Heroes of the Scientific Revolution: Neo-Latin Scientific Culture and the Universities</i> Chair: Dominik BERRENS</p>	<p><i>Pedagogical Contexts for Latin Drama in Early Modern England</i> Chair: Elizabeth SANDIS</p>	<p><i>Antiquarianism</i> Chair: Colette NATIVEL</p>	<p><i>History & Poetry</i> Chair: Johann RAMMINGER</p>
<p>SCIANCELEPOR E, Margherita: <i>Educazione e politica nelle lettere di Costanza da Varano</i></p>	<p>MCOMISH, David: <i>Teaching Science: Didactic Poetry and the Commentary Tradition in the Universities</i></p>	<p>JUHÁSZ-ORMSBY, Ágnes: <i>Teaching Classical Drama in the Tudor Classroom: School Commentaries and Bilingual Editions of Terence in 16th-Century England</i></p>	<p>CARBONELL MANILS, Joan: <i>Difusión e impacto de los Epigrammata Antiquae Urbis (Romae 1521) en el segundo tercio del siglo XVI</i></p>	<p>BOUSCHARAIN, Anne: <i>Une Ambassade espagnole à Rome: Deux silves du Mantouan en l'honneur d'Íñigo López de Mendoza (1486)</i></p>
<p>CORFIATI, Claudia: <i>Vix scripseram superiorem epistolam: Bernardo e Francesco</i></p>	<p>BARTON, William M.: <i>Science in the University Dissertation: 'Grey Literature' and the Reception of Scientific Knowledge in the Early Modern German University. A Case Study</i></p>	<p>SANDIS, Elizabeth: <i>Testing the boundaries of propriety on the university stage: grammar, gender, and cross-dressing at Oxford and Cambridge</i></p>	<p>GONZÁLEZ GERMAIN, Gerard: <i>The Epigrammata Antiquae Urbis (1521) and the Muses: A Little-Known Chapter in 16th-Century Latin Poetry</i></p>	<p>CHARLET-MESDJIAN, Béatrice: <i>Poésie et Politique, de la concordia au diuortium: Étude de trois poèmes d'Ercole Strozzi (Ferrare, 1473?-1508)</i></p>
<p>VALERIO, Sebastiano: <i>Lettere alla corte aragonese. L'epistolario di Antonio Galateo, i re di Napoli e l'Accademia</i></p>	<p>OMODEO, Pietro Daniel & BARDI, Alberto: <i>Disputing Science at Early-Modern Universities: The Case of Cartesian Scholasticism</i></p>	<p>ALHO, Tommi & MÄKILÄHDE, Aleks: <i>Neo-Latin Gunpowder Plot Plays at the King's School, Canterbury: Contextualizing the Tradition</i></p>	<p>SCHWAB, Elisabeth: <i>Letters on Ancient Things: Antiquarian News bei Francesco Petrarca, Poggio Bracciolini, and Bartolomeo Fonzio</i></p>	<p>RUIZ ARZALLUZ, Íñigo: <i>El término epitome en el título de algunas obras latinas del primer Humanismo</i></p>

10.30–11.00 Coffee break

11.00–12.00 Plenary lecture III: Carla Maria MONTI: Petrarca e la natura

12.00–13.30				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>Funzioni dell'epistola umanistica nell'età moderna: nei dintorni dei classici</i> Chair: Claudia CORFIATI	<i>Eurotales: A proposal for the Latin Quarter in a Museum of the Voices of Europe</i> Chair: Margaret SÖNMEZ	<i>Nature II</i> Chair: Raija SARASTI-WILENIUS	<i>Drama & History</i> Chair: Neven JOVANOVIĆ	<i>Philosophy II</i> Chair: María Leticia LÓPEZ SERRATOS
MONTECALVO, Maria Stefania: Prefazioni e dediche nelle edizioni degli storici greci tra politica e divulgazione	SÖNMEZ, Margaret: Roman Epigraphy and its Medieval and Early Modern Doubles: Public Script and Latin I	SCHIERL, Petra: Conrad Gessner on Fossils and Pencils	BORZA, Elia: Henri II Estienne et ses commentaires à Sophocle: un travail «philosophocléen»	CANTARERO DE SALAZAR, Alejandro: Una defensa de la juventud en el Quinientos hispánico: <i>De iuventute</i> (1556) de Sebastián Fox Morcillo
LEONE, Marco: Ovidio neolatino fra Cinque e Seicento	CANNATA, Nadia: Roman Epigraphy and its Medieval and Early Modern Doubles: Public Script and Latin II	SCHREINER, Sonja: <i>De vita plantarum in genere</i> (1844) oder: Die botanische Dissertation des “Retters der Mütter” Ignác Fülöp Semmelweis (1818-1865)	JACKOVÁ, Magdaléna: Prologues, Choruses and Epilogues in Three Tobias Plays from the Czech Lands	NYBERG, Lars & SVENSSON, Johanna: The World according to a 17th-Century Swedish Polymath: Georg Stiernhielm's Philosophical Works
MINERVINI, Francesco Saverio: L'epistolario fittizio, epistolario reale: lo scambio Bettinelli-Foscolo	KRUSCHWITZ, Peter: The ‘Voice’ of Monuments: Monumental Latin and Communication Across Space, Time, and Medium	VÍGH, Éva: Il bestiario “non inutile e giocondo” dell'umanista Pier Candido Decembrio	KORDOŠ, Jozef, <i>An et ubinam Draco existat? The Dragons of Hungary in Joannes Baptist Grossinger's Universa historia physica regni Hungariae</i> (1793 - 1797)	SJÖKVIST, Peter: Truth, Etymology and Simple Word Pun in Thorild's <i>Maximum seu archimetrica</i> (1799)

13.30–15.30 Lunch

16.00–19.30 Excursion to Chinchilla and guided tour offered by the City Council of Chinchilla.

Meeting Point B: Back of Hotel Universidad (Avenida de España).

20.00–23.00 Dinner in La Pulgosa Park restaurant

Thursday, 2 August 2018

09.00–10.30			
Session 1 (Room 1.4)	Session 3 (Room 1)	Session 4 (Room 1.7)	Session 5 (Room 0.2)
<i>L'Épigramme néo-latine aux confins des autres genres</i> Chair: David AMHERDT	<i>Prose</i> Chair: Jean-François COTTIER	<i>Spain and Latin America</i> Chair: José Carlos MIRALLES MALDONADO	<i>Humanists II</i> Chair: ROSA MARINA SÁEZ
LEROUX, Virginie: <i>Les ekphraseis de Grudius: épigrammes et eicones</i>	DEITCH, Judith: <i>The Making of Genius: Ingenium in Constantijn Huygens's Prose Autobiography (1629-1631)</i>	CZERENKIEWICZ, Michał: <i>Neo-Latin Hispanica and their Reception in 17th-Century Cracovian Print Culture (Schedels' Printing Office)</i>	BALLESTEROS Sánchez, Juan Ramón: <i>El sueño del humanista: Isaac Casaubon y la edición de Artemidoro (1603) de Nicolás Rigault</i>
NASSICHUK, John: <i>Les 'Puis' de Gérard Rouxel: épigrammes et hymnes</i>	MAILLOUX, Jean-Nicolas: <i>La Formation oratoire de la noblesse d'épée pendant les Guerres de religion. Un cas d'espèce : l'Oratio quam habuit Lutetiae Parisiorum d'Odet Goyon de Matignon Thorigny</i>	DE LANDTSHEER, Jeannine: <i>Justus Lipsius and the New World</i>	FRITSEN, Angela: <i>The Humanist Bartolomeo Merula: Scholar at Whose Service?</i>
LAIGNEAU-FONTAINE, Sylvie: <i>Épigrammes et épopée dans les Nugae de Nicolas Bourbon</i>	FRANÇOIS, Ide: <i>The Death of a Child: Francesco Filelfo's Consolation to Marcello in Context</i>	SKOLIMOWSKA, Anna: <i>Monument for Father-in-Law or Revenge of Injured Son-in-Law? Spanish Edition of Ioannes Dantiscus's Hymns by Diego Gracián Revisited</i>	SÁNCHEZ MANZANO, María Asunción: <i>Mambrun, Le Moyne, Le Brun: Ancient and New Epic</i>

- 10.30–11.00** Coffee break
11.00–13.00 IANLS Business Meeting
13.00–15.00 Lunch

15.00–16.30			
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)
<i>Reinterpreting the Trivium: On the Teaching of Rhetoric and Logic in the Southern Netherlands during the 16th and 17th Centuries</i> Chair: Jan PAPY	<i>Basinio da Parma</i> Chair: Florian SCHAFFENRATH	<i>Intertextuality</i> Chair: María Asunción SÁNCHEZ MANZANO	<i>Hungary</i> Chair: Kristi VIIDING
GEUDENS, Christophe: Rhetoric Strikes Back: On the Reception of <i>De Inventione dialectica</i> in the Southern Low Countries (c. 1515-1560)	CHISENA, Anna Gabriella: Astronomical Sources and Classical Models in Basinio da Parma's <i>Astronomicon Libri</i>	ANDÚJAR CANTÓN, José Ignacio: Reminiscencias neolatinas en <i>El rapto de las Sabinas</i> de Francisco García Pavón	KARABOVÁ, Katarína: <i>Scriptores rerum Hungaricarum docti: Selected Views of the Hungarian Historiography from the End of the 18th Century</i>
FEYS, Xander: The Teaching of Rhetoric in 16th-Century Louvain: The Case of Cornelius Valerius (1512-1578)	PIEPER, Christoph: <i>Isotta tra gli uomini: il secondo libro del Liber Isottaeus di Basinio da Parma</i>	JENSEN, Minna Skafte: Seven Types of Intertextuality	SZÖRÉNYI, László: <i>Iacobus Vanierus (Jacques Vanière, 1664-1739) poeta Gallus et poesis Latina Hungaricaque in Hungaria</i>
COESEMANS, Steven: Didactical and Philosophical Evolutions in 17th Century Louvain Logic Teaching	PETERS, Christian: Panegyric Chancer or Agent of Epic Renewal? Basinio da Parma and his Humanist Predecessors	VETUSHKO-KALEVICH, Arsenii: The Latin and Swedish Version of J. Widekindi's <i>Historia Belli Sveco-Moscovitici: Sources, Purposes, Readers</i>	ZBOROVJAN, Martin: Samuel Spilenberger, Doctor, Pharmacist and Humanist (1572-1654): His occasional poems

16.30–17.00 Coffee break

17.00–18.00 Plenary lecture IV: Jean-François COTTIER: *Forêts paisibles, forêts sensibles: La Nature au miroir des écrits latins de Nouvelle-France aux XVII^e et XVIII^e siècles*

Friday, 3 August 2018

09.00–10.30			
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Ask a Mentor (Room 0.2)
<i>Commenter les historiens latins au XVI^e et au XVII^e siècles</i> Chair: Valéry BERLINCOURT	<i>Neo-Latin Language Studies: Fields & Methodologies I</i> Chair: Daniel NODES	<i>Science and Antiquarianism</i> Chair: Minna Skafte JENSEN	10.30–11.30
CLAIRE, Lucie: Sur quelques commentaires à Quinte-Curce du XVI ^e siècle	DEMO, Šime: Neo-Latin as a Linguistic Phenomenon: Some Conceptual and Methodological Challenges	GÁBOR, Almási: Astrology in the Cross-Fire: The Context of the <i>De Cometis dissertationes novae</i> (Basel: Perna, 1580)	Informal session addressed to postgraduates and early career researchers (Coffee will be also available in the room). Ingrid De Smet and other scholars will answer questions about applying for jobs, funding, getting published, etc.
BOVIER, Kevin: Commenter Tacite en milieu académique: le cours de Francesco Robortello à Padoue (1566)	RAMMINGER, Johann: Classical Latin Prose and the Humanists: The Search for the Exemplary Author	NATIVEL, Colette: Naissance de l'Archéologie: les débats autour du vêtement des Anciens	
CRAB, Marijke: Commenting on Suetonius in the 17th Century	JANSSEN, Lydia: "Latini sermonis usus apud eos sit continuus": Latin and the Pedagogical Ideals of the Viglius College (1569-1797) in Louvain	ZAVARSKÝ, Svorad: Martinus Szent-Ivany's Notion of <i>scientia</i>	

10.30–11.00 Coffee break

11.00–12.00				
Poster presentations (Hall of the Faculty of Humanities)				
CANTARERO DE SALAZAR, Alejandro: Dialogyca BDDH: hacia un corpus completo del diálogo hispano-latino en el Renacimiento español	KORENJAK, Martin: <i>Scientia Latina</i> : Early Modern Scientific Literature and Latin	MIRALLES MALDONADO, José Carlos: Charles Lebeau, autor del <i>Quijote</i>	SANTAMARÍA HERNÁNDEZ, María Teresa: <i>Galenus Latinus</i> : La recuperación del corpus galénico latino del Humanismo médico renacentista	ZAVARSKÝ, Svorad with Katarína KARABOVÁ, Lubomíra WILŠINSKÁ and others: <i>Nexus Slavorum Latini</i> : Intersections of Neo-Latin and Slavonic Studies

12.00–13.30			
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)
<i>Neo-Latin Menippean Satire Three Ways: The Theory, Themes, and Practice of a Popular Early Modern Genre</i> Chair: Ingrid DE SMET	<i>Neo-Latin Language Studies: Fields & Methodologies 2</i> Chair: Paul WHITE	<i>Women</i> Chair: Florian SCHAFFENRATH	<i>Poetry III</i> Chair: Dirk SACRÉ
GATTAVARI, Paolo: Art, Architecture and Philosophy in Leon Battista Alberti's <i>Momus</i> : A Difficult Dialogue	NODES, Daniel: The Merging of Linguistic Idioms in the Commentary Genre: The Case of Alejo Vanegas of Toledo (1542)	MARINA SÁEZ, Rosa M ^a : Paradigmas femeninos en el <i>De institutione feminae christiana</i> de Luis Vives	CHANTRY, Maria: <i>Nunc erit beatior...</i> : L'homme et la nature dans la III ^e Épode de Maciej Kazimierz Sarbiewski
MONTEPAONE, Olivia: Turpe enim est centonibus loqui: Menippean Satire in I. Casaubon's <i>De satyrica Graecorum poesi et Romanorum satira</i>	BOČKOVÁ, Alena: Balbín's <i>Diva Montis Sancti</i> (1665) and its Vernacular Versions as a Type of Early Modern Translations	MOLNÁR, Annamária: Donne tra fonti e invenzione. Boccaccio e le figure femminili del <i>De mulieribus claris</i>	URBAN-GODZIEK, Grażyna: Sixteenth-century Horatianism in Poland: The Models of Jan Kochanowski's Lyrical Cycles in Latin and Polish
NELSON, Jennifer K.: Biting the Hand that Feeds You: Writing Satire in Barberini Rome	BERLINCOURT, Valéry: Les Enjeux multiformes des paratextes dans les "miscellanées philologiques" de la Renaissance	PAPY, Jan: What Makes a Woman Beautiful? Ernestus Vaenius's <i>Tractatus physiologicus de pulchritudine</i> (Brussels, 1662)	VIIDING, Kristi, Der Humanist in der Krise. Zur Rolle der Literatur und Poesie im Leben des Rigaer Humanisten David Hilchen

13.30–15.30 Lunch

13.30–15.30 Advisory Board meeting

15.30–16.30 Executive Committee meeting

15.30–17.00				
Session 1 (Room 1.4)	Session 2 (Room 1)	Session 3 (Room 1.7)	Session 4 (Room 0.2)	Session 5 (Room 0.4)
<i>The Certamen Hoefftianum (1844/45-1978) and the Rediscovery of its Archives</i> Chair: Trine Arlund HASS	<i>Medicine II</i> Chair: Juan Jesús VALVERDE ABRIL	<i>Poetry IV</i> Chair: Stefan TILG	<i>Politics</i> Chair: Svorad ZAVARSKÝ	<i>Grammar and Lexicography</i> Chair: Farkas Gábor KISS
BINNEBEKE, Xavier van: Digging up the Forgotten Classics of Modernity	BRAÑES, María José: <i>Morbum canere</i> : Juan Ignacio Molina y sus elegías neolatinas acerca de la viruela	LAIZANS, Martins: <i>Ars gratia scientiae</i> : The Case of Basilius Plinius Livonus	BOBKOVÁ-VALENTOVÁ, Katerfina: Il teatro per i sovrani. Le rappresentazioni teatrali delle scuole gesuitiche preparate per le visite dei regnanti	ANDOKOVÁ, Marcela & LÁBAJ, Ivan: Teaching Tense and Aspect in the Slovak and Czech Grammar Textbooks of the 16th-18th Centuries: The Tradition of Priscian and Donatus Revisited
DE SUTTER, Nicholas: Tragedies at Sea: The <i>Titanic</i> and the <i>Lusitania</i> in the <i>Certamen Hoefftianum</i>	DÍAZ MARCOS, Marina: La tradición latina renacentista del <i>De simplicium medicamentorum facultatibus</i> de Galeno	LÓPEZ-CAÑETE QUILES, Daniel: Dificultad, virtuosismo y extravagancia en los <i>Opera poetica</i> (lib. III-V) de Jaime Falcó	LÓPEZ SERRATOS, María Leticia: El pensamiento humanístico-político en la preceptiva dialéctica de Rodolfo Agrícola	BUZÁSSYOVÁ, Ludmila: The Concept of <i>Artes grammaticae</i> in the Grammatography from the Territory of Present-day Slovakia of the 17th-18th Centuries
SACRÉ, Dirk: Modern Times. William H.D. Rouse (1863-1950) as a Competitor in the <i>Certamen Hoefftianum</i>	MARTÍNEZ PRIETO, Rocío: La transmisión de la medicina árabe en el Renacimiento: traducciones y ediciones latinas	WHITE, Paul: Jean Passerat's <i>De nihilo</i> and its Legacy	ŠUBARIĆ, Lav: The War of Prophets in Vienna in 1791: <i>Eleutherii Pannonii Mirabilia Fata</i>	VAN ROOY, Ralf: A Greek Word in a Neo-Latin Guise: The Curious Case of <i>διάλεκτος-dialectus</i>

17.00–17.30 Coffee break

17.30–18.30 Plenary lecture V: Marianne PADE: ‘Conquering Greece’: On the Correct Way to Translate in 15th-Century Humanist Translation Theory

18.30–19.00 Closing of the Congress

21.00-02.30 Conference Dinner. Restaurant of Casino Primitivo. Tesifonte Gallego street, 3

Saturday, 4 August 2018

8.00–18.00 Excursion to Alcaraz. Guided tour offered by the City Council of Alcaraz. Meeting Point B: Back of Hotel Universidad (Avenida de España)

ABSTRACTS: PAPERS & POSTERS

Neo-Latin texts and Greek Paratexts: On the potential importance of liminary texts for interpretation

Johanna Akujärvi

Centre for Languages and Literature, Lund University
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In the 1550s Henricus Mollerus Hesus, future Rector of the gymnasium of Danzig, and Laurentius Petri Gothus, future Archbishop of Sweden, wrote a number of poems addressed to king Gustav I and other key members of the Swedish Royal family. Many of their prints contain paratexts. This paper is on two prints addressed to crown prince Erik, viz. Petri's *Strategema Gothichi exercitus adversus Darium* (Wittenberg 1559) and Hesus' *Stheno Sture senior inclyti Regni Sveciae gubernator* (Wittenberg 1557). Both consist of several parts, all including the Greek paratexts, written by the respective author. Studies have shown that both authors participated in the political and religious polemics of the time and that both texts are propagandistic pieces for the Vasas. In arguing the Vasa case, they naturally muster a series of topics in praise of Sweden and the significant services of Gustav for Sweden. However, both texts also have pedagogic messages – well integrated into the main texts and in part derived from them – directed at the future king Erik. This paper studies the diverse messages of Petri and Hesus, the pedagogic one to Erik, in particular, and explores how this is strengthened in the paratexts of the print.

Neo-Latin Gunpowder Plot Plays at the King's School, Canterbury: Contextualizing the Tradition

Tommi Alho / Alekski Mäkilähde

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talho@abo.fi / ahpmak@utu.fi – Wednesday, 10.00-10.30 (Room 1.7)

The Orationes manuscript (CCA Lit. MS E41, Canterbury Cathedral Library) is a unique source of Restoration school drama. The manuscript contains plays and speeches performed by the students of the King's School, Canterbury, in the second half of the 17th century. The texts in the manuscript – written in English, Latin and Greek – are divided into four subgenres according to the occasion of performance. The present paper focusses on plays and orations performed on Guy Fawkes Day: they recount the events of the Gunpowder Plot, bringing onto the stage stock characters ranging from the stereotypical Jesuit to Guy Fawkes himself, and rejoice over the eventual failure of the Plot. In our paper, we discuss the broader context of these performances, in particular their relation to other literature on the Gunpowder Plot, ranging from Anglo-Latin historical epic to such text-types as sermons and printed pamphlets.

**La Compendiosa historia Hispanica (1470)
¿fuente para los humanistas de la siguiente generación?**

Guillermo Alvar Nuño
Universidad Complutense de Madrid (UCM)
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Rodrigo Sánchez de Arévalo fue un obispo castellano y *orator* (embajador al más alto nivel) de la corona de Castilla. Como consecuencia de sus viajes, trabó amistad con los papas Pío II y Pablo II y fue alcaide de la fortaleza papal de Sant'Angelo, en Roma, desde 1463 hasta su muerte en 1470. Publicó la *Compendiosa historia Hispanica* justo antes de morir. Se trataba de la primera obra de historia hecha para contar en el extranjero la historia castellana, para lo cual Sánchez de Arévalo la redactó en latín y la hizo imprimir, siendo uno de los primerísimos textos impresos estando su autor en vida. La presente comunicación tiene por objeto estudiar la influencia de la *Compendiosa historia Hispanica* en la obra de humanistas de la generación posterior.

**Teaching Tense and Aspect in the Slovak and Czech Grammar Textbooks
of the 16th-18th Centuries: The Tradition of Priscian and Donatus Revisited**

Marcela Andoková / Ivan Lábaj
Department of Classical Languages, Faculty of Arts, Comenius University
marcelissima.a@gmail.com – Friday, 15.30-16.00 (Room 0.4)

Having Neo-Latin studies in its scope, this paper is based on the link between the classical philology and the Slavic studies. The link will be realized by investigating the connection between ancient, in particular late Latin grammar tradition of Priscian and Donatus, and the traditions of vernacular grammar textbooks of Slovak and Czech provenance of the 16th–18th centuries. In its very concrete form, the paper focuses on the category of verbal aspect in the Latin language within the broader context of grammatical system of Latin tenses and the transmission of this notion in the vernacular grammar textbooks based mostly on the reception of Donatus' works. Although a grammatical category of aspect does not formally exist in Latin, works of grammarians such as Varro, Diomedes or Priscian show us how the Romans could possibly perceive the aspect. Seeing that it was in relation to Slavic languages that the modern concept of aspect originally developed, we would like to revive the scientific debate over this matter in our paper.

Reminiscencias neolatinas en *El rapto de las Sabinas* de Francisco García Pavón

José Ignacio Andújar Cantón

UNED / IES San Pascual (Dolores, Alicante)

jnachoac@yahoo.es – Thursday, 15.00-15.30 (Room 1.7)

En nuestro trabajo pretendemos analizar las reminiscencias de poemas neolatinos acerca de la muerte de mascotas que subyacen en *El rapto de las Sabinas*, una de las principales narraciones policíacas de Francisco García Pavón, quien recurre constantemente en su obra a numerosos autores clásicos para conformar una obra literaria peculiar que se desarrolla en un marco espacial y en unas coordenadas temporales personalísimas.

Nuestra línea metodológica se centrará en estudiar los pasajes de la citada novela de García Pavón en los que al evocar todos los elementos característicos de los poemas que cantan el óbito de mascotas podamos encontrar paralelismos con diversos poetas neolatinos que asimismo recrean modelos clásicos a la hora de plasmar en sus versos lamentos por el fallecimiento de animales domésticos.

Los objetivos principales son constatar que la pervivencia del mundo grecolatino en García Pavón se desarrolla en una doble vertiente irónica / afectiva, de la misma manera que hallamos en autores neolatinos como Vegio, Pontano o Calvete de Estrella, y demostrar que la tradición clásica fluye sin interrupción hasta García Pavón, quien bebe de las mismas fuentes que los poetas neolatinos reseñados, a quienes toma como referentes entre el mundo antiguo y su presente.

L'humaniste suisse Heinrich Glareanus, *vir bonus dicendi et docendi peritus*

David Amherdt

Institut du Monde Antique et Byzantin

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Le but de cette communication est d'étudier les objectifs, la matière et la méthode de l'enseignement du poète et savant suisse Heinrich Glareanus (1488-1563), à travers un examen détaillé des textes liminaires et du contenu de ses ouvrages philologiques, historiques, géographiques, mathématiques et musicaux, dont certains servaient de support à ses cours, qu'il donna à Bâle, Paris et Fribourg-en-Brisgau. L'étude de sa correspondance, de son œuvre poétique – en particulier des élégies adressées à ses élèves –, ainsi que des témoignages de ses contemporains, parmi lesquels figure celui d'Érasme de Rotterdam, complétera cette enquête, qui devrait donner de celui qui est sans conteste l'un des plus grands humanistes de la Confédération helvétique, l'image d'un savant passionné par l'Antiquité, désireux de diffuser les principes de l'humanisme chrétien auprès des jeunes étudiants, véritable *praeceptor* de la Suisse catholique, homme pétri d'humour, bon et bienveillant, habile communicateur et pédagogue hors pair: bref, un *vir bonus dicendi et docendi peritus*.

La relevancia de los paratextos de las primeras ediciones de Marciano Capela para la crítica textual

Manuel Ayuso García

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Desde la *editio princeps*, impresa en Vicenza en 1499, hasta la primera edición completa del s. XVI, publicada en 1532 en Basilea, diversos tipos de paratextos acompañan al texto editado del *De nuptiis Philologiae et Mercurii* con diversa tipología y con muy variadas finalidades. Los impresores y editores de estos primeros impresos, como Bodianus, Dubravius o H. Petrus, intervienen en la configuración del texto mediante los paratextos con actuaciones que van más allá de la corrección de erratas o la simple enmienda. En algunos casos las ediciones ofrecen a través de sus paratextos variantes textuales y conjeturas, pero también datos de posibles modelos textuales, de preferencias del editor por una u otra forma, del modo en que el texto ha sido corregido, etc. Estudiar estos hechos mejora nuestro conocimiento del texto transmitido en el Humanismo, pero también es un instrumento útil para la crítica textual actual del texto de Capela.

El sueño del humanista:

Isaac Casaubon y la edición de Artemidoro (1603) de Nicolás Rigault

Juan Ramón Ballesteros Sánchez

Universidad Pablo de Olavide

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Después de publicar su monumental comentario de los *Deipnosophistas* de Ateneo en 1600, mientras aguardaba una decisión real sobre su futuro académico, Isaac Casaubon (1559-1614) leía en casa. La incertidumbre que una ambigua situación profesional pudiera generar en el piadoso Casaubon, la aliviaban con creces esas lecturas domésticas -frecuentemente interrumpidas por inoportunas visitas-, las congregaciones dominicales calvinistas a las que asistía en Hablon y breves estancias en fincas de recreo de los escogidos amigos que el París postridentino le proporcionaba. De todo ello dejó constancia el propio Casaubon en su famoso diario personal. Este diario también proporciona información sobre los trabajos filológicos que Casaubon desarrolló en estos años parisinos. El objetivo de esta aportación es analizar uno de los proyectos científicos en los que se implicó en este tiempo. En concreto, me propongo analizar la participación de Casaubon en la edición y anotación de un volumen sobre varios tratados griegos de *Onirocrítica* publicado en París en 1603 por Nicolás Rigault (1577-1654). Por lo demás, el estudio de la interpretación de los sueños desde postulados de crítica textual que Rigault acometió puede arrojar información relevante sobre el contexto científico humanístico así como sobre los orígenes de una disciplina contemporánea.

Science in the University Dissertation: ‘Grey Literature’ and the Reception of Scientific Knowledge in the Early Modern German University. A Case Study

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The special place of the dissertation in German academic culture around the turn of the eighteenth century has regularly been observed in recent scholarship in the field (*e.g.* Chang 2004, 163–167). As the oral traditions of disputation declined and the new written forms of presenting knowledge (including the scholarly journal) began to grow in popularity in, the printed dissertation was no longer considered a suitable venue for academic work. Nonetheless, the number of dissertations published in the period grew consistently, and the didactic benefits of the dissertation were persistently exploited. On the basis of a representative case study, this paper will consider the extent to which printed dissertations were productive in the formation and presentation of knowledge in the early modern German academy. The paper will approach this issue by tracing the reception of ideas formulated in better-known works on geology, natural history and geography (including *e.g.* Athanasius Kircher and Bernhard Varenius) in a number of dissertations on the mountain. It will suggest that the practice of early eighteenth-century dissertation-writing in Germany can usefully be understood as ‘grey literature’, a concept which, in turn, can bring much to our understanding the genre of the early modern *dissertatio*.

Physician or Quack? Two Examples of Paduan Astrological Medicine: From Pietro d’Abano to Galeotto Marzio

Enikő Békés

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Galeotto Marzio’s *De doctrina promiscua* (ca. 1490) can be considered one of the most intriguing fifteenth-century astrological-medical treatises. His work was dedicated to Lorenzo de’ Medici, and the text focuses on medical astrology, astronomy and pharmacology based on Aristotelian natural philosophy, Galenic physiology, and their Arabic and Padovan reception hallmarked by Avicenna’s and Pietro d’Abano’s names, respectively. This paper aims at presenting the parallels between the *De doctrina promiscua* and the oeuvre of the Paduan philosopher-astrologer, Pietro d’Abano (c.1250–c.1316), including the latter’s conception of science. I will suggest that d’Abano’s two main works; *the Conciliator* and the *Lucidator* must be regarded as one of the main sources of Galeotto. Finally, I would like to illustrate further parallels between the two authors by a list of topics featuring in the works of both, such as the issue of the movement of the eighth sphere, or views on the methods of talisman magic, physiognomy and chiromancy.

**Les Enjeux multiformes des paratextes
dans les “miscellanées philologiques” de la Renaissance**

Valéry Berlincourt

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Les recueils de remarques critiques et exégétiques sur les textes antiques se multiplient dans le sillage de Calderini, Beroaldo et Poliziano, comme en témoignera plus tard l'énorme compilation de Gruter (*Lampas sive Fax...*). Le discours érudit de ces recueils d'*observationes, annotationes, miscellanea, variae lectiones*, qui a notamment pour modèle les *Nuits Attiques* d'Aulu-Gelle [Gellius], privilégie la variété et la liberté.

Ces “commentaires collectifs” se prêtent à être utilisés comme ouvrages de référence grâce au développement des index. Dans cette communication, on s'intéressera à un autre type de paratexte fréquent dans de tels recueils: les résumés placés en tête de chaque section.

On discutera les fonctions de ces résumés en lien (a) avec les index et les marginalia, et surtout (b) avec la structure générale, très variable, des “miscellanées philologiques”, et (c) avec la prédilection pour la variété et la liberté qui caractérise le discours érudit de ces recueils.

On montrera ainsi le rôle que ces résumés jouent dans les relations que le discours érudit des “miscellanées philologiques” entretient (a) avec celui des commentaires sur des auteurs particuliers et (b) avec celui des traités thématiques (notamment dans le contexte de la spécialisation progressive du discours sur les *realia*).

Digging up the Forgotten Classics of Modernity

Xavier van Binnebeke

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The *Certamen poeticum hoeufftianum*, the Neo-Latin poetry contest annually organized between 1845 and 1978 by the Netherlands Academy of Sciences, attracted poets from across the globe and generated fervent literary activity. Arguably it has been the most significant in its genre, not in the least because among the compositions ultimately published by the Dutch several are fundamental for the genesis and development of Neo-Latin poetry in the nineteenth and twentieth century. Poems by Diego Vitrioli, Giovanni Pascoli, and Jan Novák come to mind. The recently discovered archives of the *Hoeufftianum* provide a wealth of new material, as nearly all works submitted are, in effect, extant in their original hand copied or typescript versions. Among these originals quite a few transmit hitherto unpublished verse composed by the principal modern Neo-Latin poets and in the present talk some of these will be discussed. Attention will be drawn in particular to a group of six unknown poems by the celebrated German Hoeufft laureate Hermann Weller (1878-1956).

Giovanni Pontano au miroir de sa correspondance familière

Florence Bistagne

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Giovanni Pontano (1429-1503) est le représentant principal de l'humanisme napolitain. Homme d'Etat italien dans un royaume aragonais, sa production littéraire est exclusivement latine, tandis que dans les actes de sa vie politique, il écrit en langue vulgaire. Polyglotte, il écrit en latin à ceux qu'il considère comme ses pairs et en différents vulgaires aux autres chefs d'Etat contemporains comme en témoigne notamment le Codice Aragonese, ms 103 du fonds espagnol de la BN de Paris.

Choisir donc exclusivement le latin comme langue d'expression poétique et théorique, c'est faire le choix d'un public de pairs mais vouloir en faire une langue vivante en utilisant la forme du dialogue ou de la facétie, c'est s'adresser à un cercle de devisants atemporel comme va se révéler être l'Académie Napolitaine qui porte son nom. À travers les usages et les pratiques linguistiques de Giovanni Pontano nous étudierons son rapport spécifique à la diglossie.

Cultural Dynamics: Neo-Latin Dramas between Nationality and Transnationality

Jan Bloemendal

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It is a well-known fact that Neo-Latin drama was an international genre. For instance, early plays from the Low Countries were known and staged throughout Europe, such as plays by Georgius Macropedius, Gulielmus Gnapheus' *Acolastus* (1529) and Levinus Brechtus' *Euripus* (1549). However, some of the plays treated controversial religious themes or 'national' even 'nationalistic' subjects, and yet enjoyed some resonance abroad. Some tragedies, such as Daniel Heinsius' *Herodes infanticida* (1632) even caused negative responses. Other plays had, as far as we know, no further reception at all, or this reception was limited to their own country. A further look at the reception of some Dutch plays may reveal aspects of cultural dynamics or the circulation of literature and the ways we could investigate it, and of the tension between nationality and transnationality in Neo-Latin drama.

