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NEO-LATIN, LANGUAGE AND LANGUAGES

AQVAE SEXTIAE



Études et de
la Géographie

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PLENARY LECTURES

The texts of the plenary lectures will be available on the congress website.

David Amherdt (Tuesday July 15th 11.00 am - 12.00 pm in Amphi Guyon)
Université de Fribourg (Suisse)

Title of the Plenary Lecture:

Le projet “Humanistica Helvetica” (la littérature latine en Suisse au XVI^e siècle) : la place (particulière ?) des Suisses dans l’humanisme européen.

Antonio Moreno Hernández (Wednesday July 16th 11.30 am - 12.30 pm in Amphi Guyon)

Full Professor of Classics (Latin Philology) - Department of Classics, Faculty of Philology, UNED (Spanish Distance Learning University).

Title of the Plenary Lecture:

La edición de los autores clásicos latinos en el Renacimiento español: claves interpretativas.

Robert Seidel (Thursday July 17th 11.30 am - 12.30 pm in Amphi Guyon)

Pr. Dr., Full Professor, German, Goethe University Frankfurt on the Main.

Title of the Plenary Lecture:

Die parodia Horatiana – Eine multifunktionale Gattung in der neulateinischen Literatur.

Ida Gilda Mastrososa (Friday July 18th 03.00 pm - 04.00 pm in Amphi Guyon)

Professoressa, Università degli Studi di Firenze (Italia).

Title of the Plenary Lecture:

“Historia quoquo modo scripta delectat”: l’eredità multiforme della storiografia antica nella cultura dell’Umanesimo e del Rinascimento.

Raija Sarasti (Saturday July 19th 11.30 am - 12.30 pm in Amphi Guyon)

Senior University Lecturer, Principal Investigator, University of Helsinki.

Title of the Plenary Lecture:

Comments on the vernaculars of Sweden in XVIIth Century Latin treatises.

PAPERS

Claire Absil (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E006)

École pratique des hautes études

Solitude et élévation dans les Alpes au XVI^e siècle

Particulièrement valorisé au XVII^e siècle, théorisé par Pétrarque dans son *De Vita Solitaria*, le thème de la “solitudo” n’a pas toujours été associé aux mêmes espaces. C’est seulement au Moyen-âge que la montagne commence à faire partie des lieux symbolisant le désert et la retraite. En tant que montagnes effrayantes par excellence depuis l’Antiquité, les Alpes semblent particulièrement remplir cette fonction : “solitudines” par excellence, ces espaces déserts, inhabités et inhabitables, suscitent bien l’effroi de ceux qui les traversent. Cependant, au XVI^e siècle, ces montagnes font l’objet d’un traitement ambivalent, et sont aussi requalifiées en tant qu’espace favorisant la prière et l’ascèse des ermites et des voyageurs qui s’y trouvent. On examinera donc comment, au XVI^e siècle, les Alpes peuvent apparaître comme un lieu de solitude par excellence, propice à la fois au recueillement et à l’élévation.

Jaewon Ahn, Kihoon Kim (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E012)

Seoul National University

[Special session Catholicism and Neo-Latin in the Asia-Pacific: Japan, Vietnam, Korea, paper 3]

A comparative reading of two Korean translations of *Mensis Eucharisticus* of Xavier Lercari, S.J. (?)

In this presentation, we introduce two Korean translations of *Mensis Eucharisticus*, which was translated into Korean with the title *Seungche Seongseo* (성체성서) in 1890. In December 2023, Father Jeong, Chongdeuk published a Korean translation with a critical edition which is based on a manuscript written in an unknown hand in 1890. Very recently however we discovered another translation of *Mensis Eucharisticus* by Father Ko, Gunsam (1904-1982), which was published in the *Catholic Newspaper* in 1931. The latter is worthy of some academic attention because it makes different lexical choices in Korean from the former. The first translation might have been made by a foreign person, while the second was by a native Korean. We will furthermore put the two translations in the context of early modern Korean religious history and delineate their impact. The translation by the unknown hand seems especially significant because it aims at proving how to live “vita religiosa” which was an absolutely new “modus vivendi” in Korea at that time. Its message was directed most immediately at the Korean Catholic church, but may have been viewed with interest in other religious communities which were also experiencing changes in the rapidly modernizing nation.

Daniel Álvarez Gómez (Thursday July 17th 09.30 am - 10.00 am in Aula E103)

eUniv, UNIVERSITAS EUROPEA

Gorgiae Helenae Encomium latinum a Vincentio Marinerio translatum (1639)

Polygraphus Vincentius Marinerius Alagonis, ualentinus (c. 1571-1642), plura quam centum opera omnium generum ad manuscriptos codices mandavit, quamquam non multa in lucem edidit, siue contemptus siue praeteritis. Electus est officialis Bibliothecae Escorialensis anno 1633. Quevedo, qui eum commendat, ac Lupo de Vega amicis usus est. Plurima opera proprio ingenio nata latine ac graece, prorsa et uersa oratione, exaravit, necnon transtulit aut latino aut hispanico sermone Homerum, Hesiodum, Pindarum, Aristotelem, Sophoclem ac commentatores nonnullorum ex iis. Excellit translatio Ausiae Marci ualentini poetae, incusa

tunc temporis. Recenter pauca edita sunt, prout studium de eo auget magis magisque. Ex quattuor et triginta codicibus Bibliothecae Matriti opera eius continentibus, curiosissimo cuique erudito se praestat uersio latina *Encomii Helenae* a Gorgia compositi, iuxta Marini Neapolitani *Proclos siue De felicitate*. Huius symbolae propositum est illud opusculum edere ac conferre cum aliis uersionibus coetaneis. Translatio *Encomii* notata est “una brutta versione latina” a quodam hodierno Gorgiae editore. Vindicari posset eius latinitas non solum propter commissos ab hoc reprehensore errores transcriptionis in uerbis uituperatis, sed etiam quod Marinerius certare secum solebat cursim transferendo et plerumque summam manum suis uersionibus non imponebat. Insuper, liberalis doctrina Marinerii de translatione momentum habet, iuxta quam non uerbatim sed uaria interpretatione opera ab eo uertebantur.

Darius Antanavičius (Thursday July 17th 09.00 am - 09.30 am in Aula E103)
Lithuanian Institute of History

Vetus poesis hodiernum in modum sonans, sive de epigrammate, quo Basilius Hyacinthus Lituanus Ioannem Basilidem Moschum artificiosissime derisit

Basilius Hyacinthus Vlnensis, poeta Lituanus saec. XVI vivens et penitus nunc obscurus, carmen de expugnatione civitatis et arcis Polocensis (in confiniis hodiernae Moschoviae et Albae Russiae sitae) sub auspiciis Stephani Bathorei, regis Poloniae et magni ducis Lituaniae, a Lituanis et Polonis an. 1579 peracta heroicis versibus panxit et arti medicae Patavii studens apud Laurentium Pasquatum typographum in lucem an. 1580 edi curavit. Carmen autem praedictum aliquot epigrammatibus tam suis quam ab amicis compositis adornavit. Ultimum vero ex propriis In Moschorum principem inscripsit versibus duobus subiectis quomodo legendum sit. Epigramma ergo praedictum nostro subiectum erit scrutinio, ex quo apparebit id versus retrogradus continere, uno verbo cancrinum esse. Modo legendi enucleato sensus epigrammatis duplex auditoribus Congressus Neolatini patebit, scilicet versus ab initio consueto ordine currentes Ioannem Basilidem, Moschorum olim principem, iustum esse virum dicunt, a fine autem epigrammatis retrorsum cedentes eundem Terribilis vel Saevi cognomen merito iusteque a posteris obtinuisse arguunt. Dissertationem interrogatione claudemus, utrum Ioannes Basilides saec. XVI demortuus an Moschorum quoque princeps adhuc vivus sub hoc epigrammate intellegi possit, qua re discussa titulus commentationi nostrae praefixus omnibus singulisque fiet manifestus.

Laura Avella (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E006)
Università degli studi di Bari Aldo Moro

[Special session Ai confini del genere pastorale: esperienze poetiche di primo Cinquecento, paper 3]

Le Violae di Bernardino Rota

Berardino Rota (1509-1575), uomo d'armi e intellettuale partenopeo allievo di Marcantonio Epicuro, fu autore di una produzione poetica, tanto in latino quanto in volgare, corposa e afferente a molteplici generi. Degno di rilievo fu il rapporto con i suoi contemporanei e soprattutto con l'ambiente intellettuale, ricco e multiforme, che si venne a creare nell'Accademia dei Sereni – a cui prese parte fin dalla sua fondazione – e in quella nata a Leucopetra, presso la villa di Berardino Martirano, e fervida a tal punto da essere forse luogo di ispirazione e di scrittura di componimenti da parte del celeberrimo poeta spagnolo Garcilaso de la Vega. La poesia bucolica si dimostra, all'interno di questi contesti, un genere ricco di potenzialità e spunti, a cui Berardino Rota dedica il *Sylvarum seu Metamorphoseon Liber*. Intento del contributo è quello di presentare il componimento “Violae”, facente parte di questa raccolta, che riveste un certo interesse dal momento che unisce l'elemento più propriamente pastorale con quello relativo al mito di metamorfosi.

Manuel Ayuso García (Wednesday July 16th 03.00 pm - 03.30 pm in Amphi Guyon)
 Universidad Nacional de Educación a Distancia

Impacto y difusión de las ediciones españolas humanísticas de Horacio

Las ediciones de obras de Horacio producidas en la península ibérica en los dos primeros siglos de la imprenta fueron escasamente tres, publicadas entre 1560 y 1599. Uno de los procedimientos para comprobar su impacto es el estudio de los ejemplares conservados de las mismas analizando los lectores y poseedores que tuvieron, los lugares por los que se difundieron y las huellas de lectura en forma de anotaciones y marcas que nos han transmitido los ejemplares conservados. El caso de las ediciones hispanas de Horacio nos brinda un ejemplo muy adecuado, pues las ediciones son variadas en su propósito y concepción, ya que tenemos dos editadas en el ámbito de la universidad de Salamanca (Salamanca 1560, 1591) con comentarios eruditos latinos y, finalmente, una edición (Granada 1599) con comentario y traducción castellana. También es muy amplio el número de ejemplares conservados con cerca de 200, distribuidos por todos los rincones del mundo y con un uso muy rico en matices, que me propongo esclarecer.

Mercedes Barletta (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E010)
 Crossroads School for Arts and Sciences

[Special session Girlhood Studies in Neo-Latin Literature, paper 3]

The early writings of Camille de Morel

“Quid mirum hos versus nostram cecinisse Camillam?” (“What wonder that our Camilla sang these verses?”) – Joachim du Bellay

Camille de Morel, often praised as a prodigy of the Renaissance, is remembered for her literary prowess within the intellectual circles of XVIth Century France. However, among her surviving writings exists a lesser-known facet – her *Juvenilia*, which offers a glimpse into her formative years as a writer, her precocious talent, and the intellectual milieu of her upbringing. Born in Paris in 1547 to a family of esteemed lineage, Morel exhibited a remarkable aptitude for languages from an early age, nurtured by her mother's tutelage and further honed under the guidance of renowned humanists like Charles Utenhove.

This paper aims to explore the themes, style, and reception of Camille de Morel's early Latin compositions as well as the education that shaped her burgeoning talent. Despite the constraints imposed upon women writers of her time, Morel's proficiency in Latin, Greek, and Hebrew, coupled with her innate poetic sensibilities, garnered admiration from respected contemporary figures. However, her gender often overshadowed her accomplishments, with comparisons to male poets serving to justify her skill rather than celebrate it. As such, this paper will also examine the societal and cultural implications of her literary legacy, considering how her early writings both challenged and conformed to the gender norms of her time.

William M. Barton (Friday July 18th 09.30 am - 10.00 am in Aula E012)
 Universität Innsbruck

[Special session Carolus B. Hasius: The Latin of a nineteenth Century Hellenist, paper 1]

Helping Humboldt with Latin: Hase and the *De distributione geographica plantarum*

Among the flurry of publications planned immediately on his return from the Spanish American expedition (1799–1804), Alexander von Humboldt's innovative ideas on botanical geography were among the first significant results first to appear. The text first appeared in French and

German, but Humboldt sought out the help of a friend and colleague for final, extended Latin version of *De distributione geographica plantarum*, which came out in 1816. This friend was Karl Benedikt Hase (1780–1864), a prominent hellenist best known for his work in Byzantine textual criticism and Greek lexicography, but whose expertise also extended to Roman epigraphy and the Latin of late antiquity.

Until now, our knowledge of Hase's input on Humboldt's Latin was limited to an archival document preserving a one-page list of Latin geographical vocabulary that Hase prepared for his friend in the early 1800s (Staatsbibliothek zu Berlin, Nachlass Alexander von Humboldt, 6/79a/31). On the basis of a closer comparative reading, this paper now proposes an analysis of the changes proposed by Hase for the final Latin text of *De distributione geographica plantarum* made in the year 1815–16.

Malika Bastin-Hammou (Wednesday July 16th 08.30 am - 09.00 am in Aula E011)
Université Grenoble-Alpes (UFR LLASIC)

[Special session Digital Technology and Neo-Latin Studies IV: investigating focused collections, paper 1]

How to digitally investigate Neo-Latin and Neo-Ancient Greek paratexts to ancient drama? A presentation of the IThAC project

The IThAC project aims to study the reception of ancient drama in Europe during the XVIth Century through the analysis of the printed scholarly paratexts dedicated to it, and to make available to the research community a translation of this corpus into French, thanks to the construction of an evolving digital interface. By “scholarly paratexts of the XVIth Century”, we mean liminary texts written by humanists to introduce the texts and sometimes the translations of seven ancient dramatists, Aeschylus, Sophocles, Euripides, Aristophanes, Plautus, Terence and Seneca. The aim of this presentation is to look back to six years of a collective work on these data, to expose the methodology developed for collecting, transcribing and digitally editing the paratexts, and to reflect on the digital tools developed to explore them : the Pensoir (or “Φροντιστήριο”, named after Aristophanes’ *Clouds*), where the paratexts have been edited, translated, annotated in XML-TEI and can now be explored thematically, and a dynamic map showing the network of humanists involved in the paratexts by date and place.

Martin Bažil (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E013)
Université Charles, Faculté de lettres, Institut d'Études grecques et latines.

[Special session Drama, Neo-Latin Drama V: Neo-Latin Drama and the religious institutions, paper 2] cancelled

**“Gloriam eiusdem cum Crocodilo esse ingenii...”
Le drame *Salomonis iudicium* (1585), attribué à Aegidius Holius, aumônier de
l'empereur Rodolphe II**

Dans le cadre d'une analyse de la bibliothèque de l'archiduc Habsbourg Ferdinand II du Tyrol (1529-1595), fondée avant 1567 à Prague et conservée ensuite au château d'Ambras près d'Innsbruck, l'attention a été attirée par le manuscrit conservé d'une pièce de théâtre sur le Jugement de Salomon en dimètres iambiques latins non rimés (aujourd'hui à la Österreichische Nationalbibliothek à Vienne). Le manuscrit, daté de 1585, mentionne comme auteur Aegidius Holius (Jiljí Holý), aumônier de Rodolphe II, le dernier empereur de la dynastie des Habsbourg qui résidait et tenait sa cour à Prague. Selon la dédicace personnelle initiale à l'archiduc, mécène de Holius, la présentation du manuscrit devait avoir lieu à l'occasion de la cérémonie de remise de l'Ordre de la Toison d'or.

La contribution, qui constitue une première analyse de cette pièce et une étude préparatoire à son édition, avance l'hypothèse que le texte de la pièce n'est pas d'origine bohémienne et propose une nouvelle attribution.

Julia Jennifer Beine (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E013)
Ruhr-Universität Bochum, Seminar für Klassische Philologie.

[Special session Neo-Latin Drama I: Current Approaches to the Study of Neo-Latin Drama]

Building a Digital Neo-Latin Drama Corpus (NeoLatDraCor): Project Insights

This talk provides insights into the newly built Neo-Latin Drama Corpus, a TEI-encoded corpus of Neo-Latin plays. NeoLatDraCor is part of DraCor, an infrastructure for programmable corpora. In this talk, I will first introduce the concept of programmable corpora and its potential for the analysis of dramatic texts. Second, I will elaborate on the concept of the NeoLatDraCor. This corpus aims to facilitate the digital analysis of Neo-Latin drama on a larger scale by providing a wide range of Neo-Latin plays from different genres, regions, and periods. To achieve this goal, several working groups are contributing to the corpus. In the third part of the talk, I will discuss the challenges and issues encountered when building a large-scale digital corpus in a collaborative effort as previously described. Additionally, we would like to invite other working groups to join our project. Therefore, I will provide information on the requirements for contributing to the NeoLatDraCor.

Enikő Békés (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E004)
HUN-REN Research Centre for Humanities, Institute for Literary Studies.

[Special session Companion to the Neo-Latin Literature in Hungary 1450–1630. I, paper 1]

**How to write the *Companion to the Neo-Latin Literature* in Hungary?
Models and Challenges**

This paper is conceived as an introduction to the special session presenting the preparatory works and main concept of the Companion to the Neo-Latin Literature in Hungary 1450–1630. The first attempt to publish a handbook in English about Neo-Latin Studies in Hungary was the *Companion to the History of the Neo-Latin Studies* in Hungary published in 2006 for the thirteenth congress of IANLS, but a comprehensive history of the Neo-Latin literature written by Hungarian experts is still a significant debt of our scholarship. This introduction aims at presenting not only the international models but also the methodological questions and challenges evolving from our project. The focus of the new *Companion*, consequently also that of our special session is to narrate the special features of Neo-Latin literature in Hungary and the role of Latin language in our country.

Lorène Bellanger (Friday July 18th 05.00 pm - 05.30 pm in Aula E004)
Université Paris-Sorbonne - Paris IV ; Rome et ses Renaissances : Art, archéologie, littérature, philosophie.

Latin et français dans les *Carmina* de Jean Commire (1678) : la querelle éternelle

Le poète néo-latin Jean Commire publie ses *Carmina*, composés dans la langue de Virgile, en 1678, alors que différents débats, prodromes de la querelle des Anciens et des Modernes qui explose véritablement en 1687, ont déjà déchaîné les passions dans les cercles que fréquente le jésuite. L'ouvrage présente une convergence paradoxale : d'une part Jean Commire prend pour modèles les poètes antiques ; il va même jusqu'à composer en latin, poussant ainsi à l'extrême

les positions des Anciens. D'autre part, cependant, apparaissent sous sa plume des thèses habituellement attribuées au camp moderne : le jésuite défend (en latin !) l'excellence de la langue française. Comment comprendre l'hybridité du propos de Jean Commire dans les *Carmina* ? Nous souhaitons montrer que l'étude du recueil néo-latin permet de préciser et d'approfondir les positions de chacun des camps de la querelle. Nous aborderons dans un premier temps l'ode adressée à Jean-Baptiste Santeul (*Carm.* 3, 18) dans laquelle Jean Commire proclame la supériorité du latin, langue éternelle, sur le français. Puis nous observerons comment le français et le latin s'équilibrent dans la sphère de l'érudition mondaine où gravite le jésuite. Enfin nous nous demanderons dans quelle mesure le choix commirien du latin est un choix moderne.

Sándor Bene (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E004)

HUN REN Research Centre for the Humanities - Károli Gáspár University of the Reformed Church (Budapest)

[Special session Companion to the Neo-Latin Literature in Hungary 1450–1630. I, paper 2]

Early Hungarian Humanism and the Missing Latin Petrarch

Giuseppe Billanovich was the first scholar to identify the most distinctive absence of Hungarian humanism, namely the near-total neglect of Petrarch. Indeed, in contrast to the robust reception of Petrarch in early German humanism (or even in Bohemia or Poland), in Hungary the development appears to have bypassed this phase, with the Ciceronian classicism of the Guarino school becoming dominant in the 1450s. In search for the reasons, emerges the possible influence of the humanist Pier Paolo Vergerio, who settled in Buda, as early as 1417, on János Vitéz of Zredna, later Cardinal and Archbishop of Esztergom, founding father of Hungarian humanism. This paper claims that Leonardo Bruni's dialogue, the *Dialogi ad Petrum Histurum* (1406), dedicated to Vergerio, and which breaks with Petrarch's stylistic eclecticism, may have played a decisive role on Vitéz's ideas about cultural renewal in Hungary. Vitéz, in his critique of the “disciplina vetus” and the “rudis eruditio”, which characterised Latinism in Hungary of the time, echoed Bruni's arguments against the old-fashioned humanists (and even against such learned scholastics as Giovanni Dominici, who praised the Petrarchan Christian humanism). The aforementioned points of reference may assist us in formulating a more comprehensive response to Billanovich's fruitful query.

Hanne Berendse (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E012)

Institute for Classics and Neo-Latin Studies, University of Innsbruck

[Special session Neo-Latin and the Academy Movement: The Academia Taxiana in Innsbruck, paper 3]

“Quae [...] ob oculos exhibita fuerunt”:

Antiquarianism as an Evidence-Based Method at the Academia Taxiana

Although antiquarianism already emerged as an intellectual tradition in the XVIth Century, the XVIIIth Century saw an invigoration as a consequence of the rapid developments in the field of natural history. Amongst those objects of the past so greatly desired by antiquarians were fossils, which contemporary correspondence shows were eagerly exchanged throughout the historical Tyrol. The Academia Taxiana (c. 1738–1760), a small, learned circle in Innsbruck, also saw engagement with such relics of the past. Most significantly, in 1741, the physician Francesco Ferdinando Giuliani presented a dissertation named *De fossilibus universalis Diluvii* to the “Taxiani”, which marked the first scientific mention of fossils from the Tyrolean

mountains. Despite this text having been recognised as one of the first serious attempts at palaeontological research, its exact contents have not yet been translated or studied.

This paper aims to give an overview of this pioneering text and will explicate its relation to the general rise in antiquarianism in the first half of the XVIIIth Century. Moreover, special attention will be given to how the use of evidence-based research methods is emphasised in the Latinity of *De fossilibus universalis Diluvii*.

Concetta Bianca (Friday July 18th 09.30 am - 10.00 am in Aula E007)

Università di Firenze

[Special session Volgarizzare e tradurre II: tra XV e XVI secolo, paper 1]

Tradurre e ritradurre nel XV secolo

Tra il 1442 e il 1444 Giorgio Trapezunzio, che ormai viveva in Italia da un trentennio, traduceva la *Pro Ctesiphonte* di Demostene, un testo che agli inizi del secolo era stato già tradotto da Leonardo Bruni. Ma questo non era l'unico caso: a volte prevaleva la competizione con il precedente traduttore, a volte si ignorava quanto era stato già fatto. Dopo l'introduzione della stampa in Italia l'editore, che sceglie i testi e a volte segue la lavorazione in tipografia, si trova davanti ad una scelta tra le varie traduzioni, che alla fine risulta essere di carattere filologico, come avviene ad esempio per le *Vitae* di Plutarco, stampate a Roma nel 1470 con le cure editoriali di Giovanni Antonio Campano e dedicate al cardinale Francesco Todeschini Piccolomini, nipote di Pio II. La presente relazione, attingendo anche ad altri esempi, intende indagare questo aspetto particolare sia da un punto di vista linguistico che ideologico.

Florence Bistagne (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E103)

Université d'Avignon

“Splendor”, “nitor”, “luxus”, etc. : nommer l’usage de l’argent en néolatin, le cas Giovanni Pontano

Dans ses traités dits des “vertus sociales”, Giovanni Pontano (1429-1503), homme politique et intellectuel de premier plan du royaume de Naples, tente d’associer l’usage de l’argent à des valeurs éthiques et esthétiques. Pour exprimer des concepts économiques et sociaux nouveaux par rapport au latin classique mais aussi au latin médiéval, il met en place un réseau de termes comme “splendor”, mais aussi “magnificentia”, “liberalitas”, “beneficentia”, “conviventia”, “nitor” et “luxus” pour décrire non seulement la richesse matérielle, mais aussi l’usage ostentatoire des biens, lié au prestige social et au pouvoir. Ce choix linguistique témoigne de son effort pour enrichir le latin, en adaptant son lexique à une réalité marquée par de nouveaux rapports avec le capital et le commerce. Ce faisant il légitime l’usage du néolatin comme langue de communication courante et non uniquement de langue savante.

José Ignacio Blanco Pérez (Friday July 18th 05.00 pm - 05.30 pm in Aula E011)

Universidad de Valladolid; GIR *Speculum Medicinae*.

Amato Lusitano en Lázaro de Soto, un médico español del siglo XVI

El vallisoletano Lázaro de Soto, que llegó a ser médico de Felipe II, es conocido fundamentalmente por unos comentarios a las obras de Hipócrates que aparecen publicados en 1594. En su obra pone de manifiesto que el comentario de los antiguos autores griegos de medicina es una de las “partes artis medicae”, a la altura del estudio de la anatomía o la farmacopea. En esta tarea de presentar y explicar las principales obras de la medicina antigua, Lázaro de Soto queda encuadrado dentro de la tradición de quienes se dedican al comentario, probablemente el género literario científico médico más importante de los que se cultivan en la

medicina occidental durante buena parte del medievo y la Edad Moderna. Las obras que utiliza para asentar sus explicaciones son fundamentalmente las de autores antiguos y medievales consolidados por la tradición, aunque no es infrecuente la presencia de contemporáneos suyos. Analizamos en este trabajo la alusión al portugués Amato Lusitano (Castelo Branco 1511-Salónica 1568) entre las autoridades citadas, lo que es buena muestra de la actualización de las lecturas del vallisoletano y de la difusión de la obra del portugués.

Jan Bloemendal (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E013)

Huygens Institute for the History and Culture of the Netherlands

[Special session Neo-Latin Drama I. Current Approaches to the Study of Neo-Latin Drama, paper 2]

“TransLatin”: The Transnational Circulation of Latin Plays through Time and Place

The “TransLatin” project, funded by the Dutch Research Council NWO (2020-2024), explores digital means to study the dissemination of plays and themes from the early modern Low Countries to other parts of Europe, especially the cultural area of the Habsburg Empire. In this paper I will present some of the results of the project and the ways in which these results were found. The PhD. student on the project Andrea Peverelli has carried out some experiments that reveal correlations between plays in terms of style and content. These results were further explored by “traditional” means such as literary-historical research and close reading. Some plays such as Gnapheus’s *Acolastus* (1529), Ischyrius’s *Homulus* (1536) and Macropedius’s *Hecastus* (1539) proved to be very popular on early modern European stages and in the schools and were translated, adapted and performed. This was already known, of course, but the project provides a deeper insight into the interrelationships between the plays, the playwrights and their reception.

Kateřina Bobková-Valentová (Wednesday July 16th 05.00 pm - 05.30 pm in Aula E013)

Institute of History of the Czech Academy of Sciences

[Special session Neo-Latin Drama VI. Reception of texts, Persons and Stories, paper 3]

School Theatre in Bohemia at the Beginning of the XVIIIth Century

By the beginning of the eighteenth Century, a network of religious grammar schools in Bohemia was well established. In addition to the Jesuit schools, which had been developed and generously funded, Piarist schools were established, and members of other orders (Premonstratensians, Benedictines, Franciscans) also participated in educational activities. All these schools developed considerable theatrical activity, which reached its quantitative peak during this period. This paper will show how the school theatre of this period can be investigated and assessed. It will summarize the regulations and guidelines that were to govern theatrical activities. It will also make use of narrative sources, in particular the Jesuit “literae annuae”, college diaries and Piarist college chronicles, which record, to a greater or lesser extent, the frequency of theatrical events. The themes of the plays can be traced from several dozen surviving synopses and complete texts. The main aim of this paper is to answer the question of whether it is possible and relevant to compare Jesuit and Piarist school theatre productions on the basis of the preserved sources.

Alena Bockova, Marketa Klosová (†), Martin Bažil. (Wednesday July 16th 10.00 am - 10.30 am in Aula E013)
Charles University, Faculty of Arts & Institute of Philosophy of the Czech Academy of Sciences.

[Special session Neo-Latin Drama IV. Neo-Latin Drama in the former Czech and Austrian Jesuit Provinces, paper 2]

**“Cum duo faciunt idem, non est idem”:
Two Dramas on Tobias from the Czech Lands**

The narrative of the Old Testament *Book of Tobit* served as the subject of biblical dramas from various European countries in the XVIth and XVIIth Centuries. These Latin and vernacular plays were written by both Catholic and Protestant authors. In the Czech Lands, two Latin school plays have survived. The first, *Toboeus, comoedia sacra et nova* (1587), written by Jan Aquila of Plaveč, a Protestant master at the University of Prague, was performed by its students. The second play, *Tobias junior* (1616), was written by Georgius Dingenauer, a Jesuit teacher and confessor to Cardinal Dietrichstein. This festive drama, written on the occasion of the marriage of the cardinal's niece, was performed by members of the Olomouc Jesuit Academy during the wedding celebrations. In this paper, we will examine the authors' different approaches to the biblical text, the choice of characters, the emphasis on various motifs, and the development of dramatic plots. We will also compare the formal aspects of the texts: their composition, paratexts, linguistic and stylistic elements or the use of ancient sources. Finally, we will explore the motivations behind the chosen authors' concepts. Where relevant, we will also discuss other Tobias plays preserved outside the Czech Lands.

Daniele Bonino, Luigi Silvano. (Saturday July 19th 04.00 pm - 04.30 pm in Aula E007)
Università di Torino

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond III, paper 1]

**Learning Greek through Latin in early modern Italy:
The evidence from students' notebooks**

Our paper will propose a survey of a selection of student notebooks dating from the late XVth-early XVIth Century devoted to the teaching of Greek language and literature at university level. These manuscripts generally contain translations in Latin of the original Greek texts (authors include Homer, Theocritus, Demosthenes, and others) with a corpus of glosses mainly concerned on aspects of grammar, language, vocabulary, “realia”. In analyzing the evidence provided by these unpublished sources we will focus on issues such as, for instance: code switching between Greek and Latin; the interference of the vernacular, that was used on occasion to clarify difficult or rare terms; the material layout of these bilingual tools; and the agenda of their producers and users. We will work on manuscripts related to different teaching environments, such as the “studia” of Rome and Florence, and try to assess similarities and differences between these contexts of production. We will also consider a significant aspect of these books, i.e. the fact that they were used by more than one student in different years: this often results into a high level of stratification of the glosses.

Alessandro Bonvini (Saturday July 19th 10.00 am - 10.30 am in Aula E005)
Università degli Studi di Pavia

“Sunt carmina desumpta ab ipso Lucretio”.

Lucretian presences in Federigo Nomi's *Liber Satyrarum sexdecim* (1703)

My paper is the first investigation of Lucretian intertextuality in Federigo Nomi's (1633- 1705) *Liber Satyrarum sexdecim*. Published in Leiden in 1703 and addressed to a Europe-wide audience including Magliabechi, Leibniz, and Gronov, Nomi's collection of sixteen Neo-Latin verse satires reproduces, in number and style, the Juvenalian corpus. Even if Citroni Marchetti has given a concise overview of the satires already in 1976, we still lack a close examination of the intertextual networks within Nomi's *Liber*. More specifically, his work reveals a massive engagement with Lucretius' *De rerum natura*, both verbally and thematically. Through an in-depth analysis of some key passages, it is argued that such an intertextual endeavour, alongside with Juvenalian “imitatio”, is decisive in building Nomi's “persona” as an observer of vices and in shaping his view of human progress as delineated in satire X. Furthermore, a survey of Nomi's private correspondence shows that his familiarity with Lucretius reflects his close relationship with Alessandro Marchetti, Lucretius' first Italian translator, since the time they were colleagues at the University of Pisa. My contribution will pave the way for a reappraisal of Nomi's *Liber*, while offering a promising case study to explore the still understudied reception of Lucretius in Neo-Latin satire.

Jens Borchert-Pickenhan (Thursday July 17th 09.30 am - 10.00 am in Aula E006)
Sächsische Akademie der Wissenschaften zu Leipzig

[Special session The educated and their inscriptions, paper 1]

“Da Deus exemplum ut soboles generosa paternum impleat” – The intersection of memory and guidance in XVIth Century verse epitaphs

In the epigraphic culture of the XVIth Century, the poetic funerary inscription played a significant role across social strata particularly in areas influenced by Melanchthon and his students. These regions saw a flourishing of verse epitaphs, which Melanchthon promoted as an ideal vehicle for retrospective praise and prospective admonition. He believed that the practice of writing poetry facilitated moral reflection and public instruction. The masterful variation of “realia” and “topoi” against the backdrop of “imitatio” and “aemulatio” was also intended to provide the authors with symbolic and social capital. But central to the purpose of these epitaphs was the “laudatio” of the deceased. How were the authors able to satisfy the commissioners, whether elector or physician, in commemorating the deceased in a public space and at the same time pursue didactic-parenetic objectives according to their own positions? Furthermore, what specific content regarding admonitions was incorporated into these verse epitaphs? These questions will be explored using verse inscriptions from the northeast of the Holy Roman Empire.

Anders Kirk Borggaard (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E004)
Centre for Danish Neo-Latin, School of Culture and Society, Aarhus University.

[Special session Expressing Identity in Dano-Norwegian Neo-Latin II, paper 2]

National, confessional, and cultural identity in the language and poetry of Johannes Franciscus Ripensis

The Lutheran Reformation with its Melanchthonian educational system firmly integrated Denmark into the learned environment of early modern Europe. Danish students went abroad, most of them to Wittenberg, and here they became part of the pan-European “respublica

litterarum” with its cultural and literary ideals. But as Danes, they were expected to return home to seek employment in their native land, and so they should preserve, and demonstrate, a sense of national identity. And as confessional conflicts grew in number and intensity from the mid-XVIth Century, it became more important than ever to their success that they showed the right position within the religious landscape. In this paper, I will investigate the ways in which the Danish humanist Johannes Franciscus Ripensis – or Hans Frandsen Ribe – responded to these demands by shaping his national, confessional, and cultural identity in the language and content of his poetic oeuvre, especially his *Elegiarum liber* (1554) and *Carminum liber* (1561). Through comparisons and close readings of a number of poems, I hope to demonstrate how Frandsen, in genres ranging from birthday poems to Christmas celebrations, used his linguistic and literary skills to present himself as a Dane, a devout Lutheran, and a man of culture.

Élie Borza (Saturday July 19th 03.00 pm - 03.30 pm in Aula E012)

Collaborateur scientifique à l’Institut des Civilisations, Arts et Lettres – Centre d’Études des Mondes Antiques (Université Catholique de Louvain).

Le discours de Vincenzo Borghini sur Isocrate, Grégoire de Nazianze et Sophocle (1543)

À la fin de chaque année académique, il était d’usage pour le professeur de prononcer un discours de clôture. Ce que fit Vincenzo Borghini en juin 1543 à Florence. Les cours de cet ami de Piero Vettori et Giorgio Vasari furent dédiés à Sophocle, Isocrate et Grégoire de Nazianze. Dans son discours, Borghini explique les raisons pour lesquelles il a choisi ces trois auteurs, il en fait un éloge appuyé et il encourage ses étudiants à être assidus dans leurs études. Ce discours inédit de Borghini, dont le titre est “In Apologeticum Gregorii Nazianzeni et Antigonom Sophoclis” est conservé dans un seul manuscrit de la Biblioteca Nazionale de Florence. Dans cette communication, j’aborderai les thèmes principaux traités par Borghini et je présenterai de larges extraits de ce discours, dont j’ai établi une édition critique destinée à la publication. Je vais aussi mettre l’accent sur l’intérêt que constitue ce traité pour comprendre comment étaient donnés les cours dans les universités ou “instituts supérieurs” au XVI^e siècle.