**Il teatro per i sovrani:
Le rappresentazioni teatrali delle scuole gesuitiche preparate per le visite dei regnanti**

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Dopo che furono gli Asburgo saliti al trono di Boemia, quando la corte reale lasciò Praga come sua residenza, le visite dei sovrani acquisirono un significato particolare. Parte del programma di un sovrano era di regola anche la visita delle scuole gesuitiche, che non poteva prescindere da un'esperienza teatrale. Per tipologia, queste rappresentazioni variavano dai melodrammi alle *pièces* scolastiche tipiche delle scuole gesuitiche non diverse dalla produzione comune, per argomento erano molto variegatae, mentre per quanto riguarda l'aspetto scenico è possibile trovare sia brevi scene recitate su un palcoscenico improvvisato nel refettorio del collegio che corpose rappresentazioni complesse dal punto di vista della resa scenica della durata di alcune ore. In questa produzione le *pièces* più conosciute sono quelle preparate in occasione delle incoronazioni che si svolgevano a Praga. Il presente contributo vuole realizzare soprattutto una mappatura e una conoscenza delle altre produzioni occasionali, in un certo qual modo trascurate, che erano sorte nei collegi di Praga e di altri luoghi del regno. Per cogliere queste attività risultano utili sia i testi e le sinossi, a stampa e manoscritte, che i dati contenuti nei diari e nelle *litterae annuae* dei rispettivi collegi gesuitici.

**Balbín's *Diva Montis Sancti* (1665) and its Vernacular Versions
as a Type of Early Modern Translations**

Alena Bočková
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Diva Montis Sancti (1665) is an important work on Marian pilgrimage sites written by Bohuslav Balbín (1621–1688), a major figure of Czech intellectual history. Apart from outlining the cultural and historical contexts and placing the work among similar examples of the genre, the paper compares the Latin text with its translation into Czech (*Přepodivná Matka Svatohorská*, 1666) by Matěj Václav Štejer (1630–1692) and German (*Heiliger Berg*, 1668), the author of which remains unknown. Analyzing the text's form and content, as well as its linguistic aspects, will clarify the particular translation methods employed, thus confirming the hypothesis about the presumed function of the work and intended readership. Both translations can be characterized as paraphrases, intended for less educated readers; in contrast with the historical/patriotic function of the original, which was aimed at educated European elites, the translations accentuate the text's religious and educative functions. The aim of the paper is to describe various aspects of translation, explore the relationship between Neo-Latin and vernacular literature in Bohemia, and contribute to research that deals with the typology of early modern translations.

Fashioning the Self through the Fashioning of Others: Funerary Literature as a Stage for the Aspiring Humanist

Anders Kirk Borggaard

Cultural Encounter as a precondition for European Identity
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In Renaissance Europe, the death of a king could spell disaster for the existing power structure, but at the same time prove to be a grand opportunity for the aspiring individual. The tradition of composing Neo-Latin funerary literature describing and eulogising the deceased was an occasion for the contemporary humanists to show their skill in prose and poetry in fashioning a literary image, which preserved the memory, virtues, and characteristics of the dead while simultaneously creating a literary character useful for the programmatic self-fashioning of the author.

In this paper, I want to show, how the literary fashioning of others could be a way of fashioning oneself, thus making the eulogy of others a means of self-fashioning. This will be illustrated through an examination of how Petrus Hegelius (1542-1614), a Danish school boy and aspiring humanist of a mere 18 years, uses the deceased king Christian III (1503-1559) as a mirror of his own aspirations in his *Epicedion*, and how Hegelius uses all the techniques of the literary republic in fashioning the image of the king and thereby ultimately of himself in an ambitious work of youthful audacity, serving as a prelude to future greatness.

II Estienne et ses commentaires à Sophocle: un travail «philosophocléen»

Elia Borza

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Le genre du commentaire humaniste commence seulement à être étudié en profondeur depuis le début du siècle. Pourtant, de nombreux humanistes dans toute l'Europe rédigeaient de telles œuvres (Joachim Camerarius, Piero Vettori, Juste Lipse etc.).

Henri II Estienne édita de très nombreux auteurs grecs au long de sa carrière d'éditeur et imprimeur à Paris. Il ne manqua pas de s'intéresser aussi à Sophocle, dont il publia le texte grec en 1568, avec la reproduction des commentaires de Joachim Camerarius (déjà parus en 1556 à Bâle). La même année, il sortit de volumineux commentaires concernant Sophocle, mais aussi Euripide. Ces notes sont accompagnées d'un traité sur l'orthographe de certains mots utilisés par Sophocle et les autres tragiques, ainsi que d'une dissertation sur l'imitation d'Homère par le poète de Colone.

L'objet de cette communication est d'examiner les commentaires d'Estienne aux tragédies de Sophocle, d'en déterminer la forme, de les comparer avec d'autres types de commentaires (dont j'ai déjà parlé au congrès de Vienne en 2015). L'on replacera ensuite ces commentaires dans l'ensemble de l'œuvre éditoriale du « philosophocléen » Henri II Estienne. Il s'agira enfin de tenter de déterminer les sources d'Henri Estienne et de voir quelle survie connurent ces commentaires.

**Une ambassade espagnole à Rome:
deux silves du Mantouan en l'honneur d'Íñigo López de Mendoza (1486)**

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Dans son recueil poétique des *Silves* publié à Bologne en 1502, le carme mantouan Battista Spagnoli consacre un diptyque à l'ambassade espagnole envoyée à Rome par le roi Ferdinand, au printemps 1486.

Ces silves (poèmes I, 3: *De legatione Regis Hispaniae ad Innocentium viii et de aduentu Inachi Mendociae comitis Tendiliae regii oratoris* et V, 4: *Ad Romam de aduentu Inachi comitis Tendiliae oratoris Regis Hispaniae ad Innocentium octavum Pontificem maximum*) furent très vraisemblablement rédigées à l'occasion de l'arrivée de l'ambassade dans la cité pontificale, arrivée à laquelle le carme a personnellement assisté. Ils se présentent comme des poèmes épидictiques, écrits en hexamètre dactyliques et chacun d'une centaine de vers environ; ils évoquent tous deux la liesse de la Ville et l'entrée fastueuse de l'ambassadeur Íñigo López de Mendoza, comte de Tendilla. D'ailleurs ce dernier se révèle très vite l'objet exclusif d'un éloge courtisan et appuyé.

Il importera dans cette étude de montrer l'intérêt de ces deux poèmes de circonstances, où le Mantouan, fidèle à la veine d'une poésie improvisée, à la fois encomiastique et érudite, chante une personnalité politique de premier plan.

**Commenter Tacite en milieu académique: le cours
de Francesco Robortello à Padoue (1566)**

Kevin Bovier

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Les œuvres de Tacite sont longtemps restées en marge du cursus scolaire: cette situation a mis en péril leur transmission au cours des siècles et donc leur existence même. Redécouvert à la Renaissance, Tacite reste néanmoins un auteur peu abordé, même au niveau académique, en partie à cause de sa réputation sulfureuse. Outre Marc-Antoine Muret à Rome en 1580, l'un des rares professeurs à commenter les œuvres de l'historien à l'université est Francesco Robortello à Padoue, en 1566. De ce cours on connaît la *Praefatio in Tacitum*, discours inaugural de Robortello publié en 1970 par Francesco Donadi. En revanche, les notes dudit cours, conservées aujourd'hui à la Biblioteca Ambrosiana, n'ont fait l'objet d'aucune étude. Limitées à des passages du premier livre des *Annales*, elles se révèlent certes décevantes à certains égards, car elles ne constituent pas un véritable commentaire construit, mais s'apparentent plutôt à un aide-mémoire pour le cours. Cependant elles donnent des indices sur l'orientation du cours et les perspectives adoptées par le commentateur-professeur: le droit, l'histoire des institutions ou encore les coutumes militaires, notamment, occupent une place importante dans son enseignement.

Morbum canere: Juan Ignacio Molina y sus elegías neolatinas acerca de la viruela

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El jesuita Juan Ignacio Molina (1740-1829) es quizás el autor más destacado de la producción científica chilena del siglo XVIII. Casi desconocida es, en cambio, su actividad como poeta, que se tradujo en una serie de obras compuestas por él durante su juventud y que forman parte esencial del pequeño corpus de poesía neolatina (estrechamente ligada al ámbito escolar) escrita en Chile durante los siglos de la Colonia.

Nuestra comunicación tiene como objetivo presentar un texto especialmente llamativo de la producción poética de Molina, a saber, un conjunto de elegías que escribió a partir de su experiencia como enfermo de viruela en mayo de 1761, que en su primera versión —del mismo año en que contrae la enfermedad— lleva el título *De peste variolarum*. En esta obra convergen la afición del autor por la tradición poética clásica, destacando sobre todo la influencia de Ovidio, y una mirada más propiamente científica, que en cierto sentido prefigura al naturalista que sobresaldrá años más tarde en Europa.

***Carmen de bisonte* by Nicolaus Hussovianus:
A Didactic Poem on Hunting or a Political Speech?**

Ałła Brzozowska

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Carmen de bisonte was written by Nicolaus Hussovianus in Rome, most likely in years 1519-1521, with predestination to the Pope Leo the Xth and his surroundings. The poet created his work at the court and by order of Erasmus Vitellius – the bishop of Płock, the ambassador of Sigismund the Ist, the King of Poland and the Grand Duke of Lithuania, to Holy See. The work combines many different threads. On the one hand, *Carmen de bisonte* appeals to humanistic interests of Pope Leo the Xth, the patron of learning and arts, to his interest of unknown places, their animal world, his enthusiasm for hunting, and so it raises a natural subject, i.e. treats about the bison, its appearance, nature and way of hunting it. On the other hand, it contains long passages, which refer directly to the actual political situation and are hard to reconcile with a natural plot. We will consider in the following, whether those two different subjects – natural and political – play an equivalent role in the poem or one of them is dominant.

Paul of Krosno and the Horatian Ode in Renaissance Poland

Elwira Buszewicz

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Paul of Krosno (ca.1474-1517) was a Polish humanist, poet and teacher of the sixteenth-century Krakow University milieu. Scholars have so far presented him either as an enthusiastic propagator of humanist ideas, or as an erudite, ‘bookish’, and moderately talented poet. Some scholars also maintained that his poetry was too focused on religious topics and (consequently) unable to reflect the variety of subjects that other contemporary Renaissance poets dealt with in their works. This paper aims to go against this latter opinion, by discussing Paul of Krosno’s poetic process and some of the existing forms of classical Latin literature’s reception in his lyrical production. Indeed, Paul of Krosno extensively imitated Horace’s works, by following not only the metrical patterns of Horace’s *Carmina*, but also rendering his ‘spirit’ – the ‘nature’ of the Horatian odes – in his poetry. I will focus on many of Paul of Krosno’s poems and hymns written according to the Horatian forms, in order to study the multi-faceted and wide-ranging forms of his Horatian reception (displayed both in the themes he focused on, and in the features he displayed in his works, such as poetical structures, metres, and rhetorical forms).

The Concept of *Artes grammaticae* in the Grammatography from the Territory of Present-day Slovakia of the 17th-18th Centuries

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The paper focuses on the connection between Latin grammar tradition embodied in the *Artes grammaticae* and the traditions of vernacular grammars. It gives the response to a question how the concept of ancient grammar has been reflected in the grammatography in the territory of present-day Slovakia of the 17th–18th centuries. The focus of the research results from the fact that the grammar textbooks of the time and area are firmly rooted in the tradition of ancient grammar; however, the character and depth of this bond have not yet been treated in detail. Therefore, older grammar textbooks of biblical Czech, the Slovakized Czech and Slovak are examined. The texts under analysis are written predominantly in Latin language, the minor part of the texts are in vernacular languages. The aspects of the research cover: 1. the Donatus’s presence in the textbooks of so-called „Donati“ used in the Upper Hungarian Empire (nowadays Slovakia), 2. the tradition of Donatus and Priscianus in the grammar production of the early stages of Slovak literary language, 3. the influence of the works of humanists Petrus Ramus and Philip Melanchthon in the grammatography of the given time and area and its interplay with the tradition of Donatus and Priscianus.

**Elegies and Poetry on Nature: Receiving Horace in Jan Kochanowski's
*Elegiarum libri quattuor***

Francesco Cabras

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Among Jan Kochanowski's *Elegiarum libri Quattuor* (1584), the third book is the one in which Horace's reception appears more evidently. In this paper, I want 1) to briefly explore the connections between Kochanowski's work and some Latin literary authorities, such as Horace, Lucretius, and Propertius, followed throughout the *Elegiarum libri*; and 2) to analyse Kochanowski's metapoetic poems. In these texts, the author does not only more closely receive the Horatian works (see III, 7-10, where, by developing a Horatian *topos* of Pindaric origins, Kochanowski states that, according to him, only poetry – among the *artes* – can give immortality to human beings, since, on the contrary, painting or sculpture will disappear, sooner or later, by law of nature). But in his metapoetic elegies, Kochanowski also announces his intention to develop and write a new form of elegy, not focused on love, but devoted to *rerum natura*. This intention is made explicit in his elegy III, 13 and realized in IV, 3, a two-hundred-line poem dealing with the origin of the world and the problem of theodicy.

**Roman Epigraphy and its Medieval and Early Modern Doubles:
Public Script and Latin II**

Nadia Cannata / Margaret Sönmez

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Sitting between Classical, Renaissance and Neoclassic forms and style, medieval and Early Modern epigraphy constitutes in the common perception a kind of deviation from established norms, whereby Roman epigraphic style and Latin were bent and adjusted to suit a production which was addressed to a public for which Latin was the only 'writable' language and yet which could not effectively either write or understand it properly. Consequently, the elaboration of a commonly shared canon for its production was probably impossible, and indeed was never attempted – either in relation to the script(s) to be used or indeed to the language(s) employed. Public script bears a particularly stringent relationship with the community for which it is produced, and it therefore yields important information about its linguistic culture. The paper will present new research on inscriptions produced in Italy in which Latin and modern vernaculars coexist and intertwine in a new symbiosis in which neither seems entirely independent of the other. The materials are drawn from a new database of 560 inscriptions produced in Italy and reveal a hitherto uncharted picture of linguistic culture and of the role the Latin model had played in relation to modern languages before the Renaissance canon became predominant.

**Dialogyca BDDH: hacia un corpus completo del diálogo hispano-latino
en el Renacimiento español**

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Este póster pretende acercar a los neolatinistas la base de datos Dialogyca BDDH (Biblioteca Digital de Diálogo Hispánico) que se está desarrollando en el marco del Grupo de Estudios de Prosa Hispánica Bajomedieval y Renacentista (IUMP-UCM). Dialogyca aspira a ofrecer de manera progresiva el corpus de todos los diálogos literarios hispánicos escritos en las distintas lenguas peninsulares, incluidos los hispano-hebreos, hispano-moriscos e hispano-latinos. Estos últimos nos interesan especialmente, ya que autores de la talla de Luis Vives, Cervantes de Salazar, Juan de Maldonado o Fox Morcillo escribieron numerosos diálogos en lengua latina, en los que desarrollaron sus postulados y enseñanzas.

**Una defensa de la juventud en el Quinientos hispánico:
De iuventute (1556) de Sebastián Fox Morcillo**

Alejandro Cantarero de Salazar
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Esta comunicación se enmarca dentro de mi proyecto de tesis doctoral que aborda la edición, la traducción y el estudio del diálogo *De iuventute* de Sebastián Fox Morcillo (C. 1528-C. 1560), uno de los autores más destacados de la literatura neolatina del Quinientos español.

Concretamente, en esta ocasión planteamos abordar el estudio argumentativo del diálogo *De iuventute*, en el que el filósofo hispalense se opone a las teorías con las que principalmente Platón (*República*, I, 329a - 330a) y Cicerón (*De senectute*) habían abogado por la excelencia de la vejez, como etapa de la vida del hombre. Fox Morcillo plantea una interesante defensa de la juventud, en un diálogo de filosofía moral, que se vincula precisamente con el estudio del ser humano desde la obra literaria. El acceso al contenido filosófico y científico del género del diálogo está necesariamente supeditado a la comprensión de las técnicas argumentativas, que se establecen de modo interactivo a partir de las voces de los personajes literarios. Por lo tanto, nuestro objetivo es intentar desbrozar y analizar estas técnicas y procedimientos artísticos de los que se sirve el autor, para simular una conversación real y desarrollar sus postulados sobre las edades del hombre.

**World, Man and Nature in the Latin Translation of the *Translatio Chaldaica*
in the Polyglot Bible of Alcalá**

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The Polyglot Bible of Alcalá (1514-1517) made possible the medieval desire for access to the source versions of the Bible (Hebrew, Greek and Aramaic) besides the Vulgate. Its most important novelty is the incorporation of Latin translations for all non-Latin texts.

This Bible is a project of Christian Humanism, but it incorporates much of the biblical heritage of Spanish Judaism, in danger of extinction after the expulsion of 1492. This was possible thanks to the incorporation of the Aramaic version of the Pentateuch (*Targum Onqelos*) and its corresponding Latin translation (*Interpretatio chaldaica*) entrusted to the Jewish converts Alfonso de Zamora, Pablo Coronel and Alfonso de Alcalá.

The aim of this paper is the analysis of passages of Genesis concerning creation of the world, of man and of nature in this Latin translation. It is often said that it is a literal translation from Aramaic, but in many sections liberties incorporating elements alien to the original are found. These transmit elements of the Jewish-Spanish exegetical tradition common to Spanish "romanceamientos", the later Bible of Ferrara (1553) or even the Bible of Casiodoro Reina (1569). So, for the first time in history, Jewish biblical traditions were available for Christian readers.

**Difusión e impacto de los *Epigrammata Antiquae Urbis* (Romae 1521)
en el segundo tercio del s. XVI**

Joan Carbonell Manils

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Los *Epigrammata Antiquae Urbis* es el primer impreso de inscripciones de la ciudad de Roma realizado con voluntad de exhaustividad. Para los humanistas europeos que pasaron por la urbe en el segundo tercio del quinientos constituyó, por un lado, una 'guía' epigráfica de la ciudad y sus alrededores; por otro, una fuente para el conocimiento de la Antigüedad y, finalmente, la base sobre la cual desarrollar trabajos de ampliación y corrección. El interés que suscitó y el impacto que tuvo en los estudios humanísticos europeos se constata al analizar la presencia del libro en las distintas bibliotecas europeas y las anotaciones de que fue objeto por parte de humanistas diversos. Nuestra contribución dará breve cuenta de los aspectos principales de la investigación que estamos desarrollando en un proyecto actual de amplio alcance y que será objeto de otra contribución complementaria.

**Pomponio Leto's Commentary on Columella's
De re rustica X (*De cultu hortorum*): the Sources**

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This paper aims to investigate the sources of Pomponio Leto's commentary on Columella's treatise on agriculture, *De re rustica*, namely on the tenth book of the work known as *Carmen de cultu hortorum*. The *carmen* is of great importance in Latin literature, because it could be considered the ideal continuation of Virgil's *Georgics*; Columella, in fact, chose only for this book, in his whole work, a poetic form. Thus, he offers to his readers a humble and rustic subject in a sophisticated style, but at the same time, he attracted many criticisms. A few centuries later, some humanists studied the *carmen* in order to explain Columella's message. The Roman humanist Pomponio Leto was the first one; his interest on *De cultu hortorum* dated back to 1467, and some years later, he produced a commentary on this work. I aim to highlight Leto's sources: from Pliny until Servius, from Silius Italicus until Apicius, from Diodorus Siculus until Strabo. Moreover, through the analysis of the most important information that the humanist provides in his commentary, this paper aims to investigate his exegetical approach.

**What Did the Ancients Think about Plato? Three Unpublished Texts
about the Plato-Aristotle Controversy**

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The controversy between the supporters of Platonic and Aristotelian philosophy in the Quattrocento started in 1439, when Gemistus Pletho wrote the *De differentiis*, but it exploded just after 1458, when George of Trebizond published his *Comparatio philosophorum Platonis et Aristotelis*. Soon after, Cardinal Bessarion replied to him writing the first draft of the *In calumniatorem Platonis*; the final version of the *ICP* was published in Rome in 1469.

In this paper, I will focus my attention on three unpublished texts concerning the Plato-Aristotle controversy that are closely interconnected. In 1466, Bessarion asked his *familiaris* Fernando of Cordoba to collect some ancient sources in praise of Plato; so, Fernando composed the *De laudibus Platonis*, which contains forty-four theses about the supremacy of Plato above all the philosophers according to the ancients. The bishop Niccolò Palmieri criticized Fernando's theses in the *Adversus Ferdinandum Cordubensem*, but, since Niccolò didn't confute the ancient texts reported by Fernando of Cordoba, Andreas of Trebizond, George's son, collected passages from ancient and medieval authors to show the immorality of Plato.

I will explain the relationship between these three authors (and between them and the main figures involved in the controversy) and the peculiar features of their treatises. For example, Niccolò's essay contains one of the first evidences of the reception of Ficino's *Pimander* and Andrea's *Contra Platonem* reports the first Latin translation of some fragments of Proclus' *Commentarius in Timaeum* and Gemistus Pletho's *Laws*.

Nunc erit beatior...
L'homme et la nature dans la III^e Épode de Maciej Kazimierz Sarbiewski

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Dans son épode: *Laus otii religiosi. Palinodia ad secundam libri Epodon Odam Q. Horatii Flacci*: [...]. Sarbiewski engage un dialogue littéraire avec son maître romain.

Cette épode réunit deux visions différentes de la nature. Les environs de Niemenczyn sont décrits comme un locus amoenus à la manière d'Horace. Sarbiewski souligne toutefois que cette beauté de la nature est un reflet de la Beauté absolue, que toutes les créatures y sont réunies dans un même amour de Dieu. Le jésuite polonais exprime cette vérité par des images poétiques qui sont un écho de l'œuvre de son confrère italien Mario Bettini. Les deux conceptions de la nature proviennent donc de ces deux sources d'inspiration: d'Horace et de Bettini. En adoptant le regard de ce dernier (caractéristique de la spiritualité ignatienne de son époque), Sarbiewski engage une polémique avec le poète de Venouse. Au beatus ille – le personnage d'Horace –, il oppose un nouveau héros: beatior ille, et propose une autre approche du bonheur. Pour le jésuite, la vie *inter naturae fines* n'est pas en soi suffisante. Pour trouver le bonheur, il faut découvrir que la nature est théophanie.

Les Épîtres de Jean Second: étude métrique

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Jean Second a laissé deux *Epistolarum libri* (1529-1534), le premier écrit en distiques élégiaques, le second en hexamètres. Ce recueil offre donc un terrain privilégié pour comparer la facture de l'hexamètre selon qu'il est écrit en stiques ou en distiques élégiaques, puisqu'il s'agit du même auteur dans le même genre poétique. Sans exclure des différences imputables au contexte particulier d'une épître, on pourra mettre en évidence ce qui caractérise ces deux formes différentes d'écriture hexamétrique à partir de quatre lieux stratégiques de ce mètre: l'étude des pieds, dactyles et spondées, dans leur fréquence, dans leur position et dans leurs combinaisons pour former le schéma métrique des quatre premiers pieds; les phénomènes d'élision, synalèphe et aphérèse; les césures et les clausules. On sera aussi attentif à la structure verbale du second hémistiche du pentamètre. Au total, les hexamètres élégiaques de Jean Second sont plus ovidiens, ses hexamètres épistolaires en stiques, plus virgiliens. Mais, dans les uns comme dans les autres, Second manifeste un goût prononcé pour les hexamètres spondaiques.

Astronomical Sources and Classical Models in Basinio da Parma's *Astronomicon Libri*

Anna Gabriella Chisena

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The *Astronomica* (or *Astronomicon Libri*) of Basinio da Parma is the first Latin astrological poem written in the Italian Humanism. According to the information we possess, Basinio composed the poem at the Malatestian court, in 1455. It is generally believed that the work is nothing more than an “imitation” of Aratus’ *Phaenomena* or Manilius’ *Astronomica*, and that it lacks a real scientific competence in the astronomical and astrological fields. In this paper, however, I will present a brief analysis of the poem examining the results that have emerged through the preparation of the new critical edition of it. In particular, thanks to the recognition of a new Basinio’s autograph and thanks to the Greek glosses inserted in it, I will show how Cleomedes’ Greek astronomical poem, *De motu circulari corporum caelestium*, can be considered the main source of the work. Furthermore, I will demonstrate that Basinio’s astronomical interests, although connected with those circulating at the Malatesta court, date back to the years of his studies with Theodorus Gaza and Guarino in Ferrara.

Poésie et Politique, de la *concordia au diuortium*: Étude de trois poèmes d’Ercole Strozzi (Ferrare, 1473?-1508)

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Ercole Strozzi fut un poète humaniste, mais aussi homme d’État et de cour. Auteur d’une *Venatio* célèbre mêlant histoire et fiction, et défenseur du latin dans les *Prose della Volgar lingua*, il exerça de 1497 ou 1498 jusqu’en 1506 la plus haute charge de l’État des Este, avec son père, Tito, puis seul, et fit partie du cercle de Lucrèce Borgia qu’il chanta et servit y compris dans ses intrigues de cour et de cœur. Enfin, ayant assumé de si lourdes responsabilités en des temps particulièrement troublés, il fut prématurément assassiné pour des raisons encore obscures qu’Alfonso d’Este ne chercha pas à démêler!

Dans ce contexte, il n’est pas sans intérêt d’étudier, tant du point de vue conceptuel qu’esthétique, les rapports entre poésie et politique dans trois poèmes d’E. Strozzi composés à plusieurs années d’intervalle: vers 1495-1496 pour deux d’entre eux et 1506 pour le troisième, et illustrant trois genres poétiques latins différents qu’il a pratiqués: l’ode lyrique (*Ode 9 Ad Sandalum*), l’épyllion étologique (*De loco, ubi Maro primum lusit, Ad Andias Nymphas*) et l’élégie de circonstances (*Eleg. 1 Ad diuam Lucretiam Borgiam Ferrariae Ducem relictis curis Reipublicae*).

Sur quelques commentaires à Quinte-Curce du XVI^e siècle

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Bien que Quinte-Curce soit l'un des historiens latins préférés des lecteurs de la Renaissance, comme en témoigne le grand nombre de ses éditions, tant latines que vernaculaires, les commentateurs s'intéressent peu à l'auteur des *Histoires d'Alexandre*, et tard. Érasme (Strasbourg, 1518) et Ulrich von Hutten (Strasbourg, 1528) sont les premiers à lui consacrer quelques notes. Heinrich Glarean (Bâle, 1559), François Modius (Cologne, 1579) et Valens Acidalius (Francfort-sur-le Main, 1594), qui leur succèdent dans cette entreprise, donnent plus d'envergure au geste exégétique. Si la philologie, la rhétorique et l'érudition historico-antiquaire tiennent un rang essentiel dans ces travaux, la figure ambiguë d'Alexandre placée au cœur de l'œuvre de Quinte-Curce tend à les rapprocher, parfois, des miroirs du prince. À partir de l'étude de ce corpus, il s'agira de confronter les pratiques, de mesurer les évolutions et de dégager les lignes de force des commentaires à Quinte-Curce au XVI^e siècle, afin d'évaluer quelle est leur singularité dans la tradition du commentaire humaniste sur les historiens latins.

Didactic and Philosophical Evolutions in 17th Century Louvain Logic Teaching

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In this session, we will discuss the evolution of logic in seventeenth-century teaching at the University of Louvain. We will discuss various student notebooks and published handbooks, and compare different didactical and philosophical approaches to logic. Didactic evolutions include the shift from an approach *ex cathedra* to a more interactive approach, as attested by the student notebooks. We will also briefly discuss the possible philosophical ramifications of this evolution. Philosophical evolutions include the increasing role of metaphysics in traditional Aristotelian, Cartesian and eclectic models of logic, both on a structural level and in the evaluation of the place of logic in the broader field of philosophical knowledge. Here, we will focus on both the philosophical and religious tensions that are reflected here, with issues such as the revival of Scotism, the debates against mechanistic philosophies, and the controversies surrounding Jansenism. We will place all this in the larger framework of the Scientific Revolution, and discuss the subject accordingly in tandem with parallel evolutions in physics and medicine.

**‘Despiciens hominum tumultus’: Living a Good Life through Horatian Imitation in
Marcantonio Flaminio’s Alcaic Odes**

Giacomo Comiati

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This paper will analyse the three Latin Alcaic odes written by the Italian poet Marcantonio Flaminio (1498-1550) and the various forms of imitation of the Latin poet Horace that are displayed in these poetical texts. In these three odes, Flaminio deals with two closely related moral topics: how to lead a good life and the correct use of wealth. Both these themes have been dealt with by many authors throughout the centuries. But both the vast array of punctual references to Horatian odes and epistles (e.g., lexical calques, linguistic expressions, rhetorical features) and the employ of the Alcaic metre to develop moral themes help disclosing the importance of the Horatian lesson for these *carmina* by Flaminio, who gave proof to receive Horace’s texts in many other poems of his too. Taking into consideration the imitation of Horace throughout Flaminio’s poetical production, this paper will explore the Horatian imitation in Flaminio’s Alcaic odes by considering both their specific links with Horace’s poems and the literary innovations employed by Flaminio to revitalize poetical commonplaces and classical lyrical forms.

Vix scripseram superiorem epistolam: Bernardo e Francesco

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Da tempo è nota la corrispondenza che Francesco Pucci, allievo del Poliziano, tenne per lungo tempo con il suo compagno di studi e amico Bernardo Michelozzi, fratello del più noto diplomatico fiorentino Niccolò. Il Pucci si era trasferito a Napoli presso lo studium e, dopo un primo periodo di difficoltà, aveva trovato buona accoglienza sia presso gli Aragonesi, che gli affidarono la gestione della Biblioteca, sia presso i sodales della Accademia Pontaniana, di cui sicuramente fece parte. Recentemente sono state scoperte alcune nuove lettere, frammenti inediti di un dialogo molto interessante che i due umanisti praticavano in latino e in greco classico con una certa disinvoltura e non senza un gusto per il *ludus* e per la battuta scherzosa, caratteristica questa che spesso ha reso difficile la comprensione dei precisi contesti cui si riferiscono. Le nuove acquisizioni, inserendosi fortunatamente negli intervalli lasciati vuoti dalla tradizione fino a questo momento, permettono di affrontare una interpretazione più sicura dell'insieme dei testi: in questo contributo se ne offre un primo inedito saggio.

Humanity's Public and Private Roles in *Collectanea Moralis Philosophiae* (1571)

Ana Isabel Correia Martins

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The *Collectanea Moralis Philosophiae* (1571) organizes the Graeco-Latin patterns into *loci communes*, combining the Pagan heritage and the Christian matrix. This encyclopaedic work is divided into three parts, one of which includes sentences from Seneca's works, the second, a compilation of opuscles - from all Plutarch's moral treatises, - and the third, a collection of the noblest *apophthegmata*, from the most important and influential philosophers.

Conscious that human beings are just as prone to vice as to virtue, both for good and for evil, the purpose of Fray Louis of Grenade (1504-1588) is to emphasize the conquest of *vita beata*, whose corollary is the *Ratio Perfecta* and *Felicitas*, as a result of the conciliation of serenity, freedom, truth, conscience and wisdom. The Dominican presents anthropological concerns, promoting ethical and moral ideals for the political man, in his public sphere (*homo/mulier; magistratus/iudex; discipulus/magister; princeps/rex; doctor auditor*) and also in his personal and private sphere (*pater/filius; uir/uxor, dominus/seruus*) through a very modern awareness of the unresolved duality of our human nature.

We will focus on all these social stereotypes, deepening the symbolic power of these representations, as a kaleidoscope of *humanitas*, and in order to discover how man achieves fulfils the honour and dignity in all his responsibilities.

Commenting on Suetonius in the Seventeenth Century

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In line with the general practice of humanist commentary, the earliest printed commentaries on Suetonius' *Lives of the Twelve Caesars* were philological and historical-antiquarian in nature. The strong moral emphasis of their prefaces notwithstanding, most fifteenth- and sixteenth-century commentators were more concerned with the ancient world evoked by Suetonius than with the virtues and vices of its rulers. It was not until the early seventeenth century that a new type of commentary emerged, promising ethical and political observations. Starting from case studies on the little known works of Simon Goulart (1592), Janus Gruterus (1611), Matthias Bernegger (1624, 1654), Jacobus Zevecotius (1630, 1637) and Johannes Henricus Boeclerus (1647), in my paper I will study this particular development within Suetonius' early modern commentary tradition by exploring the authors' motives and methods, asking why and how these commentators sought to make his imperial biographies from Caesar to Domitian relevant to their own time.

**Neo-Latin *Hispanica* and their Reception
in 17th-Century Cracovian Print Culture (Schedels' Printing Office)**

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This paper aims to bear out the key ideas and values underlying the 17th-century Neo-Latin literary output related to Spanish issues, within the book production of one of the most famous printing offices in Poland, the *Officina Schedeliana*. The Schedels family were active in Cracow from 1639 to 1708. One type of books they published were translations of works by Spanish Neo-Latin authors dealing with leading Spanish figures of the 16th and 17th centuries. How then were the writings of such authors as Diego Estella (*De amore Dei meditationes piissimae*) or Juan de Jesús María (*Stimulus compunctionis et soliloquia*), Saint Peter of Alcantara, Saint Teresa of Ávila and Dominic a Jesu Maria Ruzzola received by 17th-century intellectuals in the Polish-Lithuanian Commonwealth? This paper will clarify how knowledge, ideas, and aesthetic values emanating from Early Modern Spain influenced the mentality of Polish-Lithuanian society.