Laurence Boulègue (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E003)

Université de Picardie Jules Verne - UR UPJV 4284 TrAme / Institut universitaire de France

[Special session Les notions et les textes du théâtre grec dans l’humanisme néolatin du XVI^e siècle, paper 1]

Le tragique et l’effet de surprise : “θαυμαζόν” et “ἐκπληξις” dans le commentaire de Robortello à la *Poétique*

En 1548, paraît le premier commentaire humaniste complet sur la *Poétique* aristotélicienne, par les soins de Francesco Robortello. Fort de sa double formation, philosophique et philologique, celui-ci s’efforce d’expliciter longuement le texte si court et si problématique du philosophe grec, en s’attachant à chaque notion, afin d’en saisir le sens et les implications. Qu’en est-il de la variation entre “θαυμαζόν” et “ἐκπληξις” qui continue d’interroger les traducteurs actuels de la *Poétique*, oscillant entre l’idée d’admiration et d’effet de surprise sans les distinguer nettement ? Nous nous proposons d’analyser les passages du commentaire de Robortello qui s’y rapportent : quelles sont les termes latins qu’il utilise et quel(s) sens leur confère-t-il, notamment en comparaison avec les choix de Pazzi dont la traduction de la *Poétique* est parue en 1536 ? Il s’agira aussi d’apprécier les enjeux et répercussions de la réflexion sur l’admiration et l’effet de surprise sur la compréhension de la reconnaissance (“ἀναγνώρισις”) tragique (“agnitio tragica”).

Anne Bouscharain (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E005)

PLURIELLES Langues, littératures, civilisation (UR 24142)

Univ. Bordeaux Montaigne, Plurielles, UR 24142, F-33607 Pessac, France.

[Special session Le recueil poétique d'un parlementaire bordelais : les *Epigrammata*, *Elegiae*, *Odae* de Martial Monier (Bordeaux, Millanges, 1573), paper 1]

Un “sodalitium” limougeaud : Martial Monier et Jean de Beaubreuil.

Le recueil poétique de Martial Monier accorde une place importante aux amitiés lettrées et, en particulier, à celles qui se sont nouées dans l'enfance, sur les terres de la petite patrie qu'est Limoges. Sous l'influence et le patronage du limousin Jean Dorat (1508-1588), émerge tout un “sodalitium” dont les membres, souvent nés au mitan du siècle, commencent à se faire connaître dans les années 1570-1580 à travers leurs publications personnelles. Cette communication s'intéressera plus particulièrement aux relations qui unissent le jeune juriste Martial Monier et le poète Jean de Beaubreuil, auteur d'une épopée en l'honneur de Charles IX, sans doute inachevée et inédite, et d'une tragédie en langue française (*Regulus*, Limoges, H. Barbou, 1582). Elle se proposera d'étudier les pièces poétiques par lesquelles Monier a rendu hommage au talent de son compatriote dans son recueil de 1573, ainsi que dans une pièce d'escorte qui figure parmi les liminaires de la tragédie *Regulus*.

Kevin Bovier (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E103)

Université de Fribourg

[Conceptualising History through the Roman Past in the Renaissance II: The Classical Legacy, paper 3]

Josias Simler historien de la Suisse et lecteur de César

Dans les années 1560-1570, l'humaniste zurichois Josias Simler prépare et rédige une ambitieuse et colossale histoire de la Suisse (*Antiquitatum Helveticarum libri III*), demeurée inachevée et à l'état de manuscrit. Simler réutilise toutefois en partie ce matériel dans sa *Vallesiae Descriptio* (1574) et dans son *De Republica Helvetiorum* (1576). Pour retracer le passé de la Suisse, il s'appuie sur un grand nombre d'œuvres antiques, médiévales et contemporaines. Parmi elles, la *Guerre des Gaules* de César figure en bonne place dans son discours historiographique, notamment parce qu'au XVI^e siècle les Suisses se reconnaissaient dans le peuple helvète, qui avait occupé le territoire suisse dans l'Antiquité. C'est ainsi que l'œuvre de César se retrouve citée à des endroits stratégiques dans les travaux historiographiques de Simler, par exemple au début du manuscrit des *Antiquitates Helveticae* et du livre II de la *Vallesiae Descriptio*. Dans cette communication, nous examinerons les différentes manières dont l'humaniste zurichois se sert de César, que ce soit comme modèle stylistique ou comme autorité dans les débats historiographiques et topographiques qu'il soulève. Nous verrons ainsi comment Simler déploie son arsenal d'humaniste polymathe, mobilisant ses compétences de philologue, de commentateur et d'historien.

Veronika Brandis (Saturday July 19th 04.00 pm - 04.30 pm in Aula E012)

Goethe Universität Frankfurt Institut für Klassische Philologie

„Dissertationem nos, non librum adornavimus“ – Lateinischer Thesendruck und volkssprachliche Regelpoetik als alternative Modelle poetologischer Reflexion

Der Leipziger Gelehrte Johann Gottlieb Meister (1665-1699) hielt an seiner Universität mehrere Disputationen zu poetischen und hermeneutischen Themen ab, darunter 1696 eine zu Struktur und Funktionsweise des Epigramms (*De epigrammatibus vernaculis*). Zwei Jahre später entstand auf dieser Grundlage das wohl wichtigste Werk des Autors, die umfangreiche

poetologische Lehrschrift *Unvorgreifliche Gedancken von teutschen „Epigrammatibus“*. Es handelt sich hier um den zwar nicht einmaligen, aber doch besonderen Fall, dass eine aus dem akademischen Tagesgeschäft hervorgegangene, der Gattungstradition folgend lateinischsprachige Programmschrift als Basis einer monographischen Lehrschrift verwendet wurde. Der Vortrag gibt eine knappe Einführung in die Grundzüge des Disputationswesens und erläutert Inhalt und Struktur der 30 Thesen. Es wird gezeigt, dass der Thesendruck eine Epigrammpoetik in nuce darstellt, insofern z.B. Fragen der Gattungsverwandtschaft, der Grundstruktur („narratio“ vs. „acumen“), des Metrums, des sprachlichen Stils und des Produktionsverfahrens v.a. bezüglich der Generierung der *argutia* verhandelt werden. Meister ist sich dessen bewusst, dass seine große Sorgfalt bei der Illustration der Regeln durch Beispiele und Varianten den Rahmen des konzisen Formats einer Universitätsschrift sprengt, und so begründet er am Schluss seinen Abbruch. Diese „*recusatio*“ scheint schon die Konzeption einer längeren Monographie in sich zu bergen.

Alla Brzozowska (Friday July 18th 05.30 pm - 06.00 pm in Aula E010)

Institute of Classical, Mediterranean and Oriental Studies University of Wrocław.

The treatise *De crimine laesae maiestatis* by Garsias Quadros of Seville

The collection of the National Library in Warsaw contains the only manuscript of the treatise *De crimine laesae maiestatis* written in 1518 by the jurist from Seville, Garsias Quadros. Doctor *utriusque legis* and professor at the University of Bologna, he was invited to Poland in 1505 by the Bishop of Płock, Erazm Ciołek, who was then in Italy on a diplomatic mission from the King of Poland, Alexander Jagiellon. Employed first as secretary to the Bishop of Płock, in 1510 he joined the legal team at the royal court, then became a professor at the University of Cracow. Among the few surviving works of Garsias Quadros, the treatise *De crimine laesae maiestatis* occupies a special place. The considerations contained in the treatise are the first attempt at a comprehensive study of this legal institution. Drawing on legal texts from the *Corpus iuris civilis* and *Corpus iuris canonici*, as well as referring to medieval studies, the Spanish jurist enriched arguments with his own views, anticipating the works on this crime by well-known XVIth Century jurists such as Gigas, Bossius or Clarus. In my article, I want to present the main issues raised in the treatise and show my critical edition of this work.

Patrick Burns (Wednesday July 16th 10.30 am - 11.00 am in Aula E011)

Institute for the Study of the Ancient World. New York University.

Neo-Latin as a pragmatic source of language model training data

A decade ago, David Bamman (Bamman n.d.) showed the effectiveness of using 11K texts from the Internet Archive to train Latin language models despite the low quality of optical character recognition - something replicated recently in training the first transformer-based Latin model (Bamman and Burns 2020). Notable about these texts is the large number dating after the XVth Century, that is, from “the Italian Renaissance up to the modern day” (Butterfield 2012). As such, Neo-Latin texts represent the only pragmatic source of “big” data for training the latest generation of large language models (LLM) for the language. In this paper, I present a project extending Bamman’s earlier efforts in order to train ever-larger Latin models: OMNIA (“Omnis Materia Nominata apud Internet Archive”). The project has two phases: 1. building a repository of what is now roughly 106K Latin IA texts; and 2. using an open-source LLM to correct the collection’s low-quality OCR. When complete, OMNIA - with wordcounts perhaps measuring in the billions - will be among the largest plaintext Latin collections, including substantial Neo-Latin coverage. Moreover, since OMNIA can be used for training models for downstream text analysis tasks, it should stand as a major milestone in advancing Latin natural language processing for all periods.

Elwira Buszewicz (Friday July 18th 04.30 pm - 05.00 pm in Aula E013)

Uniwersytet Jagielloński w Krakowie (Jagiellonian University)

Teaching as Epiphany. Unconventional Summary of Academic Course presented in Gregory OF Sambor's *Theoresis tertia*

Gregory of Sambor (ca. 1523-1573), the head of the school at St. Mary's Church, and then a lecturer of liberal arts at the Kraków Academy, had published his poem *Theoresis tertia* in 1561. This work was closely related to his teaching experiences. This year, Gregory began reading *Theoresis* as part of his lectures at the University. In a multi-threaded story, the poet presented an account of his meeting with the Muses and Apollo near Krakow. Developing his elegiac narrative, interwoven with some visions of the deities, Gregory gave his poem various forms and functions, making it a mythological compendium, a manual of poetic art, a pedagogical treatise and a study programme. By weaving autobiographical threads into this story, he attempted to prove himself an inspired poet and a guide to Muses' temples and poets' "castles". Instead of repeating information taken from textbooks, Gregory tried to show reading poems as walking through gardens full of flowers and fruits, or as a kind of quasi-religious encounter with authors "living" in their works. To examine how the poet understood the "studia humaniora" and his teaching vocation is the main aim of the present paper.

Francesco Cabras, Grażyna Urban-Godziek. (Friday July 18th 09.30 am - 10.00 am in Aula E005)

University KEN in Krakow; Jagiellonian University in Krakow.

The "vade liber" motive in the dedicatory elegy from Klemens Janicki's *Tristium liber*

The opening elegy of Ovid's *Tristia* draws on a dedicatory formula, well-established by Catullus. However, Ovid changed its character entirely. His book ("liber", not refined neoteric "libellus") is a mournful work of an exile, poor and unpolished, significantly, not dedicated to anybody. It was sent unprotected to Rome to testify to his author's suffering and to gain Octavian's mercy. The gravely ill young poet, Klemens Janicki (1516–43), followed the mournful convention of Pontic poetry. His *Tristium liber* begins with a "propemptikon" addressed to his book-child ("libri"- "liberi" motive) dressed in a mourning robe. The poet encourages it to go public: when meeting docti, the self-awareness of its deficiencies should protect it from disappointment, while the dedicatory letter to the learned bishop Maciejowski should protect it from the "rude vulgus" insults. Recognized as the best Latin poet of Polish Renaissance, Janicki is seen through the lens of a well-established XIXth Century interpretation, stressing his dependence on Ovid, and seeing his *Tristia* as a mournful lament. However, a thorough philological and comparative analysis reveals an equally important Horatian context, which radically changes the meaning of Janicki's volume. Also, the context of Neo-Latin poetry, especially of the Medici circle, sheds new light on his *Tristium* 1.

Clarinda Calma (Tuesday July 15th 04.30 pm – 05.00 pm in Aula E013)

Universität Innsbruck [Innsbruck] Independent scholar

[Special session Neo-Latin Drama II. Imaginative Commemoration of Martyrs in Jesuit Writing and Performance, paper 2]

Wojciech Męciński, S.J. (1598 – 1643): The Reception and Works of a Forgotten Polish Missionary and Martyr

Born to a wealthy noble family, Wojciech Męciński, SJ is one of earliest known Polish missionaries to have reached East, South and Southeast Asia, travelling to Macau, India, the Philippines and finally Japan. For at least 100 years after his martyrdom in Japan in 1643 his

memory was immortalised in early printed works, such as the seventeenth Century biography titled *Vita et Mors gloriose suscepta Alberti Mecinski* (Cracoviae: Gaspar Drużbicki, 1643) and the publication of two of his plays in Polish in 1753 and 1775 performed separately in the Jesuit Colleges in Lublin and Vilnius. This paper will analyse the reception of Męcinski in the early modern print culture of the Polish-Lithuanian Commonwealth by examining both printed texts of his early life and the printed playbills of his dramatic works as performed on the stage of the Commonwealth. What sustained this interest and what was the wider context of these publications in the Polish-Lithuanian Commonwealth are some of the questions which this presentation would like to answer.

Nathalie Catellani (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E003)

Université de Picardie Jules Verne – UR UPJV 4284 TrAme

[Special session Les notions et les textes du théâtre grec dans l’humanisme latin du XVI^e siècle, paper 2]

**La scène finale de la traduction de l’Alceste d’Euripide par Buchanan :
du “θαῦμα” au “miraculum”**

Dans les années 1540, l’humaniste écossais George Buchanan traduit deux tragédies d’Euripide, *Médée* et *Alceste*, afin de parfaire son grec et d’édifier ses élèves du collège de Guyenne par le jeu théâtral et par l’innutrition des textes antiques. Les deux tragédies ont des points communs : les protagonistes sont des femmes, les deux pièces abordent le sacrifice – l’infanticide pour *Médée*, le sacrifice de soi par amour pour *Alceste* – et s’achèvent sur une maxime du chœur qui énonce les revers de la fortune humaine. Elles s’opposent par la fin : l’une est sanglante et malheureuse, l’autre connaît une fin heureuse par le retour à la vie de l’héroïne. Si le choix de traduire la *Médée* s’explique par la notoriété et la fortune de la tragédie, pourquoi s’intéresser à l’*Alceste*, pièce atypique d’Euripide, que ni Aristote ni Horace n’ont commentée ? Outre les choix esthétiques concernant le genre tragique qu’elle permet, et alors même que la traduction de Buchanan est extrêmement fidèle à son modèle, l’analyse des écarts lexicaux entre le texte grec et sa version latine dans la scène finale est signifiante et permet d’envisager une interprétation d’ordre philosophique et religieux, en lien avec les préoccupations du siècle de l’humaniste.

Matteo Ceccherini (Friday July 18th 10.00 am - 10.30 am in Aula E007)

Università di Firenze

[Special session Volgarizzare e tradurre tra XV e XVI secolo II, paper 2]

Ambrogio Traversari traduttore di Gregorio Nazianzeno

Il monaco di Santa Maria degli Angeli di Firenze e poi generale camaldolese Ambrogio Traversari (1386-1439), noto soprattutto per le sue traduzioni dal greco, fu il primo in ambito umanistico a dedicarsi alla versione in latino delle *Orazioni* di Gregorio Nazianzeno. In particolare, nel 1436, una volta rientrato in Italia dal Concilio di Basilea, dove aveva svolto la funzione di legato pontificio, tradusse quattro *orationes* del Padre della Chiesa greco: la *De obitu patris* (XVIII) e le tre *De pace* (VI, XXII, XXIII). Alla luce di una epistola recentemente edita, è probabile che tali versioni siano state svolte a partire da un codice appartenuto a Francesco Barbaro, che parrebbe da identificare nel ms. Vat. gr. 474. La presente relazione, da una parte, intende approfondire la questione, al momento non ancora chiarita, riguardante quale o quali manoscritti greci Traversari abbia effettivamente impiegato per la traduzione dei discorsi di Gregorio di Nazianzo; e, dall’altra, punta a illustrare quali siano i caratteri della sua attività di traduttore in questa particolare circostanza.

Flavio Massimiliano Cecchini (Wednesday July 16th 11.00 am – 11.30 am in Aula E011)

KU Leuven

[Special session Digital Technology and Neo-Latin Studies III, paper 1]

The “Tongueprint”: Assessing and quantifying bilingualism in Renaissance Neo-Latin texts

Our paper will present one of the outputs of the ERC-funded project ERASMOS1, namely the “Tongueprint”, a pipeline of tools for the automated analysis of code-switching in Renaissance texts. During the “long XVth Century” (1397-1536), the rediscovery of Ancient Greek, and more in general of Classical antiquity, inspired humanists to break new ground in linguistic expression: not only by merely quoting Classical sources, but also by alternating between Latin, still prevalent, and Greek for stylistic or even emotional reasons, giving rise to a bilingualism which had only ever been seen during antiquity, whilst also interacting with vernaculars. The vastness of this bilingual corpus has prompted us to develop computational instruments allowing for its systematic large-scale investigation, so as to go beyond the case-study basis which has characterised scholarship until now. The “Tongueprint” will include: the automated recognition of languages used in a text; a thorough statistical description of their mutual distribution and composition, also involving the implementation of an essentially typological level of morphosyntactic annotation; perspicuous visual representation of data. The “Tongueprint” will provide a solid and data-driven support for our understanding of the extent and the nuances of Graeco-Latin bilingualism in the Renaissance, also permitting diachronic comparisons.

Gennaro Celato (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E005)

Università della Campania “L. Vanvitelli”

[Special session Beatus Rhenanus I : édition et traduction de textes classiques, paper 2]

The Critical Approach of Beatus Rhenanus to Velleius Paterculus’ *Historiae*

What survives of the work of Velleius Paterculus depends, as is well known, on the manuscript which the humanist Beatus Rhenanus discovered in 1515 in the abbey of Murbach. After having a copy of the 2 codex made, Rhenanus published the “editio princeps” at Basel in 1520. Over the following years, however, both the *Codex Murbacensis* and its copy were lost, thus leaving the editio princeps as the only witness of Velleius’ text. The situation remained unchanged until 1834, when J.C. Orelli discovered another apograph of the *Murbacensis*. A work preserved in a single manuscript requires the philologist, in case of corruptions, to rely exclusively on his own “ingenium”. Thus, since the years immediately following the publication of the “editio princeps”, Velleius’ text engaged many scholars in a proof of critical acumen, who in some cases came to formulate successful conjectures, in others to deploy an excessive “furor emendandi”. Recent critics have instead adopted a more prudent and conservative approach, often returning to Rhenanus’ text. The paper aims to shed light on some aspects of Rhenanus’ philological approach to Velleius’ work and to analyse some cases in which Rhenanus’ critical choices seem to be the most plausible.

Valeria Cesaraccio (Saturday July 19th 02.30 pm - 03.00 pm in Aula E012)

Centre for the Study of the Renaissance (CSR), University of Warwick.

Explaining Cicero at School:

a Sixteenth Century Classroom Dialogue on the “Interpretatio” of the *De officiis*

The *Dialogus de interpretatione cuiuslibet auctoris* (Rome 1552) is a short work focused on the interpretation of a passage from Cicero. This dialogue imitates a lesson, with a series of

questions and answers between a teacher and a pupil, about the first sentence of Cicero's *De officiis*. Its author, Girolamo Cafaro (XVIth Century), was a Latin teacher, who taught in several places around Italy (such as Florence, Rome, and Venice), and authored many textbooks (including Latin grammars and collections of model sentences from Cicero). Although we are dealing with literary fiction, the *Dialogus* offers a sample of how a classical Latin text was taught at school. Cafaro uses a concrete dialogic way, rather than abstract precepts, to show his method of textual analysis during a class. My paper will examine this method of interpretation of the Ciceronian text which the dialogue illustrates. I will compare what the dialogue shows about reading classical authors in sixteenth Century school with other information we have from different kind of sources (grammars, rhetoric textbooks, classroom notes and exercises). I will also draw a connection between this dialogue and comparable works by sixteenth Century Latin teachers, to highlight similarities and differences in teachers' approach.

Marie Cézard-Leyral (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E103)

Université de la Polynésie Française, laboratoire EASTCO.

De l'ellipse à l'énigme. Le Néo-Latin de Jacques Bourgoing, dans son *Dictionnaire étymologique de langues romanes*

En 1583, dans son dictionnaire étymologique comparé du français, de l'italien et de l'espagnol, l'humaniste Jacques Bourgoing choisit une métalangue latine. Si l'épître au roi du *De origine usu et ratione vulgarium vocum* est rédigée en français, c'est en latin que l'auteur choisit de tresser les langues romanes, sous l'égide de leur source latine : elle est leur mère commune, quand la grand-mère est grecque et l'aïeule hébraïque. Loin de correspondre aux canons classiques, son néo-latin s'avère complexe, elliptique, voire torturé. Par une poétique du cheminement, d'une étymologie à l'autre, le juriste et linguiste conduit du sérieux à l'amusement. Il divulgue une maxime que son latin n'a de cesse d'illustrer : "ludentem [...] dicere verum nil vetat" ("rien n'empêche de dire le vrai par le jeu").

Quelles sont les caractéristiques de cette métalangue intrigante ? En quoi sert-elle un jeu d'énigmes et d'allusions, fédérateur de liens entre différents états de langues ? Nous évaluerons les forces et résistances d'un néo-latin énigmatique et créatif, vecteur d'un plurilinguisme assumé, révélateur de rapports nouveaux, mouvants voire amusants, entre les langues du siècle.

Maria Chantry-Łukaszewicz (Friday July 18th 04.30 pm - 05.00 pm in Aula E004)

Université de Wrocław

Les jeux de langue de Jan Kochanowski dans ses épigrammes latines et polonaises

L'œuvre prolifique de Jan Kochanowski comprend un recueil d'épigrammes latines intitulé *Foricenia, sive epigrammatum libellus*, qui a été publié pour la première fois à Cracovie en 1584, presque à la même époque qu'un recueil d'épigrammes polonaises intitulé *Fraszki*, ou "Bagatelles" (1586).

Le titre même de *Foricenia* est intrigant et demande quelques explications. Il semble qu'il s'agisse d'un néologisme créé par Kochanowski sur la base de l'expression "foris cenare", par opposition à "domi cenare", et probablement inspiré d'un substantif utilisé par Martial, "domicenium" ("modeste repas pris tout seul à la maison"). Kochanowski donne aux deux termes un sens littéraire : les "foricenia" sont des œuvres composées pendant un festin, et les "domicenia" sont des œuvres écrites à la maison. Le poète aime jouer de ces deux termes pour taquiner ses interlocuteurs.

À côté de ces néologismes, le poète aime jouer avec la langue. Par exemple, il affectionne les "nomina loquentia", tant dans les *Foricenia* que dans les *Fraszki*, où l'on voit parfois apparaître des latinismes. Lors de mon intervention, j'aimerais présenter quelques exemples choisis de l'ingéniosité linguistique de Kochanowski.

Jean-Louis Charlet (Thursday July 17th 10.30 am - 11.00 am in Aula E013)
Université d'Aix-Marseille, Académie d'Aix

**Les lettres latines de Gaston Esmaly Broche :
Culture et politique en latin dans la première moitié du XXe siècle**

Professeur de lettres classiques détaché par la France à l'université de Gênes, Gaston Esmaly Broche (1880-1954) a défendu avec passion la culture latine et le latin vivant. À travers les trois lettres latines qu'il a adressées successivement à un professeur félibre de la faculté des lettres d'Aix-en-Provence, Émile Ripert en 1927 (sur Francesco Petrarca : *De Petrarcha ad Aemilium Ripertum poetam*), au grand intellectuel Pierre de Nolhac, incarnation vivante des liens culturels entre la France et l'Italie en 1929 (*Ad Petrum de Nolhaco*), puis au célèbre historien de l'Antiquité Jérôme Carcopino, appelé à devenir plus tard ministre de l'Instruction publique, en 1931 (*Ad Hieronymum Carcopinum*), on analysera son amour de Pétrarque, son indéfectible attachement aux racines romaines de la culture occidentale et ses efforts, dans un monde politique troublé et instable, pour maintenir dans la paix les solidarités latines, en particulier l'amitié entre la France et l'Italie, mais sans exclure de cette entente la Grande-Bretagne.

Violaine Chaudoreille (Saturday July 19th 02.30 pm - 03.00 pm in Aula E005)
Centre d'Études et de Recherche Éditer/Interpréter, Université de Rouen Normandie.

Réception et traduction de l'*Erotopaignon* au XVIe siècle en France

Des *Cent épigrammes* (1533) de Michel d'Amboise à l'*Erotopaignie* (1576) de Pierre Le Loyer, le recueil de Girolamo Angeriano a fait l'objet de traductions et d'imitations plus ou moins fidèles en français. En ce qui concerne les *Cent épigrammes*, seule une partie du recueil est dédiée à la traduction d'Angeriano, qui est partielle, puisque le recueil néolatin contient presque le double de poèmes. Quant à l'*Erotopaignie*, autre recueil composite, il semblerait a priori que seul son titre rappelle l'œuvre d'Angeriano. Force est de constater que les auteurs français oscillent entre un désir d'intégrer le recueil néolatin dans leur patrimoine, et une forme de réticence, puisqu'ils n'en produisent pas de traduction complète.

Je propose d'analyser dans quelle mesure Angeriano a influencé la poésie érotique française au XVIe siècle, et en particulier la façon dont les poètes se l'approprient, de la traduction à la récupération de motifs poétiques. Je consacrerai une partie de cette étude à l'étude du recueil d'Angeriano, et à sa place dans la littérature érotique de la Renaissance, une autre aux *Cent épigrammes*, à la méthode et aux choix opérés par Michel d'Amboise, et une dernière aux influences et aux références plus floues dans la littérature en langue vernaculaire.

Tetsuo Chikawa (Saturday July 19th 10.30 am - 11.00 am in Aula E012)
Ritsumeikan University, Japan.

Dialogues dans les cérémonies de distribution des prix aux collèges jésuites

Cette étude examine les dialogues mis en scène lors des cérémonies de distribution des prix dans les collèges jésuites du Portugal (Coimbra), d'Espagne (Séville) et d'Italie (Rome) entre la seconde moitié du XVIe siècle et le début du XVIIe siècle. En raison de leur nature pédagogique, éphémère et festive, la majorité de ces dialogues ont été dispersés. Les textes subsistants, principalement sous forme de manuscrits, ne sont pas encore suffisamment étudiés. Cependant, au-delà de leur valeur documentaire, ils révèlent une caractéristique spécifique du théâtre scolaire jésuite en représentant la cérémonie qui sert de cadre à chaque dialogue sous une forme méta-théâtrale. De plus, ils partagent des caractéristiques telles que le thème des voies bifurquées et l'utilisation de personnages allégoriques pour atteindre l'objectif pédagogique d'encourager la vertu et l'amour des belles lettres par la compétition. L'analyse

de ces dialogues permet ainsi de mieux comprendre non seulement l'homogénéité de l'enseignement de la Compagnie de Jésus, mais aussi la diversité des détails qu'elle a su intégrer pour s'adapter aux contextes locaux.

Anna Chisena (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E007)
Università di Bologna

[Special session Latin Translations of Italian literary works: Prose (1600-1800), III, paper 2]

La lingua delle stelle: lessico scientifico e astronomico nelle traduzioni latine di Galileo Galilei

Nella prima metà del 1600 Matthias Bernegger, matematico, astronomo, insegnante e traduttore di molte opere antiche, pubblica le traduzioni latine di alcune opere di Galileo Galilei. L'attività versoria, accompagnata da un carteggio tra i due autori e iniziata nel 1606 con la traduzione delle *Operazioni del compasso geometrico e militare*, culmina nel 1635 con la versione latina del *Dialogo sopra i due massimi sistemi*, intitolata *Systema cosmicum*. L'operazione letteraria rende il *Dialogo* galileiano, nel frattempo posto all'indice nella nostra Penisola, un'opera europea. Basandosi sugli storici studi di Altieri Biagi (1965) e sulla recente analisi di Bianchi (2020), il contributo vuole offrire un'analisi del lessico astronomico presentato nelle due opere, mettendone in risalto peculiarità e caratteristiche. In particolare, si evidenzieranno i precisi apporti del lessico galileiano, sia in lingua originale sia tradotto, nel coevo panorama della lingua scientifica del Seicento.

Lucie Claire (Wednesday July 16th 05.00 pm - 05.30 pm in Aula E003)

Université de Picardie Jules Verne et Institut universitaire de France ; UFR des Lettres / UR UPJV 4284 TrAme.

[Special session Pratiques rhétoriques au Collège romain (XVI^e siècle), paper 3]

La déclamation sur Rome de Francesco Benci

À l'occasion des festivités qui marquèrent l'inauguration du nouveau bâtiment du Collège romain à la rentrée de l'automne 1584, le jésuite Francesco Benci (1542-1594), alors professeur de rhétorique dans l'établissement, prépara une déclamation sur Rome, qu'il fit prononcer par des élèves de l'institution jésuite et imprimer six années plus tard dans l'édition de ses *Orationes* (Rome, 1590). Trois discours la composent : un premier en faveur de la Rome antique contre la Rome moderne, un deuxième en faveur de la Rome moderne contre la Rome antique et un "iudicium" conclusif. Tout en se faisant l'héritière des pratiques pédagogiques de l'Antiquité, la déclamation rédigée par Benci déborde ici le seul cadre de l'exercice scolaire. La communication se propose de montrer comment, au moyen d'une performance oratoire virtuose, Benci et ses élèves viennent illustrer l'efficacité de l'enseignement délivré par la Compagnie de Jésus et en célébrer les valeurs : éloquence, culture humaniste, piété chrétienne, mais aussi plaisir du spectacle.

Séverine Clément-Tarantino (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E010)

Université de Lille, UMR 8164 HALMA.

[Special session Girlhood Studies in Neo-Latin Literature, paper 2]

De Laura Cereta, "puella nondum cognita" // "velut quae omnium sollicito quondam miraculo puella adhuc, et rara forte mulier insurgam": Laura Cereta de se ipsa

Laura Cereta (1469-1499) opera sua (h.e. dialogum qui *In asinarium funus Oratio* inscribitur et *Epistulas*) Latine scripsit cum inter 15 et 18 annos nata esset. Propter *Orationem* multi "livoris

dentes tamquam gladios in [eam], velut trepidantem inter lupos agnulam” “pararunt” (ut scribit in priore epistula ad Cardinam Ascanium Mariam Sforzam). Postea vero non defuerunt qui eius scripta defenderent vel laudarent, quamquam ob miram eius doctrinam – ut feminae et puellae – nonnulli nonnullaeque crederent non ipsam, sed patrem eius illa scripta panxisse. Difficultates quae ei obstiterunt e sexu potius videntur ortae esse quam ex aetate. Cum autem marito cui 15 annos nata nupserat orbata esset (duodeviginti mensibus post matrimonium), rarius dicit se aliam nisi mulierem (sc. adultam) esse. Nam puellam se esse cum maxime videtur monere si quid reprehensa vel accusata est (quod quidem ad studia et opera eius pertineat) ut aetas sive apologiae sive controversiae pars esse videatur. Nam hoc consilium habeo ut, necessariis de Laurae Ceretae educatione repetitis, omnes locos quibus se quasi puellam inducat scruter et strictim exponam, quo apertior fiat causa vel causae cur aetatem suam memoret. Denique conabor stilum eius perpendere, si sint signa vel propria cuiusdam Latinitatis puerilis/puellaris.

Louise Cole (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E013)

John Brown University

[Special session Neo-Latin Drama VI. Reception of Texts, Persons and Stories, paper 2]

The “Translatio” of Hosokawa Tama Gracia

On July 31, 1698, the students at the Jesuit school in Vienna staged a play for the Habsburg Emperor Leopold I, his third wife, Eleonore Magdalene of Neuberg, and their children. The imperial family often attended the school’s musical dramas, and, in fact, were the principal audience of such productions. This marked the Feast Day of St Ignatius of Loyola. The play they would stage, however, made no mention of St Ignatius nor did it feature any Jesuit characters. Instead, the play, entitled *Mulier fortis* - a clear reference to the valiant woman described in Proverbs 31 - narrated the story of a Japanese noblewoman who was martyred for her faith by a tyrannical husband. In order to understand the Gratia of *Mulier fortis*, we need to peel back the layers of Jesuit translations of the historical figure along with their cultural and political underpinnings. The translator’s reasons for facilitating a “translatio” are fundamental to understanding the means by which the “translatio” is accomplished. For the purpose of understanding and translating *Mulier fortis*, I will be considering the role of two translators in relation to the drama, the first being Johann Baptist Adolph, S.J. and then myself.

Avery Colobert (Friday July 18th 04.00 pm - 04.30 Pm in Aula E004)

Université de Rennes 2 - UFR Arts, Lettres, Communication. MEN : EA3206, doctorant.

“Vtriusque linguae flores et uerba macaronica” :

latin, grec et italianismes dans les *Lectiones antiquae* de Caelius Rhodiginus.

Nous souhaitons proposer une communication sur l'usage des langues dans les *Lectiones antiquae* de Caelius Rhodiginus. Cette œuvre présente la particularité de cultiver une “dispositio” volontairement désordonnée, et c'est principalement l'effet de la “uarietas”, en tant qu'elle procure un plaisir ludique d'appréhension des connaissances pour le lecteur, que recherche Rhodiginus. Or les langues semblent jouer un rôle-clef dans ce style revendiquant le “serio-ludere”. En effet, non seulement le grec et les italianismes concourent à l'esthétique du mélange, parce qu'ils créent à la fois un effet de surprise sur le lectorat et permettent surtout des rapprochements paronomastiques entre des vocables issus de langues différentes, produisant verbalement des liens étymologiques fantaisistes à l'échelle microstructurales, et imitant le passage du coq à l'âne qu'exige l'archi-textualité de la miscellanée humaniste. Par ailleurs, nous voudrions montrer que l'activité philologique de Rhodiginus ne s'exerce jamais davantage que dans sa volonté de créer un *continuum* entre grec, latin et italien, à la manière d'un Isidore de Séville, mais à la Renaissance ; parce que sa lexicographie souhaite imiter les Anciens, tout en

jouant sur l'exquisité de mots rares, fussent-ils issus de composés complexes en langues anciennes ou d'adaptations véritablement macaroniques de dialectes italiens.

Giacomo Comiati (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E007)
Sapienza Università di Roma

[Session special Latin Translations of Italian literary works I. Verse (1300-1600), paper 2]

**“Nec pacem invenio” et “non ho da far guerra”:
Translating Petrarch’s sonnet 134 in Renaissance Italy**

Throughout the humanistic and early modern period, many of Petrarch’s Italian poems were translated into Latin by a wide array of Italian authors. Differently from the circa 50 texts out of the 366 that constitute Petrarch’s book of rhymes, which were translated into Latin once and only during the period under consideration, some poems were translated many times, and by diverse poets, who often competed with each other in their linguistic and rhetorical skills. The Petrarchan poem translated the most during this period is sonnet 134, which was also one of the first two sonnets ever translated into Latin. The author of these first two translations was the Florentine humanist Coluccio Salutati. Following him, no less than five other Italian authors (including Flaminio Rai, Annibale Dalla Croce, and Tito Gallico) turned the same sonnet into Latin. This paper will investigate this phenomenon and the reasons that gave rise to the flourishing of so many diverse translations of sonnet 134 in the Italian peninsula, while considering also the numerous sixteenth Century European translations of the same sonnet.

Antonio Coppola (Saturday July 19th 02.30 pm - 03.00 pm in Aula E011)
Scuola Superiore Meridionale

Il recupero della *Geographia* tolemaica nel libro V dell’*Urania* di Giovanni Pontano

Nel quinto libro dell’*Urania*, opus maximum dell’umanista napoletano Giovanni Pontano, il poeta espone gli insegnamenti della cosiddetta “corografia astronomica”; la trattazione corografica, pur consistendo in una rielaborazione poetica del sistema già tracciato da Tolomeo nel terzo libro della *Tetrabiblos*, risulta arricchita non solo dall’aggiunta di diversi miti, frutto della contaminazione della mitologia classica con l’abilità mitopoietica dell’autore, ma anche da precise informazioni geografiche. I vv. 114-233 rappresentano un caso emblematico di questa seconda tipologia di intervento: nel descrivere la prima area dell’ecumene tolemaica, il poeta unisce all’informazione astrologica un catalogo geografico fatto di tribù, fiumi, monti quasi del tutto assenti nella letteratura antica, sia latina che greca. Il presente intervento intende presentare i risultati ottenuti da un’indagine capillare compiuta sugli etnonimi e i toponimi citati dal Pontano, che ha portato ad individuare nella traduzione latina della *Geographia* tolemaica, concepita in età umanistica da Jacopo Angeli, il modello di riferimento di cui si servì il Pontano per la costruzione del catalogo. Nello specifico, una collazione degli elementi geografici citati nell’*Urania* con i testimoni a stampa della traduzione quattrocentesca dell’opera greca ha permesso di restringere il campo a un preciso incunabolo, che sappiamo circolasse nella capitale aragonese a fine Quattrocento.