**The Making of Genius: *Ingenium* in Constantijn Huygens's
Prose Autobiography (1629-1631)**

Judith Deitch
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Huygens's autobiography is known today for its discussion of the genius of two young painters, Rembrandt and Lievens, whom he describes as marvels springing from the ground as if from the dragon's teeth sown by Cadmus. But as a *topos* of panegyric, *ingenium* has a more important purpose in this humanistic autobiography, a genre Jozef IJsewijn has called "an exercise in *eloquentia*, a literary experiment." *Ingenium* emerges as a prodigious, miraculous gift, faculty, or talent arising from Nature, God and the soul, and is distinguished from sheer ability, for example in the capacity to learn music or drawing. Understanding the concept of *ingenium* illuminates three themes that obsess Huygens in the work: the critical role of pedagogy in forming the mind, particularly the innovative educational methods of his beloved father; the polemic of ancient vs. modern, with a defence of the present in a catalogue of modern genius that extends beyond Rembrandt; and the theme of true nobility, where Huygens shows himself much more conflicted about whether this is in-born or acquired.

Neo-Latin as a Linguistic Phenomenon: Some Conceptual and Methodological Challenges

Šime Demo

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In this paper, we will deal with the implications of observing Neo-Latin (NL) as a linguistic fact. The focus will be on investigating its structure, instead of examining its sociolinguistic features. First, we will observe the unsatisfactory status the research of linguistic properties of NL has within the academic field of Latin Linguistics. Then we will examine on what grounds NL is distinguished from other subsystems of Latin and how it is internally diversified. Next, we will see how giving paramount importance to cultural context in NL linguistic studies gives rise to unbalanced treatment of its varieties, thus contrasting the approach taken by modern linguistics, which tends not to favour registers on the basis of their literary elaborateness. Substandard varieties, including administrative texts and most recent developments such as twenty-first-century Latin of amateurish conversation on the Internet fora, are brought to attention as valid topics for linguistic research of NL. Finally, some prospective areas of linguistic NL studies will be suggested, especially taking into account modern developments in linguistics as well as the increasing quantity of digitally available texts.

Aportaciones críticas de las epístolas dedicatorias transmitidas en las primeras ediciones impresas de la *Farsalia* de Lucano (1469-1512)

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Los paratextos que se fueron articulando en torno al texto de la *Farsalia* desde la *editio princeps*, impresa en Roma en 1469, conformaron un variado repertorio de textos de los que los editores posteriores se sirvieron. Un tipo determinado de paratexto son las epístolas dedicatorias, las cuales funcionan como prefacio del texto.

El objetivo de este estudio es analizar, a través de las epístolas dedicatorias de G. Andrea Bussi (Roma, 1469), Britannicus y Taberius (Brescia, 1486), Nicolas Chappuis (París, 1501), Louis Thiboust (París, 1506), Badius Ascensius (París, 1506) y Petrus Pontanus (París, 1512), la actitud de los principales editores de la *Farsalia* en el periodo incunable y postincunable ante el texto de Lucano y los principios que guiaron la actuación e intervención de estos editores sobre el texto clásico.

Por otro lado, la presencia de este tipo de paratextos en ediciones posteriores a aquellas en las que aparecen por primera vez nos permite reconocer las preferencias de los impresores por determinados modelos textuales de la tradición impresa.

La tradición latina renacentista del *De simplicium medicamentorum facultatibus* de Galeno

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Antes de 1480 solo un par de textos médicos tenían nuevas traducciones humanistas. En el caso del tratado sobre los medicamentos simples de Galeno, el *De simplicium medicamentorum facultatibus*, sin edición crítica ni traducción en lengua moderna, hay unas veintidós ediciones en latín entre 1490 (la de Bonardo) y 1625 (la última Giuntina). La primera contiene una traducción medieval latina procedente del árabe, realizada por Gerardo de Cremona (s. XII), y del griego, por Niccolò da Reggio (s. XIII). No obstante, las ediciones latinas posteriores, que contienen traducciones propiamente humanistas, procedentes del griego, intentan modernizar el texto. Hablamos, por ejemplo, de las ediciones de Froben de 1542 y 1549 o de la Giuntina de 1565.

El objetivo principal de este trabajo será trazar la historia de este tratado durante el Renacimiento para mostrar sus diferentes versiones, ya que en general las ediciones presentan problemas de interpretación, versiones reducidas, etc., y en muchas ocasiones son simplemente reimpresiones. La presencia o no de prefacios también puede ser relevante para este estudio porque contienen información sobre el origen, fuentes, traductores, etc. de las ediciones. Gadaldini, por ejemplo, no firmó ningún prefacio en la Giuntina de 1565.

Es importante, pues, este análisis si tenemos en cuenta que en Occidente, durante el Renacimiento, esta obra de Galeno fue conocida principalmente a través de la versión latina, a pesar de su redescubrimiento en el siglo XVI en su lengua original, el griego.

Aspects of Nature and Population in Early Travel Literature (15th – 16th Century)

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Western Europeans (15th – 16th century) travelled to Southeastern Greece and the Mediterranean by land or sea for various purposes, such as commerce, pilgrimage to the Holy Land or diplomatic missions. Erudite Italian humanists interested in antiquity toured the Greek islands and partly explored continental Greece. They recorded their journeys in the early travelogues. Travellers with a certain theoretical baggage recount the historical past, drawing upon Greek and Latin literature, as well as their personal experiences from their travels. The present paper focuses on the perception of nature and people, as presented in three different types of literary genres: an *isolario*, a diary and a narrative poem. Cristoforo Buondelmonti in his *isolario* “*Liber insularum archipelagi*” (1420), Ciriaco d’ Ancona in his “Diaries” from his early and later travels (1400 -1445), and Hugo Favolius in his epos “*Hodoeporici Byzantini li. III*” (1563) enrich their reminiscences of the classical past with representations of Greek nature and comments upon the people they encounter. Our research aims to explore the varied approaches of the writers and the aspects of Greek nature and the local people, which are enhanced in their travel accounts.

**The Teaching of Rhetoric in Sixteenth-Century Louvain:
The Case of Cornelius Valerius (1512-1578)**

Xander Feys

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As the teacher of Justus Lipsius (1547-1606) to name but one, Cornelius Valerius (1512-1578) was a respected pedagogue throughout his whole academic career, which culminated in his professorship at the famous *Collegium Trilingue Lovaniense*. In this session, we will take a closer look at some key elements of his teaching of Rhetoric. In 1556 he published his *In universam bene dicendi rationem tabula summa artis rhetoricae complectens* (Louvain, Sassenus and Birckmannus), which knew numerous reprints. In this book, Valerius offered the reader an extensive insight into all aspects of classical Rhetoric. In a systematic way and with minute attention to detail the professor covered essential subjects such as the tasks of a rhetor, the parts of an oration, etc. This paper studies, on the one hand, some general (structural) aspects of Valerius's handbook, and, on the other hand, we try to uncover some very concrete examples of his pedagogical method by having a look at Valerius's scrapbooks (*Collectanea*), compiled by professor Henry de Vocht during the first half of the twentieth century. In other words, we try to bring together his pedagogical theory and praxis by placing some of his (preliminary) teaching notes next to his handbook of Rhetoric.

The Death of a Child: Francesco Filelfo's *Consolation to Marcello* in Context

Ide François

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On the first of January 1461, eight-year-old Valerio Marcello died in a palazzo along the Canal Grande in Venice. All were heartbroken by his untimely death, but the grief of the father, Iacopo Antonio Marcello, is particularly well documented. Indeed, less than a month after Valerio's death, a first letter of consolation was delivered to the boy's father. Besides this letter, we know of another twenty-two writings with similar content sent to the Venetian nobleman in the years following his son's death. Three of those writings were produced by the prominent humanist Francesco Filelfo. The most important of these compositions – in fact of all consolations sent to Marcello – is without doubt his *Consolatio ad Iacobum Antonium Marcellum de obitu Valerii filii*.

This paper addresses the text's relevance for the history of childhood and, more precisely, for our understanding of the love of parents – here a father – for their children – here a son. My assessment of the text in its context, viz. Quattrocento Italian Humanism, aims at answering two questions in particular: did Marcello really refuse consolation, as has been argued so far? And why were so many consolations sent to Marcello on the death of this particular child?

The Terminology Regarding Immaterial Substances in Swedish Universities during the First Half of the 17th Century

Meelis Friedenthal

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The University of Tartu in Early Modern Livonia (now Estonia) was founded in 1632 as the second university of the Swedish Realm, on the initiative of the Gouvernor Gernal of Livonia Johan Skytte. Johan Skytte was educated in Ramist environment and made Ramism the official platform for educating the students in Sweden. Skytte was also the main author of the Uppsala University Statutes, which were adopted in Tartu and Turku (now Finland) with some alterations and prescribe Ramism as the basis of teaching philosophical subjects.

This somewhat unusual situation was reflected in the philosophical attitudes and terminology that was used in disputations in the universities. The authors of the disputations tried to avoid scholastic metaphysical terminology and officially there was no metaphysics taught in these universities after the adoption of the Skyttean constitutions. Due to the influence of Marburg philosophers Snellius and Goclenius we see instead newly coined terms such as pneumatologia and psychologia used when discussing topics pertaining to souls and immaterial substances. The aim of the talk is to look at these peculiarities of terminology in Swedish universities (with the focus on Tartu) stemming from academic constraints laid down by statutes and official policies.

The Humanist Bartolomeo Merula: Scholar at Whose Service?

Angela Fritsen

The Episcopal School of Dallas

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Very little is known about the humanist Bartolomeo Merula, commentator on and editor of classical texts at the end of the fifteenth century in Venice. Merula tutored in the household of the patrician Cornaro family and became secretary to one of his former charges, Marco Cornaro, and apostolic notary when the latter was promoted to cardinal (1500). While engaged in teaching, Merula was also one of the chief editors for the Tacuino press and writing his own commentaries on Ovid's *Ars Amatoria* and *Remedia Amoris* (1494) and exilic works *Tristia* (1499) and *Ex Ponto* (1507). Merula fits the profile of a humanist advancing his scholarly career by multiple means. In this paper I will explore the nexus of relationships between Merula, the wealthy Cornaro, and the printer Giovanni Tacuino, as evidenced by in the paratexts of some of his commentaries and the texts he edited. How did Bartolomeo Merula negotiate his different roles? I will examine, besides the solicitation of patronage, how his roles as commentator and editor co-existed; did one skill or art influence the other; did Merula take more pride wearing one hat over the other?

Establishing a Brand: Defining Theoretical Positions in Academic Writing The Case of Ole Worm

Lærke Maria Andersen Funder

Cultural Encounter as a precondition for European Identity
Section for History and Classical Studies, Aarhus University
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Over an academic career spanning more than 30 years the Danish physician and collector Ole Worm (1588-1654) produced publications on medicine, antiquarianism and philology. While at the surface these various academic branches may seem unrelated, a common denominator across these works was Worm's methodology of producing scientifically sound knowledge. Worm was an empiricist, viewing *experience* in the form of observation and experimentation as the proper academic method. While this theoretical framework is evident in Worm's practice, he also preaches it: A way of communicating one's theoretical position directly to the reader was in the meta- and para-textual material of one's publications, e.g. prefaces, dedications and bibliographies. In his prefaces Worm refers to both contemporary and ancient models, such as the philosopher and scientist Pierre Gassendi (1592 - 1655), Bonaventura Vulcanius (1538-1614) and the Roman physician Galen (129 - ca. 217). I shall focus on the references to scholarly models, ancient as well as modern in Worm's meta-texts as a key to understanding how he established himself in the empiricist tradition, and I shall compare the models presented across his career in order to explore how he developed his understanding of empiricism over time.

Astrology in the Cross-Fire: The Context of the *De Cometis dissertationes novae* (Basel: Perna, 1580)

Almásí Gábor

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This paper aims to place in context one of the most radically anti-astrological publications of the late 16th century and map its potential influence. This joint publication by Andreas Dudith, Thomas Erastus, Marcello Squarcialupi and Symon Grynaeus, put together by the extravagant publisher Pietro Perna (*De Cometis dissertationes novae*, Basel, 1580), was at the same time a powerful attack on Aristotelian natural philosophy. The paper will ask how this publication contributed to the century-old anti-astrological debate, going back to Pico della Mirandola, and why contemporary astronomers (such as Tycho Brahe) could not just simply disregard it. It will point to the diverse motivations but similar methodologies of its authors and by focusing on Dudith and Squarcialupi will place the work into the world of Central European medical humanism with participants like Johannes Crato and Theodor Zwinger.

**Poemas latinos de Bonaventura Vulcanius sobre tema ‘hispánico’:
Ecos de Burgos, Alcalá y Toledo**

Ignacio Javier García Pinilla
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Algunos poemas de ocasión de Bonaventura Vulcanius (1538–1614) se refieren explícitamente a personas y circunstancias vinculadas a España. Esas composiciones corresponden a los años de permanencia de Vulcanius en la Península Ibérica (1559-1571). Casi todos ellos se conservan, a veces con variantes, en dos manuscritos de la colección Vulcaniana de Leiden (mss Vul 97 y Vul 103). En este paper se identifican nueve piezas de este grupo y se dan las claves que permiten interpretarlos; en efecto, se refieren a lugares diversos (Burgos, Alcalá de Henares, Toledo), se distribuyen en todo el arco temporal de esos doce años y aluden a diferentes personas o a sucesos de repercusión pública (pestes, incendios, recepciones reales, llegada de reliquias), cuya identificación aporta información sobre la situación y actividad de Vulcanio en ese período. Cuando es preciso, se establece cuál es la versión definitiva de algunos de estos poemas, ya que conservamos diferentes versiones de varios de ellos, con variantes de autor.

Las versiones latinas renacentistas del tratado aristotélico *De sensu et sensato*

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Si bien en época renacentista no hay unanimidad en cuanto a los tratados que componen la colección aristotélica denominada *Parva naturalia*, hay dos autores renacentistas que incluyeron en su traducción de dicha colección el tratado *De sensu et sensato*: Juan Ginés de Sepúlveda (1522) y Niccolò Leónico Tomeo (1523). Aunque ambos autores se encuentran en los años en que se publicaron sus traducciones en momentos distintos de su carrera literaria (Sepúlveda es entonces un joven estudioso que apenas ha comenzado a publicar sus versiones de Aristóteles, Leónico Tomeo es ya un profesor avezado que se acerca al final de su carrera), ambas obras comparten los rasgos que caracterizan en líneas generales las traducciones latinas renacentistas: la superación de las versiones medievales tanto desde el punto de vista de la expresión lingüística como desde el punto de vista del estado del texto a partir del cual se hace la traducción. Sin embargo, el hecho de que prácticamente de forma paralela se realizaran dos versiones de la misma obra puede ser indicativo de la diferencia con que ambos autores tratan tanto la redacción estilística como las variantes textuales que transmiten los manuscritos griegos de este opúsculo conocidas en la época.

Art, Architecture and Philosophy in Leon Battista Alberti's *Momus*: A Difficult Dialogue

Paolo Gattavari

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The *Momus* by Leon Battista Alberti is a milestone in the Renaissance revival of Menippean satire. This unorthodox and protean genre flourished in Quattrocento Italy, mainly thanks to the rediscovery of Lucian of Samosata's corpus. Among the numerous Lucianic themes and literary structures shaping Alberti's Latin composition, his critique of philosophers is one of the most significant. My paper will illustrate how Alberti's satire of philosophers is not an end in itself, but points to a fundamental theoretical issue, namely the value of abstract knowledge and its relationship with art and architecture. By analysing some key passages of *Momus*, my paper will explain how Alberti's criticism of philosophers specifically targets the degeneration of scholasticism and does not imply a lack of confidence in the possibility of all human knowledge. Art, especially architecture and painting, he is suggesting, is a model that can serve to guide men in their problematic search for truth. In this respect, by highlighting the role of the arts and privileging their concreteness over the verbosity and abstractness of philosophy, Alberti's *Momus* intimates the approach of thinkers associated with the so-called Scientific Revolution more than a century and a half later.

Rhetoric Strikes Back: On the Reception of *De inventione dialectica* in the Southern Low Countries (c. 1515-1560)

Christophe Geudens

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In 1479, on his way back from a journey to Italy, the Frisian humanist Rudolph Agricola completed the *De inventione dialectica*, an elaborate and original treatise on topical logic, which was first printed posthumously in 1515. In the wake of Agricola's *magnum opus*, a new approach to logic emerged which emphasized not only the inextricable ties between logic and rhetoric, but also proclaimed the superiority of the latter discipline over the former. The adherents of Agricola – called "Rhetoridialektiker" by Risse in his foundational *Die Logik der Neuzeit* (1964) – overtly repudiated the scholastic approach to logic, which was thoroughly entrenched in university curricula across Europe. Scholastic logicians, from the thirteenth until well into the sixteenth century, adhered to the famous dictum found at the beginning of Peter of Spain's *Summulae logicales*, the most popular medieval introduction to logic: "logic is the art of arts and science of sciences, which gives access to the principles of all disciplines..." In this presentation, light will be shed on the way in which the tradition of rhetorical logic was received in logic teaching in the Southern Netherlands between c. 1515 and 1560, with a particular focus on the teaching practices at the University of Louvain.

**The *Epigrammata Antiquae Urbis* (1521) and the Muses:
A Little-Known Chapter in 16th-Century Latin Poetry**

Gerard González Germain
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In 1521, the editor Giacomo Mazzocchi published in Rome the anonymous *Epigrammata Antiquae Urbis*, the first printed collection of ancient inscriptions found in the city of Rome. During an on-going project that intends to assess the circulation, impact and reception of this book in the early modern period, new evidence has emerged regarding the relationship of the *Epigrammata Antiquae Urbis* and Neo-Latin poetry, especially as a source of inspiration for antiquarian poems. Sixteenth-century readers often displayed a specific interest in the verse inscriptions contained in the book, and several of them—dilettanti and renowned humanists alike—copied their compositions in their own copies of the book. In this talk, the publication of the *Epigrammata Antiquae Urbis* will be placed in the context of the development of Renaissance antiquarian poetry, some of the poems penned by their humanist readers will be presented, and their content, meaning and relationship to the book itself will be discussed.

Las ediciones de la primera *Centuria de Amato Lusitano*. Difusión, valoración y *stemma*

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La difusión editorial de obras impresas constituye a veces un proceso sofisticado, en el que el autor puede limitarse solo a entregar un original o arquetipo, pero también a efectuar sucesivas revisiones. Los textos, en cualquier caso, incluyen variantes por causas diferentes: errores del compositor, correcciones inmediatas del compositor / editor, correcciones de pruebas por parte del autor o el editor, revisiones del autor, intervenciones de la censura, etc. Asimismo, cuando hay diferentes ediciones a lo largo de los años, lo habitual era el uso como arquetipo de ejemplares de ediciones previas, lo que permite establecer ‘familias’ y comprobar a su vez, en cada caso, las nuevas erratas y correcciones añadidas. Todo este proceso es el que se quiere desentrañar aquí a propósito de la docena de ediciones de que fue objeto la primera *Centuria* de casos clínicos de Amato Lusitano. Al hilo de la edición crítica y traducción de esta obra, que llevamos a cabo en la actualidad, estamos en disposición de valorar con detalle las características de cada edición y su importancia para la fijación del texto, así como de proponer un *stemma* del conjunto que ayude a aclarar la naturaleza y difusión del texto.

La figure du tyran dans les *Adages* d'Érasme

Lika Gordeziani

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À partir de la grande édition de 1508, les *Adages* sont assez marqués par la personnalité d'Érasme. Le trait personnel de l'ouvrage s'accroît dans l'édition de 1515, où à plusieurs reprises l'humaniste utilise l'expression antique comme une piste pour s'exprimer sur des sujets qui lui tiennent à cœur. Un de ces sujets est l'abus du pouvoir. Cela ne saurait nous étonner sachant que l'humaniste pacifique voit avec grande inquiétude le monde chrétien entraîné dans une guerre permanente par la soif insatiable de conquêtes et les incessantes revendications de quelques princes. Dans notre intervention nous tenons à étudier certains de ces commentaires-essais contenant des passages satiriques fustigeant les mauvais princes et des méditations sur le bon gouvernement, en nous posant les questions suivantes: qui est le tyran pour Érasme? Comment obtient-on une tyrannie d'après l'humaniste rotterdamois? Et quelles solutions ce dernier suggère-t-il pour éviter un tel régime?

Laurence Humphrey and Biblical Translation

Annet den Haan

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In his 1559 *Interpretatio linguarum*, Laurence Humphrey dedicates ample attention to the genre of Bible translation. At first sight, he appears to have written in the tradition of Erasmus: he believed, for example, that the Bible ought to be available to all and that it should be translated into the vernacular languages; he problematized Ciceronianism in theological discourse; and he praised Erasmus' translation explicitly in his treatise. Yet in other ways Humphrey's discussion of Bible translation is quite different from that of Erasmus: he was more optimistic about Ciceronianism, and also about the task of the translator, who could 'make God speak or attribute new speech to him, and almost be the Creator's Creator' (*Quid sublimius [...] quam Deum loquentem facere? imo quam Deo nouum quodammodo os attribuere, immo Creatoris prope dixerim creatorem esse?* ('Praefatio', p. 3)). This paper places Humphrey's reflections in the broader context of the history of Bible translation theory, which is usually studied by distinguishing between philological approaches and inspirational/traditional ones. It explores how his comments on the Bible are related to his general views on literary translation and the place they occupy in the contemporary debate on biblical translation in particular.

What's in a Name? Fluctuations between Reality and Fiction in Bucolic Names

Trine Arlund Hass

Cultural Encounter as a precondition for European Identity
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Since Virgil referred to himself as Tityrus in the Georgics, the boundary between reality and fiction in bucolic characters has been blurry. The Renaissance reader, trained in allegorical interpretation, would look for the world of the author and intended receiver in the fictive universe, and he would search for ways to peek through the allegorical veil and discover who was hiding between the shepherds' masks. But masks would be transparent for the reader in some cases due to recognizable attributes, context, extratextual keys, and in some cases because the names used by and of persons in the learned republic in general are used in bucolic fiction side by side with masks--as when Petrarch appears behind the mask Silvanus.

In this paper, I consider the latter case as a transgression of the allegorical narrative level in the text (metalepsis) because elements from reality compromise the consequent employment of the bucolic metaphor. I will look for non-bucolic names, particularly in collections of bucolic poetry from Petrarch's *Bucolicum carmen* (1357) to Danish Erasmus Laetus's *Bucolica* (1560) in order to examine how they affect the conveying of the narrative plot and message of the collections.

Petrarch, Daedalus, and the Dynamics of Poetic Creativity

Donald Gilman

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The figure of Daedalus in Petrarch's *Bucolicum carmen* IV ("Daedalus") suggests the dynamics of poetic imitation. In the first eclogue two sorts of poets emerge. Like the poet-prophet David, Monicus, allegorically Petrarch's brother Gherardo, intuitively contemplates divinity that, theoretically, can lead to poetic expression. His brother Silvius or perhaps Petrarch the poet acknowledges the existence of this truth, but as an artificer of observable phenomena, must follow a more circuitous path to find and convey the object of imitation. Petrarch details this epistemology in his letter *Familiare* IV, 1, but does not elaborate on the nature of poetic creativity. The allusions to Daedalus in the fourth eclogue may elucidate the difficulties of synthesizing the craftsman's artistry and the prophet's vision. As an artificer, Daedalus designs the labyrinth and Icarus's wings, and his construction of the Temple to Apollo at Cumae may have prompted Bernardus Silvestris to characterize him as a man "sublimam contemplationem ratione et intellectu perlustrans." Through an analysis of Petrarch's representation of Daedalus, this paper explores Petrarch's thoughts of the poet who, as poet-seer, seeks to perceive truth, but who, as poet-craftsman, shapes his insights to the demands of poetic expression.

Aliud est Grammatice, aliud Latine loqui:
La pureza de la lengua latina según Fadrique Furio Ceriol

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En el libro tercero de los *Institutionum Rhetoricarum libri tres* (Lovaina 1554) de Fadrique Furio Ceriol, dedicado a la *exercitatio*, y en concreto, a propósito de los errores posibles en la creación de palabras por derivación, el humanista valenciano realiza unas muy interesantes reflexiones sobre la manera de mantener la ‘pureza’ del latín antiguo. Aun reconociendo el mérito de Boecio, Juan Argirópulo, Jorge de Trebisonda, Marsilio Ficino, Hermolao Bárbaro y Tomás Linacre, a los que menciona por su nombre, y su aportación a la ‘República de las letras’ en relación al renacimiento del latín, también señala, aun disculpándolos, sus errores. Ceriol se presenta a sí mismo como un benefactor de la humanidad por poner al descubierto los errores en la creación de nuevas palabras latinas por derivación, haciendo un repaso de los derivados permitidos y no permitidos, sobre todo en el ámbito del léxico filosófico. Furio articula un largo excurso en el que se dirige directamente a un interlocutor que no menciona. ¿Se trata de un simple recurso estilístico o realmente está pensando en alguna persona en concreto? Nos proponemos, en definitiva, desgranar las ideas de Furio Ceriol sobre la ‘pureza’ en el uso del latín y descubrir a sus interlocutores.

Das homerische *pharmakon nepenthes* (Od. 4, 219–232): Die umstrittene Identität eines Mittels gegen Kummer und Sorgen in frühneuzeitlichen Debatten des 17. Jhs.

Benjamin Hübbe
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An einer berühmten Stelle der *Odyssee* (Od. 4, 219–232) bereitet Helena für Menelaos und Telemachos einen Trank zu, gemischt aus Wein und einer, wie es heißt, Kummer und Sorgen vertreibenden Substanz (φάρμακον νηπενθής). Die folgende Kommentarliteratur hat über Jahrhunderte stets gerätselt, was genau dieses Luxusgut gewesen sein mag, das Helena dafür aus Ägypten bekommen hatte. So rätselte darüber auch das 17. Jahrhundert, das neben zahlreichen, philologischen Interessen an antiken Texten, zunehmend auch ein Interesse an der Kenntnis der genauen Wirksamkeit sämtlicher Rausch-, Genuss- und Heilssubstanzen ausbildete, um genau solche Fragen wie die nach dem *pharmakon nepenthes* im homerischen Epos minutiös klären zu können.

Der Beitrag wird anhand neulateinischer Dissertationen und Traktate daher der Frage nachgehen, wie die gelehrten Interpretatoren dieses ägyptische, pharmazeutische Mittel jeweils gedeutet haben und welche Argumente sie auf welche Weise für ihre Interpretationen vorgebracht haben. In Form einer Teilstudie sollen damit Einblicke in das Funktionieren frühneuzeitlicher, gelehrter Debattenkulturen geliefert werden. Sie soll zeigen, wie unter Anlehnung an verschiedenste medizinische, historiographische Diskurse und philologische Debatten das *pharmakon nepenthes* Homers vor allem im 17. Jahrhundert zu einem Projektionsobjekt verschiedenster gelehrter Spekulationen und Interessen werden konnte, die darin zuweilen Cannabis, Opium oder den Kaffee entdeckt zu haben glaubten.

Prologues, Choruses and Epilogues in Three Tobias Plays from the Czech Lands

Magdaléna Jacková

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Biblical drama emerged in the age of humanism, which saw a revival of classical drama. The comedies of Plautus and especially of Terence, and the tragedies of Seneca, were first used as set books to be read at school, and then later staged in schools. A natural further step was the attempt to create new dramas, which would combine the classical form with a sacred content. Biblical drama was one of the genres that arose in this way and became a phenomenon that was found throughout Europe. It was very popular especially in the Netherlands and the German-speaking area, but we come across them in the Czech lands, as well.

In my paper, I will try to analyse to what extent the structure of preserved biblical plays from the Czech lands is influenced by classical drama, especially with regard to the secondary parts: prologues, choruses and epilogues. I will focus on three dramatizations of the Old Testament story about Tobias: two Latin plays (Jan Aquila from Plaveč: *Tobaeus. Comoedia sacra et nova* 1569; Georgius Dingenauer: *Tobias Junior*, 1616) and one Czech play (Pavel Kyrmezer: *Komedie o Tobiášovi*, 1581).

“Latini sermonis usus apud eos sit continuus”:

Latin and the Pedagogical Ideals of the Viglius College (1569-1797) in Louvain

Lydia Janssen

Fryske akademy

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In 1569, the Frisian statesman Viglius of Aytta founded a college at the university of Louvain. The Latin language figured prominently in its educational programme: the college's statutes stipulated its use at all times. In this presentation, I firstly wish to shed light on the role of Latin in Viglius's pedagogical and scholarly ideals, as they can be reconstructed from his correspondence, his scholarly production and the foundation documents of his college. How did the use of Latin contribute to the professional, cultural and moral formation of students in Viglius's view? And how did this fit in with his broader humanist ideals and with common trends in university colleges founded during the same period? Secondly, I will focus on the evolution of this ideal in the Vigliuscollege throughout its long history (1569-1797). Through a detailed study of documents from the college and its residents, I will examine if its presidents and students shared its founder's view on the pedagogical value of Latin and how their views changed over time as Latin was gradually replaced by the vernacular in the learned world.

Seven Types of Intertextuality

Minna Skafte Jensen

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With the growing interest in the dynamics between Latin and the vernaculars, the question of the special characteristics of Neo-Latin is becoming increasingly important: What are the inherent possibilities of Latin as opposed to the vernaculars? Some of the answers are to be found in the communicative situation – the personal qualifications of sender and addressee, the status of the vernacular in question, the local tradition, the institutions, etc. But given the same conditions, what made an author choose Latin rather than the vernacular?

Here the concept of intertextuality seems central. The admiration for the ancients was a given in all kinds of Early Modern art and literature, but expressing themselves in Latin authors could establish closer and more intense relations with their models than they could using their vernaculars. Even single words and phrases might trigger intertextual relations. The talk will give a small survey of typical forms of Latin intertextuality, illustrated by poetry from Denmark.

Los Reyes Católicos y su misión providencial: la semblanza panegírica de los monarcas en el *De rebus Hispaniae memorabilibus* de Lucio Marineo Sículo

Teresa Jiménez Calvente

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En 1530 salía a la luz en Alcalá de Henares el *De rebus Hispaniae memorabilibus*, la gran obra historiográfica de Lucio Marineo Sículo. Ésta era, en realidad, un compendio de varias obras cuyas escritas durante su dilatada estancia en España. El volumen contenía dos opúsculos que habían visitado las prensas con anterioridad: el *De Hispaniae laudibus*, impreso en Salamanca, ca. 1496, y el *De primis Aragoniae regibus*, que se editó en Zaragoza en 1509. De igual modo, incluía otras obras inéditas: la biografía de Juan II de Aragón, que el rey Fernando había encargado al humanista hacia 1500 y que, por lo que sabemos, tenía terminada hacia 1509, y una breve crónica del reinado de Isabel y Fernando, igualmente desconocida y que, una vez más, respondía a un encargo regio. En mi trabajo estudio la crónica dedicada a los Reyes Católicos, que, lejos de ser una narración detallada del reinado, se plantea más bien como un auténtico panegírico de los monarcas.

De corpore dramatum Latinorum in Croatia actorum restituendo

Neven Jovanović

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Anno 1971, cum in commentariis "Humanistica Lovaniensia" appellatis Latinitatem Croatiae adumbrarent, Veljko Gortan et Vladimir Vratović de dramatibus in regionibus Croatiae Latine actis verba pauca et haud faventia fecerunt. Quae dramata eis visa sunt operis minime artificiosi, perraro conservata, parvo auditorio adhibito acta, ideoque momenti paene nullius in historia litteraria. Nos autem, post novem lustra dramata Latina in Croatia acta iterum indagantes, condicionem rei longe aliam fuisse opinamur. Verum est textus ipsos fabularum nimium paucos ad nos pervenisse; sed, sicut in litteris Graecae et Latinae antiquitatis, quarum multa opera hodie desiderantur aut in fragmentis tantum exstant, et nihilominus earum notitiam certam habemus, ita et corpus dramatum Latinorum Croatiae puto posse ex testimoniis restitui et intellegi. In qua indagatione facienda multum adiuvamur computatro et receptaculis datorum.

Hac ianua ingredientibus corpus dramatum in Croatia actorum ex annalibus variis restituimus et collegimus notitias fabularum in scholis societatis Iesu actis lingua Latina (numero 735) et Croatica (numero 430). Quae frequentissime agi videntur saeculo XVIII, in collegiis Zagrabiae, Varasini, Fluminis Sancti Viti (hodie Rijeka), Posegae. Fabulae actio erat in vita scholastica res praeclara, quam multi actores, multi spectatores – discipulorum parentes et collegiorum patroni clarissimi – celebrabantur, eadem occasione patriam et religionem colentes.

Teaching Classical Drama in the Tudor Classroom: School Commentaries and Bilingual Editions of Terence in Sixteenth-Century England

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Following Erasmus's guidelines, Terence was one of the first classical authors students encountered during their literary studies in Tudor grammar schools. Terence was considered the prime model of colloquial Latin, and his comedies were considered highly suitable for both language practice and the moral instruction of young children. It was also through the rhetorical analysis of his plays that students were introduced to the constitutive elements of dramatic texts which they were taught to transfer into practice in the form of school performances under the directorship of their masters. In this paper, I will survey the varied reception of Terence in Tudor grammar schools through a range of phrasebooks, commentaries, and bilingual editions, the majority of which appeared in parallel texts in the first half of the sixteenth century. With a special focus on the anonymous Terens in Englysh, printed around 1520 and framed with its Latin source text, I will explore how the methods of translation and exegesis of Latin comedies used by the authors of these school texts, shaped the students' understanding of drama and how these pedagogical techniques contributed to the wider process of vernacularization within the period.

Quis adeo vecors et barbarus fuerit...? Das Bier zwischen Natur, Kultur und medizinischer Wirksamkeit bei Johann Placotomus (1550) und Thaddaeus Hagecius (1585)

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Bier oder bierähnliche Getränke haben eine sehr, sehr lange Tradition. Das Brauen selbst wurde dabei zu einer Kulturtechnik, die zwar hier und da schriftliche Fixierungen erfuhr, allerdings bis weit ins 16. Jahrhundert hinein kein eigenständiger Gegenstand literarischer Betrachtungen war. Erst mit Autoren wie Johann Placotomus (1550) und Thaddaeus Hagecius (1585) erreichte das Bier auch eine literarische Würdigung. Diese beschreiben nicht nur verhältnismäßig detailliert wichtige Aspekte des Brauens und die für die Herstellung von Bier notwendigen Ingredienzien, sie äußern sich auch ausführlich zu Fragen seiner medizinischen Wirksamkeit. Darüber hinaus pflegen Placotomus und Hagecius das Getränk allerdings auch in einen kulturellen Diskurs ein, in dem das Bier zwischen Natur und Menschen, die sich die Natur zu eigen machen, oszilliert: So wird das Bier sowohl als Heilmittel als auch als Genussmittel inszeniert und avanciert dabei zu einem wertvollen Kulturgut, das auch als Projektionsobjekt für zeitgenössische Diskurse dient. In meinem Vortrag möchte ich die unterschiedlichen Strategien dieser kulturellen Aufwertung und diskursiven Funktionalisierungen ausloten, die das Bier bei Placotomus und Hagecius erfährt.

Scriptores rerum Hungaricarum docti:

Selected Views of the Hungarian Historiography from the End of the 18th Century

Katarína Karabová

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The human interest in his own history is as old as humanity itself. Historiographers of ancient and medieval periods captured human history in an admirable way and became a source for the later historians as well. Enlightenment and its empiricism and rationalism gave rise to many literary works in an attempt to present the lessons learned. The Enlightenment literature has several common features across the whole of Europe. The knowledge contained in literary works at the end of the 18th century was often meant to empower and raise national awareness. This also applied to Hungarian historiography, which has its justified place in the European history of literature with its representatives leaving a deep trace even within their own national literature. This paper focuses on two seemingly different works. The first is *Conspectus historiae Hungaricae* (Posonii – Cassoviae, 1778) written by a Slovak Ján Severini and the second is *Specimen philologiae et geographiae Pannoniorum* (Zagreb, 1795) by a Croatian professor Matija Petar Katančić. A deeper analysis of the discussed works provided the opportunity to observe several interesting parallels that point not only to the dimension of author's education or scientific research but also to contemporary thinking and constructivism.

Immortalizing the Occasional: The Poemata of Johannes Sambucus

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Johannes Sambucus's fame is primarily due to his book collection, his philological activities and the publication of the *Emblemata*. Apart from his emblems, little attention has been paid to his poetic works, which were often judged as mediocre in quality, and mainly written only for promotional or networking purposes. The aim of this paper is to take a closer look at the poetic genres and traditions used in his first extensive collection of poems, the *Poemata*, published in Padua, 1555, which intended to represent both his closer network of patrons and friends (the Hungarian students in Padua and their relatives), and the international humanist circle he got acquainted with in Padua (e.g. Petrus Lotichius Secundus). Although many of the characteristics of his poetry in this volume can be paralleled to Lotichius's poetic work, there are a number of distinctive features which separate his poems from the contemporary Paduan Neo-Latin poetry, and some of them can already be considered as preludes to his emblems.

***Peccator deicida, Pastor bonus und Pius Samaritanus:* drei Brixner Meditationsspiele von Joseph Resch**

Wolfgang Kofler

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Am fürstbischöflichen Gymnasium in Brixen (Südtirol) entwickelte sich im 18. Jahrhundert ein reger Theaterbetrieb, dessen wichtigster Exponent Joseph Resch (geb. 1716 in Hall, gest. 1782 in Klausen) war. Von ihm sind insgesamt 15 Stücke überliefert. Drei von ihnen (der *Peccator deicida*, der *Pastor bonus* und der *Pius Samaritanus*) werden unter dem Titel *Sacrae meditationes* zusammengefasst und nehmen innerhalb des Corpus eine Sonderstellung ein – nicht zuletzt deshalb, weil sie im Unterschied zu den anderen in gedruckter Form vorliegen. Die drei Meditationsspiele dramatisieren mit den bösen Weingärtnern, dem guten Hirten und dem barmherzigen Samariter jeweils ein biblisches Gleichnis und erweisen sich über weite Strecken als Collage von Bibelziten. Der Vortrag ordnet die Stücke literaturgeschichtlich ein und beleuchtet ihren Aufführungs- und Publikationskontext. Dabei wird besonders nach der Funktion der Dramen und den Rezipienten gefragt, die Resch zu erreichen suchte. Eine kurze Analyse der in den Spielen angewandten Montagetechniken soll deutlich machen, dass der Autor mit diesen religiösen Texten gleich mehrere Publika ansprechen wollte.

***An et ubinam Draco existat? The Dragons of Hungary in Joannes Baptist Grossinger's
Universa historia physica regni Hungariae (1793 - 1797)***

Jozef Kordoš

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Quid Draco? „What about Dragon?“ is the question Joannes Baptist Grossinger SJ (1728 - 1803) poses in the title of the first chapter at the beginning of his *Historia Draconum*, finding himself in doubt whether it is appropriate to include an account of this rather mythological creature in his voluminous work on the natural history of the Kingdom of Hungary. The answer is yes, because dragons are simply, so to say, omnipresent - they appear in every language and culture the author can think of and above all, in the accounts of prominent and respected scholars. But do they appear in nature as well, or should we consider them only a cultural phenomenon? Be it as it may, Grossinger included the *Historia Draconum* in the third volume of his *Universa historia physica regni Hungariae (1793 - 1797)*, the first systematic work on the natural history of the Kingdom of Hungary. This volume is devoted to *ichthyologia*, and the species *Draco* is placed among the *amphibia*.

O animum gravem, mundi capacem! Heroes of the Scientific Revolution

Martin Korenjak

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In early modern times, the rapidly developing natural sciences propounded a mass of radically new, seemingly absurd ideas about the physical world, thereby often provoking the disbelief, anger and utter outrage of their audiences. In order to overcome this resistance and to win over their contemporaries, proponents of the new science not only tried to argue convincingly for the factual truth of the scientific results, but also did their best to present scientists as respectable individuals and their work as worthwhile and fruitful. One way of doing so was to depict the protagonists of the new science as intellectual heroes and science itself as a heroic endeavour, following the lead of ancient models such as Cicero and especially Lucretius. The talk will demonstrate how this approach was realised in a broad variety of literary genres, but especially in poems of praise for famous authors like Thomas Burnet and Isaac Newton, which were often used as introductory paratexts to their works.

Scientia Latina: Early Modern Scientific Literature and Latin

Martin Korenjak

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In early modern times, the age of the Scientific Revolution, most books in the natural sciences still came out in Latin. This vast amount of Neo-Latin scientific literature has hitherto never been reviewed and analysed in detail. The poster presents a project hosted by the University of Innsbruck and funded by the European Research Council, which intends to make good for this omission.

**Applying for Bursary in Classical Languages:
Two examples from the University of Turku, Finland**

Tua Korhonen

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The three new universities in the Swedish Empire meant, inter alia, an increase in students of lesser means. Universities answered the challenge by providing scholarships for talented and diligent but poor students. Every year, scholarship students had to write an application letter, which displayed, among other things, their ability to write in classical languages – generally, of course, in Latin. Most of these handwritten Turku applications are lost, but 420 are extant from the years 1640–1827. In this paper, focusing on the applications from the 17th century, I will first discuss the general rhetorical structure of the Turku applications. *Petitio* was surely an essential part of epistolography since the Medieval Ages. Then I will concentrate on two applications: 1) The Swedish student Esaias Naezenius wrote an unusual application in 1659, containing not only the petition proper in Latin, with a translation into Greek, but also four complementary Latin poems eulogising Carolus X Gustavus. 2) The other example (*s.a.*) is by the Turku-born Henricus Bartholinus, who was one of the respondents of the dissertation *Epistolarum conscribendarum forma et ratio* (1689) by the professor of *eloquentia* Daniel Achrelius. Bartholinus' Greek application follows Achrelius' guides for successful petitions.

**The 'Voice' of Monuments: Monumental Latin and Communication
across Space, Time, and Medium**

Peter Kruschwitz

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This paper proposes a conceptualisation of monumental communication across boundaries of space, time, medium, and language. While no-one seems to doubt the lack of mobility of inscribed monuments (although they tend to be a lot more mobile than commonly assumed), they still have a surprisingly high level of interactive potential as focal points of fossilised human language and communication. Inscriptions define spaces around them, and they create interactions between themselves and other, surrounding areas, by means of direct references, quotes, and the like. Those who are literate, when entering monumentally inscribed spaces, will find themselves in the middle of an ongoing conversation in which they may choose to take part – and serve as intermediaries for messages without even noticing it. In that regard, monuments are a lot less static and inward-looking than often assumed. Based on two case studies (St Albans Cathedral and the town of Reading), this paper will study instances in which Latin inscriptions (from the late middle ages to the late 19th century) within their specific settings facilitate conversations across space and time, but also cross boundaries of their medium. This, it will be argued, provides great potential for exhibitions and museums.

Épigramme et épopée dans les *Nugae* de Nicolas Bourbon

Sylvie Laigneau-Fontaine

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A Lyon, s'est formé dans les années 1530 un groupe particulièrement homogène de quatre poètes néo-latins, membres du *sodalitium Lugdunense*: Bourbon, Dolet, Ducher et Visagier. Ce sont tous des poètes épigrammatistes et ils ont une pratique de ce genre littéraire tout-à-fait cohérente. L'une des caractéristiques de leur poésie est le goût du jeu avec les genres littéraires. Selon les analyses du théoricien Robortello, l'épigramme serait une « particule » des autres genres: la poésie du *sodalitium Lugdunense* peut apparaître comme une bonne mise en œuvre de ces analyses. Les épigrammes de ces poètes empruntent en effet à divers genres et en particulier, alors que l'épigramme se situe tout en bas de l'échelle des genres, à l'épopée. La communication cherchera à cerner ces mécanismes et à déterminer les motifs de ces jeux avec le code épique, lesquels peuvent à l'évidence être d'ordre encomiastique, mais sont aussi parfois la marque d'un humour au second degré et d'une distance vis-à-vis de soi-même des plus amusantes.

Noble Savages in Michoacan:

Fray Cristóbal Cabrera, *De solicitanda infidelium conversione*

Andrew Laird

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From the 1530s until 1545 Fray Cristóbal Cabrera, a Franciscan missionary and prolific Latin author, worked with Bishop Vasco de Quiroga who was establishing residential communities on the blueprint of More's *Utopia* for the natives of Michoacan, in western Mexico. After returning to Europe and settling in Rome Cabrera wrote the *De solicitanda infidelium conversione* (1582), an early, little known biography of Quiroga.

Cabrera relates that a nomadic group of Chichimec Indians approached the bishop. Their representative, an accomplished orator, explained that his people had hitherto lived in an uncivilised and barbarous state, but now sought new beliefs and practices. The description of these Indians, with their dependence on archery and aversion to agriculture has an uncanny and sustained resemblance to Tacitus' portrayal of the godless *Fenni* (*Germania* 46), the ancient Finns, whose name like that of the Chichimeca meant 'hunting folk'. Such convergences well illustrate the circularity between descriptions of Indians in the New World and traditional accounts of barbarians in European antiquity – but Cabrera's account departs both from its Tacitean model and from *all* contemporaneous sources for the Chichimecs, in maintaining that they were idolatrous, in order to enhance the success of Quiroga's missionary method.

Ars gratia scientiae: The case of Basilius Plinius Livonus

Martins Laizans

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Basilius Plinius, the 16th century Livonian *medicus* and *melicus* from Riga, was a prolific Neo-Latin author of scientific treatises in verse, in his poems dealing with the subjects of natural sciences (e.g., *De Ventis*, *De Magnete*, *De Coloribus*, *De Venenis* etc.) along with epideictic poems (*Encomium Rigae*, *Victoria*). Plinius composed his *tribiblion* poem *De Ventis* (On Winds) in dactylic hexameter thus in metrics and subject matter making it of Lucretian nature. But on the discourse level employed to describe various aspects of winds, Plinius adopts allusions and imagery from many genres and authors of Antiquity and Renaissance (didactic manner from Lucretius, pastoral motifs from Sannazaro, epic passages from Virgil, the theme of changing winds as a reference to Ovid's *magnum opus*, learned allusions in Callimachean fashion) thus making the superficially monogeneric scientific and didactic poem a multi-genre hybrid upon more profound analysis. In this presentation, I will compare passages from *De Ventis* by Plinius and the aforementioned authors to point out the difficulties of attributing a work of art to a certain genre due to the artistic means used for the description of scientific subjects thus making the poem a holistic thesaurus of cultural heritage.

De incertitudine rerum humanarum: Intersection of Humanist Ideas and Historical Topicalities of Livonia in Creative Work of Georg Ciegler

Ojārs Lāms

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In 16th-century Livonia (nowadays Latvia and Estonia) harsh geopolitical turbulences brought the question of local cultural identity to the centre of the agenda both for the ruling German elite and subaltern Latvians and Estonians. With Reformation, the vernacular literature started to develop allowing for a more successful conversion of indigenous people to Christianity. Simultaneously a cultural movement was emerging, later called the Riga Humanists, that introduced the Neo-latin literary tradition to the region.

A radiant representative of this tradition is Georg Ciegler (1551–1633). His work *De incertitudine rerum humanarum* (1599) is the most celebrated example of works composed and published in Riga – soon after its appearance it was translated into German as „Der Weltspiegel” among many editions and translations to come.

In this study, Ciegler's successful textual strategies of rhetorical and poetical means used in his work will be discussed. Ciegler has created a work accessible to a wide audience on the topics of theology and ethics, connecting the examples from Ancient history to his contemporary reality thus revealing the panhuman experience in the local and reversely.

A significant part in Ciegler's work is devoted to the question of education, viewed through the discourse of *vera nobilitas*.

Petrarca et Vallis Clausa

István Dávid Lázár
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In oratione mea indagabo, quid Petrarca de Valle Clausa (vulgo Vaucluse) iudicaverit. Habuitne haec regio maius pondus in eius operibus, an tantummodo munere *loci amoeni* est functa? Ubicunque enim auctor noster mentionem de Valle Clausa fecit, eam semper ut asylum quietis, ut locum vel maxime ab Avennionem (vulgo Avignon) differentem depinxit, quam urbem Petrarca odio Vatiniano oderat. Vallem Clausam saepissime frequentavit. Hic illius amicus, hic Philippus de Cabassole fuit, quem visitans semper gaudio magno fruebatur, et libentissime horum temporum recordabatur. Nec sine causa Petrarca hunc locum tantopere dilexit, quia certo scimus nonnulla eius opera, exempli gratia tractatum *De vita solitaria*, hic conscripta esse. In primo autem huius tractatus libro auctor dies hominis solitarii et hominis occupati inter se comparat, laudationem de genere vitae ei amatissimo concinnans.

Fere omnes *loci amoeni* partes in descriptione Vallis Clausae inveniuntur praeter amorem, quem Petrarca litteris commutat. Ergo topum antiquum aliquantisper innovavit, partes tamen aliae non solum remanent, sed etiam optime huic parti novae quadrant.

Petrarca multum in rebus politicis versabatur, saepe aliquid muneris ei commissum fuit, vita igitur eius nunquam non a necessitate laborandi negotiandique, et a solitudinis pietatisque desiderio gravabatur. Vallis Clausa hoc desiderium in operibus eius memorat.

Anti-Ciceronian Prose and Reformation Ideology: The Mandatory Archaism of Richard Sampson

John C. Leeds
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Roughly a century ago, Morris Croll wrote five major essays in which he argued that the anti-Ciceronian Latin of the later sixteenth century, based mainly on Seneca, promoted an individualist and progressive modernity. Here I argue that radically anti-Ciceronian styles had emerged earlier, under ideological pressures from the Reformation. As an example, I discuss the *Oratio* (1533) of Richard Sampson, a publicist for the Henrician Reformation. In urging obedience to Henry (and defiance of the pope), Sampson writes an emphatically non-periodic style based on imperatives and jussive subjunctives. A model for this style can be found not in the Silver Latin studied by Croll but in the pre-classical Latin of the elder Cato. I argue that Sampson, in defense of absolute royal authority, adopts an archaic style that predates two exactly concurrent developments, both represented preeminently by Cicero himself: the invention of the Latin periodic sentence and the adoption of Greek metaphysics by Roman intellectuals. Sampson rejects the periodic sentence and Christian metaphysics together. The relation between periodic form and metaphysical thought can, however, be found fully intact in Reginald Pole's *Pro Ecclesiasticae Unitatis Defensione* (1535), an eloquently Ciceronian and manifestly Thomist rejoinder to Sampson's *Oratio*.

Justus Lipsius and the New World

Jeanine De Landtsheer

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Justus Lipsius (1547-1606) was highly esteemed among his humanist colleagues throughout Christian Europe because of his amazing familiarity with Greek and in particular Latin literature, and his encyclopedic knowledge of the history and innumerable aspects of life and culture of Antiquity. Moreover, he kept a busy correspondence and in those letters he also shows a great interest in what was happening in his own time. Hence, it is not surprising to find occasional references to the New World in his works and in his letters. He found this information in a number of treatises or chronicles about America in his well-provided library. My paper will consist of two parts: first I will discuss a chapter of *Physiologia Stoicorum*, in which Lipsius argues that even the ancients had some notion of a mysterious, fourth continent. In the second part, I will collect the references to America to be found in his writings, examine the context in which they were used and try to identify the sources he used.

Real and Imagined Communities in Justus Rycquius's *Parcae*

Marc Laureys

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Among the humanist litterati who were educated at the University of Douai Justus Rycquius, a native of Ghent (1587 – 1627), takes pride of place. Both a Neolatin poet and an antiquarian, Rycquius spent several years in Italy during the first quarter of the 17th century, but struggled throughout his life to carve out a career, which would have secured him a stable existence. In Rycquius's poetry, the praise of friends and acquaintances as well as sovereign rulers, princes, and prelates is a recurring theme. Various types of occasional poetry in honor of both living and deceased persons appear throughout his poetical collections. These eulogies illustrate his creative mastery of the literary techniques of praise and reveal at the same time his wide network of relations across regional and socio-political boundaries. In this paper I propose to analyze Rycquius's *Parcae* (1624), a collection of funerary poems for a wide range of people from the real and imagined communities in which Rycquius located and fashioned himself. Special attention will be accorded to the question how these poems help shape Rycquius's sense of intellectual and cultural collectivity against the backdrop of the political and religious turmoil of his homeland.

Ovidio neo-latino fra Cinque e Seicento

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Il modello dell'ovidiana epistola eroica si caratterizza per una fortunata e ampia diffusione in tutta Europa tra Cinque e Seicento, anche con una serie di varianti inedite e originali. Fra queste, c'è la variante neo-latina, con due raccolte del poeta britannico Marc Alexander Boyd, le *Epistulae Quindecim* (1590) e gli *Epistulae et hymni* (1592), o con l'opera, più tarda, del gesuita Jakob Balde (*Urania victrix*, 1663). In particolare, nel caso delle due raccolte di Boyd, la *variatio* consiste, rispettivamente, nella costituzione di un gruppo di lettere responsive a quelle ovidiane e in un ampliamento dei temi e dei personaggi già presenti nel modello archetipico (una strada, quest'ultima, battuta da numerosi epigoni cinque-seicenteschi del genere). L'intervento si propone di approfondire temi, caratteristiche e strutture dell'epistola eroica in neo-latino fra XVI e XVII secolo, con specifico riferimento agli esempi di Boyd e di Balde.

Les *ekphraseis* de Grudius: épigrammes et *eicones*

Virginie Leroux

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Lorsqu'ils analysent et imitent les genres poétiques antiques, les théoriciens et poètes néo-latins accomplissent un important travail de différenciation grâce auquel des variétés poétiques accèdent à la dignité de genre ou de sous-genre. C'est ainsi que dans ses *Institutions poétiques*, Jacobus Pontanus fait de l'écho et de l'emblème des sous-genres de l'épigramme et leur consacre un développement spécifique (III, 9 et 10). C'est à la catégorie des *Icones* que nous nous intéresserons. Le terme apparaît dans des titres de poèmes, mais il est aussi utilisé pour désigner un ensemble de pièces. Les *Poemata* publiés en 1548 par Théodore de Bèze comportent ainsi une section d'*Icones* qui rassemble vingt et un courts poèmes, essentiellement des monodistiques. De même, Nicolas Grudius, le frère de Jean Second, intitule *Icones* les vingt-huit poèmes qui composent le troisième livre de ses épigrammes, paru dans l'édition posthume des poèmes des trois frères belges (*Poemata et effigies trium fratrum belgarum*, 1612). On analysera les caractéristiques de cette catégorie qui nous ramène aux origines du genre épigrammatique, à l'inscription et à sa fonction d'*ekphrasis*.

Dificultad, virtuosismo y extravagancia en los *Opera poetica* (lib. III-V) de Jaime Falcó

Daniel López-Cañete Quiles

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Si alguna pulsión creativa promueve y define la obra no menos extensa que diversa de Jaime Juan Falcó, matemático diletante y uno de los más brillantes poetas en latín del siglo XVI español (1522-1594), es seguramente una tenaz vocación por el dominio deslumbrante de lo difícil. Muestra de ello son ya la multiplicidad de géneros y metros cultivados por Falcó en sus cinco libros publicados y la suelta perfección de su verso, al alcance de muy pocos, si de alguno, en la España de la época: valoración ésta que especialmente merecen, por otra parte, sus característicos despliegues de virtuosismo técnico, plasmados en abundantes hexámetros retrógrados, poemas palindrómicos y otras formas del ingenio artificioso. Avanzando la conclusión de mi edición completa de sus obras (para los libros I-II, cf. mi edición de 1996), la presente comunicación explora en los libros III-V de Falcó algunas manifestaciones de aquel espíritu y perfil creativos, que encuentran continuidad en un fruto especialmente extravagante de su producción no poética como es su tratado geométrico *Sobre la cuadratura del círculo* (Valencia, 1587; Amberes).

El pensamiento humanístico-político en la preceptiva dialéctica de Rodolfo Agrícola

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En la tradición de la preceptiva dialéctica se explica el lugar de la definición a partir del caso de “hombre” como un ejemplo, como un elemento aislado; sin embargo, el friso de Rodolfo Agrícola (1443/4-1485/6), en su *De inventione dialectica*, además de haber presentado una muy innovadora visión de la dialéctica y la retórica como engranajes para la elaboración de formas discursivas muy concretas (exposición y argumentación), sigue su propia convicción del principio de coherencia en la construcción de argumentos, eslabonando la definición de “hombre” con otras que gradualmente van perfilando el contenido de la doctrina dialéctica hacia nociones de carácter político, de manera que es posible identificar el componente crítico de la postura humanística del autor. En esta comunicación explicaré la postulación de Agrícola sobre la fusión de dialéctica y retórica a partir de la doctrina de los lugares para formular el discurso argumentativo; también mostraré la forma en que el autor va dirigiendo su enseñanza sobre el tópico de la definición hacia conceptos del ámbito político, lo que, con toda seguridad, buscaba tener un impacto en el lector para motivar la toma de conciencia sobre la posición del hombre en la sociedad que le tocó vivir.

**Explaining the Brain to 18-Century Readers:
Claude Griffet's Didactic Poem *Cerebrum* (1727)**

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A look at the prolific genre of Neo-Latin didactic poetry reveals serious attempts to familiarise readers with the scientific discoveries and inventions that confronted them in early modern times. Many of the authors writing didactic poems on scientific subjects were themselves scientists and experts in the fields they treated in poetry. Imitating Lucretius, they used not only their scientific expertise, but also their poetic skills to relay the bitter medicine of scientific truth to the reader (cf. *Lucretius*, 1,922–950). The paper will verify this hypothesis taking the example of a poem on the brain, the *Cerebrum*, written by French Jesuit Claude Griffet (Rouen 1727). The work displays several strategies to explain its difficult subject to a well-educated audience: While drawing heavily on the literary apparatus of ancient didactic poetry, Griffet shows a clear awareness of the difficulty of grasping the complex phenomena he describes. He faces the possible wariness of the reader in attempting such a challenge head-on, with promises to stay by his side and to lead him throughout the endeavour. Thus, Griffet aims at disseminating his knowledge about the human brain in a form that is aesthetically pleasing, while not too demanding intellectually.

L'art de conférer chez Érasme

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Érasme a choisi de sous-titrer son traité sur le libre arbitre, dirigé contre Martin Luther, διατριβή *sive collatio*. En conclusion, il nous laisse le jugement libre: « *Contuli, penes alios esto iudicium* ». Luther s'est souvenu de cet usage quand il a fermé son *De servo arbitrio* par la phrase bien autrement agressive, « *Non contuli sed asserui et assero* ». L'emploi du verbe *confero* chez Érasme et son refus chez Luther peuvent jeter une lumière importante sur leur différend. En même temps, cet usage nous rappelle une tendance profonde de l'œuvre d'Érasme, son scepticisme. Je propose d'examiner, chez Érasme, le rapport entre scepticisme et *collatio* en faisant appel à l'essai « De l'art de conférer » de Montaigne, pour mieux situer le débat Érasme-Luther dans l'évolution de la pensée renaissante.

La Formation oratoire de la noblesse d'épée pendant les Guerres de religion. Un cas d'espèce: l'*Oratio quam habuit Lutetiae Parisiorum* d'Odet Goyon de Matignon Thorigny

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En 1575, l'imprimeur royaliste parisien, Denys Duprat, fait paraître une curieuse plaquette franco-latine: un discours latin d'Odet Goyon de Matignon-Thorigny – le fils du maréchal de Matignon, accompagné de sa traduction française. Véhément, voire pompeux, le discours emprunte tant à la grande rhétorique des chefs d'armées de l'histoire romaine qu'à la « rhétorique des citations » qui se développe à la même période dans les milieux parlementaires français. Discours d'apparat destiné à la publication ou véritable harangue pour la place publique? Au regard des discours des orateurs politiques de la même époque, l'analyse de l'*Oratio* d'origine et de sa traduction pourrait apporter un nouvel éclairage sur l'utilisation de la langue latine dans les débats politiques qui agitent la France pendant les guerres de Religion.

Paradigmas femeninos en el *De institutione feminae christianae* de Luis Vives

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La importancia del uso de *exempla* tomados de la Antigüedad con una función educativa en la tradición occidental, y en el humanismo en particular, está fuera de toda duda. En este trabajo se analiza el tratamiento de ciertos paradigmas femeninos de la Antigüedad que se proponen como ejemplos de castidad en el *De institutione feminae christianae* de Luis Vives, como es el caso de Lucrecia y de otras mujeres paganas que prefirieron la muerte al deshonor, llegando incluso a cometer suicidio. Se prestará especial atención a la recepción en la obra del humanista valenciano de las diversas lecturas que dichos ejemplos han recibido desde la Antigüedad, así como en la apologética cristiana, ya que en algunos autores, como Agustín de Hipona, fueron cuestionados como modelos para las mujeres cristianas. En ese sentido, se ha podido comprobar cómo Vives, al seleccionar la información y sus fuentes, elude las cuestiones más controvertidas y minimiza las contradicciones existentes entre la tradición clásica – que siguen la mayor parte de los apologetas cristianos- y la visión agustiniana que bien conocía como comentarista del *De civitate Dei*. La finalidad de todo ello consiste en dar un mensaje claro y sin fisuras sobre el valor de la castidad a sus posibles lectoras.

Amato en la obra del cirujano ¿portugués? Juan Fragoso

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El cirujano Juan Fragoso (ca. 1530-1597) trata sus fuentes de manera muy peculiar, por lo que en numerosas ocasiones ha sido acusado de plagio por la crítica moderna.

Está claro que detrás de sus escritos hay un considerable número de citas y una notable documentación, pero también es la suya la obra de un práctico que tiene mucho en común, en su manera de proceder, con Amato Lusitano. No en vano hemos podido comprobar que las Centurias del portugués son una fuente de primera fila para Fragoso, si bien tampoco se citan siempre o se hace de manera disimulada.

Hasta tal punto es relevante la obra de Amato en Fragoso que llegó a considerarse portugués al cirujano toledano. Nosotros descartamos este aserto y, por el contrario, a través del examen de las citas, apoyamos en primer lugar la tesis de que, al igual que Amato, Fragoso pertenecía a una familia de conversos. Y en segundo lugar mostramos lo mucho que le debe al portugués el “Tratado de las declaraciones” por el que Fragoso ha sido considerado el primer médico forense de la historia.

Transmisión textual de la medicina árabe en el Renacimiento: traducciones y ediciones latinas

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Con la progresiva implantación de los nuevos principios del humanismo, los médicos filólogos del Renacimiento dejaron atrás parte de la tradición medieval, de base esencialmente árabe, con la intención de recuperar los textos originales grecolatinos. No obstante, algunos trabajos de ámbitos como el de la materia médica todavía permitían ver la huella que la medicina árabe había imprimido en ellos durante el período anterior. Por este motivo, continuaron elaborándose ediciones y traducciones de las obras de los autores árabes más destacados, y algunas versiones medievales se acompañaron de comentarios de conocidas figuras del humanismo.

Resulta fundamental, por tanto, a la hora de estudiar este movimiento de renovación intelectual, lingüísticamente representado por el neo-latín, considerar el esfuerzo de los humanistas médicos en la difusión de las obras más importantes de los autores árabes durante el Renacimiento. Para ello se propone un estudio que partirá del análisis del estado teórico de la época abordada y del rastreo de ediciones en catálogos digitales y bases de datos. El objetivo de esta primera fase de trabajo será considerar la estructura y la naturaleza de las mismas, y revelar, así, el impacto que la medicina árabe ejerció en esta época, poniendo en valor su contribución al desarrollo de la mentalidad científica y la labor aislada de algunos humanistas por preservarla y transmitirla, en un momento en el que predominaba el interés por la medicina clásica.

**Literary Image of Renaissance Queenship:
The Marriage of Isabella Jagiellon (1519-1559)**

Ágnes Máté

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In this paper, I will examine some characteristic features of the literary image of Queen Isabella Jagiellon, last queen of the undivided Kingdom of Hungary. I will focus on works written in Latin to commemorate her marriage to King Janos Szapolyai in 1539.

The main question of my presentation is: which literary topoi and/or stereotypes did Polish, Hungarian and Italian humanists employ to describe this important transition in the life of the future queen of Hungary? In order to shed light on this question, I will analyse a series of poetic and prose works written by Michael Verantius, Stanislaus Aichler, Giacomo Ferdinando da Bari and Pál Istvánfi. My working theory is that, while the image of Isabella Jagiellon was connected to the traditional negative image of queens present in Hungarian culture, the attitude of the writers to Queen Isabella's Italian origin (her mother was Bona Sforza) depended on the nationality of her eulogists.

This will demonstrate that a dynastic marriage was also an opportunity for 16th *litterati* to use neo-Latin literature as a medium of political communication.

Teaching Science: Didactic Poetry and the Commentary Tradition in the Universities

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The great advances in science that took place from the mid-16th to the mid-17th century represent a major evolutionary step in early-modern European culture. The role played by the universities in this process has often been read as relatively regressive and negative, thanks in large part to the evidence of official university documentation. Much revisionist work has been undertaken recently on the ways in which universities across Europe used traditional philosophical (scholastic) frameworks to absorb and explain new philosophical and scientific trends, and on how professors' published work suggested a lack of conformity to the dictates of official university sanctions. This talk will examine evidence that shows how some universities processed the new ideas of the Scientific Revolution through the lateral networks of broader Neo-Latin literary culture when teaching specifically technical subjects. It will demonstrate that a Neo-Latin literary culture of didactic verse and prose was a serious means of knowledge dissemination in many European universities. It will argue that recognition of this fact can help to chart previously unmapped areas (institutions and networks) of scientific progress during the Scientific Revolution.

The Divine Task of the Translator according to Laurence Humphrey

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In his pamphlet *De religionis conservatione et reformatione vera* (Basileae 1559), published in the same year as his *Interpretatio linguarum*, the English humanist Laurence Humphrey gives a thorough description of the ills of Catholicism and the present, happy state of England, where Christ has returned through Protestantism. The use of *lingua peregrina*, that is, Latin, in religious contexts is singled out as one of the key problems of the old faith: while rightful (that is, Protestant) ministers translate works into the vernacular, the false ones (that is, Catholic) leave everything in darkness in order to hide their deceptions (*praestigiae*) and incantations (*incantamenta*). Here Humphrey of course is adhering to the key tenet of Protestantism, access to the Scriptures and to the cult in the mother tongue of the faithful. This paper will explore Humphrey's argumentation for translating religious works into the vernacular in *De religionis conservatione et reformatione* and contextualise it as regards both the *Interpretatio linguarum* and other Protestant works on translation.

L'epistolario fittizio, epistolario reale: lo scambio Bettinelli-Foscolo

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Nel 2018 cade un nuovo e doppio centenario della lunga esistenza di Saverio Bettinelli (1718-1808), il Nestore della letteratura italiana. Il giovane Foscolo lo prese a modello di eloquenza e Maestro, esaltandone i tratti della saggezza. Ne emerge un profilo di consentaneità tra due intelletti schietti e vigorosi, politicamente schierati, capaci di intendere le trasformazioni del gusto letterario e della società e di aspirare ad una forma di orgoglio nazionale in un frangente assai movimentato come fu la fine del XVIII secolo. Le «carte vive», la scrittura epistolografica rappresentano un modello di comunione intellettuale e confronto dialettico per tutto il XVIII secolo: dalle *Lettere Inglesi e Virgiliane* di Bettinelli, all'Ortis ai modelli europei (Montesquieu e Goethe) si delinea un modello di epistolarità fittizia alla quale può essere affiancata la lettura della epistolarità reale. Il vastissimo epistolario 'reale' di Bettinelli (più di 2000 lettere, solo parzialmente edito) permette di ricostruire interessanti rapporti letterari ed umani intercorsi tra il mantovano e i principali esponenti dell'intellettualità tardo-settecentesca (letterati come Foscolo, Monti, Galeani Napione, Gian Rinaldo Carli, scienziati, filosofi).