Claudia Corfiati (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E006)
Università degli studi di Bari Aldo Moro

[Special session Ai confini del genere pastorale: esperienze poetiche di primo Cinquecento, paper 2]

Girolamo Borgia in Arcadia

La poesia latina di Girolamo Borgia, storico e intellettuale vissuto a Napoli e a Roma negli anni delle guerre d'Italia, è stata a lungo penalizzata da una tradizione particolarmente sfortunata: eppure lo sperimentalismo metrico, l'audacia inventiva e il gusto per la "varietas" fanno della produzione epigrammatica, elegiaca e poi pastorale del Borgia un laboratorio di testi di grande interesse. In questo intervento si vuole mettere a fuoco il profilo del Borgia poeta bucolico, l'originalità delle sue proposte, ma anche i limiti della sua scrittura, indagando sia i contesti letterari entro i quali si situano le sue egloghe (il rapporto con la tradizione classica, quello con i modelli più recenti, il dialogo con i contemporanei), sia il contesto politico, causa del tono sostanzialmente elegiaco dei suoi versi. Si tratta di quattro testi profondamente diversi - due dedicati (?) a Vittoria Colonna (ma in verità a Giovanni Pontano e a Francesco Petrarca), uno al Natale di Cristo, un altro ancora a Felice Della Rovere, "virago" figlia di papa Giulio II.

Alejandro Coroleu (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E003)
Institució Catalana de Recerca i Estudis Avançats

[Special session Cicero's *Pro lege Manilia*: Echoes in Renaissance rhetoric, paper 3]

**The languages of history in sixteenth Century Barcelona:
teaching, annotating and imitating Cicero's *Pro lege Manilia***

Regarded as a mine of morally and politically useful events and personalities from the late Roman republic, in the Renaissance Cicero's orations were central to rhetorical exercises of declamation. At Barcelona students were required to deliver two speeches modelled on Cicero's political oratory. An excellent example of this practice is provided by MS. 105 of the Biblioteca Universitària de Barcelona, a little-studied manuscript which features a collection of orations in Latin and Greek, for the most part delivered in Barcelona by students of Pere Joan Nunyes (1522-1602), a professor of Rhetoric and Greek, between 1577 and 1593. Submitted as examination exercises, most texts include praises of ancient generals and were undoubtedly modelled on Cicero's *Pro lege Manilia*, a speech which was translated into Spanish and annotated by Nunyes himself during his sojourn at Barcelona, and which also circulated in Catalan translation at the time. The purpose of my paper is to relate MS. 105 to the teaching and writing of history, in Latin and the vernacular, in the sixteenth Century at the University of Barcelona.

Ana Isabel Correia Martins (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E103)
University of Coimbra

The reception of *Adagia* in Jeronimo Cardoso's dictionary

The *Adagiorum collectanea* (more than 4000 proverbs) was a bestseller in its time, profusely translated and disseminated with the incredible support of Aldine editions. Its international success in the sixteenth Century is attested; its influence and reception are also undeniable but its reception in dictionaries and lexicon encyclopedic handbooks is still an inexhaustible research challenge. The popularity of Erasmus' *Adages* inspired sixteenth Century compilers like Sir Thomas Elyot's Dictionary of 1538, who mentions Erasmus' work and cites proverbial expressions from it. Despite Erasmus being featured in some dictionaries all over Europe, the Portuguese Jeronimo Cardoso's dictionary - *Dictionarium latino lusitanicum & vice versa*

lusitanico latinu[m] [1579] - is one of the largest repositories of adages, especially being the first dictionary, demonstrating his intellectual and pedagogical insightful and clairvoyance. Therefore, the main question is not why he collected Erasmus *Adagia* but how he produced and conceived it. This paper aims to analyze the crossroads between grammar/lexicon and aphoristic literature, understanding why this dictionary has a crucial and pioneering role for Portuguese and European historiography, shedding light on his structure, features, goals and obviously how Erasmus' corpora are handled and gathered.

Jean-François Cottier (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E012)
Université Paris Cité/Institut universitaire de France

[Special session, Neo-Latin and the Early Modern Voices of “La Nouvelle France”, paper 1]

La Forêt des racines du montagnais (Radicum Montanarum silva) du P. J-B. de La Brosse, S.J., 1766.

Les notices des dictionnaires des langues autochtones nous donnent un bon aperçu du travail effectué par les missionnaires dans le Nouveau-Monde. Elles nous permettent par exemple de percevoir leurs difficultés à comprendre la complexité des relations sociales ou à traduire les subtilités d'un lexique foisonnant. Par ailleurs, alors que les *Relations* doivent informer l'Europe, en la rassurant, des progrès de la mission, les dictionnaires dévoilent plus volontiers les limites des missionnaires dans leur connaissance des langues et des cultures autochtones. Cette constatation nous permet également de mieux reconnaître le rôle joué par les Premières Nations dans les termes fixés dans leur rencontre avec les Européens.

L'objectif de ma communication est de présenter les premiers résultats obtenus par l'analyse des deux volumes d'un manuscrit lexicographique innu (montagnais)-latin rédigé par le P. Jean-Baptiste de La Brosse en 1766 et intitulé *Radicum Montanarum silva*. Ce dictionnaire, rédigé en latin, représente le point d'aboutissement d'une longue tradition lexicographique jésuite en Nouvelle-France. Par ailleurs, son étude permet de deviner en creux le contenu d'un autre ouvrage du P. de La Brosse, son *Liber superstitionum* aujourd'hui perdu.

Marco Cristini (Thursday July 17th 10.00 am - 10.30 am in Aula E103)
Università degli Studi di Firenze; Florentina Studiorum Universitas.

Rediviva phoenix sive de poesi Latina saeculi vicesimi primi

Decedente, immo potius pereunte a civitatibus Hesperii Latinarum cultura litterarum, anno 1972 Iosephus IJsewijn dixit se persuasum habere poesin Latinam brevi perituram esse et in proximum saeculum, id est in saeculum vicesimum primum, haud superfuturam. Cycneus autem Latinitatis cantus tunc temporis minime caneatur, ut multi timebant. Nam ab anno 2000 usque ad diem hodiernum plusquam 350 poetae sermonem Vergilii colentes circiter septem milia carmina exaraverunt, usi tam metris antiquitus traditis quam versibus rhythmicis, haicubus aliisque modis modernae poesis. Conspectus poetarum Latinorum saeculi vicesimi primi, qui mox foras dabitur, dilucide ostendit quam ingens sit copia eorum, qui tertio millennio ineunte a Iaponia usque ad Civitates Foederatas Americae et a Suetia usque ad Australiam Musis impigerrime dent operam. Acroasis paucis demonstrat qui sint poetae Latini novissimi, quid libentius canant, quibus in commentariis periodicis librisve versus typis excudant, quanti momenti sit interrete ad poesin recentissimam divulgandam et quomodo Latinus sermo rationem habeat cum linguis vernaculis.

Fanni Csapó, Annamária Molnár. (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E004)

Hungarian National Museum Public Collection Centre National Széchényi Library, Budapest; MTA-BTK Lendület “Momentum” Humanist Canons and Identities Research Group, HUN-REN Research Centre for the Humanities, Budapest.

Source identification via a letter-book.

Antonius Verantius’ reports about Suleiman’s military campaign

Antonius Verantius was one of the most prominent humanists of the XVIth Century in the Kingdom of Hungary who collected and organized his letters in four volumes. Because of the amount of available material, it is impossible to present all the letters in our lecture, so we aim to focus on the year 1538.

In that year, Suleiman led a military campaign against Moldavia which caused a lot of unease in the Kingdom’s leadership because the Hungarian king feared Suleiman would invade Hungary. Verantius extensively wrote of this military campaign, for example, he reported on the actions of the Hungarian royal court.

We can read about Suleiman’s military campaign against Moldavia not only in the letters. Verantius considered the events of the year 1538 worth recording also in his historical work, the *De apparatu Joannis regis contra Solimanum caesarem in Transsylvaniam invadentem*.

The purpose of our lecture is to examine whether Verantius’ letters can be considered potential sources or drafts of his future historical work about the above-mentioned military campaign. Can the language and the structure of the letters indicate that these texts are attempts of a humanist historian to write his main work?

Leon Cvitić, Petra Matović. (Saturday July 19th 04.00 pm - 04.30 pm in Aula E004)

University of Zagreb

**The Uses of Classical and Early Modern Sources
in Two Linguistic Treatises by Filip Vezdin**

Filip Vezdin (1748–1806) was a Discalced Carmelite who spent 13 years in India as a missionary. After returning to Europe, he published extensively on Indian languages and culture; his publications include the first two European grammars of the Sanskrit language. He offered valuable insight into the relationship between early attested Indo-European languages like Avestan, Sanskrit, Greek, Latin and Gothic. This paper will focus on Vezdin's two Indo-Europeanist treatises, the *De antiquitate et affinitate linguae Zendicae, Samscrdamicae, et Germanicae dissertatio* and the *De Latini sermonis origine et cum orientalibus linguis connexione dissertatio*, both published in Rome, in 1798 and 1802 respectively. While relying heavily on the works of ancient authors such as Herodotus, Cassius Dio, and Augustine, his commentaries often included vitriolic attacks against contemporary scholars. This paper aims primarily to trace and analyse the sources, both ancient or early modern, cited in these two treatises, and to discuss the ways in which Vezdin employed them in his study of the Indo-European language family.

Maria Czepiel (Friday July 18th 09.30 am - 10.00 am in Aula E010)

University of Oxford, Brasenose College.

The Sack of Rome in a Newly Discovered Poem by André de Resende

André de Resende (1498–1573) was one of the foremost Iberian humanists of the sixteenth Century, as well as “the best Latin poet produced by Portugal” (Martyn 1987: 195). For a long time, studies on his poetry were sparse, although in recent years it has experienced revived interest (Pereira 2011, 2012, 2017; Resende and Correia 2013). Recently, I brought to light a sixteenth Century manuscript of a previously unknown poem on the Sack of Rome apparently attributed to Resende (Czepiel 2022).

In this paper, I will discuss how the poem fits into Resende's oeuvre, in particular his political poems. I will also study the poem in the context of other contemporary poetic responses to the Sack of Rome. I will explore in particular how the poem portrays the relationship between Classical and Christian Rome, presenting the Sack as a civil conflict of Christian princes which outdoes even the ancient fratricide of Remus.

Michał Czerenkiewicz (Friday July 18th 04.30 pm - 05.00 pm in Aula E010)
Jagiellonian University

The Saxon King in some Latin Grammar and his acquaintance of Polish

In this paper I would like to present and explore the question of the linguistic facilitation and accommodation to the new language environment, as exemplified by some Neo-Latin XVIIth-Century texts concerning the king Augustus II the Strong. The monarch originating from Saxony started to reign in the Polish-Lituanian Commonwealth in 1697. Two years later the work *tractatus ad compendiosam cognitionem linguae Polonicae* addressed to him (and others), authored by Bartłomiej Kazimierz Malicki, was published (probably in Krakow). Although the work was guidebook which could serve for everyone who knew Latin, the act of addressing this grammar to the king might have revealed that he was still strongly perceived as a newcomer who did not speak Polish as a native inhabitant. The question of the new king's provenance also appeared previously in other texts, such as *Sermo [...] ad omnes Poloniarum Regni ordines* by Andrzej Chryzostom Załuski (Warsaw 1697) and in the anonymous *Epistola nobilis Poloni super electione [...] Saxoniae electoris in regem Poloniae* (Zerbst 1697). I would like to answer the question of how some Neo-Latin authors understood and depicted the role of language as a tool which enabled the reign in a new country.

Francesco Dall'Olio (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E103)
Skenè Research Centre (University of Verona)

[Special session Herodotus in Early Modern Translations, paper 1]

“Arabian nights”: the Description of the East in Herodotus' XVth Century Translations from Italy to England

For his Renaissance readers, Herodotus was not primarily the author of the Persian Wars. They were much more interested in the description of eastern kingdoms such as Persia and Egypt: places of fascinating stories of great rulers and sumptuous courts, of ancient civilisations in some ways close to early modern Europe and in others very distant. A fundamental role in building this tradition was played by the first translations of Herodotus, the Latin one by Lorenzo Valla (1474) and the Italian one by Matteo Maria Boiardo (1474-1491), which emphasised the more exotic aspects of the East described in the *Stories*. Almost a century later, the first English translation of the *Histories*, by the enigmatic R.B. (1584), comprising only the first two books, took the same approach and once again emphasised the more fantastical aspects of Eastern countries included in Herodotus' work. Moving between the chronological boundaries set by these translations, the paper traces the development of this tendency to highlight the most exotic side of Herodotus in early modern translations, in a way that recalls the contemporary literary tradition of the romances.

Vittorio Remo Danovi (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E103)
St Anne's College – University of Oxford

[Special session Conceptualising History through the Roman Past in the Renaissance I: The Archaic Legacy, paper 3]

**“Historiae adolescentia”: il *De historicis Latinis* di Vossius
e le origini della storiografia latina**

A breve distanza dalla pubblicazione del *De historicis Graecis* (1624), il *De historicis Latinis* (1627) offre a G.G. Vossius la possibilità di tornare a confrontarsi con il problema dell'origine di una tradizione storiografica. La presente relazione intende chiarire come tale problema sia concettualizzato da Vossius, concentrandosi su tre nodi chiave: il modello biologico di periodizzazione, la nozione di primitivismo e la ricostruzione del dibattito sulla lingua affrontato dagli annalisti, con le connesse tensioni verificatesi tra la prima storiografia latina e i suoi modelli greci.

Nell'esaminare i tre nodi, l'interpretazione storiografica di Voss sarà costantemente collocata all'interno del quadro più ampio degli studi rinascimentali sulla letteratura latina arcaica. Particolare attenzione si dedicherà ai rapporti del *De historicis Latinis* con la storia letteraria di Giraldo, riconosciuta da Voss come suo diretto termine di confronto nell'epistola prefatoria, con le collezioni di frammenti storiografici pubblicate da Riccoboni, da Agustín e Orsini e da Popma e, in senso più ampio, con la coeva produzione della tradizione filologica olandese.

Jeroen De Keyser (Wednesday July 16th 09.30 am - 10.00 am in Aula E006)
University of Torino - Università di Torino

[Special session Christian Neo-Latin Epic in Humanist Dalmatia, paper 1]

Marko Marulić's *Davidias*, Damjan Beneša's *De morte Christi* and the Epic Tradition

The purpose of this paper is to examine the reception of the epic tradition in both Marko Marulić and Damjan Beneša, two Dalmatian authors whose major epic poems remained unedited for many centuries. Both poems are undeniably inspired by Vergil's *Aeneid* and other classical models, along with several patristic examples of Christian epic poetry. Furthermore, the title of the *Davidias* shows a striking affinity with a series of Quattrocento epic poems, such as Francesco Filelfo's *Sphortias*, Tito Vespasiano Strozzi's *Borsias* and Ugolino Verino's *Carlias* – although these were not printed during Marulić's and Beneša's lifetimes, and hardly circulated. On the other hand, we know that Marulić's library contained Neo-Latin poetry by, among others, Maffeo Vegio and Battista Spagnoli Mantovano, and that Beneša modelled his *De morte Christi* after Vida's *Christias*. Using concordances and stylometric software, lexical correspondences and the frequency of certain word patterns will be analysed to assess to which extent contemporary Neo-Latin writers may have been sources of imitation or inspiration for these two Dalmatian Christian epic poets.

Ingrid De Smet (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E010)
University of Warwick

[Special session “De mulieribus nil nisi bonum?” Early Modern Women and Gender in a NeoLatin Context II, paper 3]

**One Anna is (Not) Like Another:
The Female Latin Poets of Karel Utenhove's Household during his German Exile**

The Flemish-born, protestant exile Karel Utenhove the Younger (Carolus Utenhovius, 1536-1600) is wellknown for having fostered female learning: his name has notably been associated

with “at least ten women Latin poets” (Stevenson 2005: 240). Utenhove’s links with the Morel household (most notably Camille de Morel) in Paris have been well-studied, whilst the poetry of Johanna Othonia, the daughter of Utenhove’s tutor Johannes Otho, has seen a recent surge in critical attention. However, some question marks still hover over the identity and output of the young female relatives of Utenhove’s wife or himself who were adopted into the Utenhove household during Karel’s German years, notwithstanding Stevenson’s checklist (2005: 342-25, 565) and two recent biographical articles (Müller 2021, 2022). Known as Anna or Johanna Pallantia and Johanna or Anna Utenhovia, they were once even thought to be the same person; but should we now consider them to have been two women, or three, or even four? This paper will offer a reappraisal of the various types of evidence that we have for these educated, Latinate women, who were much admired by Utenhove’s contemporaries, but who, ultimately, remain more elusive than we would like.

Nicholas De Sutter (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E013)
KU Leuven, Seminarium Philologiae Humanisticae.