Charles Lebeau, autor del *Quijote*

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Charles Lebeau (1701-1778), historiador y profesor de elocuencia, compuso un poema en hexámetros latinos titulado *Quixotius cum pistrinis pugna*. Se trata de un modesto y curioso producto de la fecunda pervivencia (*Fortleben*) del *Quijote*. Publicado a título póstumo entre sus *opera latina* (1782-3 y 1816), este poema es un llamativo ejemplo de la fortuna y vigencia de que gozó la novela cervantina en Francia durante el siglo XVIII.

Simone Poggi's Neo-Latin Fables: a Jesuit in the Footsteps of Phaedrus

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The Italian Jesuit Simone Maria Poggi (1685-1749) was an outstanding member of the 'Academy of the Arcadians', where he was known as Nimesius Ergaticus. He wrote ten books of Latin fables under the inspiration of Phaedrus. These apologues were published posthumously by Giuseppe Boario in 1883. In their composition, the Jesuit from Bologna used iambic *senarii*, the metre employed by Phaedrus, and tried to adapt the Roman fables to his time and circumstances. In this paper I will pay special attention to his prologues, epilogues and programmatic fables, in which, following Phaedrus' example, our poet gives many clues about his sources and literary interests along with autobiographical issues. I will focus my research on Poggi's relationship with his predecessors and on his conception of the fable not only as a literary subgenre but also as a very useful educational tool. Summing up, our aim will be to show that Poggi's fable collection constitutes a remarkable and curious product of Phaedrus' influence on Neo-Latin literature in the 18th century.

Donne tra fonti e invenzione:

Boccaccio e le figure femminili del *De mulieribus claris*

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Il *corpus* boccacciano, sin dalle prime opere, è intrecciato con la volontà di accentuare i personaggi delle figure femminili. La loro descrizione diventa sempre più dettagliata e culmina nelle biografie femminili del *De mulieribus claris*, che è la raccolta di centosei biografie soprattutto di donne pagane, redatta con lo scopo di dimostrare la loro singolarità sia in senso positivo che negativo. Più della metà delle donne trattate nel *De mulieribus* appare in vari contesti ed estensione anche nelle altre opere volgari e latine del Boccaccio, dall'*Amorosa visione* al *De casibus virorum illustrium*.

L'intervento mira ad esaminare come le donne (da Ecuba a Cleopatra, da Rea Ilia a Giulia, figlia di Giulio Cesare) vengono presentate nelle varie opere, con l'utilizzo di diverse fonti antiche e medievali. La mia analisi s'incanta sulle invenzioni d'autore boccacciane e, inoltre, sulle differenze delle tecniche narrative con cui Boccaccio arricchisce o amplifica le informazioni antiche con elementi irreperibili nelle fonti. Grazie alla varietà dei suoi modi di narrare le vicende delle donne famose, esse si distaccano spesso dai simboli a loro attribuiti nella tradizione medievale e diventano sempre più vive e reali.

Prefazioni e dediche nelle edizioni degli storici greci tra politica e divulgazione

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La divulgazione degli autori di storia romana in lingua greca (Cassio Dione e Appiano in primis) si accompagna, nelle edizioni cinquecentesche, spesso *principes*, con la giustificazione della utilità politica derivata dalla loro conoscenza. I dedicatari sono di fatto principi, sovrani o personaggi rilevanti dell'epoca: la Roma imperiale è esemplare e la dottrina politica esposta da autori 'monarchici' è ritenuta appropriata allo *speculum principis*. Scopo del paper è appunto quello di illustrare alcuni casi di dediche e/o materiali prefatori ove *in restituendis optimis authoribus et ab oblivione vindicandis* è presente anche la riflessione politica, mettendo in luce l'intreccio tra considerazioni attuali e impiego delle fonti classiche. È il caso della lettera dedicatoria di Guillaume de Blanc al cardinale Giorgio Armeniaco, promotore della traduzione di Xifilino (1551) e di quella di Xylander a Herwart (1558), che lo aveva avviato allo studio di Cassio Dione, in cui il dotto tedesco sottolineava l'importanza dello storico severiano per la comprensione del passato di Roma. Significativo è poi l'esemplare dell'edizione liviana curata Celio Secondo Curione (1555) ora a Princeton, contenente le note manoscritte di Gabriel Harley ove Polibio, Dionigi di Alicarnasso, Cassio Dione sono considerati *insignes et praestantes Romani Historici*, cui attingere *et publico privatoque usui*.

Turpe enim est centonibus loqui: Menippean Satire in I. Casaubon's De satyrica Graecorum poesi et Romanorum satira

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After briefly contextualizing Isaac Casaubon's treatise within the debate on Menippean satire and within the scholar's extensive production, the object of this paper is to analyze § 2, book 2 of the 1605 *De satyrica Graecorum poesi et Romanorum satira*, examining Casaubon's modus operandi, sources, and conclusions, and finally considering the originality of his description of the genre. Casaubon's chapter on Menippean satire has rightfully been considered a milestone in early-modern discussion on the subject (De Smet 1996), and the figure of Casaubon has recently been at the center of scholarly interest from different points of view (cf. Grafton, Weinberg 2011). Following this line of research, it is worth reconsidering in detail Casaubon's position on Menippean satire, particularly reviewing the numerous references to ancient authors and texts, which led the scholar to an interesting yet controversial description. Casaubon seems in fact to produce a far-reaching classification of Latin 'satirical' authors, from Livius Andronicus to Boethius, rather than an unambiguous definition of Menippean satire in itself. In addition to this theoretical dimension, Casaubon was allegedly also the author of a Menippean satire, an extremely popular trend in Neo-Latin literature during the sixteenth century.

Valor crítico de los paratextos de las primeras ediciones humanísticas de los *Commentarii* de César

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Esta comunicación presenta una aproximación al análisis de la relevancia que para la crítica del texto de los *Commentarii* de César ofrecen los paratextos de las primeras ediciones impresas, desde la *princeps* de los prototipógrafos K. Sweinheim y A. Pannartz (Roma, 1969) hasta la primera edición aldina (A. Manutius y A. Torresanus, Venecia 1513).

Precisamente entre los paratextos que incorpora esta edición veneciana precediendo al texto cesariano se encuentra una relación de *Errata, quae uel inter impressionem contigerunt, uel impresso uolumine deprehendimus, corrigenda sic*, cuya consideración es el objeto central de esta presentación. Se trata de una nutrida colección de correcciones que, lejos de reflejar una mera revisión de errores, muestra diversos niveles de intervención de mayor calado sobre el texto fijado inicialmente en la edición. En este trabajo se analizan estos niveles de intervención, la génesis y el valor crítico que subyace en las conjeturas en el contexto de la tradición manuscrita e impresa antigua del texto de César, así como su repercusión en la práctica editorial y la relación entre el preparador de la edición, Ioannes Iocundus, y el propio Aldus Manutius.

Les ‘Puys’ de Gérard Rouxel: épigrammes et hymnes

John Nassichuk

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Les *Poemata* du poète et juriste normand Jean Rouxel (1530? – 1586) parurent de façon posthume, rassemblés et édités fort tardivement par son ami et compatriote Jacques de Cahaignes, à Rouen en 1600, puis une nouvelle fois en 1636 dans une édition caennaise légèrement augmentée. Ces recueils contiennent seize épigrammes latines que l’auteur a présentées à l’occasion annuelle des Puy de la Conception à Rouen et à Caen, pendant les années 1568-1573. Les poèmes font paraître la stricte adhésion de l’humaniste aux exigences des Puys mariaux sur le plan de la forme, dans la mesure où chaque poème comporte précisément une trentaine d’hexamètres dactyliques. Nous examinerons l’usage que fait Jean Rouxel du traité de science naturelle intitulé *De varia historia libri tres*, de l’humaniste et philosophe vénitien Nicolo Leonico Tomeo (1456-1531) dans trois épigrammes qu’il a présentées aux palinods normands. Notre analyse montrera que son adhésion aux exigences du concours marial conduit Rouxel à composer des épigrammes qui ressemblent par moments à des hymnes tant naturels que chrétiens.

Naissance de l'Archéologie: les débats autour du vêtement des Anciens

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On a coutume de considérer tantôt Bernard de Montfaucon (1655-1741), tantôt Johann Joachim Winckelmann (1717-1768) comme les pères de l'archéologie moderne, en tout cas de faire naître l'archéologie à la fin du XVII^e siècle ou au début du XVIII^e, en oubliant souvent l'apport majeur des « antiquaires » et des philologues de la Renaissance à cette discipline. Nous voudrions étudier, à partir des débats autour du vêtement, la façon dont la lecture critique des auteurs anciens a permis d'élaborer les fondements de la démarche archéologique moderne. Nous nous appuyons, en particulier, à cause de leurs rééditions qui témoignent de leur importante réception, sur les traités de Lazare de Baïf (1496-1547), *De re vestaria libellus*, 2^e éd., Paris, Ex officina Rob. Stefani, 1535, de Girolamo Bosso (1588- 1650), *De toga romana commentarius*, Amstelodami, sumpt. A. Frisii, 1671 (1^{ère} éd. Venise, 1612); d'Albert Rubens (1614-1657), *De Re vestiaria veterum, praecipue de lato clavo, libri duo ...*, Antverpiae, B. Moretus, 1665, d'Ottavio Ferrari (1607-1682), *De re vestiaria libri tres*, Patavii, typis P. Frambotti, 1642.

Dutch Late Humanism and its Aftermath: The Reception of Hugo Grotius' Biblical Scholarship

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In 1618, during his detention at Loevestein Castle, the famous Dutch humanist Hugo Grotius (1583-1645) began to work on a project that would occupy him for the rest of his life: the annotations on the New Testament, later complemented with a (less extensive) commentary on the Old Testament. Grotius embarked on this project because he was convinced to have found a remedy for the continuous dogmatic strife that divided the Christian Churches. He deliberately directed his research to placing the books of the Bible in their original historical context. If it could be shown to Christian believers how the divine message had worked at the moment of its first expansion, it would be easy to retrace its quintessence and transpose it to the seventeenth-century world. This paper deals with the reception of Grotius' biblical annotations in the Netherlands, England, France, and Germany. It elaborates two major themes for which Grotius' research soon proved to be both innovative and influential: divine inspiration and prophecies. Grotius' views on these two topics will be discussed as far as they surface in the works of scholars like Jean Leclerc, Richard Simon, Henry Hammond and Abraham Calovius.

Biting the Hand that Feeds You: Writing Satire in Barberini Rome

Jennifer K. Nelson

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In the early 1600s John Barclay's Latin novels *Euphormionis Lusinini satyricon* (1605-7) and particularly *Argenis* (1621) enjoyed immense international popularity. A few decades later Janus Nicius Erythraeus (pseudonym for Gian Vittorio Rossi) published *Eudemia*, a satirical novel that pokes fun at his contemporaries and criticizes the moral excesses of Roman society. Despite containing elements of various popular genres and sub-genres (utopia, Menippean satire, roman à clef, etc.), and despite apparent similarities to Barclay's works, the *Eudemia* never enjoyed great fortune. While this paper will offer possible reasons for the work's obscurity, its principal aim will not be to advocate for the novel's literary merit per se, but to argue that the value of *Eudemia* for modern readers is that it serves as an interesting microcosm of the Res publica litterarum. By tracing the phases of composition of the work, including contemporary reactions to it, and by examining Rossi's network of connections that led to its publication in Leiden and Amsterdam, we gain insight into Rossi as a Roman writer of satire within his particular historical moment and thus as an active participant and practitioner in a "thriving center of Latin literature on an international scale" (IJsewijn 1995).

The Fascination of Nature: Marginalia in a Renaissance Marco Polo Manuscript

Astrid M. H. Nilsson

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During the Renaissance, the world known to the Europeans expanded through the explorations of among others Christopher Columbus and Vasco da Gama. The contemporary interest in the so to speak growing world can be traced in maps and in works of the era, but also in the interest in previous descriptions of faraway countries, such as Marco Polo's description of his travels from the late 1200s.

A manuscript copy of one of the Latin translations of Marco Polo's work was made in Rome in 1520 by the Swede and recent *theologiae doctor* Johannes Magnus (1488–1544), eventually archbishop of Uppsala in Sweden. It is found today in the collections of the Vatican Library (Ottob. Lat. 1875).

The manuscript is particularly interesting because Johannes Magnus has provided it with hundreds of marginal comments, which reveal what fascinated him in the work. Nature is one such aspect, because he often remarks on the flora and fauna, as well as on the natural phenomena, of the realm of the Great Khan. The present paper studies Johannes as a commentator of Polo's work by analysing his marginal comments relating to nature and placing them against a Renaissance backdrop.

**The Merging of Linguistic Idioms in the Commentary Genre:
The Case of Alejo Vanegas of Toledo (1542)**

Daniel Nodes

Department of Classics, Baylor University

daniel_nodes@baylor.edu – Friday, 12.00-12.30 (Room 1)

In 1542 Alejo Vanegas del Busto (1498 – 1562), Master of Grammar in the Royal University of Toledo, published a commentary on the *Samarites Comoedia* (1539) at the request of Fernando de Lunar, Sacristan of the Toledo Cathedral Chapter, who saw the play's educational value and wanted its lessons disseminated. Vanegas's meticulous, even encyclopedic, commentary addresses poetics and literary sources but also devotes itself to the play's ethical and theological import, presenting in the terminology of Scholasticism a theological reading at the dawn of the counter-reformation. Vanegas's Latin reflects the blend of traditions, deriving much phrasing from Erasmus but also invoking the Latin of patristic and medieval theology. Vanegas delivered well on his commission. His remarks are rooted perhaps in the needs of students, for whom grammatical explanations and paraphrases were essential; but they impart philological learning and imitate the discourse of the ancient writers and their humanist imitators, and further help readers acquire mastery over the base text's entire "linguistic and doctrinal universe." (Pade, ed., 2005). Even in instances where the meaning of a word or phrase may seem obvious, Vanegas offers examples of *copia* and rich vocabulary prized by orators and writers.

**The World according to a 17-Century Swedish Polymath:
Georg Stiernhielm's Philosophical Works**

Lars Nyberg / Johanna Svensson

Lund University

johanna.svensson@klass.lu.se – Wednesday, 12.30-13.00 (Room 0.4)

Georg Stiernhielm (1598—1672), one of the learned men at the court of Queen Christina, is known in Swedish literary history as the poet who "taught the Muses to sing and play in Swedish" (in his hexameter poem *Hercules*). His extensive production in Latin, however, is less well known. Of particular interest are his philosophical writings, some of which were edited by Johan Nordström in his doctoral thesis from 1930. As a philosopher, Stiernhielm is an exponent for one of many eclectic currents of thought in the Renaissance and the seventeenth century. He is a pronounced Anti-Aristotelian, influenced by Neo-Platonism, Paracelsism, Hermetism, Campanella, Bruno and Galilei. We are currently working on a commented translation of Stiernhielm's so-called *Monile Monervae*, but we are also planning a larger project where we intend to edit and translate Stiernhielm's entire philosophical production. In our paper, we will present Stiernhielm and the project(s) and also discuss some problems connected with the translation of a philosophical work from the seventeenth century.

**Disputing Science at Early-Modern Universities:
The Case of Regiomontanus's Disputation on the motion of the Earth**

Pietro Daniel Omodeo / Alberto Bardi

Max Planck Institute for the History of Science / German Center of Venetian Studies
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The public defence of *theses disputatae* has been a long-lasting medieval legacy in the history of European university. It was both a pedagogical practice and an institutional ritual which survived the passage from the oral, rhetorical academic culture to the written culture of the Gutenberg era. Traditional forms of scientific production have increasingly attracted the attention of historians of science and philosophy after the rehabilitation of medieval and early-modern universities in intellectual history. The disputation, structured around theses and supporting arguments, not only constituted a formal constraint to the production, dissemination, transfer and appropriation of knowledge. Also, it implied a transformation of the subject matter as it ideally embedded old and new knowledge into a scholarly tradition resting on specific scientific *corpora*. The case of Regiomontanus's *Disputation on the Motion of the Earth* is a case in point. Given Regiomontanus's ties with late 15-century Vienna and Padua, the text must have been defended in a university setting. It was posthumously printed by the German astronomer Johannes Schöner, at the time when the Copernican theories began to circulate among astronomers and made the topic of uttermost interest. This shows that academic disputations offered a fertile soil for debates on innovative scientific views. The ex-post insertion of Regiomontanus' disputation into the Copernican debates on terrestrial motion casts light on the lasting legacy of university practices in the time of the once-called Scientific Revolution. We would like to point to the institutional settings of Regiomontanus's disputation and of early science in general, at the crossroads of academic practices, scholarly networks and editorial policies.

La versión latina de la *Política* de Pierre de la Ramée

Mercedes Ortega Castro

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La traducción que Pierre de la Ramée hizo de la *Política* de Aristóteles plantea algunas incógnitas a las que la crítica especializada todavía no ha sabido responder satisfactoriamente. Ante todo, es llamativo que un personaje que pasa por ser antiaristotélico hubiese realizado en algún momento una traducción de esta obra del Estagirita; y luego que el ejemplar que transmite dicha traducción date de 1601, casi treinta años después de la muerte de su autor. Pero es más, una comparación de la versión ramista con las ya existentes entonces pone en evidencia su dependencia de la versión de Dionisio Lambino, aparecida en 1567. Ambos textos, en efecto, son bastante parecidos. Pero también se dan diferencias entre ellos. El cambio principal que realiza De la Ramée sobre la traducción de Lambino es el de actualizar el vocabulario latino empleado para la traslación de los conceptos filosóficos políticos, optando la mayoría de las veces por las soluciones a esos mismos problemas de traducción aportadas ya en el siglo XIII por Moerbeke. En este sentido, la traducción de De la Ramée manifiesta el agotamiento del modelo estético del Humanismo ciceroniano.

**From Greek and Latin to Neo-Latin and Humanist Greek or *vice versa*:
Borrowing and Adapting in University Disputations**

Janika Päll

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janika.pall@ut.ee – Monday, 18.00-18.30 (Room 1)

This paper proposes to examine the mechanisms of the borrowing and adaptation of Greek and Latin terminology and sources in selected examples from Latin and Humanist Greek university disputations, which were presented to the Faculties of Philosophy in the Lutheran Academies of Tartu (Dorpat in Early modern Livonia), Uppsala (Sweden) and Altdorf (Germany) in the seventeenth and the beginning of the eighteenth-century. The selected examples, representing more than 80,000 Latin university disputations from German and Baltic Sea region and about 65 European university disputations in Humanist Greek will be analysed contrastively.

The goal of the analysis is firstly to distinguish between the main types of borrowing and adaptation of notions and quoted passages in selected disputations; secondly, the analysis aims to determine whether the characteristics of borrowing and adaptation depend from the linguistic context (Greek, Latin, the influence of vernacular(s) and the direction of borrowing (Greek-Latin, Latin-Greek), from the subject of the disputation, from personal preferences of the *praeses* or *respondens* or from something else.

What makes a woman beautiful?

Ernestus Vaenius's *Tractatus physiologicus de pulchritudine* (Brussels, 1662)

Jan Papy

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Twenty-eight engravings, sixty pages of Latin verse and prose in a small octavo give the Early Modern reader the answer to a question which has occupied the minds for ages: what makes women beautiful?

Still, Ernestus Vaenius immediately tempered his (male) readers in their instant enthusiasm. For if they had raised high, yet wrong expectations, the very subtitle *Juxta ea quae de Sponsa in Canticis Cantorum mysticè pronunciantur* had to guide possible buyers in the right direction. Moreover, Vaenius's combination of straightforward biblical exegesis, emblematics and physiognomy offers an Early Modern cocktail which asks for the recipe.

Vaenius's *Tractatus de pulchritudine* is as small as eccentric. While analyzing and categorizing female looks and bodily parts, Vaenius derived his canon of beauty from verses of the Canticum Cantorum in the first place, yet simultaneously compared all different facial types to specific, relevant animals. Moreover, each of the 14 chapters opens with a verse from the Song of Songs, and concludes with Vaenius's own (?) Latin verses. Intriguing this may seem, it brings us to the question how new or original this "methodology" may have been. For one thing is sure, it resulted in a strange, unexpected, yes even surprising result.

The Anthology as Site of Transnational Literary Exchange in the Low Countries

James A. Parente, Jr.

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During the early modern period, the Netherlands experienced an efflorescence in Neo-Latin drama. Tragedies and comedies focused on biblical, historical and other secular topics, were printed across the northern and southern Netherlands, and the works of major playwrights such as Macropedius, Schonaeus, and Vernulaeus appeared in omnibus editions. Among these collections, the two-volume anthology *Selectae patrum Societatis Jesu tragoediae* (Antwerp: Joannes Cnobbarus, 1634) occupies a unique place, for it was one of the few collections to contain drama by writers from several locales: Italy, France, and the Netherlands. My paper will investigate this anthology as a transnational site intended to establish a distinctly Jesuit tragic idiom and a canon of Jesuit tragedians. Issues to be addressed include: (1) the concept of an anthology in the early modern period; (2) the publication practice of Cnobbarus and the place of the anthology among his printed works; (3) the collection itself, its purpose, and the ways in which its texts interact with each other; (4) the reason for the appearance of the anthology in the 1630s within the context of Neo-Latin and vernacular writing in the Netherlands, France and Italy.

Los cuatro epigramas latinos de Alfonso García alabando el *Libro de la melancholia* (Sevilla, 1585) de Andrés Velázquez

Joaquín Pascual Barea

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Comentario literario y de contenido de los cuatro epigramas preliminares latinos compuestos por Alfonso García en dísticos elegíacos, resumiendo en el primero de ellos el contenido del tratado sobre la melancolía de su discípulo el doctor Andrés Velázquez, médico de la ciudad de Arcos de la Frontera (Cádiz), y alabando al autor en los tres siguientes. Además de editar y traducir estos epigramas, analizamos sus posibles fuentes antiguas y modernas, su métrica y estilo, sus motivos y tópicos literarios, sus términos técnicos, y sus referencias geográficas y a médicos y dioses antiguos. Comentamos asimismo el contenido del libro de Velázquez sobre la melancolía, basado en Galeno y otros autores de la medicina antigua, medieval y moderna, y que también trata sobre el cerebro, el estudio de las ciencias, los tipos de risa, la imaginación, concluyendo con la refutación de la teoría del doctor Huarte de San Juan de que los frenéticos podían hablar latín o filosofar sin haber estudiado.

El relato patográfico de la sífilis en Amato Lusitano

María Jesús Pérez Ibáñez / José Ignacio Blanco Pérez

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En las Centurias, Amato Lusitano ofrece su experiencia ‘real’ con los múltiples y variados pacientes que visita a lo largo de su azarosa biografía.

Una de las enfermedades que aparece retratada en sus curas es la hoy conocida como sífilis. Esta afección, además de sentirse como novedosa, generó en su momento un debate intenso entre los profesionales sobre el mejor tratamiento posible para lograr la curación.

Estudiar cómo Amato Lusitano aborda esta enfermedad en las distintas *curaciones*, a qué pacientes trata y con qué medicamentos y recomendaciones, nos permite adentrarnos en su modo general de componer el relato patográfico. Además, dada la ‘novedad’ que en la medicina del siglo XVI supone la sífilis, el comportamiento de Amato nos permite ver cómo se refleja en su obra la polémica contemporánea y su vinculación con las autoridades médicas o su preferencia por la *experientia* personal como fuente de autoridad.

Panegyric Chancer or Agent of Epic Renewal? Basinio da Parma and his Humanist Predecessors

Christian Peters

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Basinio da Parma was among the first to engage in a type of epic poetry that would become the dominant strand of the genre for the centuries to come – panegyric poems on contemporary history. The *Hesperis* is but the high point and consummation of the author’s long-standing interest in and experiments with the idea of turning current events into epic narrative, palpable already in the *Carmina minora* and other mid-size works like the *Diosymposis*. Scholarship has acknowledged Basinio’s mastery in utilizing Homeric and Virgilian models for that purpose. This paper tries to look beyond Basinio’s self-fashioning as both the best since the days of the ancients and the only one to achieve what is required of a panegyric poet of his day and, by a reading of particularly his panegyric works prior to the *Hesperis*, to trace back his techniques and literary strategies to earlier humanist poetry – both on a textual and a conceptual scale (regarding, e.g., narrative designs and notions of epic heroism).

Isotta tra gli uomini: il secondo libro del *Liber Isottaeus* di Basinio da Parma

Christoph Pieper

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Il *Liber Isottaeus* basiniano è un'opera estremamente innovativa e colta. Scritto per motivi encomiastici, come scambio epistolare tra il signore di Rimini, Sigismondo Malatesta, e la sua giovane amante Isotta degli Atti, esso non si accontenta di questi due protagonisti. Un ruolo importante è riservato ad un anonimo "poeta" che rappresenta l'autore implicito, *Basinius. In questa relazione, vorrei analizzare la struttura e l'importanza del secondo dei tre libri del *Liber Isottaeus* che, dopo due lettere scambiate tra Isotta e il poeta, introduce una terza figura maschile intorno all'eroina: suo padre, che riceve una lettera di Isotta e che in una sua risposta sembra sconsigliare la figlia dall'amore per Sigismondo. Alla fine, comunque, lo accetta e le dà la sua benedizione. Nel mio intervento propongo che le quattro lettere sono essenziali per l'opera perché discutono diversi concetti d'amore (l'amore a prima vista, l'amore sessuale, l'amore ineguale tra sovrano e suddita e l'amore filosofico-platonico). Il testo presenta Isotta come una delle rarissime donne abili nell'amore filosofico. Il risultato è che ella può sublimare il suo amante con il suo amore. La corrispondenza con tre uomini (Sigismondo, poeta e padre) simbolizza questa sua maturità intellettuale.

Il maestro fa scuola:

Poliziano, allievi e collaboratori tra lavoro personale e Studio fiorentino (1480-1494)

Laura Refe

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Nel 1480 Angelo Poliziano (1454-1494) ottenne la cattedra di poesia e retorica greca e latina allo Studio fiorentino, incarico che, con crescente popolarità e consenso, l'umanista conservò fino alla morte. In questi quattordici anni di carriera parteciparono ai suoi corsi numerosi allievi, alcuni dei quali stranieri: le *recollectae* degli studenti e altre tipologie di documenti, come le annotazioni lasciate sui margini dei volumi, gli scambi epistolari, le testimonianze letterarie, recano importante traccia di tale scuola che, sulla base di un censimento da me effettuato, conta allo stato attuale circa cinquanta personalità. Un aspetto particolarmente interessante emerso da tale ricostruzione è l'esistenza di un intenso scambio tra il maestro e i discepoli, che andava al di là della trasmissione di un sapere di tipo accademico: Poliziano selezionava accuratamente tra le fila degli allievi alcuni collaboratori da impiegare nel lavoro filologico sui testi antichi, ma anche in mansioni più pragmatiche, legate alle attività che egli svolgeva per conto dei Medici. Con il mio intervento verrà illustrata la fisionomia complessiva di questa scuola e saranno presentate alcune delle personalità più significative che hanno contribuito, a Firenze, in Italia, in Europa, alla creazione di un terreno tanto fertile per lo sviluppo dell'approccio umanistico poliziano.

Classical Latin Prose and the Humanists: The search for the exemplary author

Johann Ramminger

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Humanists agreed that the imitation of the ‘best’ ancient authors was the foundation of writing Latin prose (poetry came with a different, if overlapping set of expectations). Other than that there was little agreement as to which authors were more important than others – even Cicero’s position at the very top of the pyramid was not always secure. There were also discussions of where to set the chronological or stylistic limits, and of which semantic or syntactic features were important in authors who in themselves were outside a predetermined chronological or other canon. This paper will attempt to present a coherent framework for the seemingly disparate humanist statements about classical Latin by applying prototype theory, an approach known from cognitive linguistics (the so-called ‘Roschian revolution’) and formalized in the 1980s by Dirk Geeraerts. It can be applied to categories lacking characteristics shared by all members, but some of which share a ‘family resemblance’, with fuzzy boundaries, and comprising elements with different degrees of prototypicality. I shall discuss examples from Italian Latin authors of the fifteenth century, mainly Leonardi Bruni, Lorenzo Valla, and Niccolò Perotti.

Language in the Medical Works of the 17th Century University of Tartu

Kaarina Rein

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The University of Tartu was founded in 1632 and at that time it was the easternmost university of Europe. It had the four usual faculties –Philosophy, Theology, Law and Medicine. However, the tuition at the Faculty of Medicine was insufficient, as the University of Tartu did not have an anatomical theatre, neither a botanical garden nor clinic at that time. There were also very few students of medicine studying at the seventeenth-century University of Tartu. Nevertheless, from 1631 to 1710 several medical works were compiled, which reflected the medical thought of seventeenth-century Tartu. Those medical works were partly based on ancient authors and their language, partly on early modern ideas and authors.

The presentation analyses the quoted authors, vocabulary and phrases in the seventeenth-century medical works of the University of Tartu. Although those works were written in Latin, as it was the tradition of that time, influences from other languages could be traced as well. The aim of the presentation is to find out, which authors and which works have left an impact on the medical language of the seventeenth-century University of Tartu.

**Ovids heimliche Rache an Augustus:
Der Brief *Iulia Augusto* aus Mark Alexander Boyds *Epistulae Heroides* (1592)**

Carolin Ritter

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In der Sammlung der *Epistulae Heroides* des schottischen Dichters Mark Alexander Boyd kommt eine untypische Heroine zu Wort: Es ist Iulia, die Tochter des Augustus, die nicht an einen in der Ferne weilenden Geliebten, sondern an ihren Vater Augustus schreibt, der sie zuvor wegen Ehebruchs in die Verbannung geschickt hatte. In ihrem Brief rechnet die mutige und schlagfertige Kaisertochter mit ihrem Vater ab, indem sie ihm – darin einer verlassenen Heroine nicht unähnlich – alle erotischen Ausschweifungen unterstellt, die die historiographische Tradition zu bieten hat (Sueton, Cassius Dio). Iulia schreibt jedoch nicht nur in eigener Sache, sondern macht sich zu einer Anwältin ihres Leidensgenossen Ovid. In meinem Vortrag werde ich zeigen, dass Ovid als der wahre Autor des Briefes hinter der Briefschreiberin Iulias hindurchscheint. Mit dieser Fiktion greift Boyd Tacitus' Bericht von einem Schmähbrieff Iulias an ihren Vater Augustus auf, dessen Autor in Wahrheit ihr Liebhaber Sempronius Gracchus gewesen sein soll. Nicht nur das Motiv der *ira Augusti* und der Umstand, dass Iulia aus dem Exil schreibt, sondern auch weitere Anspielungen auf Ovids *Tristia* und *Epistulae ex Ponto* lassen den Text als eine Mischung der beiden Grundtypen der ovidischen Briefpoesie, Heroiden und Exildichtung, erscheinen.

Evolución de la poesía jesuítica latina del siglo XVIII

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La literatura que produjeron los jesuitas durante el siglo XVIII experimenta una importante evolución a lo largo de esta centuria porque se pasa de un latín anclado en el barroquismo a un nuevo latín que recupera sus modelos clásicos. Esto se aprecia especialmente en la poesía, y la causa de este cambio se encuentra en el modelo académico que impulsan, desde la Universidad de Cervera, José Finestres y su mano derecha, Bartolomé Pou, cuyo decreto académico de 1756 marca un antes y un después. Aunque aparentemente este cambio está muy focalizado en un área geográfica muy concreta, la movilidad de los padres de la Compañía de Jesús hace que propague por toda la provincia jesuítica de Aragón (Cataluña, Aragón, Baleares y Comunidad Valenciana) y, en última instancia, a raíz de la expulsión de 1767, a Italia y, desde allí, a toda Europa y el resto del mundo. Veremos la evolución de esta poesía con muestras procedentes tanto de textos impresos como de obras que nos han llegado manuscritas.

R. Bentley y P. Burmann: misivas y ediciones en torno a la epístola de Laodamía

M^a Ángeles Robles

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El trabajo se va a centrar en analizar los distintos instrumentos filológicos utilizados para desentrañar la lectura: *Dux Pari Priamide...* (Ov. Ep. 13, 43):

A) la correspondencia enviada por R. Bentley (1662-1742) a su círculo de amigos: J. Graevius (1632-1703) y P. Burmann (1668-1741).

B) las ediciones:

Aportaré el lema *Carmannosque duces* de la edición de Lucano (Luc. 3, 250) realizada por Bentley en 1721 (p. 334), donde aparece la referencia a la carta enviada a Graevius fechada en 1692?/¿3? 06 14 y el ejemplo de Ovidio (Ov. Ep. 13, 43) para justificar la lectura *duces*. Seguidamente cotejaré las anotaciones de Cl. Hubertinus (¿1405? -¿1500?) al estudiado verso de Ovidio impresas en 1496 (p. 116). Este erudito ya había realizado las mismas observaciones que Bentley, sin embargo, él no lo indica en sus escritos. Finalmente ofreceré los escolios de Burmann a Ovidio (Ov. Ep. 13, 43) editados en 1727 (pp.174-175). El holandés recoge literalmente lo expuesto por Hubertinus y cita además a N. Heinsius (1620-1681) quien sugiere la opción *Dispari* encontrada en un manuscrito denominado *Codex Sarravii* [=Parisinus Lat. 7997], en contra de lo expuesto por Bentley en su mencionada carta a Graevius, pues el humanista asegura que los manuscritos no aportan ninguna alternativa a *dux*.

Sophonisba's Descent to the Underworld in Petrarch's *Africa*

Vibeke Roggen

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Epic poems often include a katabasis to the Underworld, but the reasons for such visits vary. Examples are Odysseus in the *Odyssey*, Aeneas in the *Aeneid*, Orpheus in the *Metamorphoses*.

In Petrarch's *Africa*, which takes place during the Second Punic War, the descending character is a woman, the Carthaginian princess Sophonisba. Moreover, unlike the above-mentioned three, our princess is not a visitor – she descends into the Realm of Death because she is dead. This is not surprising in itself, because this is where dead people go. However, in this case, the poet spends 90 verses on her katabasis. (Compare, for example, the death of Anchises in *Aeneid* III.) The content of the passage is related to Sophonisba as a person; we follow her journey, and we follow the discussion among the judges, regarding where to place her.

The paper will explore the katabasis in relation to Sophonisba's role in the epic as a whole: she is the female partner in the central love story in *Africa*, and at the same time, she plays a political part, related to Carthage's need for allies. What can the katabasis tell us in this context?

Scientific Sources in School Contexts: Commentaries on Persius in the 15th Century

Federica Rossetti

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During the early modern age, Persius became a canonic author in the scholastic curriculum: a large number of commentaries on *Satires* were created in Italy in the second half of the fifteenth century to answer pedagogical needs arising from the Renaissance teaching of the Latin language.

Despite this scholastic approach, Persius is analysed not only from a grammatical and rhetorical point of view, but also for his interest on many aspects of daily life and other *Realien*. More specifically, the metaphor of the satiric poet as a surgeon of moral vices and the medical terminology used by Persius lead commentators to utilise scientific sources for interpreting *Satires*. In addition to the encyclopaedic sources commonly read by Renaissance commentators (Pliny the Elder, Varro, Festus), we can find citations from less common medical sources used in humanistic commentaries on the classics, such as Celsus, Galenus, Hippocrates, Paul of Egina and Dioscorides.

The aim of this paper is to investigate the use of technical texts in some commentaries on Persius of the second half of fifteenth century (Bartolomeo Fonzo, 1477; Giovanni Britannico, 1481; Angelo Poliziano, 1483-1484; Raffaele Regio, 1487-1488) in order to analyze interactions between medical notes and the philosophical reading of the *Satires*.

A Greek Word in a Neo-Latin Guise: The Curious Case of *διάλεκτος*–*dialectus*

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The borrowing of a word from one language into another and its subsequent naturalization in the receiving language can occur at different paces. The transparency of this process is also subject to variation. A peculiar case in point is the Neo-Latin noun *dialectus*, borrowed from Ancient Greek *διάλεκτος* (ῆ). This paper sets out to sketch the unstraightforward borrowing process of this word. Firstly, it tries to reconstruct how this important metalinguistic term was Latinized from circa 1485 onwards, stressing along the way that it was never a fully naturalized Latin word before the sixteenth century, although a number of leading humanists like Filippo Beroaldo the Elder (1453–1505) sensed it as such. Secondly, the paper discusses the intellectual contexts in which the borrowing happened and for what reasons. Thirdly, it describes how the word *dialectus* spread across Neo-Latin Europe in the early sixteenth century (i.e. it maps out its “intralinguistic” or “internal borrowing”; see Durkin 2009: 164-165). Fourthly, it briefly considers the borrowing of Neo-Latin *dialectus* into the Western European vernacular languages.

El término *epitome* en el título de algunas obras latinas del primer Humanismo

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El término *epitome* (en sus diversas variantes: *epitoma*, *epitomata*, etc.) figura en el título de varias obras latinas de los ss. XIV-XV con un significado incierto desde el momento en que no puede ser el habitual de ‘resumen’. El caso mejor conocido es el del *De viris illustribus* de Petrarca, que en algunos manuscritos importantes lleva por título *Quorundam illustrium virorum et clarissimorum heroum epithoma* u otras fórmulas similares: el uso aparentemente inadecuado del sustantivo ha suscitado explicaciones poco convincentes, sin que la cuestión se resuelva por atribuir dicho título a su albacea Lombardo della Seta. Testimonios que hasta ahora no se habían tomado en consideración nos permiten postular la existencia de una acepción de *epitome* que explicaría el uso antes aludido: en efecto, de los títulos que encontramos en sendas obras de Paolino da Venezia y Siccio Polenton (así como de ciertas manifestaciones contenidas en los *Scriptorum illustrium Latinae linguae libri XVIII* de este último) se desprende que el término se utilizó puntualmente para designar aquellas obras historiográficas integradas por materiales ajenos, es decir, extraídos íntegramente de otros autores.

Modern Times: William H.D. Rouse (1863-1950) as a Competitor in the *Certamen Hoefftianum*

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Italian poets dominated the *Hoefftianum* throughout its existence, though German, Swiss, and Dutch (and occasionally French, Polish, Czech and American) poets were also awarded prizes. Notwithstanding the strong British tradition of producing verse and of competing in Latin poetry, there hitherto was no trace of any participation by English Latin poets in the Amsterdam contest. Yet, the latter’s archives prove that a handful of submissions came from England. Among these survives a poem by the classical scholar W.H.D. Rouse (1863-1950). His name is associated with the Loeb Classical Library, of which he was a founding editor (1911), and with the Classical Association of England. On his translation of Homer for the *Loeb*, he corresponded with Ezra Pound during many years. Furthermore, Rouse is remembered as the headmaster of Perse School, Cambridge (1902-1928), where he tried to reform classical teaching in England through the direct, ‘active’ method. Producing Latin verse remained important in the system. Rouse’s forgotten submission (98 lines and accompanying letter) to the *Hoefftianum* (1931) deals with a London shopping centre and tries to humorously represent modern life in Latin verse. I will try to interpret the poem and to clarify its assessment by the panel of Dutch judges.

Mambrun, Le Moyne, Le Brun: Ancient and New Epic

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Focused on Virgil, the Jesuits promoted epic and didactic poetry. Pierre Mambrun wrote an essay dealing with the main discussed subjects in 17th-18th centuries: verisimilitude, role of pagan gods, description and dialogue within the epic structure, efficiency of the epic genre for didactic purposes. After having explored the range of different proposals on the definition of epic genre and imitation, it might likewise bring out Mambrun's contribution. With regard to creation of a new epic, there were two ways: the first of them consisting on the satirical shadow of the greatness, supported by those, who were annoyed with the madness of war; the other was Mambrun's and other authors' choice, the didactic poem. This proposal was not the revival of the medieval *prodesse* and *delectare*. The aim of literary production was not exclusively the moral learning, but the joy or pleasure from the communication of true experiences. In the index of the essay, which he distributed the main concepts and the intellectual root of the doctrine, the hero is the most relevant, because the very aim of the Jesuit educational project is the human behavior (*character* and *mores*). The difficulty of designing a true character of a fictive or medieval hero is higher than the one to describe a true man, which is directly concerned with issues of literary representation. Mambrun, and other Jesuit writers were worried about the concept of action and on the behavior. However, they organized their comments in a very different way. Laurence Le Brun's *compositio* is part of the general persuasive activity. Moreover, Mambrun explicitly distanced the high style and the specific subject matters from other didactic purposes. This paper provides an overview on the literary doctrine on epic inside the narrative evolution, and also inside the Jesuit Neo-latin poetics.

Testing the Boundaries of Propriety on the University Stage: Grammar, Gender, and Cross-Dressing at Oxford and Cambridge

Elizabeth Sandis

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In this paper, I identify a series of Latin comedies performed at Oxford and Cambridge in which university students take on the roles of female characters who are themselves in disguise, as men. In each case, the dramatist has drawn on the homosocial atmosphere of the college and the tradition of the all-male cast for comic effect, exploring plotlines in which a female character appropriates male costume and acts the part of a young man or boy, before being discovered and having 'her' identity revealed. The phenomenon of double cross-dressing (men dressed as women dressed as men) has been made especially famous by Shakespeare's *Twelfth Night*, but its popularity at the English universities pre-dates its appearance on the London stage. Demonstrating the aims of academic drama in the early modern period, I show how the entertainment value of these university comedies relies heavily on the manipulation of Classical models and grammar-based jokes, converting learning into laughs and testing the boundaries of propriety at the Oxford and Cambridge colleges.

Galenus Latinus:
La recuperación del corpus galénico latino del Humanismo médico renacentista

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En este póster presento el proyecto de investigación que dirijo (“*Galenus Latinus: Recuperación del Patrimonio Escrito de la Medicina Europea II*”), cuyo equipo está integrado en la Red de Excelencia *Opera Medica* (FFI2016-81769-REDT). Este proyecto se ocupa, entre otros aspectos, del corpus galénico latino renacentista, constituido por las traducciones al latín de médicos filólogos de esta época, sus comentarios y algunos escritos apócrifos, a veces ‘arreglados’ por los humanistas. Se pretende además subrayar el valor de estas obras y su latín como Patrimonio cultural europeo, puesto que fueron elemento común de la enseñanza y la práctica médicas de toda Europa.

**Humanist Medical Latin as an Instrument of Scientific Renewal:
its Role in the Progress of European Medicine**

María Teresa Santamaría Hernández
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In this paper, we propose two levels of analysis to characterize the Latin of Renaissance Humanist Medicine:

- We advocate the need to analyze this medical Latin by relating it to the previous testimonies of this language, from Antiquity and the Middle Ages, and to that of later centuries, especially of the 17th century. This latter relationship is highly significant in defining the true role of Latin in the medical revolution of the 16th century and its scope. Thus, it is essential to evaluate this Latin in linguistic levels, but also to consider other circumstances of the texts such as those concerning authors and readers.

- In that regard, we will raise other questions: Was the renewal of Humanist Medicine also a linguistic renewal? Was the Latin of Humanist Medicine an instrument for this renewal, or rather an integral part of it? With what procedures a new Medicine was promoted in the Early Modern Age? The answer to these questions may imply to consider the Latin of medical Humanism not merely as an element of expression but as a specific object of this renewal.

In order to illustrate these aspects, some texts of the European Humanist Medicine will be provided.

Semejanzas o diferencias en algunas prescripciones médicas brindadas en el *Cynegeticon* de Gratio y en el *Κυνοσοφίον*

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Gratio (siglo I a. C.) en su *Cynegeticon* dedicó más de 150 versos a la detección y cura de las enfermedades que atacan a los perros de caza; siglos más tarde, Demetrius Pepagomenus (S. XIII) también escribió su opúsculo *Κυνοσοφίον*, para brindar consejos sobre el cuidado y preservación de los perros, de manera que ambas obras persiguen un objetivo común. Ahora bien, en la primera mitad del siglo XVI, el *Κυνοσοφίον* fue objeto de dos traducciones del griego al latín, la primera realizada en 1535 por Rudbertus de Moshaim; la segunda, en 1545, por Andreas Aurifaber. Para el análisis comparativo que propongo, me basaré en el texto latino de Aurifaber: *Cynosophium vel de cura canum*, y de éste seleccionaré aquellos fragmentos que aborden enfermedades caninas ya tratadas en el poema de Gratio, para advertir en ellos las semejanzas o diferencias entre los tratamientos prescritos. Finalmente, aplicaré un análisis sintáctico al trabajo de Aurifaber, para determinar qué características del neo-latín están presentes en esta versión del siglo XVI.

**Cristoforo Landino professore allo Studio fiorentino:
le *recollectae* al corso sull'*Eneide* del 1462-1463**

Valerio Sanzotta
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La primissima fase dell'introduzione della cultura neoplatonica a Firenze rappresenta un terreno di indagine ancora da dissodare compiutamente, soprattutto per quanto riguarda il problema del Landino filosofo e del suo rapporto con le prime opere di Ficino. Dagli ultimi studi emerge una nuova immagine di Landino che, al di là di un accostamento superficiale, si rivela piuttosto indipendente da Ficino. Se è vero che Landino utilizzò le prime riflessioni ficiniane, ciò sarebbe avvenuto in maniera sostanzialmente autonoma, tanto che Landino, tutto orientato a mostrare la funzione esoterica della poesia, si disinteressò progressivamente dell'evoluzione della riflessione di Ficino. Il presente contributo affronterà questo nuovo problema attraverso l'interrogazione delle *recollectae* del corso sull'*Eneide* che Landino tenne nel 1462-1463, in cui, attraverso l'utilizzo degli strumenti ermeneutici della tradizione platonica e cristiana, Landino formulò per la prima volta la sua lettura allegorica di Virgilio, nonché fornì precoce testimonianza dell'esegesi allegorizzante della *Commedia* dantesca. Attraverso lo studio della fisionomia dello studente copista - Giovanni Guidi, che sarebbe diventato un influente personaggio della Firenze laurenziana - si fornirà inoltre concretezza culturale agli aspetti grafici e filologici del manoscritto e si illustreranno la pratica didattica e i risvolti politici dell'insegnamento landiniano presso lo Studio fiorentino.

Magnetism Transferred from Nature to a Trope

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In natural philosophical dissertations and treatises published in seventeenth-century Turku, the old capital of Finland (then part of the kingdom of Sweden), nature was seen to be filled with many forces both recognizable and occult. One of the most important was magnetism. Besides the phenomenon that we also know as magnetism, several other phenomena in nature were explained by the function of magnetic forces and forces of sympathy and antipathy. In contemporary Latin literature, magnets and magnetism were used as a literary figure describing both the process of repulsion or attraction and the sympathy-antipathy relations. The metaphor was particularly favoured by Professor of Eloquence Daniel Achrelius (1644–1692), who also discussed magnetism in his systematical treatise on natural philosophy, *Contemplationes mundi* (1682). In this paper, I analyze how the function of magnetism and magnetic forces in the seventeenth-century natural philosophical discussion was transferred to a trope, paying special attention to Achrelius' *Scientiarum magnes*, a panegyric of various sciences published to celebrate the fiftieth anniversary of the Academy of Turku in 1690.

The Metamorphosis of King Nebuchadnezzar in Neo-Latin Drama between 17th and 18th Centuries

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At the beginning of the 18th century, a new type of dramatic performance appeared in the context of Jesuit culture: *considerationes* or *meditationes*. These plays were performed by the members of the *Congregations of Our Lady* (*Congregationes Marianae*) specifically on Sundays during Lent in the Congregations' places of worship, which were mostly Jesuit churches. All of these plays display a twofold structure: Firstly, there is a concrete earthly plot, often taken from biblical or historical sources. Secondly, there is also an independent allegorical plot which transposes the earthly plot onto a general level, so that the audience realizes: *Tua res agitur*. The subject of this paper will be an exemplary *meditatio* by Franz Neumayr (1654–1725): the *Peccatum malum summe turpe sive Nabuchodonosor*. In a comparison with the famous tragicomoedia *Nabuchodonosor* by Andreas Brunner (1589–1650) from 1635, the differences between a traditional Jesuit play from the 17th century and a *meditatio* from the 18th century will be analyzed.

Conrad Gessner on Fossils and Pencils

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The Swiss naturalist and polymath Conrad Gessner (1516–1565), best known for his *Historia animalium*, also studied the *res fossiles*. In 1565 he edited the miscellany *De omni rerum fossilium genere* which includes his own treatise *De rerum fossilium, lapidum et gemmarum maxime, figuris et similitudinibus*. This work deals especially with stones and gems including fossilized remains of organisms, which were not yet recognized as such. Gessner draws extensively on the works of authors from antiquity to his own time, above all on Georg Agricola's *De natura fossilium* (1546). He is, however, the first to illustrate *res fossiles* with numerous woodcuts and arranges them in a new way: Gessner's book falls into 15 chapters in which he groups *res fossiles* according to their similarity to or presumed relationship with the natural world. This paper shall examine Gessner's original approach and devote special attention to two chapters which stand out as they relate *res fossiles* to artefacts, describing on the one hand natural objects which resemble artefacts and on the other hand artefacts made from *res fossiles* such as a pencil and a compass.

Der Kakao: Ein europäisches Getränk? Luxus, Rausch und Wirksamkeit in Tommaso Strozzi's *De cocolatis opificio* (1689)

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Das Lehrgedicht *De mentis potu seu de cocolatis opificio* des neapolitanischen Jesuiten Tommaso Strozzi ist ein in mehrfacher Hinsicht interessantes Werk. 1689 in nur einer einzigen Auflage in Neapel veröffentlicht, behandelt es in drei Büchern den Kakao als Pflanze der Neuen Welt, als Luxusgut, als inspirierendes und aufputschendes Getränk für einsame Nachtstunden und als potenzielles Heilmittel gegen Hypochondrie. Landwirtschaftliche Vorschriften, kulturgeschichtliche Exkurse, zeitgenössische Kochrezepte (unter anderem zur Herstellung von Schokoladeneis) und aktuelle medizinische Debatten verbinden sich in Strozzi's Gedicht mit christlichen Wundererzählungen und antikisierenden aitiologischen Exkursen, etwa zum Ursprung der Kakao-Pflanze aus der Lanze des Musengottes Apoll, zur Freundschaft von Kakao und Vanille und zur Entdeckung der therapeutischen Wirksamkeit des Kakaos durch den „neapolitanischen Greis“ Marcus Spinellus. Mein Vortrag wird Strozzi's Lehrgedicht vorstellen und sowohl in die generische Tradition neulateinischer Luxus-Lehrgedichte als auch in die neulateinische Jesuitenkultur im Neapel des ausgehenden 17. Jahrhunderts einordnen. Dabei möchte ich zeigen, dass es Strozzi nicht nur darum geht, das exotische Luxusgut Kakao als genuin europäisches Getränk zu erweisen, sondern auch die Macht- und Wirtschaftsinteressen der Jesuiten in Mittelamerika zu legitimieren.

***De vita plantarum in genere* (1844) oder: Die botanische Dissertation des
„Retters der Mütter“ Ignác Fülöp Semmelweis (1818-65)**

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Ignaz Semmelweis ging als Entdecker der wahren (endemischen, nicht epidemischen) Ursachen des Kindbettfiebers (*febris puerperalis*) in die Medizingeschichte ein. Nach dem Philosophicum in Pest studierte er in Wien zunächst Rechtswissenschaften, wechselte bald zur Humanmedizin und promovierte mit einer botanischen Arbeit: Der kaum 30 Seiten umfassende Text geriet aufgrund des lebensrettenden *impact* der späteren Erkenntnisse des ebenso fortschrittlichen wie streitbaren Arztes in Vergessenheit. Semmelweis wird stets im Kontext der berühmten „Zweiten Wiener Medizinischen Schule“ (Carl Freiherr von Rokitansky, Ferdinand Ritter von Hebra, Josef von Škoda und Jakob Kolletschka) gesehen. Seine richtungsweisende, mehr als 500 Seiten starke Standardpublikation *Die Aetiologie, der Begriff und die Prophylaxis des Kindbettfiebers* (Pest-Wien-Leipzig 1861) wurde breit und kontroversiell rezipiert; die offenen Briefe an skeptische Kollegen trugen ihm dauerhafte und folgenschwere Feindschaften ein; sein früher Tod gibt bis heute Rätsel auf. Semmelweis' neulateinischer Erstling, der ihm überhaupt erst den Weg in die klinische Praxis öffnete, wurde in den Hintergrund gedrängt – zu Unrecht, da er die penible Arbeitsweise, den weiten Bildungshorizont und das an klassischen Mustern geschulte Stilempfinden des Mannes zeigt, ohne dessen Beharrlichkeit die Müttersterblichkeit im Wochenbett und das Risiko, bei Operationen jeglicher Art an einer Sepsis zu sterben, eine erschreckend hohe statistische Wahrscheinlichkeit behalten hätten.

**Letters on Ancient Things: Antiquarian News
by Francis Petrarch, Poggio Bracciolini, and Bartolomeo Fonzio**

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Early humanists were not just interested in ancient texts. Their craze for antiquity extended to ancient things, as well. Antiquities were a favorite topic of discussion among friends. Letters to friends and fellow scholars spread the news about coins, inscriptions, and statues, and therefore have much to tell us about early antiquarianism in 15th-century Italy.

My paper explores three *opera epistolaria*: Francis Petrarch's *Familiaria*, Poggio Bracciolini's letters to Niccolò Niccoli, and Bartolomeo Fonzio's *Epistolarum libri*, asking how they address antiquities. What is the context in which ancient things are introduced? What can we say about the emotions that they evoke? What are the antiquarian practices involved? What information about antiquity was yielded in addition to or complementary to the study of ancient texts? In answering these questions, I consider the complex intertextual situation keeping in mind that Poggio was aware of Petrarch's studies, and Bartolomeo Fonzio modelled his work on Poggio's antiquarian efforts. All in all, I hope to shed new light on the development of early antiquarian practice and literature.

Educazione e politica nelle lettere di Costanza da Varano

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Nipote di Battista da Montefeltro Malatesta, dedicataria del programma pedagogico tracciato da Leonardo Bruni nel *De studiis et litteris*, e madre di Battista Sforza, insigne duchessa d'Urbino, Costanza da Varano è stata, nella sua seppur breve vita, un esempio eloquente di sintesi tra la raffinata educazione letteraria incoraggiata dalla nonna e il pragmatismo politico ereditato dalla figlia. I pochi studi ad oggi pubblicati, volti ad inserire il suo nome tra quelli delle scrittrici erudite del Quattrocento, restituiscono l'immagine di una donna tanto umile nel rispondere agli apprezzamenti espressi da umanisti coevi del calibro di Guiniforte Barzizza e di Isotta Nogarola, quanto audace nell'indirizzare richieste e suggerimenti a sovrani, signori e pontefici quali Alfonso d'Aragona, Filippo Maria Visconti ed Eugenio IV. Attraverso il recupero delle testimonianze ancora inedite, l'intervento si propone di ricostruire il travagliato clima politico e il fervido ambiente culturale nei quali Costanza crebbe e che la indussero a impegnarsi con l'unica arma a sua disposizione, quella delle lettere, nella difesa della propria casata.

When the Historian is Like a Physician: a RReconsideration of Medicine in the Middle Quattrocento

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With the lemma *Hippocrates* of his *Orthographia*, Giovanni Tortelli assembles the first modern history of medicine, which about 1455 will be re-shaped into a little essay toward medicine and physicians (*De medicina et medicis*). In the same very years, his friends and colleagues Lorenzo Valla and Maffeo Vegio set a comparison between history and medicine in their *Historia Ferdinandi regis* and *De rebus antiquis memorabilibus basilicae S. Petri Romae* respectively. This *comparatio* seems to be important for two reasons. On the one hand it does not have a precedent in the theory of writing history, which is one of the major commitments of the humanists from Petrarca onwards. On the other hand, along with Tortelli's *excursus*, it shades a positive light on this profession, when its epistemological status of *ars liberalis* was not given for granted. This paper aims to explore the dialogue among these texts in order to investigate the genesis and the reasons of this reconsideration of medicine about 1450, which seems to be linked especially to Rome and the cultural project of Nicholas V.

Städtelob und Zeitkritik: Das *Iter Argentoratense* (1544) des Georg Fabricius

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Das Reisegedicht (Hodoeporicon) ist eine hybride Gattung der neulateinischen Literatur, in der sich Städtelob, Zeitkritik und autobiographisches Bekenntnis mit dem narrativen Grundgerüst eines spannenden und unterhaltenden Reiseberichts verbinden können. Unter den Hodoeporica des sächsischen Humanisten Georg Fabricius (1516–1571) sind vor allem seine Italienreisegedichte, in denen er die Spuren antiker Kultur erkundete, bereits recht gründlich erforscht. So gut wie unbeachtet blieb indessen sein *Iter Argentoratense* (1544), in dem er von einer Reise berichtet, die ihn als Begleiter zweier junger Adliger aus Thüringen über Eisenach, Fulda, Gelnhausen, Frankfurt, Mainz, Worms und Speyer bis nach Straßburg führte. Als Anhänger der Reformation nahm er zu den Zuständen der Kirche in den katholisch gebliebenen Territorien Stellung, er äußerte sich aber auch zu Themen wie dem deutsch-französischen Verhältnis oder der Haltung der Deutschen gegenüber ihrer germanischen Vor- und Frühgeschichte. Die 216 Verse umfassende Hexameterdichtung zeichnet sich durch einen eleganten Stil, kompositorisches Geschick, Reminiszenzen an klassische Autoren und nicht zuletzt eine pointierte Gedankenführung aus. Im Vortrag wird das *Iter Argentoratense* vor allem hinsichtlich seiner zeitdiagnostischen Tendenzen analysiert, ein kurzer Ausblick deutet Möglichkeiten des Vergleichs mit thematisch verwandten Paralleltexten an.

Gregor Macer Szepsius, Dichter und Naturwissenschaftler

František Šimon

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Johannes Gregorius Macer Szepsius (ca. 1530 – nach 1579), ein wenig bekannter humanistischer Autor, stammte aus dem Gebiet der heutigen Slowakei. Er studierte in Krakau, wo er auch nach dem Studium wirkte. Sein Schaffen ist eine Verbindung von Kunst und Naturwissenschaften. Auf der einen Seite veröffentlichte er lateinische Gelegenheitspoesie, auf der anderen hat er auch Interesse für Alchemie und Naturwissenschaften und hat einige Arbeiten zum diesem Thema veröffentlicht. Im Beitrag werden zwei Gelegenheitsgedichte analysiert, die in den Werken seines Freundes Anton Schneeberger veröffentlicht wurden. Das eine von der bekannten Frühlingsode des Horaz (I,4) inspirierte Gedicht erschien im *Catalogus stirpium quarundam Latine et Polnice conscriptus* (Krakau, 1557), der lateinische und polnische Pflanzennamen enthält, das zweite, von dem Autor 'Epigramm' genannte Gedicht findet sich im *De multiplicis salis usu libellus* (Krakau, 1562), der die Bedeutung und Nutzung von Salz erklärt. Beide reflektieren den Fachinhalt der Schneebergers Arbeiten.

Das Flandernlob in den Schriften von Antonius Sanderus

Roswitha Simons

Herzog August Bibliothek, Wolfenbüttel

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Der kirchliche Autor, Historiker und Dichter Antonius Sanderus (1586 – 1664), der aus einer Genter Familie stammte und einen großen Teil seines Lebens Kanoniker in Ypern war, ist vor allem durch seine chorographischen Schriften, die *Flandria Illustrata* und die *Chorographia sacra Brabantiae*, bekannt. Sein Werk umfasst jedoch zahlreiche weitere Schriften. Neben einem Schriftstellerkatalog Flanderns, dem biographischen Katalog der Gelehrten Brügges, einer Geschichte der Stadt Gent, einer Hagiologie Flanderns oder der *Bibliotheca belgica manuscripta* gehören hierzu auch eine Fülle an Reden auf kirchliche und weltliche Würdenträger der südlichen Niederlande, kirchliche Institutionen, Feste und Heilige sowie schließlich vier Bücher *Poemata*. Die Dichtung unterstreicht Sanderus' Eingebundenheit in den literarischen und politischen Kosmos der südlichen Niederlande. So gilt durchgängig für alle seine Schriften, dass Flandern und Gent im Besonderen sowie im weiteren Kontext 'Belgica' die Bezugspunkte seines Schaffens darstellen. Seine Schriften enthalten mehrere Enkomien und Kurzcharakterisierungen Flanderns in Dichtung und Prosa, die im Rahmen des Vortrags vor dem Hintergrund des 80jährigen Krieges und der religiösen und politischen Auseinandersetzungen um Flandern analysiert werden sollen.

Laudes linguae Graecae quae in orationibus academicis Latine & Graece conscriptis Imperii Svecici saeculo XVII habitae sunt

Ericus Sironen

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Ex orationibus academicis Imperii Svecici saeculo XVII habitis, numero plus quam mille, non nisi decem linguarum antiquarum (Hebraicae, Graecae, Latinae) laudes praebent. Ex hisce quattuor Graecae linguae deditas esse animadverti.

Scholis Sveciae inde a fine saeculi XVI lingua Graeca paulatim introducebatur. Orationes academicae in universitatibus gymnasiisque – plerumque Latine sed nonnumquam Graece scriptae – praesertim medio saeculo XVII florescebant.

Argumenta trium orationum conservatarum, curnam linguae Graecae studendum sit, scrutar. Sunt quidem Johannis Staleni Oratio auspicalis de iucunditate et utilitate necessaria Graecae linguae (Upsaliae 1624), Johannis Petri Arbogensis Oratiuncula de Graecae linguae encomio (Upsaliae 1637), Andreae Thermaenii Oratio metrica de praestantia et utilitate linguae Graecae (Arosiae 1668, Graece conscripta) maximam partem necessitatem cognitionis linguae Graecae studiosis theologiae et philosophiae commendant. Plerumque de lingua, qua Novum Testamentum scriptum est, agitur; haereses namque et errores cognitione linguae Graecae evitantur. Praeterea autem de philosophia, grammatica, poëtria, rhetorica, dialectica, scientiis naturalibus, iuris prudentia nec non historia antiquitatis disserentes Graecam esse matrem linguam omnium artium urgent: difficile quidem esse linguam Graecam discere, commodum tamen multo melius eius cognitionem praebere.

Truth, Etymology and Simple Word Pun in Thorild's *Maximum seu archimetria* (1799)

Peter Sjökvist

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The Swedish philosopher and author Thomas Thorild (1759-1808) had enormous pretensions with his great philosophical work *Maximum seu archimetria*, which was published in Germany in 1799, comprising no less than 340 pages in the octavo format. This was, according to the author, in fact the third attempt in the history of philosophy, after Socrates and Francis Bacon, to prove that the prevailing erudition was nothing else than dreams and fraud, void of knowledge or conscience. Written in dialogue form, the style of the work is, again according to the author himself, *nur das natürliche consonum und dissonum*. In practice this means a very varied usage of word similarities, paronomasia, and of different senses of key concepts in philosophy. In my paper, I will try to illustrate how Thorild wants to demonstrate and prove truth and reality by means of language itself, according to his own principle *nomen est novimen*. Words and names carry information on the essence of the world around us.

Monument for Father-in-Law or Revenge of Injured Son-in-Law? Spanish Edition of Ioannes Dantiscus' *Hymns* by Diego Gracián Revisited

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In 1538, the Spanish humanist Diego Gracián de Alderete married in Valladolid Juana Dantisca, the natural daughter of the secretary of Polish Kings, diplomat and Neo-Latin poet, Ioannes Dantiscus, at that time a bishop of Ermland. Among the numerous offspring of the couple there were outstanding individuals: Antonio, Jerónimo, Lucas, Tomás and Lorenzo Gracián Dantisco. Ca. twenty years after the death of his father-in law, Gracián published in Spain Dantiscus' late work *Hymni aliquot ecclesiastici* (first – anonymous – edition Cracow, 1548; three editions by Gracian: lost, 1571, 1576). This rare book (six extant copies) is not an exact reprint of the Cracow edition: it contains a few other texts, i.a. the highest praises of Dantiscus' extraordinary virtues by Gracián. Such glorification seems somewhat odd, considering their previous difficult relationships (due to delays in delivering letters concerning the future of a young Juana, ill-intentioned gossips about Gracián's alleged venereal disease, and finally a Juana's dowry, never paid out by Dantiscus, and so much expected by Gracián, struggling all his life with debts). A thorough examination of the booklet published by Gracián brings inquisitive reader further surprises. These are some slight but significant changes and omissions, consciously and purposefully introduced by the editor.

**Discussing a Critical Edition of Johann Amos Comenius's Correspondence:
Genres, Styles, and Languages**

Marcela Slavíková

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Philosophy, Czech Academy of Sciences

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The purpose of the paper is to present a critical edition of Johann Amos Comenius' (1592-1670) correspondence, which is currently being prepared at the Department of Comenius Studies and Early Modern Intellectual History, Institute of Philosophy CAS in Prague. The collection of Comenius' letters and those of his friends and colleagues, which amounts to more than 560 letters, has not been published in its entirety so far, although it is a unique source of information in several fields of research. After a brief evaluation of the earlier editions of Comenius' letters, I will discuss the methods of collecting the material and the main strategies in editing the letters and generating the critical apparatus. Then I will focus on the principal correspondents and deal with the literary genres and styles that the collection includes. Finally, I will zero in on the variety of languages used by Comenius himself as well as his correspondents.

An Exploration in the Tradition of Jesuit Neo-Latin Poetics (17th Century)

Aline Smeesters

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This paper will examine a corpus of Jesuit Neo-Latin Poetics, such as the *De arte poetica* by Alessandro Donati (Rome, 1631), the *Eloquentia poetica* by Laurent le Brun (Paris, 1655) or the *Observationes poeticae* by Johannes Dekenus (Antwerp, 1685), in order to identify their main tendencies and evolutions in the course of the 17th century. Particular attention will be given to their possible debt to Scaliger's famous *Poetices libri septem* (Lyon, 1561), which was considered a reference book by the Jesuits. More specifically, it will check whether and how the philosophical (in general, peripatetic/scholastic) component of Scaliger's *Poetics* (e.g. the distinction between the words as matter, and the things/ideas as form of poetry; the comparison between artistic creation and natural generation...) has been followed by Jesuit authors, taking two elements into account: on the one hand, the fact that the Jesuits, through their education curriculum, were all familiar with the Thomist philosophical tradition; on the other hand, the fact that this very tradition was then gradually moving back, while new ideas and conceptions (Cartesianism, experimental method...), as well as a new division of the fields of knowledge and the arts, came to the fore.

The Bird-Catcher's Wiles: Pietro Angeli da Barga's *De Aucupio*

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‘Elegante, vero, vivo, tutto odoroso di campagna e di selva’: such is the praise which the nineteenth-century poet and scholar Giovanni Pascoli bestowed on Pietro Angeli da Barga’s *De Aucupio* or *Ixeuticon*. First published in Florence in 1566 with a dedication to Francesco de’ Medici, the unfinished didactic poem on fowling, or the trapping of birds with nets, snares, or glue sticks, corroborated the Tuscan humanist’s reputation as a Latin poet, in the wake of his more voluminous and grandiloquent, the *Cynegetica* (‘On Hunting’, first published at Lyon in 1561) but well before his famous epic masterpiece, the *Syrias*. The *De Aucupio* was not only reprinted with Angeli’s *Poemata omnia*, but also anthologized and repeatedly translated into Italian. This paper reassesses the enduring appeal of Angeli’s *De Aucupio*: what was its place in the georgic and cynegetic traditions of the Renaissance and Early Modern period? And what exactly can a work such as this tell us about the moral and material aspects of bird-trapping, an art by which humans notoriously outwit nature?

Neo-Latin and Russian in Mikhail V. Lomonosov’s *Panegyric for Elizaveta Petrovna (1749)*

Anna Smirnova

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Mikhail Lomonosov wrote his scientific and literary works both in Russian and in Neo-Latin, sometimes he translated his own works from one to another and vice versa. Furthermore, the style and syntax of Lomonosov’s Russian works were considerably influenced by Latin style and syntax. His rhetorical treatises (1744-1748), which had great success in Russia, were full of references to ancient authors and his own translations from Latin and Greek.