[Special session Neo-Latin Drama III. Neo-Latin Drama in Italy and Austria, paper 3]

***Italia, comoedia tragicomica* (1860).**

Neo-Latin Drama from Enlightenment to Risorgimento

In 1860, one Hugo Simon published a curious closet drama in Latin titled *Italia, comoedia tragicomica* in Bratislava. Written in the midst of the Italian unification process, the tragicomedy in three acts originating in the predominantly Catholic Austro-Hungarian Empire, against which the Italians were in open revolt, weaponised its many allegorical characters against this ongoing Risorgimento. More specifically, the political play’s main target was the allegedly anticlerical and antipapal spirit pervading this nationalist movement, which the devout playwright bemoans as the nefarious fruits of the Enlightenment. In fact, upon closer inspection, the *Comoedia tragicomica* seems remarkably dependent on an earlier Neo-Latin play that had similarly targeted the entanglement between politics and Enlightened ideas from a Catholic perspective: Johann Baptist Seidel’s (1721-1775) *Bavaria vetus et nova*, a Jesuit play that had been performed and printed at least three times in the German-speaking region. This paper aims to shed light on the ways in which Simon mapped his critique of Risorgimento Italy onto this template offered by Seidel’s attack on the progressive regime of Maximilian III Joseph, Duke of Bavaria (1727-1777), and to flesh out the satirical interplay between the nineteenth Century play and its other Neo-Latin sources, theatrical and otherwise.

Alexia Dedieu (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E013)
Aix-Marseille Université, Textes et documents de la Méditerranée antique et médiévale - TDMAM - UMR 7297 (AMU - CNRS) Maison méditerranéenne des sciences de l’homme.

[Special session Neo-Latin Drama VI. Reception of Texts, Persons and Stories, paper 1]

Turning the First Book of Homer’s *Iliad* into Drama:

Michael Boschius’ Greek-Latin *tragicomica actiuncula*

In 1601 a theatrical version of the first book of Homer’s *Iliad* was printed by Anton Bertram in Strasbourg. The book is the work of the professor of Greek Michael Boschius, and consists of a bilingual ancient Greek-Latin rendition of the first book of Homer’s *Iliad* entitled *Actio tragicomica ex libro primo Iliados Homeri*, which was performed at the Strasbourg *academia* in February 1601. In the paratexts to his play, Michael Boschius describes his work and explains its pedagogical aim.

This paper will study this theatrical rewriting of Homer’s text. The aim of this presentation will be to explore how Michael Boschius uses academic drama as a tool for his pedagogy of

languages. On a broader level, this paper will analyse how Boschius transformed and shaped the Greek epic text into a bilingual play that fits the linguistic and moral purposes of his work as a teacher.

Fabio Della Schiava (Friday July 18th 05.00 pm - 05.30 pm in Aula E007)
Università Cattolica del Sacro Cuore di Milano

[Special session Volgarizzare e tradurre tra XV e XVI secolo. III, paper 3]

Lucio Fauno, Michele Tramezzino e le traduzioni delle opere di Biondo Flavio

Nel suo *Visitiamo Roma nel Quattrocento*, Cesare D’Onofrio offriva, accanto al testo latino della *Roma instaurata* di Biondo Flavio, anche la versione in volgare allestita da Giovanni Tarcagnola, meglio noto come Lucio Fauno. Questo testo, così come le traduzioni della *Roma triumphans* e delle *Historiae*, costituisce una guida preziosa per gli editori e un accesso all’erudizione storico-antiquaria di Biondo Flavio per coloro che non hanno sufficiente padronanza della lingua latina. Tuttavia, nonostante la loro notorietà, le traduzioni di Lucio Fauno non sono ancora state oggetto di studi specifici. In questo contributo, intendo offrire un quadro della loro genesi e uno studio delle loro caratteristiche peculiari, con particolare attenzione per le tecniche di traduzione messe in atto dal Tarcagnola e per alcuni aspetti linguistici e filologici rilevanti.

Šime Demo (Wednesday July 16th 09.00 am - 09.30 am in Aula E011)
Sveučilište u Zagrebu – Fakultet hrvatskih studija

[Special session Digital Technology and Neo-Latin Studies IV: Investigating focused Collections, paper 2]

Epigraphic database as a tool for linguistic research: An example of Neo-Latin inscriptions of Istria

In the paper, a newly-established MediaWiki database of early modern Latin lapidary inscriptions found in the churches of southern Istria will be presented. We will observe the architecture of the database and the way it was built, as well as the possibilities of its extension, modification and research use. Then, its functionalities will be illustrated by performing linguistic analyses at various levels: phonological, morphological, syntactic, semantic and pragmatic. This will have a twofold goal. First, the technical part of the talk will demonstrate how the creation and maintenance of a custom, flexible, powerful and integrable database does not have to imply highly expert knowledge of digital technology. Second, the concrete linguistic analysis will provisionally explore the properties of Latin used in early modern inscriptions, determining its place in relation to not only ancient and medieval Latin epigraphic material, but also to the contemporary inscriptions of other regions, as well as a variety of literary and non-literary text types.

Adriaan Demuyne (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E006)
KU Leuven / FWO

The depiction of rivers as part of the urban space in early modern city laudations

The genre of the “*laus urbis*” was popular in the early modern period. In their laudations, authors often described rivers as part of the lauded city. In my presentation I will analyze how rivers, being elements of nature, are depicted as part of the urban space in early modern Latin city laudations. It will both survey such depictions in the genre as a whole and explore the literary representation of rivers in more detail in a specific case study. Proceeding from a database of European city encomia (XVth-XVIth Century), I will first scrutinize the popularity of

depictions of rivers in texts of this genre and explore differences in frequency of this subject throughout Europe. Secondly, I will explore in which way rivers are presented in city “encomia”, by which “topoi” and shared characteristics, and investigate how rivers are portrayed as part of the city, which purposes rivers have towards cities, and how the depictions of rivers contribute to the representation of the urban space of the city as a whole. For this, I take a Latin manuscript collection by English humanist Daniel Rogers, titled *Urbes* and containing 35 city “encomia”, as a case study.

Monika Deželak Trojar (Wednesday July 16th 10.30 am - 11.00 am in Aula E013)

ZRC SAZU, Inštitut za slovensko literaturo in literarne vede [ZRC SAZU – Research Centre of the Slovenian Academy of Sciences and Arts, Institute of Slovenian Literature and Literary Studies]

[Special session Neo-Latin Drama IV. Neo-Latin Drama in the former Czech and Austrian Jesuit Provinces, paper 3]

Manuscripts and “Periochae” of Theatre Plays from the Jesuit College in Ljubljana (1597– 1773)

The Jesuit College in Ljubljana was founded in 1596/1597. As can be seen from the surviving yearbooks, diaries and the so-called *Litterae annuae*, drama played a central role in the educational and religious process of the Jesuits in Ljubljana from the very beginning. After the dissolution of the order, the Jesuit College in Ljubljana was devastated by a fire in June 1774, which destroyed most of the library and thus also the primary dramatic material. By a stroke of luck, some of the texts and “periochae” have survived in other places. This paper briefly presents the surviving manuscripts of the Ljubljana plays, most of which are kept in the Auersperg Family Archives in the Haus-, Hof- und Staatsarchiv in Vienna, as well as the “periochae” of the plays and the programme notes of the Jesuit processions, most of which are kept in the Seminary Library in Ljubljana. The drama *Haeresis fulminata Anastasius Tyrannus Orientis Haereticus* by Johann Ludwig Schönleben, performed in Ljubljana in May 1651, is presented as an example. The drama is unique in that both the text of the manuscript and a considerable amount of ancillary evidence concerning its preparation and performance have survived.

Maria Di Martino (Wednesday July 16th 09.30 am - 10.00 am in Aula E003)

Dipartimento di Studi Umanistici, Università di Foggia.

[Special session “Cicero magister”: insegnare Cicerone tra Quattro e Cinquecento, paper 1]

Cicerone nei corsi di retorica di Ognibene Bonisoli: l’*Oratio de laudibus eloquentiae*

L’*Oratio de laudibus eloquentiae* di Ognibene Bonisoli, pubblicata a Vicenza il 22 dicembre 1476, nasceva come prolusione a un corso di retorica tenuto a Vicenza probabilmente tra il 1445 e il 1446, all’interno del quale Bonisoli avrebbe proposto ai suoi allievi la lettura e l’interpretazione del *De oratore* ciceroniano, confluita nel suo commento al *De oratore*.

L’analisi dell’*Oratio* consente di comprendere in che modo Cicerone si inserisse all’interno della selezione di autori classici letti e studiati nel contesto della scuola di Bonisoli, nonché di osservare il rapporto del docente vicentino con il modello ciceroniano: elogiando l’eloquenza, infatti, Bonisoli riprende i temi delle opere retoriche dell’Arpinate, a volte rielaborandoli in ottica cristiana, e attinge alle opere filosofiche per citare indirettamente Platone e Aristotele. Il modello ciceroniano si rivela influente anche là dove è individuabile l’impiego di un’altra fonte primaria, come nel caso dell’ampio racconto dell’origine della retorica basato sull’anonimo testo dei Προλεγόμενα τῆς τέχνης ῥητορικῆς, tradito da più di 50 manoscritti spesso come

introduzione a trattati di retorica (cfr. p.es. il cod. Paris, BNF, Gr.3032, sec.X-XI, dove i *Προλεγόμενα* precedono i *Progymnasmata* di Aftonio e l'*Ars rhetorica* Ermogene) e ora edito nel vol. XIV dei *Rhetores Graeci*.

Rosa M. Díaz Burillo (Wednesday July 16th 05.00 pm - 05.30 pm in Amphi Guyon)
Universidad Nacional de Educación a Distancia

Aproximación al estudio de los paratextos transmitidos en la temprana tradición impresa del *Bellum Civile* de Lucano (1469-1528)

Desde que en 1469 vio la luz la “editio princeps” del *Bellum Civile* de Lucano en Roma hasta 1528, año del primer impreso hispano del poema, se sucedieron más de una treintena de ediciones de la obra. Recientes estudios nos han permitido identificar las relaciones de filiación entre estas ediciones y las formas textuales que transmiten hasta configurarse, en pocas décadas, la “vulgata” del texto de Lucano. Al mismo tiempo, cada una de estas familias textuales transmite un corpus de paratextos, de diferente naturaleza y raigambre, articulados de diferente forma en torno al *Bellum Civile*.

En esta presentación trataremos de dilucidar, primero, ante qué tipo de paratextos nos encontramos y qué información aportan, pues esto nos permitirá, por un lado, aproximarnos a los ambientes y propósitos con los que se prepararon estas primeras ediciones impresas y, por otro, tratar de comprender cómo se leía la obra de Lucano en el Renacimiento. A continuación, profundizaremos en el estudio de dos tipos de paratextos: las *vitae Lucani* y los prefacios a las primeras ediciones impresas; rastreamos la tradición precedente de estos paratextos y, por último, analizaremos las *vitae* y prefacios propiamente humanísticos y su difusión en la tradición impresa del poema.

Roumpini Dimopoulou (Friday July 18th 09.30 am - 10.00 am in Aula E004)
National and Kapodistrian University of Athens

Linguistic interactions in Aeneas Sylvius Piccolomini's *De liberorum educatione*

In his treatise *De liberorum educatione*, Aeneas Sylvius Piccolomini lays forth the intellectual virtues that Ladislaus, King of Hungary and of Bohemia and Duke of Austria, needed to attain to effectively govern his subjects. Physical and intellectual training have been integrated in the recommended “curriculum”. Piccolomini adheres to Quintilian pedagogy, centering around the primacy of grammar and its tripartite classification while indicating exemplary writers for his addressee. He affirms the significance of linguistic competence in both written and oral communication. His “guidelines” pertaining to the proper use of Latin are incredibly comprehensive, particularly when it comes to writing. Further, he underscores the intrinsic value of learning Greek, which is additionally considered to be crucial for governance despite being a challenging language to acquire. Based upon Piccolomini's perspective on the vitality of vernacular languages and his in-depth analysis of the linguistic conventions and orthography, this paper examines Piccolomini's approach to the importance of Greek in the educational programme proposed in his treatise. It also highlights how Greek and Latin interact during the educational process, specifically concentrating upon the way they could contribute to the king's comprehensive and prosperous education.

Ewelina Drzewiecka (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E006)
Chair of Old Polish Literature History Faculty of Polish Studies Jagiellonian University in Krakow

Early Modern Imaginings of Rivers: Polish Neo-Latinists on Riverscapes

The relationship between environmental conditions and social, political, and cultural formations in the medieval and early modern period has recently been the object of a number

of research projects. NeoLatin texts, written in early modern Poland between 16th -18th - Centuries, reveal a vast spectrum of changeable imaginations about rivers - starting from historiographical works and chronicles to poetry, travel literature and treatises on natural history. Those various genres and perspectives describe rivers of the Polish-Lithuanian Commonwealth as one of the important elements for the identification of the region, provide local legends and ancient myths connected with rivers, and also information of their fauna and flora. Early modern Polish riverscapes not only become the scenery of historical and political events, climate and socio-cultural changes, but also allow us to capture the transformations of understanding the surrounding world. In my paper I would like to examine texts of Neo-Latin Polish historians, poets and scientists, among others – Maciej from Miechów, Jan Kochanowski, Joachim Bielski, Sebastian Fabian Klonowic, Jesuits: Maciej Kazimierz Sarbiewski, Wojciech Tytkowski and Gabriel Rzączyński.

Marco Duranti (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E103)
Skenè Research Centre (University of Verona)

[Special session Herodotus in Early Modern Translations, paper 2]

Herodotus' Histories as Travel Companion of Early Modern Explorers

In my paper, I will investigate the significance of Herodotus for early modern travel literature. In particular, I would like to understand in which translations this author was mainly read (since only very few scholars were able to consult the original text in Greek). It will be interesting to point out if there is a difference between actual explorers, such as Giosafat Barbaro or John Cartwright, and writers who collected reports of travels made by others (e.g. Giovan Battista Ramusio's *Delle navigationi e viaggi*). I will focus on two points: firstly, the frequency with which they quote Herodotus; secondly, if they chose to use a Latin or a vernacular translation. My aim is to shed new light on the circulation of an ancient author outside universities and elite intellectual circles, as well as on the balance between Latin and vernacular translations.

Ludmila Eliášová Buzássyová (Friday July 18th 06.00 pm - 06.30 pm in Aula E013)
Comenius University in Bratislava

Teaching Latin in Multilingual Upper Hungary in the XVIIth to XIXth Centuries

Throughout its history, the Kingdom of Hungary was a multinational, multiethnic, and multicultural state with a correspondingly colorful array of languages. During the discussed period, Latin was the main subject of study and the primary means of school instruction. However, in line with the ideals of Late (and especially Reformation) Humanism, later followed by the ideology of Protestant Enlightenment and Pietism, which emphasized the accessibility of education to the broadest strata of society, the role of vernacular languages in education grew. Therefore, textbooks in combinations such as Latin-German, Latin-Hungarian, Latin-Slovakized Czech, and multilingual formats were compiled. However, little is known about how local teachers proceeded when utilizing these teaching aids. This paper aims to characterize the role of intermediary languages in Protestant education in Upper Hungary (approximately present-day Slovakia) and discuss issues of active and passive bi- and multilingualism. To achieve this goal, it will thoroughly examine methodological manuals (e.g., Rhenius' *Paedagogia sive Methodus institutionis*), grammar introductions, school regulations, lists of lectures from Latin schools, as well as journals (e.g., *Annales evangelicorum*).

Erik Ellis (Tuesday July 15th 04.30 pm - 05.00 pm in Amphi Guyon)
University of Dallas

[Special session From Greek to Neo-Latin: “Anima” and “Animus”, paper 2]

**“Non anima tantum sed etiam corpore”:
Thomas More between Philosophy and Theology.**

The word “anima” is relatively rare in the works of Thomas More (1478-1535). The majority of instances occur in More’s final work, *De Tristitia Christi*, written when he was contemplating his imminent death. Much of the balance occurs in his *Responsio ad Lutherum*. In both cases, “anima” collocates with corpus, often forming a pair used with theological intent, showing the value of “anima” against corpus. In both his controversy with Luther and in the book he wrote in his last days in the Tower, More was eager to remind his readers of the corruptibility of the body and the endurance of “anima”. Despite its frequent pairing with “body”, More’s usage makes clear that his understanding of “anima” was wider and deeper than “soul”, including the immaterial aspect of personality but also at times meaning “life” and “breath”. Conversely, More’s use of “animus” is much more frequent, and although still concentrated in *De Tristitia* and the *Responsio*, it appears often in the *Historia Ricardi III*. Here, it is the seat of the emotions and the intellect. This paper argues that More deploys “animus” as a philosopher but reserves “anima” for theological reflection.

Karl Enenkel (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E006)

Seminar für Lateinische Philologie des Mittelalters und der Neuzeit University of Münster

[Special session Humour in Neo-Latin literature: Theory and Practical Applications, paper 3]

The Creation of Civilized Humour: Erasmus’s *Apophthegmata*

Erasmus’s *Apophthegmata* (ed. pr. 1531) was the most successful humanist collection of memorable sayings, a true bestseller: still in the sixteenth Century, some 70 editions appeared. In a marked difference from, e.g., Valerius Maximus, Erasmus used humour, fun, and wittiness (“facete dicta”, “facetiae”, “urbanitas”, “ridicula”) as the guiding principle of his selection. In defence of his method, he put to the fore the notion of “civilized humour”, to which he ascribed important functions, such as a means of making life more cultivated, of improving one’s rhetorical capacities, and the efficiency of education (through learning by playing) : “It will be observed that my collection contains some items that do nothing to teach morals but simply raise a laugh. Not that I should be censured for that: laughter relaxes tired spirits provided that it [...] is not offensive. This [...] cheers and enlivens the mind of the young, makes life more civilized, our speaking more attractive” (preface). In this paper, I will investigate what types of humour Erasmus has selected or created, in which way he commented on the various jokes and anecdotes, and how the textual presentation of the *Apophthegmata* relates to the claims formulated in the preface.

Stefan Feddern (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E006)

Institut für Klassische Altertumskunde Christian-Albrechts-Universität zu Kiel

[Special session Petrarch and the Language of Invective, paper 1]

Petrarch’s Denigration of his Adversary in his *Invective contra medicum*

In this paper, I will examine the linguistic means by which Petrarch denigrates his adversary (the Pope’s personal physician, probably Guy de Chauliac) in the four books of *Invective contra medicum* (“Invectives against a physician”) which were written between 1352 and 1353. As the central issue of this quarrel is the value and the rank of the two sciences medicine and poetry, I

will select about ten representative passages of this work and shed light on the invective language Petrarch employs. These passages will be arranged systematically and analyzed before the background of this scientific quarrel. Thereby, it will become evident that many aspects which are mentioned in rhetorical handbooks about the “genus demonstrativum” are not relevant, since Petrarch – to give one example – does not take account of his opponent’s physical aspects. The main focus of his attack, instead, is, on one hand, the value of medicine and, on the other hand, the physician’s supposed knowledge concerning poetry. Therefore, the passages to be examined will be arranged according to the two main questions whether the respective statements concern rather medicine or poetry, and whether the invective language is more evident in content or in the choice of words/expressions.