In 1749, Lomonosov was told to write a panegyric for the Russian empress. Composed first in Russian and then translated into Latin, Lomonosov’s “Panegyric for Elizaveta Petrovna” provides a particularly interesting case of Neo-Latin / vernacular bilingualism in XVIII century Russian rhetorical prose.

A close study of this bilingual text reveals a large number of syntactical and lexical correspondences in Neo-Latin and Russian. Thus, Lomonosov quoted the Church-Slavonic Bible but he did not use the Vulgate in the respective places of the Latin text, relying on the Russian wording; sometimes he played on the similarly sounding words in Russian and Latin; etc.

Antun Vrančić's *Iter Buda Hadrianopolim*: Historical and Literary Context

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Iter Buda Hadrianopolim is a travelogue of the Croatian humanist Antun Vrančić (1504-1573), in which the author describes his diplomatic trip that took place in 1553. Although the final destination was Constantinople, the travelogue covers the section from Buda to today's Turkish city of Edirne, because it is preserved fragmentarily. The fact-finding background of the journey is as follows: Ferdinand I, Holy Roman Emperor, sent diplomats A. Vrančić, I. Dernschwamm and F. Zay to Suleiman the Magnificent in order to resolve the issue of the captivity of Ambassador Malvezzi and to establish a truce. During this journey, Vrančić had the opportunity to see a large number of cities, forts, villages, rivers and mountains. Numerous digressions and descriptions, especially of the customs of people, and interpretations of toponyms, hydronyms and oronyms, make this travelogue very interesting. The aim of this paper is to describe the historical context of this travelogue, as well as to review it as a literary work, since it contains most of the characteristic elements of this genre: the travel subject who dates and locates the trip, the determined travel occasion and travel agent, a precise route, digressions, educational elements and, finally, narrative and descriptive sequences.

Vinko Paletin's *De iure et iustitia belli*

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Dalmatian-born Vinko Paletin (1508 - after 1571) was a writer, translator and cartographer who left his native island of Korčula and in 1529-30 arrived in Spain where he joined an expedition to the Yucatan peninsula. After fighting the Maya people under Francisco de Montejo and his son, he joined the Dominican order and returned to Europe to study theology in Bologna. In 1557-8 he wrote *De iure et iustitia belli contra Indos ad Philippum II Hispaniarum regem*, a defense of the Spanish rule in the New World, translated into Spanish in 1559. Paletin proclaimed his intent was to find middle ground between his *confrère* Bartolomé de las Casas, who fought for a just treatment of the Indians, and those who saw the Indians as slaves ready to be exploited. Vehemently opposing las Casas, Paletin paints a black picture of the indigenous tribes and explains the necessity of waging a just war on the godless Indian liars, oathbreakers and cannibals. Together with their moral inferiority and shocking customs, Paletin mentions the Mayan script and describes the architecture of Chichen Itza, which, according to him, must be a remnant of a different, more advanced culture – the Carthaginians.

The Mirror of Nature in Lorenzo Bonincontri and Gioviano Pontano

Caroline Stark

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Ancient and Renaissance didactic poets frequently describe the workings of nature from a human perspective and likewise draw their understanding of human behavior from observations of the natural world. The anthropomorphic descriptions of the bee society of Virgil's *Georgics* (*admiranda levium spectacula rerum*, 4.3) and of the catasterized heroes of the Milky Way in Manilius's *Astronomica*, both reflect the ideals of the society in which these poems were produced and, at the same time, critique human behavior and society by its comparison to and understanding of nature. This paper examines the mirror of nature and humanity in Lorenzo Bonincontri's (1410-c. 1491) *De rebus naturalibus et divinis* I and II and Giovanni Gioviano Pontano's (1429-1503) *Urania*. By analyzing their use of the ancient didactic poets (Lucretius, Virgil, Ovid, and Manilius) in the descriptions and observations of nature in their astrological-astronomical poems, this paper argues that these poets not only grapple with the tension between nature and humanity in this *mimesis* but also the extent to which each has power over the other.

Everyday Communication Practice in Central European Humanism: Georg Handsch and his Excerpt Journals from a Microhistorical Perspective

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Born in Bohemia, Georg Handsch (1529 - 1578) is known to modern scholars mostly as a physician of Ferdinand II, Archduke of Austria and a translator of Pietro Mattioli's medical herbarium into German. Far from being one of pre-eminent Neo-Latin poets of his time, Handsch still was an author of dozens of "average" occasional poems addressed to his patrons and learned friends. In my paper, I want to focus on so-called excerpt journals, preserved in the manuscript collection of the Austrian National Library. Handsch held these notebooks for the most of his lifetime and used them both as an aid for writing new texts and a repository of his older poems. Almost completely omitted by previous research, they give a highly valuable insight into everyday communication practice of a Central European humanist scholars. They illustrate not only how a mainstream humanist acquired a necessary level of Neo-Latin, especially in composing occasional poetry, but also how Handsch expanded his learned network and how he employed various communication and literary strategies while approaching new patrons and friends.

**The War of Prophets in Vienna in 1791:
*Eleutherii Pannonii Mirabilia Fata***

Lav Šubarić

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After the death of the Habsburg Emperor Joseph II in February 1790, the long-simmering resentments against his rule, especially in Hungary, found an outlet in frenzied political activism, accompanied by a publishing activity unprecedented in the Habsburg lands. Among the countless books, articles and pamphlets on politics, national identity, current affairs etc. there is a peculiar Latin text printed in Vienna in 1791, *Eleutherii Pannonii Mirabilia Fata*. It was written by Josephus Keresztury (1739–1794), the former editor of the Viennese Latin newspaper *Ephemerides Vindobonenses*, as the final part of his *Eleutherius*-trilogy. The purpose of the work was to refute two recently published pamphlets against the Hungarian nobility, *Babel* and *Ninive*.

Playfully using the literary device of a long lost manuscript accompanied by a learned commentary, Keresztury writes his main text in a style imitating the prophetic literature of the Old Testament. In a combination of exalted language, highly topical content and burlesque situations, Keresztury lets his narrator, the Hungarian Prophet Eleutherius, clash with the false prophet Ionas, the author of *Babel* and *Ninive*.

This paper analyses the background, content and style of the *Mirabilia Fata*.

Tragedies at Sea: The *Titanic* and the *Lusitania* in the *Certamen Hoeufftianum*

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The 1910s witnessed a number of terrible disasters at sea, starting with the sinking of the *Titanic* in 1912. This was immortalized in Latin verse as well, and the recent discovery of the *Certamen* archives has significantly increased the number of poems connected to the disaster. This paper will offer an analysis of three of these resurfaced poems (*Heroum, Duellum Navale*, and *Mortis Hymnus*). The tragedy of the *Titanic* was, however, soon eclipsed by the horrors of the Great War, a critical moment of which was the sinking of another ship, the *Lusitania*, by a German submarine in 1916, which propelled the USA into the war. Again, the *Certamen* archives have preserved a hitherto unknown poem commemorating this event, *Lusitaniae fatum*, which will be discussed particularly in light of the recurring theme of modern military machinery (airplanes, zeppelins, submarines...) in the Neo-Latin poetry about the Great War.

**Iacobus Vanierus (Jacques Vanière, 1664-1739) poeta Gallus
et poesis Latina Hungaricaque in Hungaria**

László Szörényi

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Fama Iacobi Vanieri Iesuitae non solum in Gallia, Britannia atque Italia longe lateque diffusa est (quod opera eius in has linguas transversa testantur), sed etiam in Hungaria auctor claruit. Gloriam ab eo captam causa est, quod cum in Regno Hungariae, tum in regnis eidem annexis (Croatia, Sclavonia et Transylvania), quae sub imperio familiae Habsburg iacebant, maxima pars educationis in lyceis et universitatibus penes Societatem Iesu fuit, usque ad annum 1773, quando ordo deletus est. Iesuitae enim in saeculis 17. et 18. Universitatem Tyrnaviensem, Zagrabiensem, Cassoviensem et Claudiopolitanam administraverunt, et iuventus studiosa praesertim carmina fratrum eiusdem ordinis in scholis poeseos legere et imitari debebat. Hac de causa opus Vanieri, quod *Praedium rusticum* inscribitur, famam magnam in Hungaria nactum est, immo poetae quidam Hungari, nomine David Baróti Szabó et Stephanus Miháltz opus illud in linguam Hungaricam transvererunt, poesim novam creantes, quae hodie schola Latinizans vocatur. Cum autem lingua Hungarica hexametro apta fuerit, haec schola fundamenta poeseos modos pedesque adhibentis in lingua Hungarica (et partim Slavica) proiecit. Quae cum ita sint, receptio Vanieri in historia carminum heroicorum et didacticorum summi momenti est, saltem quod ad mediam Europae partem pertinet.

**The Weaver of Light:
Divine Origin of Nature and Natural Science in Carlo Noceti's *Iris***

Irina Tautschnig

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In 18th century Rome, the flourishing tradition of Jesuit didactic poetry produced a number of scientific poems, which sought to explain novel and often difficult aspects of physics in Latin verse. By overcoming the difficulties inherent in their subject matter and thus beautifying their topic, these didactic poets celebrated the achievements of science and encouraged their readers to delve into their respective subjects. It was important, however, both for the Jesuit authors and for their readership, to assert the compatibility of Christian faith and the developments in the field of natural science. A way to reassure readers and therefore dispose them positively towards the topics of scientific didactic poetry was to present new discoveries as divinely ordained. This is, for example, the case in a poem on the rainbow (*Iris*) by the Roman Jesuit Carlo Noceti (1694–1759), first published in 1729. The paper will show how in the course of this text, God is pictured as designing the Newtonian laws of light, initiating the scientific endeavour and establishing the rainbow as a symbol of peace.

Christoph Sand (1644-1680): The Career of a Heterodox scholar

Pablo Toribio

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Christoph Sand (Christophorus Sandius) is a relevant but neglected figure of the late seventeenth-century Republic of Letters. He was born in Königsberg, studied at the university of his native city and in Oxford, and then he established himself in Amsterdam as a proofreader. His father, Christoph Sand the Elder, was removed from the position he enjoyed as a high officer in Königsberg due to his religious heterodoxy (anti-Trinitarianism), which he passed on to his son.

Christoph Sand Junior wrote in Latin his entire literary production: he published a handful of books on ancient Church History and New Testament exegesis that were widely read in Protestant Europe and prompted serious reactions from theologians; he discussed Origenes of Alexandria and Spinoza (whom he knew personally) in his unpublished correspondence with the learned Jesuit Pierre Daniel Huet; he translated for Henry Oldenburg the first issues of the *Philosophical transactions of the Royal Society of London* into Latin; he also submitted to this journal a paper on the origin of pearls. He died a premature death in 1680.

In this paper I intend to cast a general view over Sand's barely known oeuvre, a startling sample of Neo-Latin interdisciplinary scholarship.

Quo pacto nos humanitatis professores eam tenebimus quam ne unquam delibavimus?* Nature and Science in 15-Century Commentaries on Ovid's *Fasti

Felicia Toscano

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The debate on Ovid's *Fasti*, which originated in the late fifteenth century, produced the commentaries of Pomponio Leto (mss. BAV Vat. Lat. 3264 [1469-1470] and 3263 [*post* 1488]) and of two members of the so-called *sodalitas* who flourished around his figure: Paolo Marsi (*editio princeps*: 1482) and Antonio Volsco (ms. Rome, Biblioteca Vallicelliana, R.59); in a different cultural context, but in the same years, Antonio Costanzi from Fano wrote his exegetical work (*editio princeps*: 1489). Even though, at that time, the *Fasti* were carefully read for reconstructing the *antiquitates Romanae*, in the *scholia*, among the antiquarian notations, it is possible to find also some scientific notes, of astronomical, botanical, zoological, and medical topic. The analysis of these notes in Leto's, Marsi's, Volsco's and Costanzi's commentaries – the aim of this paper – is useful not only to understand the approach of these humanists to the *Realien* and their scientific horizons, but also their exegetical method and their relationship with the *auctores*. The technical sources are, in this case, a distinctive mark of different cultural environments. So the use of Dioscorides in the Latin translation by Ermolao Barbaro, as well as Sacrobosco's *De sphaera* or Regiomontanus' astronomical works, is a sign of belonging to a well-defined intellectual context.

On the Tracks of New *alba amicorum* from the Netherlands

Gilbert Tournoy

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From the middle of the sixteenth century onwards, the custom of keeping an *album amicorum* rapidly spread throughout Europe, in the first place among students from Germany and the Low Countries.

More than thirty years ago, our dear colleague Chris Heesakkers, together with Kees Thomassen, put together a provisional list of all *alba amicorum* from the Netherlands dating before 1800.

In the preface to this inventory, they included not only all extant alba, but also the ones which by now were known only through references in contemporary and later literature. Of course there are dozens of alba, still extant, whether only hidden so far or completely lost, which had escaped the attention of the compilers. Well aware of this possibility from the very beginning, they therefore urged their readers to send them all possible information in order to complete their list.

The aim of this contribution is to deal with one of these still hidden or lost alba, viz. the one belonging to the Haarlem humanist Hendrik Cock (Henricus Coquus; Gorinchem = Gorcum, c. 1543 – Madrid, 31 October 1598) and with some Latin poems composed for it.

Erasmus and Spain at the End of the 16th Century: Two Examples

Ronald Truman

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Marcel Bataillon, still supreme in all that concerns the theme of 'Erasmus and Spain', stressed the importance of continuing to extend our studies of the presence of Erasmus in Spain after the great religious and intellectual crisis of the middle years of the sixteenth century. His exhortations have stimulated and guided those who have followed him in this. I wish now to comment briefly on two treatises - those of Tomas Cerdan de Tallada and Marco Antonio de Camos y Requesens - both written and published in the Crown of Aragon in the closing decades of the century. Here elements of Erasmian character - themes, attitudes and evaluations - are evident and important, but they are presented in the context of interests and preoccupations of a character alien to 'Erasmianism'. It follows that the interest of these treatises results not from a single dominant 'ideology' but from a plurality of conceptual 'languages'. Here it is relevant to mention J.G.A.Pocock on this issue. But we are left with the problem of seeing how, in Cerdan and Camos, the Erasmian elements relate to the rest.

**Sixteenth-century Horatianism in Poland:
The Models of Jan Kochanowski's Lyrical Cycles in Latin and Polish**

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Horatianism has been one of the most important subjects of early modern Polish literature studies. However, its further development requires a significant revision of the current state of Renaissance knowledge. Jan Kochanowski, whose Horatian imitation set standards in Poland, has often been juxtaposed against Horace himself, without further inquiry into his relationship with other Neo-Latin creators of odes.

This paper examines two forms of the Horatian lyrical cycle created by Jan Kochanowski against the backdrop of concurrent trends in Europe. The Latin *Lyricorum libellus* (1580) consists of 12 odes mostly in *gravis* style, by turns political, written to friends and patrons and eulogising gods or personified ideas. Beside the Horatian form, Kochanowski also imitates Sappho and Pindar in this volume, which can be compared to J. Secundus's *Odorum liber*. In Polish, there are two books of Songs (1584), which are reflective on art's creative act, symposiastic or patriotic in Horatian style. There is also a mini-cycle on love, which is elegiac in nature. Kochanowski's third Horatian cycle could be treated as his Polish translation of the psalmody, influenced by G. Buchanan's *Paraphrasis Psalmorum*.

**Christus, natura, Apollo: Symbola and Insignia of Humanists
from the Lands of the Crown of Bohemia**

Marta Vaculinová

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During the work on the Lexicon of the Czech and Moravian humanists, attention was paid also to their emblems (*insignia*) and devices (*symbola*) and their reflexion in the occasional poetry. Currently, a systematic list of the devices is being developed, which should be applicable also to identification of the book provenance (*supralibros* in the form of initials or handwritten *exlibris* as a *symbolum cephalonomicum*). The objective of this paper is the analysis of the influence of profession, social status, confession, nationality, conferred honours and values of their bearers and inventors of *symbola*. Although humanists were the most frequent users of *symbola*, they were popular e. g. with some literate noblemen, who used to mark their books not with the coat of arms but with their own personal devices (Rožmberk, Budovec). The most frequent sources of inspiration for *symbola* such as emblem books, *adagia* and other will also be identified. Besides preserved prints and modern inventories of the book provenance, *alba amicorum* are also counted as a relevant source, in which the individual device is often associated with an emblem (similarly to printed insignia or printers' signets) and abbreviations in the form of initials occur in frequently used proverbs or sayings. Finally, different languages used in *symbola* will be discussed.

Lies and Fictions of Colonial Peru: *Exsul Immeritus Blas Valera*

Erika Valdivieso

Department of Classics, Brown University

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The *Exsul Immeritus* is an apologetic work attributed to Blas Valera, a Peruvian Jesuit who supposedly wrote it in the early 1600s. The text contains substantial testimonies about Incan cosmology, religious belief and illumination of the *quipu* sign system. If authentic, these testimonies would radically transform contemporary understanding of colonial Peru.

Exsul Immeritus is one of two Latin documents which have been edited in the wake of their emergence in Naples, although the autographs have been examined by only one scholar. Various anachronisms and irregularities have led many to consider the *Exsul immeritus* implausible as an historical source. To date, however, no attention has been paid to the quality of the text's Latin. This paper will show how a mosaic of ancient, medieval and Renaissance Latin sources lends polish to the work, but calls into question its authenticity. One particular source with which the text shows the most engagement was not even printed until the nineteenth century, proving that the *Exul Immeritus* could not have been written in Spain in the 1600s. A close reading of the Latin thus settles the heated controversy about this document without any need for access to the closely guarded manuscript.

Lettere alla corte aragonese:

L'epistolario di Antonio Galateo, i re di Napoli e l'Accademia

Sebastiano Valerio

Università di Foggia

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La raccolta delle epistole latine di Antonio Galateo fu l'ultima opera a cui il letterato salentino pose mano, prima di morire nel 1517. Tradito in primo luogo dal cod. vat. Lat. 7584, in parte autografo, l'epistolario rappresenta una vivida testimonianza degli usi della corte e dell'accademia napoletana e poi della sua crisi. In questo senso un significato particolare lo rivestono le lettere indirizzate a Ferdinando e Federico d'Aragona, a Belisario e Andrea Matteo Acquaviva, a Marino Brancaccio, a Bona Sforza e ad altri esponenti ancora dell'accademia pontaniana e della cultura umanistica napoletana. In queste lettere il Galateo fornisce uno spaccato delle discussioni accademiche, che spesso si svolgevano alla presenza dei sovrani, e rappresenta a tinte vivide le conversazioni che avevano come argomenti privilegiati i temi etici, scientifici, storici e filosofici. Proprio l'analisi di queste discussioni e dei contesti in cui avvennero sarà l'oggetto della presente comunicazione.

**The Uses of Latin in Enlightenment Debates on Religious Tolerance and Politics:
The Case of Petrus Burmannus Secundus (1713-1778)**

Floris Verhaart

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Petrus Burmannus Secundus was a philologist, as well as a Latin orator and poet who became professor of eloquence and history at the University of Franeker (1736) and subsequently at the Athenaeum Illustre in Amsterdam (1742). Burman's importance in a number of debates that shaped the Dutch Enlightenment has long been recognised by students of the United Provinces in the eighteenth century (see e.g. Joris van Eijnatten, *Liberty and Concord in the United Provinces*). What has remained neglected, however, is the role Latin played in these debates. In this paper, I will focus on Burman's Latin poems in which he promoted an agenda of religious tolerance and criticised the dominance of the House of Orange in the Dutch Republic. Using Latin enabled Burman to be much more explicit in his denunciation of the Stadtholders, while his mastery of the language allowed him to depict his opponents as boorish and uneducated. Burman's case thus shows that the use of Latin could have great significance in the age of Enlightenment and could even be an effective weapon in polemics.

**The Latin and Swedish Version of J. Widekindi's *Historia Belli Sveco-Moscovitici*:
Sources, Purposes, Readers**

Arsenii Vetushko-Kalevich

Lund University

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Johannes Widekindi (ca 1620–1678) was a Swedish Historiographer of the Realm. His main work is “*Historia Belli Sveco-Moscovitici Decennalis*”, published both in Latin and in Swedish (as “*Thet Swenska i Ryssland Tijo åhrs Krijgz-Historie*”). The work is regarded as one of the most important sources on the Ingrian war (1610–1617). Although the Swedish edition appeared one year earlier than the Latin one, the original (now lost) draft was written in Latin; the Swedish text should be seen as (roughly) a translation of this draft, while the Latin one as its revision. The two published versions are far from identical in contents. The two last books, books 9 and 10, lack in the Latin version; book 8 is radically shortened. The first seven books correspond to each other to a higher degree, but still there are some details and short passages lacking in either version or expressed in significantly different ways. The paper seeks to classify and to explain these differences.

Il bestiario “non inutile e giocondo” dell’umanista Pier Candido Decembrio

Éva Vígh

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L’attività letteraria di Pier Candido Decembrio (1399-1477) rispecchia fedelmente la versatilità della civiltà dell’Umanesimo italiano, siccome la sua biografia, le sue opere in diversi generi e temi culturali, le traduzioni ne sono un esempio invero singolare. Con il suo bestiario composto in latino con esigenza umanistica, scritto prima del 1460, intitolato il *De Animantium Naturis atque formis*, Pier Candido mirava a scrivere un’opera zoologica che rispettasse l’antica tradizione oraziana dell’*utile dulci* trasmettendo conoscenze naturali e scientifiche insieme a valori letterario-estetici: le illustrazioni pure assecondano questa finalità. L’intervento traccia brevemente la storia del *De Animantium naturis* e il suo posto nel pensiero umanistico accentuando le diverse fonti antiche e medievali che dimostrano l’interesse dell’autore per la natura e per la simbologia animale. Si prende in esame anche il metodo di lavoro del Decembrio tramite la raffigurazione di alcuni animali visto che la sensibilità filologica dell’umanista e le nozioni prese da varie fonti dovevano essere combaciate con le proprie osservazioni personali. Il bestiario composto alla metà del ’400 e le illustrazioni eseguite cento anni dopo dimostrano chiaramente la commistione della tradizione antica e medievale con la pacifica compresenza del realismo e della fantasia.

Der Humanist in der Krise: Zur Rolle der Literatur und Poesie im Leben des Rigaer Humanisten David Hilchen

Kristi Viiding

Department of Classical Studies, Tartu University
kristi.viiding@gmail.com – Friday, 13.00-13.30 (Room 0.2)

Zu den bekanntesten und einflussreichsten Humanisten Livlands gehörte im 16/17. Jahrhundert der Rigaer Stadtsekretär und Syndikus, dr.jur. David Hilchen (1561-1610). Sein Lebenslauf und seine Gelehrsamkeit sind dank seiner umfangreichen Korrespondenz, Gelegenheitsdichtung, seinen Reden sowie dank von ihm verfassten Gesetzen gut dokumentiert. Seine Vermittlerrolle zwischen dem Rigaer Rat, livländischen Adel und polnischer Regierung hat ihm in seinem Leben mehrere Krisen mitgebracht, die er trotz den Gerichtsprozessen, vielen Verleumdungen, dem Raub seines Sohnes von den Jesuiten und zehn Jahre im Exil erfolgreich überwinden hat. In meinem Vortrag betrachte ich die Rolle der Literatur und besonders der Poesie in den Jahren seiner gesellschaftlich erfolgreichen Tätigkeit (ca 1585-1599) *versus* in seinen Krisenjahren (1600-1610). Anhand Hilchens Gedichte aus zwei Lebensperioden werde ich analysieren, wie sich das Verständnis der Literatur sowie die von Hilchen verwendeten antiken Vorbilder synchron mit seiner Lebenserfahrung verändert haben. Zum Schluss vergleiche ich Hilchens persönliche Entwicklung mit dem Vorbild einiger zeitgenössischen Humanisten.

**Whose Love of Which Statement? Inaugural Orations
at Early Modern German Universities**

Isabella Walser

Ludwig Boltzmann Institute for Neo-Latin Studies

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Higher education was indicative of the intellectual changes taking place in Early Modern Europe. Despite their reputation of being havens of stagnancy and scholasticism, the early modern university as an educational institution did indeed foster and cultivate social and scientific progress and its related humanistic values. This is particularly evident from a genre mastered in the academic context only, but hardly investigated into: the inaugural oration given by a professor in order to be officially admitted to his office. In their programmatic form and with their sophisticated primary audience on the one hand (i.e. the university and faculty dignitaries, other professors), and their broader secondary audience on the other (i.e. by means of publication), inaugural orations provide us with different perspectives on how representatives of higher education were embedded into political, confessional, scientific and related affairs, as they reflected upon and responded to trends and developments such as humanism, the reformation, the scientific revolution, the Enlightenment or nationalism. The paper will explore the measures with which orators reached out to discuss, transmit, popularise or cultivate contemporary issues at German universities of the early modern period.

Jean Passerat's *De nihilo* and its Legacy

Paul White

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On 1 January 1582 the poet and scholar Jean Passerat (1534-1602) sent a poem to his patron Henri de Mesmes, as he had done every year since 1570 and would continue to do until 1596, when the sequence was ended by the patron's death. Passerat's gift on New Year's Day 1582 was a poem in Latin hexameters about nothing ('De nihilo'). It became a literary sensation, prompting, over the next decades, a long and varied sequence of poetic and prose responses – poems, parodic disputations and treatises, commentaries – in Latin and vernacular languages, by various authors competing to out-do Passerat, and one another, in ingenuity. Why did this poem catch the imagination of so many as the sixteenth century turned into the seventeenth? Is this curious episode of literary history – essentially a product of the mannerist and baroque interlude between humanism and neoclassicism – worth taking seriously? My contention is that it is, and in this paper I will present an overview of the many texts inspired by Passerat's *Nihil*, and attempt to situate them in their proper contexts.

**Being a Good Monk: an Example of a Neo-Latin Literary Work Written by
R.P. Joannicius Basilovits OSBM (1742-1821)**

Lubomíra Wilšinská

Jan Stanislav Institute of Slavistics, Slovak Academy of Sciences
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R.P. Joannicius Basilovits OSBM (1742-1821), spiritual developer and a crucial person of the Byzantine-Slavic tradition in Slovakia, played an important role in the expansion of Basilian monks in the historical Eparchy of Mukachevo. As a strict monastic superior, he demonstrated an intense interest in monastic discipline while being a specialist in that field. In spite of that, this area of his work still remains very little explored. The present paper is focused on the author's supreme systematic ascetical work that was dedicated to everyday life of monks and published in 1802. His *Imago Vitae Monasticae*, the only literary source of Eastern monasticism of the Hungarian Kingdom, is an example of the Greek-Slavic monastic spiritual and educational tradition where Latin tradition and education dominated. Basilovits was very demanding towards his monks. In his work, he presented a real monastic image and its details and applied them into a practical monastic life. There are also pertracted linguistic and stylistic particularities of the literary source in this paper. It is possible to find out about the Eastern traditions in that area as Eastern Slovakia and today's Transcarpathian region of the Ukraine are the interface between Latin and Byzantine Slavicity. The author's work is evidence of the existence of monastic life according to Byzantine tradition during that period.

**Italiennostalgie, ultramontane Netzwerke und Regionalidentität
im Werk des Simon Ogerius**

Alexander Winkler

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Der aus Saint-Omer stammende Dichter Simon Ogerius (1549 – 1602/1603) verbrachte als junger Mann etwa zehn Jahre in Italien und lernte bedeutende Gestalten insbesondere des kulturellen Milieus Roms, Veronas und Venedigs kennen. In seinem dichterischen Werk, das noch während seines Italienaufenthaltes zu entstehen beginnt, im Wesentlichen aber danach ausgearbeitet wird, schlagen sich diese Kontakte durch zahllose Dedikationen nieder.

Im Rahmen des Vortrags soll dieses internationale, insbesondere aber transalpine Netzwerk in seinen Grundzügen rekonstruiert und analysiert werden. Auf diesem Hintergrund soll ein besonderes Augenmerk auf die Darstellung Italiens als tendenziell arkadisches Idyll gelegt werden, das in den Gedichten wiederholt geradezu als nostalgischer Erinnerungsraum gestaltet wird und somit in starkem Kontrast zu Ogerius' vom Spanisch-Niederländischen Krieg gebeuteltes Heimat steht. Gerade der politisch instabile Status von Ogerius' Heimatregion Artesien im ausgehenden 16. Jahrhundert – Ogerius selbst dokumentiert in seiner Dichtung entscheidende Stationen der politischen Entwicklung – lenkt den Blick auf die Ausbildung einer Regionalidentität, deren Konturen im Spiegel ausgewählter Werke untersucht werden sollen. Der Vortrag versteht sich somit als Versuch einer Situierung von Ogerius' kaum beachtetem Œuvre zwischen idealisierter Italienerinnerung, Gelehrtenrepublik und der Suche nach einer in den Kriegswirren aufgegebenen Heimat.

Komisches in lateinischen Schulkomödien

Simon Wirthensohn

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Der Begriff *comoedia* bezeichnet in Quellen zum lateinischen Ordensdrama der frühen Neuzeit vielfach nicht das, was heute gemeinhin unter ‚Komödie‘ verstanden wird. Im alltäglichen Sprachgebrauch der Zeitgenossen diente die Bezeichnung als generischer Überbegriff für Theaterstücke unterschiedlicher Art. Einige katholische Schuldramen, die sich als Volltexte erhalten haben, lassen sich jedoch tatsächlich als Komödien begreifen, sei es weil ihre Handlung intentional komisch ist, sei es weil ihre Verfasser mit gattungstypischen Motiven und Figuren der antiken Komödie operierten. Im Vortrag sollen exemplarisch derartige Dramen vorgestellt und Charakteristika des Komischen diskutiert werden. Im Mittelpunkt stehen dabei zum einen Ausführungen zum ‚Sitz im Leben‘ dieser Stücke im zeitgenössischen Schulbetrieb, zum anderen Überlegungen zu literarischen Verfahrensweisen: Mit welchen Mitteln wird Komik geschaffen? Wer ist Adressat dieser Komik? Wie wird Komik in den Dienst didaktisch-pädagogischer Aufgaben genommen? Das dem Vortrag zugrundeliegende Textkorpus bilden lateinische Dramen deutschsprachiger Autoren des 18. Jahrhunderts.

Joseph Reschs *Sanctus Ingenuinus – Liebe deß Vatterlands* Ein Heiligendrama über einen Heiligen, der gar keiner ist?

Stefan Zathammer

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1749, als im katholischen Schuldrama zu den sakralgeschichtlichen Stoffen als Ergänzung zusehends weltliche traten und die Autoren der Schulschauspiele begannen, sich auch an neuen, bürgerlich-aufklärerischen Paradigmata zu orientieren, brachte der Tiroler Gelehrte Joseph Resch (1716–1782) mit seinem *Sanctus Ingenuinus* noch einmal ein Heiligendrama auf die Bühne des Hochfürstlichen Gymnasiums in der Südtiroler Stadt Brixen. Dass just in diesen Jahren der Hl. Ingenuin die Theaterbühne betritt, ist aber kein Zufall, sondern klare Stellungnahme in einem erbittert geführten Streit über die durch zahlreiche Heiligenlegenden verklärten Anfänge der Diözese Säben, der um die Mitte des 18. Jh. zwei Jahrzehnte lang die gelehrte und kirchliche Welt Tirols beschäftigte. Der Trienter Historiker Girolamo Tartarotti (1706–1761) stellte die Bistumsgründung durch den Hl. Kassian in Frage und sprach dessen Nachfolger und ersten durch Quellen belegbaren Bischof, Ingenuin, nicht nur die Heiligkeit ab, sondern erklärte diesen wegen seiner Haltung im Drei-kapitelstreit gar zum Schismatiker. Angesichts der klaren Quellenlage sieht sich Resch zur Rettung seines problematischen Haupthelden gezwungen, ein auf den ersten Blick sonderbares Bündnis einzugehen: Christliche Nächstenliebe und gläubiges Gottvertrauen auf der einen, aufklärerisches Ideal der Vaterlandsliebe auf der anderen Seite. Wie der Autor beide Pole für seinen Zweck miteinander verbindet, soll im Vortrag beleuchtet werden.

Nexus Slavorum Latini: Intersections of Neo-Latin and Slavonic Studies

Svorad Zavarský with Katarína Karabová, Lubomíra Wilšinská and others
Ján Stanislav Institute of Slavonic Studies, Slovak Academy of Sciences
svorad.zavarsky@savba.sk – Friday, 10.00-12.00 (Hall)

This poster will present our current project entitled *Nexus Slavorum Latini* (VEGA 2/0047/16) which aims to bring closer together, and explore the intersections between, the fields of Neo-Latin studies and Slavistics. Given the fact that Latin played a crucial role in the development of the national cultures and identities of many of the Slavonic peoples until well into the early nineteenth century, exploration of that specific role of Latinity can produce innovative results benefiting both disciplines.

Martinus Szent-Ivany's Notion of *scientia*

Svorad Zavarský
Ján Stanislav Institute of Slavonic Studies, Slovak Academy of Sciences
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The voluminous intellectual output of the Tyrnavian Jesuit Martinus Szent-Ivany (1633-1705), comprised in his *Curiosiora et selectiora variarum scientiarum miscellanea* (1689-1709) and *Opuscula polemica* (1699-1709), provides a unique opportunity to explore how science was conceived of by a Central European scholar and university teacher towards the end of the seventeenth century. Focusing on his dissertation *De scientiis in genere*, which occupies a prominent position within his *Curiosiora miscellanea*, I wish to investigate how the author's concept of *scientia* found expression in the texts of his miscellaneous corpus. By doing so I hope to be able to make a contribution to the semantics of the Neo-Latin notion of *scientia*. Was science thought of as an abstract system, or rather as a collection of concrete pieces of information? What types of knowledge did it comprise? How did it relate to reason and faith? Szent-Ivany's works can give us a relatively complete picture of *scientiae* (plural), that synthesis of knowledge which was only possible thanks to the medium of Neo-Latin. Attempting to locate Szent-Ivany's concept of *scientiae* within the framework of his Neo-Latin sources and parallels, this paper will be a continuation of my work presented at the 16th IANLS Congress in Vienna.