Xander Feys (Friday July 18th 04.00 pm - 04.30 pm in Aula E013)

KU Leuven, Faculty of Arts, Department of Greek Studies

“Nec facile ad studia assilire, nec resilire”: How Collegium Trilingue Professor Petrus Nannius (1496-1557) Annotated his Books

Best known as the third professor of Latin at the Collegium Trilingue of Leuven, Petrus Nannius (1496-1557) is the author of numerous works, both scholarly and literary in nature. Despite the substantial secondary literature on his kaleidoscopic output, little to no attention has been paid to Nannius’ own access to books. To remedy this, I will offer a reconstruction of the professor’s personal library, which was dispersed soon after his death. Having already identified fourteen books, both manuscripts and printed editions, I will especially focus on the ways in which Nannius used and annotated them. For both the book historical (meta)data of the collection and the analysis of his notes, I will rely on the recently launched Database of the Leuven Trilingue (<https://www.dalet.be>), which offers a new and dynamic method of editing annotations added to books, among other things. Lastly, I will compare Nannius reading and annotation strategies to those of Nicolaus Episcopi the Younger (1531-1565/1566), who attended his Trilingue lectures during the academic year 1549-1550 and whose notes are already available via DaLeT.

Petros Fokianos (Saturday July 19th 04.30 pm - 05.00 pm in Aula E007)

École des hautes études en sciences sociales, Centre de Recherches Historiques (CRH) - Hellenic Open University [Patras]

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond III, paper 2]

Ricc.76 : La création collective d'un code par les *familiaris* des trois principaux représentants du (néo)platonisme au Quattrocento

En valorisant le matériel codologique du Ricc.76 (y compris la partie conservée dans le codex Barb.gr.116), cette intervention explore la manière dont trois cercles savants du Quattrocento se croisent, dans une période qui commence avec la présence de Grégoire I'(Hiéro)moine à Florence, sous le patronage de Bessarion, en 1459-1463 et se termine avec la mort de Ficini en 1499. C'est au cours de cette période que le copiste grec de deux des six dossiers qui composent le manuscrit entre en contact avec le jeune Ficini, le manuscrit prenant probablement sa forme définitive avant la mort de Ficini. La présente étude se concentrera donc sur deux points. La conception par Ficini et son entourage de la création du manuscrit en question à partir de codes indépendants, articulés principalement autour des écrits du philosophe grec néoplatonicien Pléthon Gémiste, et la manière dont les copistes et commentateurs individuels ont contribué à la création de ce code. L'objectif est de mettre en évidence à la fois le rôle de figures mineures ou inconnues dans la communication entre la dimension latine et grecque dans la structure de

l'Humanisme italien et la dimension de la médiation et de l'interprétation pléthonienne dans la diffusion des textes platoniciens.

Florence Forte (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E010)

The Warburg Institute, London and The Medici Archive Project, Florence.

[Special session “De mulieribus nil nisi bonum?” Early Modern Women and Gender from a Neo-Latin Perspective I, paper 3]

**Early Modern Biographies of Women in Neo-Latin and the Vernacular:
Battista Malatesta (1384-1448) and Quattrocento Female Humanists**

Early modern biographies are an important (and sometimes the only) source of information about women who wrote in Latin. Between the fifteenth- and seventeenth- Centuries, collective biographies of famous women flourished in various forms, but their connections have not been critically analysed until now. In this paper, I will share my latest research on a selection of biographies from a philological perspective, in both manuscript and print, Latin and the vernacular, with a focus on entries for Battista Malatesta (1384- 1448) and other female humanists of Quattrocento Italy. By analysing biographies alongside extant Neo- Latin texts written by these women, I will highlight some interesting ways in which “facts” and “errors” have transmitted through translation and trace their interdependence. I will also re-examine whether “querelles des femmes” is indeed a relevant term to use in relation to these texts and investigate their practical use in the humanist classroom. In the process, this paper will shift some broader assumptions about translation practices in early modern Italy with regard to women’s writing in Latin.

Šimon František (Thursday July 17th 10.30 am - 11.00 am in Aula E010)

Pavol Jozef Safarik University in Kosice

Das Epigramm über die slowakische Stadt Žilina als „laus urbis“

Die Gattung “laus urbis” ist in der humanistischen lateinischen Literatur slowakischer Provenienz nicht häufig anzutreffen, und auch die slowakische Literaturwissenschaft hat ihr nicht viel Aufmerksamkeit geschenkt. Beschreibungen slowakischer Städte kommen jedoch auch in anderen Gattungen vor. Ein Beispiel ist das Epigramm über die Stadt Žilina in dem größeren poetischen balneographischen Werk über den slowakischen Kurort Piešťany (1642). Der Autor ist der tschechische Flüchtling und Geistliche Adam Trajan Benešovský (1586–1650). Ein Druck des Gedichtes ist nicht erhalten, aber es gibt ein Manuskript im Balneologischen Museum in Piešťany. Das kurze Gedicht ist im elegischen Distichon verfasst. Es erwähnt nicht die Bauwerke der Stadt, sondern preist die natürliche Umgebung, die schönen Gärten. Hervorgehoben werden die Besonnenheit und Frömmigkeit der Einwohner und der gute Ruf der Stadt. Das gesellschaftliche Leben der Stadt wird dargestellt, gelobt wird, dass sich die Stadt auch um böhmische Bücher kümmert. Das Gedicht ist ordentlich gemacht, Benešovský selbst bezeichnet seine Verse als bescheiden. Zudem enthält das balneographische Werk über den Kurort Piešťany auch eine Lobrede auf eine andere Stadt, das ungarische Sopron. Diese Lobrede ist länger und enthält eine ausführlichere Beschreibung der Stadt selbst. Beide Gedichte entstanden aus Dankbarkeit für die freundliche Aufnahme des Autors als Flüchtling.

Yannick Frizet (Saturday July 19th 02.00 pm - 02.30 pm in Aula E013)
Aix-Marseille Université, laboratoire LA3M UMR 7298.

**La pensée néolatine du temps de l'histoire chez Pétrarque,
fondement de la périodisation profane de l'humanisme ?**

François Pétrarque passe dans l'historiographie pour le fondateur de la périodisation historique profane [Paoli, 2010] ; le pionnier de l'humanisme italien serait aussi celui des trois périodes : Antiquité - moyen-âge - Renaissance. Toutefois, cette proposition - qui n'est parfois qu'une assertion - est rarement prise pour objet d'analyse. Nous nous proposons dans cette communication de puiser dans les œuvres néolatines de Pétrarque les formules et termes néolatins qui vont effectivement dans le sens de cette nouvelle périodisation, dégagée des représentations sacrées du temps établies par la doctrine et la patristique et qui constituera au siècle suivant le paradigme humaniste par excellence. Nous évaluerons le degré d'existence de ce concept temporel et envisagerons les rapports de sa terminologie néolatine avec le lexique des sources latines usitées par Pétrarque, en particulier les œuvres de Virgile, sur lesquelles nous proposerons une hypothèse d'origine. Enfin, nous terminerons par un questionnement sur l'antériorité de cette périodisation profane du côté des lettrés padouans.

Angela Fritsen (Thursday July 17th 09.30 am - 10.00 am in Aula E010)
Independent Scholar

“Palmarum dico si merui”: The *Epigrammatum Libellus* of Antonio Costanzi (1502)

1502 saw the posthumous publication of the *Epigrammatum libellus* of Antonio Costanzi, humanist, teacher and diplomat from Fano. Epigrams written by Antonio and his son Giacomo, the editor of the *libellus*, bookend a collection of writings that showcase Antonio Costanzi's diplomatic and literary career. The collection consists of an *Ode* to the Italian princes against the advancement of the Turks; wedding and funeral orations; correspondence on Ovid's *Fasti*, and a letter on the Medici giraffe; “praelectiones” on Cicero; and Francesco Ottavio Cleofilo's funeral oration for Costanzi. Costanzi's epigrams are on a range of humorous and mundane to serious topics; where personalities are concerned, they include epigrams to or about political leaders, such as kings, popes, and the lords of Urbino, Rimini, and Pesaro; and humanists such as Niccolò Perotti and Dario Tiberti. While Costanzi is considered, with Perotti, as one of the first to compose Latin versions of poems from the Greek Anthology, I will focus on Latin models. Examining the notion of paradox through references to Catullus, Horace, and Martial (i.a.), I will show how Costanzi presents his view of himself and his place in the world, negotiating diplomacy and literary recognition.

Giuseppina Gioia Gargiulo (Saturday July 19th 04.30 pm - 05.00 pm in Aula E013)
Università degli Studi di Ferrara

**“Con quanta più chiarezza [...] al vero sentimento”.
Tito Vespasiano Strozzi traduttore di Petrarca**

Tito Vespasiano Strozzi (1423/25-1505) realizza un volgarizzamento del *De vita solitaria* di Petrarca, testimoniato da due mss., di cui solo uno (Milano, BA H 163 inf.) è stato edito, a cura di A. Ceruti (Bologna, 1879); manca la collazione con il probabile esemplare di dedica (Berlin, SB Hamilton 494). Come contributo propedeutico all'edizione critica di questo volgarizzamento e allo studio della sua ricezione e circolazione, propongo col presente intervento un'analisi linguistica, stilistica e critico-testuale del “modus vertendi” dello Strozzi sulla base di campioni scelti dal primo libro del trattato, per poter condurre un confronto tra la versione strozziana e l'originale latino così come appare dal “textus constitutus” di K.A.E. Enenkel (Leiden, 1990) ed eventualmente rintracciare la provenienza di lezioni che

giustificarebbero una determinata resa da parte di Strozzi. Si discuterà infine la possibilità di attribuire alla volontà d'autore differenze riscontrate fra i due principali testimoni della "traductione", così come viene definita nella prefatoria da Strozzi, il quale pure si percepisce come "vulgarizzatore". Il caso di studio servirà inoltre a verificare nel concreto l'attinenza del traduttore alle dichiarazioni di metodo esposte nel paratesto di dedica, anche in rapporto alla già nota prassi versoria del suo maestro Guarino Guarini.

Paraskevi Gatsioufa (Saturday July 19th 09.30 am - 10.00 am in Aula E011)
Universidad de Salamanca

La labor filológica de Vatable sobre el tratado aristotélico *De sensu et sensibilibus*

Por indicación de su maestro François Vatable emprendió la tarea de editar y publicar en un mismo volumen sendas versiones (una medieval y otra humanística) de las obras de filosofía natural de Aristóteles que quedaron finalmente recogidas en el libro titulado *Ex physiologia Aristotelis libri duodeviginti* (1518). Para los *Parva naturalia* eligió como versión medieval la de Moerbeke, conocida como "translatio nova". La labor de edición realizada sobre ella no se redujo a depurar aquellos pasajes que la transmisión textual hubiera podido oscurecer; también contemplaba el cotejo de dicha traducción con el texto griego publicado por Aldo Manucio (1497). Para la versión humanística, y puesto que Juan Argirópulo había omitido la traducción de los *Parva naturalia*, Vatable realizó una versión original que respetara los principios de traducción humanísticos (en su opinión, fidelidad al original, claridad en la exposición y elegancia en la expresión). Así pues, tomando como base el tratado *De sensu et sensibilibus* se describe en el presente estudio la labor filológica desempeñada por Vatable en su traducción latina y en la edición de la versión medieval de dicho opúsculo.

Katharina Gerhold (Wednesday July 16th 10.00 am - 10.30 am in Aula E010)
University of Vienna - Institut für Klassische Philologie, Mittel- und Neulatein

Leon Battista Alberti und sein Spiel mit den Olympier*innen

Der italienische Humanist Leon Battista Alberti (1404-1472) beschäftigte sich in seinem literarischen Schaffen mit einer Vielzahl von Themen, die von Kunst- und Architekturtheorie zu Sprachbetrachtungen über das italienische Volgare bis hin zu humoristisch-satirischer Gesellschaftskritik reichen. Alberti wählte dabei nicht bloß traditionelle und seinen Zeitgenossen vertraute *Genera*, sondern adaptierte bis dahin eher wenig gebräuchliche Formate, die v.a. von Lukian, dem bekanntesten Vertreter der Zweiten Sophistik, geprägt waren. Seine zahlreichen Schriften verfasste er dabei entweder in der lateinischen Sprache oder der italienischen Volkssprache, bisweilen sogar in beiden. Immer wieder finden sich dabei Figuren des griechisch-römischen Götterreigens, die insbesondere in den narrativen Werken sehr präsent sind. Im Stile Lukians werden die Götter und Göttinnen dabei nicht in ihrer epischen Erhabenheit geschildert, sondern diese wird karikiert, ja gewissermaßen demontiert. Alberti nimmt dabei in der griechischen und lateinischen Literatur tradierte Motive und Elemente auf, verändert diese jedoch und schreibt sie in origineller Weise fort. In diesem Beitrag soll am Beispiel ausgewählter Götterfiguren gezeigt werden, wie der Autor sie darstellt, wie er sie durch ihre Sprache charakterisiert und welche intertextuellen Verweise er in deren Figurenzeichnung einfließt.

Carolyn Giere, Christian Peters (Wednesday July 16th 09.30 am - 10.00 am in Aula E011)

School of Medieval and Neo-Latin Studies, Albert-Ludwigs-Universität Freiburg/ Breisgau, Seminar für Griechische und Lateinische Philologie; Peter-Ustinov-Schule Hude.

[Special session Digital Technology and Neo-Latin Studies IV: investigating focused Collections, paper 3]

Medieval and Neo-Latin in the classroom:

A didactic text repertoire for schools and universities

In numerous curricula in German-speaking countries, but also in other European countries, medieval and Neo-Latin texts are increasingly being (re)included in the reading canon. In practice, this positive development contrasts with a limited range of authors and texts that are or could become relevant for curricular and interdisciplinary content and topics (e.g. education for sustainable development). The platform “Mittel- und Neulatein macht Schule” (<https://mnl-schule.dnlatg.de/>) attempts to address this desideratum. In addition to classroom practice and teacher training at schools, the platform is now also actively involved in the design of university courses, in particular as part of the university teaching network of the “School of Medieval and Neo-Latin Studies”. The paper presents the didactic concept of the platform and uses case studies of specific text editions to reflect on the opportunities and challenges that have arisen from working with the Neo-Latin texts presented in different contexts.

Rocío Giménez Zálvez (Tuesday July 16th 04.00 pm - 04.30 pm in Amphi Guyon)

Investigadora predoctoral de la Facultad de Filología de la Universidad Nacional de Educación a Distancia (UNED), España.

Estructura y modelos textuales del argumentum de la edición del *Pro Marcello* impresa en Valencia en 1559.

En el año 1559 se publicó en Valencia una edición conjunta de los discursos ciceronianos *Pro M. Marcello* y *Philippica septima*. Se trata de un impreso publicado en los talleres de Juan Mey que, tras la muerte de este, habían quedado a cargo de su viuda, Jerónima de Gales, y la edición fue llevada a cabo por el humanista alcoyano Andrés Sempere (ca. 1510-1572), a la sazón profesor de Oratoria en el Estudi General de València. Esta edición, que resulta casi desconocida para la crítica moderna, fue pensada para poder ser dividida en las obras que la componen para su encuadernación y venta por separado, y del discurso *Pro M. Marcello* solo se han conservado hasta nuestros días dos ejemplares. Además de por una epístola nuncupatoria del editor, el *Pro M. Marcello* se encuentra precedido por un amplio “argumentum”, cuyo análisis y estudio textual es el objetivo de esta comunicación, en la que nos proponemos diferenciar las partes que componen este paratexto y localizar sus modelos textuales, con el fin de determinar el grado de dependencia u originalidad que presenta respecto a la tradición impresa de este discurso.

Giorgia Giordano, Pauline Otzenberger. (Friday July 18th 10.00 am - 10.30 am in Aula E004)

Sapienza Università di Roma

Volgarizzare nel XV secolo: il caso di Alessandro Braccesi tra narrativa e storiografia

L'intervento si concentrerà sull'attività di traduttore di Alessandro Braccesi, a partire dalle due opere che ha volgarizzato dal latino, l'*Historia de duobus amantibus* di Enea Silvio Piccolomini e le *Guerre civili ed esterne* di Appiano, sulla base della traduzione latina di Pier Candido Decembrio. Letterato e figura che incarna la ricchezza degli interessi culturali degli umanisti della seconda metà del XV secolo, Braccesi scrive in latino e in volgare, sperimentando diversi generi, sia come compositore che come traduttore, dalla poesia alla narrativa alla prosa storica. Il focus di questo contributo è esaminare il suo operato di volgarizzatore, attraverso lo studio delle due traduzioni che sia per genere che per argomento sono molto diverse tra loro. L'analisi

comparativa farà luce sui meccanismi adottati – siano essi letterari, stilistici, formali o linguistici – e ci aiuterà a capire come Braccesi sia riuscito a portare al successo i suoi volgarizzamenti, che hanno visto diverse edizioni a stampa. A tal fine, si terrà conto dei diversi destinatari e dei presupposti culturali che hanno influenzato le traduzioni, e dei cambiamenti di finalità tra i testi latini e i loro volgarizzamenti, finalità che arrivano ad essere del tutto stravolte, come nel caso della *Historia de duobus amantibus*.