**Samuel Spilenberger, Doctor, Pharmacist and Humanist (1572-1654):
His Occasional Poems**

Martin Zborovjan

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University of Veterinary Medicine and Pharmacy in Košice
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The purpose of this paper is the presentation of Samuel Spilenberger's occasional poems and their analyses from the historical and philological point of view. Spilenberger achieved medical education, gained experience and contacts during his studies in several German towns. In 1597, in Basel, Spilenberger successfully defended his dissertation *Theses de morbo Hungarico*. He regularly reported about his study the municipality of Levoča by which he was financially supported. The great plague in 1600, which influenced the beginning of Spilenberger's medical practice in Levoča, gave the impulse to create the other medical treatises (1622, 1634). Moreover, Spilenberger also published occasional poems, among which epithalamia and epicedia predominated. His poems can be found either as a dedication in the beginning of somebody else's works or as individual collections listed by other authors. The occasional collections were intended for various personages from school or ecclesiastical society, or more precisely from municipal or county administration (Ludovicus Laurentius, Tomáš Schnell, Abrahám Cebanius, Juraj Thurzo, Dávid Frölich, etc.). The other prominent humanists from Eastern Slovakia published in these collections together with Spilenberger, such as Štefan Xylander, Ján Bocatius, Juraj Fabricius and Pavol Cramer. The above-mentioned authors and other authors conversely dedicated their verses to Spilenberger, as for example, on the occasion of his wedding in 1616. The philological analysis of the presented poems by Spilenberger focuses on the selection and application of models of ancient, medieval and contemporary authors and at the same time it evaluates the metrical and lexical side of the verse.

The Interlinear Latin Translation of Greek Daniel in the Complutensian Polyglot Bible

Kevin Zilverberg

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The *Biblia Polyglotta Complutensia* stands as a monument to Renaissance biblical studies and philology. Its Latin translation for every biblical version underscores this language's role as the principal one for access to the Bible, starting with the Vulgate. In this study I analyze the Latin text of the Old Testament Book of Daniel, not according to the authoritative Vulgate but rather the interlinear Latin translation of the Greek text. I seek to establish the translation technique employed and to characterize the vocabulary selection, including descriptions of the natural world. Special attention will be given to those parts of the book transmitted only in Greek, which, ergo, enjoyed greater authority than those derived from extant Hebrew and Aramaic texts. The words and syntactical structures most difficult to render in Latin also merit particular scrutiny. In this way I hope to shed light on a Humanist Greek-to-Latin translation intended to enable mediated access to the Greek Bible.

ABSTRACTS: SPECIAL SESSIONS

(Humanist) Greek in its Neo-Latin context: Examples from the Swedish Empire

Organizer: Johanna Akujärvi. Further speakers: Tua Korhonen, Ericus Sironen
Tuesday, 09.00-10.30 (Room 1)

In the 17th century Sweden expanded both geographically and culturally. Besides Uppsala University, the universities of Tartu, Turku and Lund were founded. As elsewhere, Latin was the first subject and it was the medium for other studies, including Greek.

This session explores an instrumental aspect of Neo-Latin: the study and practice of Latin, as well as that of Greek in Neo-Latin context, in the schools, gymnasia and universities of the Swedish Empire. Greek texts are double accomplishments: they show the authors' mastery of Greek and of the rules of text production acquired in, via and for the sake of Latin.

Eurotales – A proposal for the Latin Quarter in a Museum of the Voices of Europe

Organizer: Nadia Cannata. Further speakers: Peter Kruschwitz, Margaret Sönmez
Wednesday, 12.00-13.30 (Room 1)

The *Eurotales* project would like to discuss with the broader community of Neo-Latin scholars the place of Latin in its proposed Language museum (*Eurotales. A Museum of the Voices of Europe*). Following a short introduction addressing core issues relating to the position Latin will occupy in the museum's exhibits (e.g. the 'archeology' of modern words, Latin as the only 'grammatical' language and model of writing allowing modern languages to be conceived as written and thus become effectively 'languages'), we will advance three interrelated themes associating Latin with material objects that exemplify how we plan to merge research, pedagogy and museum display.

Commenter les historiens latins au XVI^e et au XVII^e siècles

Organizer: Lucie Claire. Further speakers: Kevin Bovier, Marijke Crab
Friday, 09.00-10.30 (Room 1.4)

Critique textuelle, encyclopédisme et étude de la langue constituent les piliers de la pratique humaniste du commentaire. À ces caractéristiques générales, les travaux consacrés aux historiens latins ajoutent des spécificités liées au genre littéraire qu'est l'historiographie. Ils peuvent alors se porter vers d'autres domaines, comme le droit, la pédagogie, la politique, le savoir antique ou encore la rhétorique. En associant deux approches diachroniques à une analyse ponctuelle, cette session se propose d'explorer la richesse et la variété de ces commentaires au XVI^e et au XVII^e siècles, à travers trois études de cas: Quinte-Curce, Tacite et Suétone.

Reinterpreting the Trivium: On the Teaching of Rhetoric and Logic in the Southern Netherlands during the Sixteenth and Seventeenth Centuries

Organizers: Steven Coesemans, Xander Feys, Christophe Geudens
Thursday, 15.00-16.30 (Room 1.4)

In the early sixteenth century, the scholastic hierarchy of the trivial arts, with logic at the summit, ruling both grammar and rhetoric, was subjected to a thorough-going reinterpretation. The present panel will discuss the way in which the humanist conception of rhetoric and logic was received in university teaching in the Southern Netherlands during the sixteenth century, and how the rise of new currents such as Spanish scholasticism and Cartesianism prompted a reinterpretation of the humanist paradigm during the seventeenth century.

The Art of Transforming Horace in Sixteenth-Century Poland and Italy

Organizer: Giacomo Comiati. Further speakers: Elwira Buszewic, Francesco Cabras
Tuesday, 09.00-10.30 (Room 1.7)

While considering the various forms of Horatian imitations in two different European countries, such as Poland and Italy, this panel will parallel the patterns followed by three important Neo-Latin poets in order to contribute, on the one hand, to provide further evidence of Horace's widespread influence in the European Renaissance, and, on the other hand, to put in contact and highlight the strong connections existing – in terms of literary and imitative culture – between Renaissance Eastern and Western Europe.

Furthermore, what links the three papers together even more tightly is the aspects of Horatian imitation that are considered. 1) The three poets on whom the three papers will focus share a strong interest in Horace's metrics, as well as in his style. 2) Further continuity will be provided to the panel by the similar thematic subjects that the three poets decided to privilege in their compositions. Both Paul of Krosno (first paper's focus) and Flaminio (third paper's focus) developed Horace's moral topics in their compositions; while both Flaminio and Jan Kochanowski (second paper's focus) pondered on the metapoetic value of poetry as the only art that gives immortality (for the former) and that can both convey moral teachings in sweet forms and eternalize virtue (for the latter).

Lettere a principi e amici: funzioni dell'epistola nel Quattrocento

Organizer: Claudia Corfiati. Further speakers: Margherita Sciancalepore, Sebastiano Valerio
Wednesday, 09.00-10.30 (Room 1.4)

L'epistolografia è stato il genere letterario preferito dagli umanisti, fin da quando Petrarca volle affidare alla sua corrispondenza, ordinata e riscritta, la sua peculiare immagine di intellettuale: la vocazione pedagogica del genere ha naturalmente radici antichissime, ma la sua 'rinascita' moderna ha fatto sì che tra Quattro e Cinquecento gli scrittori ne sondassero con grande efficacia tutte le potenzialità. In questa sessione si indaga l'opera di tre diversi personaggi, esempi peculiari di questo percorso: la epistola encomiastica o consolatoria di una donna come Costanza da Varano, la epistola ciceroniana familiare di Francesco Pucci, l'epistola-trattato o erudita dell'intellettuale salentino Antonio Galateo.

Funzioni dell'epistola umanistica nell'età moderna: nei dintorni dei classici

Organizer: Claudia Corfiati. Speakers: Maria Stefania Montecalvo,
Marco Leone, Francesco Saverio Minervini
Wednesday, 12.00-13.30 (Room 1.4)

Il genere epistolare vive di una fortuna ininterrotta dall'antichità fino alla cultura letteraria dell'Europa moderna. Recuperato dagli umanisti, attraverso la lettura di Seneca e Cicerone, fu dagli intellettuali del Cinquecento strumento privilegiato di comunicazione tra intellettuali e di sperimentazione linguistica e letteraria, inteso come il genere che meglio si piegava a rappresentare il dialogo, la conversazione e la condivisione di idee, progetti, metodologie nuove. In questa sessione si analizzano esempi significativi di questo ampio e diversificato uso dell'epistola nel contesto dell'Europa tra Cinque e Settecento, dalle prefatorie ai classici, passando per l'emulazione ovidiana, fino a quelle 'indirizzate' agli *auctores*.

The Edge of Fiction: Literary Self-fashioning and the Use of Real-Life Models

Organizer: Lærke Maria Andersen Funder. Further speakers:
Trine Arlund Hass, Anders Kirk Borggaard
Tuesday, 17.30-19.00 (Room 1.4)

Self-fashioning was integral to humanist literary practice and took on many guises. In one method applied the writer used real-life persons as models, not to recount information on the example, but in fact to mirror the qualities of the writer himself. However, this method was precarious business, requiring a delicate balancing of fact and fiction by the writer. There was always the risk that the model failed to agree with the expectations and ideas of the readership and was rejected.

This session explores this method of self-fashioning across three literary genres, paying special attention practice, motivations and limitations.

Neo-Latin Menippean Satire Three Ways: The Theory, Themes, and Practice of a Popular Early Modern Genre

Organizers: Paolo Gattavari, Olivia Montepaone, Jennifer K. Nelson.
Friday, 12.00-13.30 (Room 1.4)

From Michail Bakhtin's essays onwards, scholarly literature on Neo-Latin Menippean satire has proliferated, providing analyses and interpretations that are often in conflict. The wide range of literary techniques, sources and ideas shaping this unconventional genre still raise significant questions regarding both its aesthetic dimension and the relationship with its intellectual environment. In this session we wish to add other dimensions to this debate by examining the works of three early modern authors, namely Isaac Casaubon, Leon Battista Alberti and Gian Vittorio Rossi, from three different points of view: theoretical, thematic, and practical.

‘De laude interpretationis’: Laurence Humphrey’s Theory of Vernacular and Religious Translation

Organizer: Brenda M. Hosington. Speakers: Outi Merisalo, Annet den Haan
Monday, 15.00-16.30 (Room 1.4)

One modern translation historian has said that Laurence Humphrey’s 1559 *Interpretatio linguarum* has ‘no equal in the literature of Renaissance translation’, yet it is often ignored by those who write on the subject. This is even more true for his other 1559 publication, *De religionis conservatione et reformatione vera*. It is the purpose of this panel to draw attention, within the context of humanist translation theory, to the importance of Humphrey’s views on the nature and task of the translator, the virtue of translating Latin religious works into the vernacular, and the methods to be used in biblical translation in particular.

Genussmittel – Heilmittel – Projektionsobjekt: Frühneuzeitliche Diskurse und Debatten zu Luxusgütern in der neulateinischen Literatur und Fachschriftstellere

Organizers: Benjamin Hübbe, Ronny Kaiser. Further speakers: Claudia Schindler
Tuesday, 15.30-17.00 (Room 1)

Die drei Beiträge fokussieren je ein Luxusgut (Bier, Kakao, das homerische *pharmakon nepenthes*), das in der Frühen Neuzeit Gegenstand verschiedenster medizinischer, moralisierender, historiographischer, philologischer, politischer oder kultureller Diskurse und Debatten gewesen ist. Diese spezifischen Diskurse und Debatten artikulierten sich nicht zuletzt innerhalb der gesamten Bandbreite neulateinischer Literatur. Die Beiträge nehmen hierbei insbesondere die frühneuzeitliche, neulateinische Lehrdichtung (Kakao), humanistische Traktate (Bier) und barocke, gelehrte Dissertationen sowie philologische und naturkundlich-medizinische Abhandlungen (*pharmakon nepenthes*) in den Blick. Auf unterschiedlichen Ebenen und in vielfacher Weise berühren sie dabei das Verhältnis von ‚Mensch und Natur‘ in der neulateinischen Literatur – insbesondere deshalb, weil Luxusgüter von jeher Produkte der Natur waren und sind, in ihrer Zubereitung, Anwendung und Sinnzuschreibung jedoch immer auch durch den produzierenden und ‚bedürftigen‘ Einfluss des Menschen bestimmt waren. So werden Luxusgüter in der Frühen Neuzeit nicht selten zu Projektionsobjekten, d.h. zu Gegenständen, die von ganz unterschiedlichen Akteuren in mal divergierenden, mal ähnlichen Rezeptionszusammenhängen aufgenommen und sinnstiftend angeeignet werden und dabei in ihrer Interpretation und Beschreibung oftmals vielfache Transformationen durchlaufen. Die Beiträge fokussieren deshalb insbesondere die literarischen sowie argumentativen Aneignungsverfahren und -strategien der jeweils untersuchten Texte.

Neo-Latin Poets as Social Actors: Evidence from Central Europe

Organizer: Farkas Gábor Kiss. Further speakers: Lucie Storchová, Marta Vaculinová
Monday, 15.00-16.30 (Room 1)

Writing humanist literature always meant adopting an immanent social practice. The three papers in this session intend to examine the social dynamics of the poetic and literary output of humanists from Central and Eastern Europe. What were the forms of social representation for the humanists of this region in the 16th century? What kind of symbolic and practical communication channels they turned to in order to embed and deliver their message to the audience? What are the regional characteristics of humanist social practice?

L'épigramme néo-latine aux confins des autres genres

Organizers: Sylvie Laigneau-Fontaine. Further speakers: John Nassichuk, Virginie Leroux
Thursday, 9.00-10.30 (Room 1.4)

«Petite particule des autres genres» selon le théoricien Robortello¹, l'épigramme est un genre «fourre-tout», susceptible de traiter tous les sujets, d'adopter tous les tons et d'emprunter à divers autres genres, parfois très éloignés de sa traditionnelle humilité. Ce panel envisagera, à travers différents auteurs d'épigrammes, l'extra-généricité qui fait un des charmes de ce genre littéraire.

Writing Culture in Latin: Ethnographic Fictions of Early Colonial Spanish America

Organizers: Andrew Laird. Further speakers: Petra Šoštarić, Erika Valdivieso
Monday, 17.00-18.30 (Room 1.4)

The session will present, in chronological sequence of their composition, three stylised accounts of native groups from various parts of Latin America –Yucatan, Michoacan, a western region of New Spain, and Peru. Each of these accounts can be ascribed to a different religious order in the early colonial period but all of them were composed in Italy. The descriptions they provide are ancillary to the authors' respective agenda and they involve, in turn, manipulation, embellishment and outright fabrication. The use of classical learning and imitation of Latin models further reveal the surreptitious mixture of truth with falsity in these narratives.

**Territoriale Instabilität und kulturelle Kontinuität
am Beispiel der Kulturlandschaft Flandern in der Frühen Neuzeit**

Organizer: Marc Laureys. Further speakers: Roswitha Simons, Alexander Winkler
Tuesday, 12.00-13.30 (Room 1)

Die ‘Kulturlandschaft Flandern’, mit der hier das Territorium der historischen Grafschaft Flandern und verschiedene an sie angrenzende Gebiete bezeichnet seien, war im 16. und 17. Jahrhundert zahlreichen geopolitischen Veränderungen unterworfen. Trotz der Unbeständigkeit der territorialen Grenzen und dem Wandel der konfessionellen Verhältnisse bildete sich dennoch eine transregionale Identität aus, die eine kulturelle Homogenität über die jeweiligen weltlichen und kirchlichen Herrschaftsgebiete hinaus erzeugen konnte. Am Beispiel von drei neulateinischen Autoren aus den südwestlichen Niederlanden soll die Dynamik der kulturellen Identitätsstiftung sowie die spannungsreiche Interferenz zwischen einer sich stets neu definierenden Regionalidentität und den Netzwerken der internationalen *res publica litteraria* untersucht werden.

Scientia Latina I:

Neo-Latin as a Means of Promoting and Disseminating Early Modern Science

Organizer: Johanna Luggin. Further speakers: Martin Korenjak, Irina Tautschnig
Monday, 11.30-13.00 (Room 1.4)

Innumerable Neo-Latin texts were fundamental in initiating, shaping, and circulating the radical transformations in the study of nature in the early modern period. One key aspect of this development was the dissemination of new findings: Revolutionary, often controversial or even heretical topics and results needed to be relayed not only to specialised readers, but also to a significantly larger erudite readership. Authors of Neo-Latin scientific texts therefore displayed a number of specific techniques to facilitate understanding of their complex subjects and promote the new science to a broader audience. This hypothesis will be verified and concretised in three papers.

Neo-Latin and Education 1

Organizers: Clementina Marsico, Isabella Walser. Further speakers:
Simon Wirthensohn, Theresa Rothfuß
Tuesday, 12.00-13.30 (Room 1.4)

Education undoubtedly is one of the central and most fruitful topics in the research on Early Modern Europe. Combining research on ‘elementary’, ‘secondary’ and ‘higher’ education, the two special sessions organized by the Ludwig Boltzmann Institute for Neo-Latin Studies of Innsbruck propose an examination of the Latin teaching world in two different European areas (the German speaking world and Italy). The papers will deal in particular with famous Renaissance university lecturers (Landino, Melanchthon, Poliziano, and Valla) and important genres related to scholastic and academic teaching (the school comedy and the inaugural oration).

Neo-Latin and Education 2

Organizer: Isabella Walser.

Further speakers: Valerio Sanzotta, Laura Refe

Tuesday, 15.30-17.00 (Room 1.4)

Education undoubtedly is one of the central and most fruitful topics in the research on Early Modern Europe. Combining research on ‘elementary’, ‘secondary’ and ‘higher’ education, the two special sessions organized by the Ludwig Boltzmann Institute for Neo-Latin Studies of Innsbruck propose an examination of the Latin teaching world in two different European areas (the German speaking world and Italy). The papers will deal in particular with famous Renaissance university lecturers (Landino, Melanchthon, Poliziano, and Valla) and important genres related to scholastic and academic teaching (the school comedy and the inaugural oration).

Las Curationum medicinalium centuriae septem de Amato Lusitano

Organizers: Ana I. Martín Ferreira / M. Ángel González Manjarrés. Further speakers: Victoria Recio Muñoz, María Jesús Pérez Ibáñez, José Ignacio Blanco Pérez, Cristina de la Rosa Cubo

Monday, 15.00-16.30 (Room 1.7)

La obra del médico portugués de origen judío, Amato Lusitano. Estudiante de medicina en Salamanca, dedicado a la práctica médica en Portugal, Amberes, Ferrara y otras partes de Italia, Dubrovnik y, por último, Salónica (donde murió reconvertido al judaísmo), la importancia de sus dos obras conservadas más importantes (las *Centuriae* y sus *Enarrationes* a Dioscórides) lo convierten en un autor de primera fila para el estudio y análisis filológico, así como para el conocimiento de la medicina práctica en el Renacimiento. Las *Centurias* se consideran el primer y más importante ejemplo del género de las *curationes* y *observationes* renacentistas.

Scientia Latina II

Neo-Latin Scientific Culture and the Universities

Organizer: David McOmish. Further speakers: William M. Barton, Pietro Daniel Omodeo

Wednesday, 09.00-10.30 (Room 1)

It has often proved difficult to present a coherent picture of scientific progress within universities of early-modern Europe during the advances of the Scientific Revolution. A scholarly tendency to accept at face value evidence from official university literature (visitations, *Theses/Dissertations*, and dictates) has necessitated many subsequent reappraisals of several key areas of activity in light of conflicting evidence (Gascoigne, ‘Role of Universities’, 1990, 226-7). This session will both offer a fresh interpretative examination of the traditional evidence, while also considering wider Neo-Latin literary evidence produced by university professors, which was not part of formal, hierarchical literature.

Los paratextos de las ediciones de clásicos latinos en el Renacimiento y su relevancia para la crítica textual

Organizer: Antonio Moreno Hernández. Further speakers:
Manuel Ayuso García, Rosa Díaz Burillo
Monday, 11.30-13.00 (Room 1)

Desde la editio princeps, impresa en Vicenza en 1499, hasta la primera edición completa del s. XVI, publicada en 1532 en Basilea, diversos tipos de paratextos acompañan al texto editado del *De nuptiis Philologiae et Mercurii* con diversa tipología y con muy variadas finalidades. Los impresores y editores de estos primeros impresos, como Bodianus, Dubravius o H. Petrus, intervienen en la configuración del texto mediante los paratextos con actuaciones que van más allá de la corrección de erratas o la simple enmienda. En algunos casos las ediciones ofrecen a través de sus paratextos variantes textuales y conjeturas, pero también datos de posibles modelos textuales, de preferencias del editor por una u otra forma, del modo en que el texto ha sido corregido, etc. Estudiar estos hechos mejora nuestro conocimiento del texto transmitido en el Humanismo, pero también es un instrumento útil para la crítica textual actual del texto de Capela.

Passing Knowledge through Neo-Latin: Latin and Greek Sources and Terminology in Swedish and German University Disputations

Organizer: Janika Päll. Further speakers: Meelis Friedenthal, Kaarina Rein
Monday, 17.00-18.30 (Room 1)

The session proposes to study the mechanisms of the transformation of terminology in the university disputations from Swedish Realm and German cultural space, with a focus on the Academy of Tartu in Swedish Livonia (now Estonia) during the 17th century and the beginning of the 18th century. The terminology and different sources in medical disputations, the ways to replace the scholastic metaphysical terminology and the transformation of Ancient Greek and Latin sources and terminology in Latin and Humanist Greek disputations will be examined in this session.

Transnational Encounters in the Dutch Republic of Letters

Organizer: James A. Parente Jr. Further speakers: Henk Nellen, Jan Bloemendal
Monday, 11.30-13.00 (Room 1.7)

Early modern Netherlandic Neo-Latin writing has enjoyed increased critical attention in recent years, especially within the context of literature, politics, and religion. Much of this scholarship has understandably remained focused on writing within the Low Countries, but the myriad connections between multilingual Netherlandic authors with work originating elsewhere in Europe, and in turn, the impact of Dutch writers on European intellectual life, has remained relatively underexplored. The Special Session will seek to move beyond familiar questions of influence to uncover moments of intercultural literary and intellectual exchange between the Low Countries and Europe.

Basinio da Parma

Organizer: Christian Peters, Christoph Pieper. Further speakers: Anna Gabriella Chisena
Thursday, 15.00-16.30 (Room 1)

Today, Basinio da Parma, court poet of Lionello d'Este and, more prominently, of Sigismondo Malatesta, is best known as the author of the first full-blown panegyric epic poem of the fifteenth century, the *Hesperis*. But also in other works he shows himself a poet who, within the boundaries of the expectations of his patrons, was able to find highly innovative literary answers to the great models of classical literature. The first special session concentrates on three *carmina minora* (*Argonautica*, *Astonomica* and *Liber Isottaeus*). The second engages with his *Hesperis* and Basinio's intertextual models for encomiastic praise.

Neo-Latin Language Studies: Fields & Methodologies 1

Organizer: Johann Ramminger. Further speakers: Šime Demo, Lydia Janssen
Friday, 09.00-10.30 (Room 1)

Paradoxically, Neo-Latin (NL) as a language is still the most underexplored field of NL studies. This panel spotlights some aspects of Neo-Latin as a language and is divided into two parts. The first focuses on general topics: the definition of NL (Demo), the influence of the maternal language of NL-speakers on their Latin (Horster), the identity of NL as the self-appointed heir of Classical Latin (Ramminger). In the second part, papers will explore the Latin of specific authors; topics will be the synthesis of different strands of Latin reached in the 17th century (Nodes) and the cultural reorientation of Latin through vernacular translation (Bočková). The authors will apply diverse methodologies suited to their topics, and we hope that points of contact and venues of further research will emerge.

Neo-Latin Language Studies: Fields & Methodologies 2

Organizer: Johann Ramminger
Speakers: Daniel Nodes, Alena Bočková,
Friday, 12.00-13.30 (Room 1)

Paradoxically, Neo-Latin (NL) as a language is still the most underexplored field of NL studies. This panel spotlights some aspects of Neo-Latin as a language and is divided into two parts. The first focuses on general topics: the definition of NL, the influence of the maternal language of NL-speakers on their Latin, the identity of NL as the self-appointed heir of Classical Latin. In the second part, papers will explore the Latin of specific authors; topics will be the synthesis of different strands of Latin reached in the 17th century and the cultural reorientation of Latin through vernacular translation (Bočková). The authors will apply diverse methodologies suited to their topics, and we hope that points of contact and venues of further research will emerge.

**Poetical Exegesis and Scientific Knowledge:
Technical Sources in Renaissance Commentaries on the classics**

Organizer: Federica Rossetti. Further speakers: Felicia Toscano, Daniela Caso
Tuesday, 09.00-10.30 (Room 1.4)

Renaissance commentaries on the classics gathered information from most different domains, playing a very important role not only as an educational tool, but also as a mean of transmission of practical and scientific knowledge.

Early modern humanists sometimes enlarge the corpus of sources usually employed in the exegesis of Latin poets, focusing their attention on lesser-known writers who transmit technical or everyday-life knowledge.

The session aims to investigate how Italian humanists of the second half of fifteenth century deal with scientific topics, exceeding the limits of scholarly commentaries and introducing new disciplines (botany, medicine, astronomy, agriculture) in their works.

The *Certamen Hoeufftianum* (1844/45-1978) and the Rediscovery of its Archives

Organizers and speakers: Xavier van Binnebeke, Nicholas De Sutter, Dirk Sacré
Friday, 15.30-17.00 (Room 1.4)

The *Certamen Hoeufftianum* was an international contest for Latin poetry, organized by the Dutch Academy from 1844/45 to 1978. Annually, up to fifty competitors submitted their poems; the prize-winning ones were published in booklets issued by the Academy. The best poets of the age, including Giovanni Pascoli, participated in this prestigious contest.

In 2012, the archives of the *Hoeufftianum* were rediscovered. Since these contain almost all the submissions, as well as the reports of the jury and other institutional documents, many hundreds of unknown Latin poems have become accessible for research.

Our special session aims to explore the riches of this store-house of Neo-Latin poetry.

Pedagogical Contexts for Latin Drama in Early Modern England

Organizer: Elizabeth Sandis. Further speakers: Ágnes Juhász-Ormsby, Tommi Alho
Wednesday, 09.00-10.30 (Room 1.7)

This session will explore the relationship between pedagogy and Latin drama in educational institutions in Early Modern England. The panel of papers has been designed to offer the opportunity to compare themes and issues across time, addressing three eras in chronological order: Tudor, early Stuart and late Stuart. Additionally, each paper situates developments in the context of contemporary issues, such as the process of vernacularization (Paper 1), the controversy surrounding young male students dressing as women on the university stage (Paper 2), and religio-political motivations for the memorialization of Guy Fawkes Day (Paper 3).

PRACTICAL INFORMATION

Registration on site

Registration will be open from 18.00 – 20.00 on Sunday, 29 July, and from 08.00 on Monday, 30 July. Congress packages, including programs, name tags, lunch tickets, a city map, an Internet access code valid for the whole week, and much more will be distributed there. From Tuesday onwards registration will be possible at the Congress desk.

Chairing a session

We thank all colleagues who were so kind to function as session chairs. They will find a chair's form in their Congress package.

Accompanying events

In addition to the Congress itself, the Congress fee also includes coffee breaks, two receptions (on Sunday and Monday evening), folk songs and dances with catering in the Instituto de Estudios Albacetenses (Tuesday evening), an excursion to Chinchilla (Wednesday afternoon) and a dinner in La Pulgosa Park restaurant (Wednesday evening).

Audio-Visual Requirements

All lecture rooms are equipped with microphones, beamers and laptops or desktops. Please bring your presentation (also in a PDF file to avoid possible graphic and formatting losses) on a USB flash drive with you.

Posters & Book Exhibition

The Posters should be on site for the whole week, not only for the Poster Session. They will be presented together with the Book Exhibition, in the Hall of Benjamín Palencia Building.

Official Program

All sessions will be held in the Facultad de Humanidades (Benjamín Palencia Building, University Campus, Albacete). The Congress site is located in walking distance from the city centre and from most hotels. It can also be reached by buses A, B and C.

The Opening Ceremony, the Business Meeting, the Closing of the Congress and all the Plenary Lecturers will take place in Room 1.4

You will find a message board presenting important news, announcements, changes of papers etc. The laptops you bring with you will work there as well. Please use your WLAN-voucher which will be part of the Congress package. Another message board will be placed next to Room 1.4.

The corridor next to Room 1.4 will serve as catering area for the coffee breaks. Please wear your name tag there.

Lunch will be served from Monday to Friday in the Mensa, which is in walking distance to the Faculty of Humanities. Please take your lunch tickets with you.

Publication of Papers in the Acta

Anyone giving a paper at the XVIIth International Congress of the IANLS is entitled to submit it for publication in the Acta. Publication guidelines will be posted on the Congress website after the Conference. The final date for submitting manuscripts to the Chair of Publications is November 30, 2018. Please note, however, that papers will be subject to peer review and thus will not be automatically accepted.

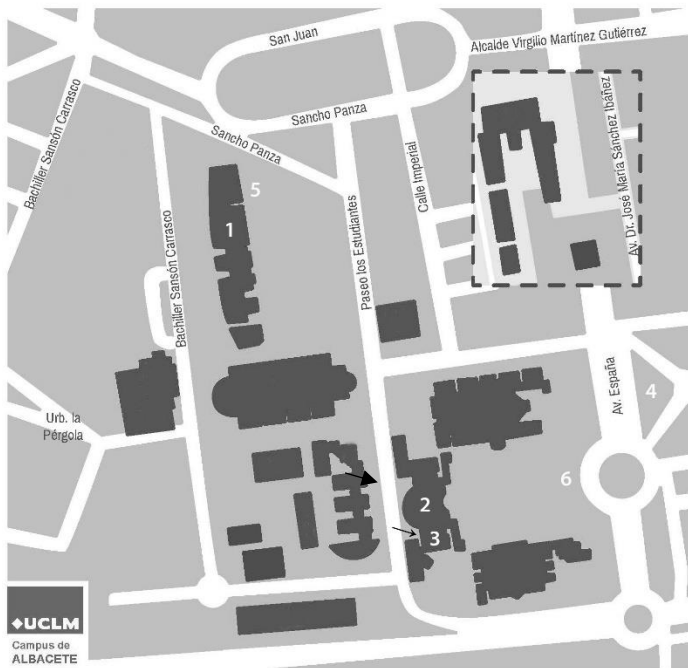
Business Meeting

The Business Meeting of the IANLS will be held on Thursday, 2 August, 11.00-13.00 in Room 1.4. – You will find the agenda in your Congress package.

Excursion

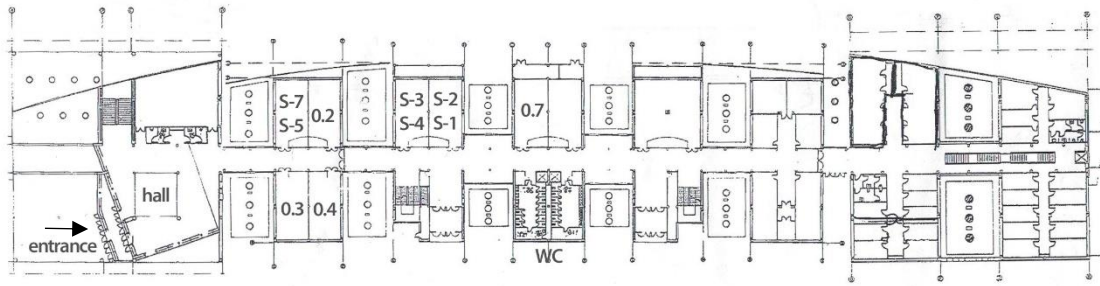
The excursion to Alcaraz will start at 08.00 a.m. at the back of Benjamín Palencia building. Please be there on time. Lunch will be served in Montecristo restaurant, in San Pedro at 14.00 p.m. We will be back in Albacete at approx. 18.00 h.

MAPS



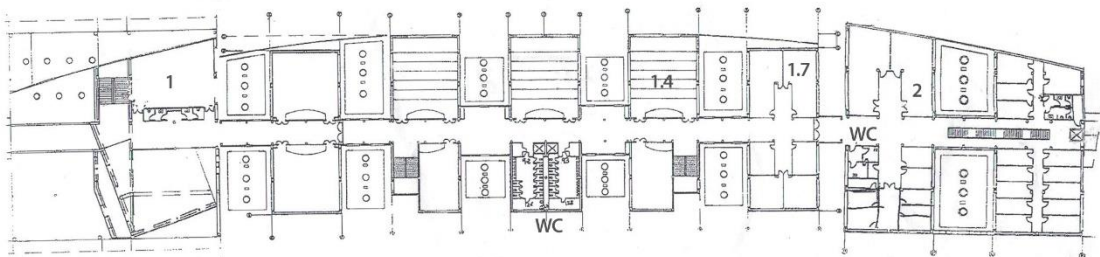
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- 2 Edificio José Prat**
José Prat Building
- 3 Comedor Vicerrectorado**
Mensa
- 4 Hotel Universidad**
- 5 Punto de encuentro A**
Meeting point A
- 6 Punto de encuentro B**
Meeting point B



Benjamín Palencia Building (Faculty of Humanities) Ground Floor

S-1 Seminarium 1	S-5 Seminarium 5	0.4 Room 0.4
S-2 Seminarium 2	S-7 Seminarium 7	0.7 Room 0.7
S-3 Seminarium 3	0.2 Room 0.2	
S-4 Seminarium 4	0.3 Room 0.3	



Benjamín Palencia Building (Faculty of Humanities) First Floor

1 Auditorium	1.4 Room 1.4 (Aula Magna)
2 Staff Room	1.7 Room 1.7

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