Margot Giraud (Saturday July 19th 02.00 pm - 02.30 pm in Aula E005)
Université Paris-Sorbonne - Paris IV

La transmission néo-latine des poèmes nuptiaux de Catulle à la Renaissance : étude de titres

Très peu de temps après leur mystérieuse réapparition au XIV^e siècle, les poèmes de Catulle s’accompagnent de titres qui ne sont pas de la main de l’auteur, mais des copistes. Ces titres, différant selon les exemplaires et faisant parfois l’objet d’ajouts ou de commentaires, informent la réception manuscrite et imprimée des *Carmina* à la Renaissance. À partir des dénominations des carmina 61, 62 et 64, nous montrerons comment ce geste éditorial engage une interprétation des textes et questionne leur genre littéraire. Le poème 61 est presque systématiquement qualifié d’“epithalamium”, tandis que le suivant est intitulé “carmen nuptiale”. Quant au *carmen* 64, il est tantôt appelé “Argonautica”, tantôt “Epithalamium Pelei et Thetidis”. À partir des interventions des copistes et des commentaires néo-latins, nous tenterons d’interpréter ces différentes appellations et d’en dégager la logique générique. Nous montrerons ainsi que la réception éditoriale néo-latine distingue, dans la poésie nuptiale catullienne, trois modèles : un épithalame adressé, un chant nuptial archétypal, et une pièce nuptiale hybride. Il s’agira alors d’explorer l’hypothèse d’une influence de cette tripartition au sein de la poésie nuptiale néo-latine et vernaculaire française de la Renaissance.

Reinhold Glej (Saturday July 19th 04.00 pm - 04.30 pm in Aula E011)
Seminar für Klassische Philologie Ruhr-Universität Bochum

Das Lächeln des Auguren: Chemie vs. Alchemie in der *Chrysopoeia* des Giovanni Aurelio Augurello (1515)

Die *Chrysopoeiae libri III* des Humanisten Giovanni Aurelio Augurello (1456-1524) sind, wie sich der Autor in seiner Widmung an Papst Leo X. rühmt, das erste hexametrische Lehrgedicht in lateinischer Sprache über die Alchemie. Es behandelt die Existenz des „Lapis Philosophorum“ und bekräftigt die Wahrheit der Ars (Buch I), die gegen ihre Verächter verteidigt wird (Buch II). Das Pulver, das die „transmutatio metallorum“ ermöglichen soll, wird nach beschwerlichem Weg in einer hochgelegenen Nymphengrotte gefunden (ebenfalls Buch II). Die alchemistischen Gerätschaften und Prozesse schließlich werden in Buch III behandelt. Die Forschung hat sich schwergetan, den eigentlichen Lehrinhalt zu beschreiben, denn tatsächlich dürfte eine Transmutation nach Augurello wohl kaum gelingen. Zweder von Martels z.B. schreibt daher der *Chrysopoeia* eine ausschließlich moralisch-allegorische Bedeutung zu, während Thomas Reiser dagegen keinerlei didaktische Intention sieht. Andererseits ist eine gewisse Kenntnis der zeitgenössischen Chemie nicht bestreitbar und eine diesbezügliche Lehrabsicht daher nicht völlig auszuschließen.

Der Beitrag versucht, die *Chrysopoeia* auf dem Hintergrund antiker Dichtungstheorie und der verbreiteten *Skepsis* gegenüber einer seriösen Lehrabsicht als hybrides Lehrgedicht zu interpretieren: Poesie dient dem Autor zur ironischen Verschleierung von Nichtwissen im Bereich der Alchemie durch partielle Darstellung echten Wissens im Bereich der Chemie.

Gerard González Germain (Wednesday July 16th 09.00 am - 09.30 am in Aula E005)

Departament de Ciències de l'Antiguitat i de l'Edat Mitjana, Universitat Autònoma de Barcelona (Spain)

“Pulchra fui plumis et docto gutture.”

Some Unknown Verse Epitaphs for a Learned Bird in Angelo Colocci's Library

Among the epigraphic papers assembled by the humanist and papal secretary Angelo Colocci (1474-1549), there are nine elegiac inscriptions and one prose epitaph dedicated to a docta avis that is able to imitate the sound of other birds. This group has not been the focus of any scholarly attention to date, and in fact all but one remain unpublished. The ensemble is of great interest because it adds a remarkable number of texts to the tradition of funerary elegies dedicated to bird pets, which has its roots in Catullus (3), Ovid (*am.* 2, 6) and Statius (*silv.* 2, 4), and which was practised during the Italian Quattrocento by Maffeo Vegio, Gregory Tifernas, Tito Vespasiano Strozzi and Giovanni Pontano. But this series also raises a few questions that must be addressed: are they all the work of a single humanist? Were some of them produced by Colocci or his fellow humanists? And was there an “*animus decipiendi*” – and they are therefore to be tagged as false inscriptions – or do they properly belong to the genre of Neo-Latin poetry?

Miguel Ángel González Manjarrés (Thursday July 17th 10.00 am - 10.30 am in Aula E013)

Universidad de Valladolid

“De bellum luce” / “De bello luce”: en torno a un latinismo de Emilia Pardo Bazán

La escritora española Emilia Pardo Bazán (1851-1921), célebre sobre todo por su “naturalismo” literario, adoptó como enseña personal, en torno a 1890, un emblema compuesto de imagen y texto latino. La imagen consta de un fondo negro envuelto en llamas, ante las que se ve una salamandra sobre un casco militar y, por encima, una filacteria con pliegues en que se lee una frase latina. Pardo Bazán reprodujo el emblema en diferentes sitios: la fachada de una de las torres del Pazo de Meirás, su residencia gallega; una vajilla de Limoges de su propiedad; el papel timbrado que usaba para su correspondencia; la portadilla de los numerosos volúmenes que componían sus *Obras completas*. En el presente trabajo se dará explicación del emblema en su conjunto, pero se hará un análisis especial del mote latino, ya que se documenta una curiosa variante con que aparentemente trata de corregirse un solecismo inicial: “de bellum luce” pasa a ser “de bello luce”. No solo, pues, se dará cuenta del doblete y su enmienda, sino que se intentará dilucidar su significado real a partir de un análisis léxico y sintáctico pormenorizado.

Elżbieta Górka (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E005)

University of Wrocław

Between *Aeneid* and *Peristephanon* : *Parthenicae* by Baptista Mantuan (1447–1516) as an Example of the Christianization of Epic Poetry in the Renaissance

Baptista Mantuanus (1447–1516) was a Carmelite monk and one of the most prolific Christian poets of the Italian Quattrocento. Most highly regarded of his literary output was the collection of *Parthenicae*, which comprises seven poems on the lives of the holy virgins: Virgin Mary, St Catherine, St Margarete, St Lucy, St Agatha, St Apollonia, and St Cecilia. By making holy virgins the heroines of a pagan epic, Mantuan joins the Renaissance practice of Christianising the poetic genres. In my paper I will examine the ways in which Mantuan transforms the long-lasting tradition of *Aeneid* into a poem gloryfing the Only God. I will be particularly interested in the “blending” of vocabulary and imagery from the “pagan” epic with those derived from Christian literature (Prudentius, Sedulius, Paulinus of Nola). I will analyze the Christianisation of several epic motifs (e.g. “descensus”, divine council) as well as the use of several analogical motifs, e.g. the ancient Golden Age (which has its counterpart in the biblical image of Eden and

the renewed earth after Christ's "parousia"), or Gigantomachy (which is juxtaposed with the battle between God and Satan).

Iwona Grabska-Gradzińska, cf. Mateusz Wiater
Jagiellonian University in Kraków

Françoise Graziani (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E003)
UMR 6240 LISA Université de Corse/CNRS Réseau international POLYMNIA

[Special session Polysémie des langages figurés, I : Figurer en mots, paper 1]

“Vim sitam in symbolo” : archéologie du langage figuré.

“Il y a dans l’emblème quelque chose de la force inhérente au symbole” (“vim sitam in symbolo”), déclarait Claude Mignault dans son *Syntagma de symbolis* (1589) qui est un éloge de la polysémie des langages figurés. On s’est beaucoup interrogé aux XVI^e et XVII^e siècles sur le sens du mot symbole, que les humanistes associaient aux emblèmes, aux proverbes, aux énigmes et aux fables poétiques. Non seulement la force inhérente au symbole permettait de multiplier des significations implicites et explicites, mais elle opérait une synthèse de toutes les manières de signifier par figures, ou comme dit Alciat “d’écrire en signes muets” (“tacitis notis scribere”). Tout langage figuré oblige à recomposer une syntaxe qui fasse sens par juxtaposition de fragments, c’est pourquoi l’usage commun dans le latin du XVI^e siècle du mot grec “syntagma” pour désigner les sections d’un traité d’emblématique (Mignault, Bocchi) ou de mythographie (Gyraldi) est l’indice d’une recherche de sens qui rejoint celle des premières collections antiques. Dans la longue tradition des “muets écrits” (Mignault), l’“archeologia” des mythographes cherche les traces d’une antique “sophia” proprement poétique dont il s’agit de comprendre à la fois la complexité et l’efficacité symbolique.

Domenico Graziano (Saturday July 19th 09.00 am - 10.00 am in Aula E005)
Università degli Studi di Napoli Federico II – Universität Innsbruck

**Raphael Francus’ *Paraphrasis in Lucretium*
and the debate “de genere dicendi philosophorum”**

In 1504, in Bologna, the Florentine Raphael Francus (1477-1524) published the first scientific-philosophical commentary on Books I-III of Lucretius’ *De rerum natura*. The work, titled *In Lucretium paraphrasis cum appendice de animi immortalitate* (CNCE 19799), is a crucial testament to the Renaissance reception of Lucretius’ poem, yet both the text and its author await a comprehensive study. In my paper, after a brief introduction to the *Paraphrasis* and Francus, I focus on the congratulatory letter by Giampiero Machiavelli included in the volume and the dedicatory epistle to Tommaso Soderini, to discuss the origins and aims of the work. Specifically, I aim to highlight the social and intellectual context of this early attempt at exegesis of *De rerum natura*: on one hand, the author’s connections with the academic environment of Bologna and the Machiavelli and Soderini families; on the other, the debate on the possibility and desirability of a philosophical language constituted by clear and elegant Latin. This debate had notable moments in Ermolao Barbaro’s translation of Themistius’ Aristotelian paraphrases (Treviso, 1481: ISTC it00129000) and a famous epistolary exchange between Barbaro and Giovanni Pico della Mirandola (1485), which G. Machiavelli and Francus reference in their paratexts.

Valeria Guarna (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E007)
Sapienza Università di Roma

[Special session Latin Translations of Italian literary works II: Prose (1500-1600), paper 2]

L’“ars historica” di Francesco Patrizi in traduzione latina

La riflessione sulla storia come disciplina autonoma trova nel XVI secolo un momento particolarmente fecondo, quando alla questione metodologica (come si debba scrivere la storia) si affianca quella teorica (che cosa sia la storia). Efficace sintesi di tale elaborazione sono i dialoghi *Della historia* di Francesco Patrizi (Venezia 1560), il quale riformula la teoria della storia a partire da una definizione di tipo ontologico. L’opera conosce ben presto una larga fortuna su scala europea, come testimonia la traduzione in latino per mano del medico e filosofo Johannes Nicolaus Stupanus (Basilea 1570). Tale versione, inoltre, sarebbe stata riedita insieme alla *Methodus* di Jean Bodin (Basilea 1576) – corroborandone l’impianto filosofico, quindi inserita nella raccolta “*artis historicae*” curata da John Wolf (Basilea 1579). Proprio la versione latina dei dialoghi di Patrizi sarebbe entrata a far parte del canone europeo degli scritti di teoria della storia. Il presente paper intende indagare in che modo l’opera di Patrizi nella sua versione latina abbia contribuito alla riflessione sull’ars historica nel più ampio contesto della “*Respublica litteraria*”.

Mia Guillot (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E010)

Doctorante contractuelle sous la direction de Sandra Provini à l’Université de Rouen (Centre d’Études et de Recherche Éditer/Interpréter (UR 3229)

Le néo-latin d’Anne de Marquets : entre traduction et création

Poétesse religieuse connue pour ses *Sonnets spirituels* publiés après sa mort au début du XVII^e siècle, Anne de Marquets est également connue pour sa production néo-latine. En effet, elle publie sa propre traduction des *Divines poésies* néo-latines du poète italien Marc Antoine Flaminio en 1569. Cette traduction du néo-latin vers le français s’inscrit également dans une œuvre néo-latine écrite en collaboration avec le théologien Claude d’Espence : *Urbanarum meditationum in hoc sacro & civili bello elegiae duae. Eucharistia. Parasceve. Aenigma* publié en 1563 et le *Collectarum ecclesiasticarum liber unus* publié en 1566. Dans le contexte du colloque de Poissy et des conflits religieux qui traversent la France et l’Europe, Anne de Marquets s’engage au côté de Claude d’Espence pour promouvoir la réconciliation entre catholiques et réformés. Ainsi, la variété de la langue néo-latine dans l’œuvre d’Anne de Marquets nous amène à questionner son rapport à la traduction et à la création. A l’aide du corpus néo-latin de l’autrice nous nous questionnerons sur les éventuelles différences de traduction et de composition linguistiques en comparant une traduction provenant d’un néo-latin italien utilisé dans un cadre poétique de la première moitié du XVI^e siècle avec une production théologique plus tardive composée en France dans un but politique.

Stefano Gulizia (Saturday July 19th 03.00 pm - 03.30 pm in Aula E011)

University of Milan, Department of History.

Ordering Knowledge: Poliziano’s *Panepistemon*, Imperial Miscellanism, and the Early Modern Revival of Sextus Empiricus

Despite Lucia Cesarini Martinelli’s seminal studies, followed more recently by valiant efforts by Jean-Marc Mandosio, Daniela Marrone, Annarita Angelini, Francesco Bausi, and Amos Edelheit, among others, ranging from the reprise of John Chrysostom to the humanist re-organization of the disciplines of knowledge, comparatively little work has been done to contextualize Angelo Poliziano within narratives of imperial miscellanism. This essay situates

Poliziano's *Panepistemon* against a larger encyclopaedic tradition, which includes Pliny and Isidore of Seville, while also comparing this work with his metatextual discussions of “docta varietas”, or “poikilia”. Three points are of special interest. First, the importance of Greek, and especially Aristotelian, doxographies; how can we identify Poliziano's attempt to chart a distinctive path for the appropriation and packaging of ancient knowledge? Second, the strict relation with Poliziano's earlier “sylva”, the *Nutricia*, and the “praelusiones” for his courses in the 1490s. Third and final, his reading of Sextus Empiricus, which can be partially reconstructed from a copy now in the Medicean collection and known as Laur. Plut. 85.19, a transcription of *Adversus mathematicos*.

Niklas Gutt (Saturday July 19th 03.00 pm - 03.30 pm in Aula E007)
Ruhr University Bochum

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond II, paper 3]

**“Barbare et inintelligible”? Anquetil-Duperron's Latin Translation
of the *Oupnek'hat* (1801/2)**

A peculiar case of classical multilingualism is Abraham Hyacinthe Anquetil-Duperron's Neo-Latin version of the *Oupnek'hat* (1801/2), a XVIIIth century Persian translation of the ancient Indian *Upanishads*. Anquetil tried to keep as close as possible to the wording of the Persian version, which also incorporates elements of the original Sanskrit text. As he left many of the technical terms untranslated, the result is a mixture of Latin, Persian, and Sanskrit. But that is not all: Anquetil makes extensive use of the Greek articles, not only as additional determiners, but also as a means to build grammatical constructions that follow the Greek model but are incompatible with conventional Latin syntax. The paper focuses on this complex mixture of languages as a medium of translation. Selected text samples are examined with regard to the various uses of Greek articles and Greek constructions within the linguistically diverse context, highlighting the functions of classical multilingualism in opening up a new linguistic and philosophical world to European contemporaries through translation.

Stephen Harrison (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E010)
University of Oxford

[Special session “De mulieribus nil nisi bonum?” Early Modern Women and Gender from a Neo-Latin Perspective I, paper 2]

Latin Epigrams by Two Venetian Female Poets

This paper considers Latin epigrams by two female poets from Venice. The first of these is Cassandra Fedele (1465-1558), writing in the proto-Baroque age of the 1540s to Pope Paul III Farnese; the second is Elena Cornelia Piscopia Cornaro (1646-84), who in 1678 was one of the earliest women to be awarded a degree (in philosophy) from a European university (Padua). Their work is shown to be rich and interesting, combining classical and Christian elements. It also looks at a parallel phenomenon common to both figures, the composition of complimentary epigrams by their male contemporaries. In the case of Fedele, there are only two of these, but in the case of Piscopia, there are a large number, published in two volumes after her death by literary academies of which she was the only female member. The paper examines one of these texts on each female poet, which seek both to praise their honorands and to match or outdo their classical learning.

Trine Arlund Hass (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E004)
Society for Danish Language and Literature

[Special session Expressing Identity in Dano-Norwegian Neo-Latin II, paper 3]

Language of despair

Norwegian Cille Gad was in deep trouble during the years 1704-07. She had been sentenced to death for infanticide while claiming the child (which she had out of wedlock) was stillborn. This situation is not unique, but Gad's case is special for the sources available: We have several letters by her, in Latin, written during her imprisonment. Gad was educated by her father in classical languages and a brilliant composer of Latin verse. Two of her letters are addressed to Danish Otto Sperling, who collected learned women and worked to get Gad pardoned; a third is addressed to her father, a cover letter enclosing other letters for him to pass on. Interestingly this letter is also in Latin. Here Gad laments her fate and ventilates her frustration about her situation, several times by evoking Latin verses of Seneca's tragedies and Ovid's exile poetry, quoted from memory. Ovid's verses are even recomposed into cento-like structures. In my paper I will discuss Gad's letter to her father as a borderland between public and private. Why is the intimate address to her father in Latin? How do the literary loans and poetic constructions convey Gad's emotions, frustrations, and personal identity?

Julia Heideklang (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E007)

Scientific Researcher at the Chair of Latin Philology with an additional focus on Book History, Classics Department, Eberhard Karls Universität.

[Special session "Versio Latina": Translating into Latin in the Early Modern Period, paper 1]

"Latinitate donati", 1450-1800:

Actors, Aims, and Functions of Early Modern Translations into Latin

Complementary to our quantifying approach, I analysed various case studies in detail, reconstructing the networks and cultural, political, and linguistic contexts from which these translations arose. With flashlights into translations from different source languages and genres, I want to present my findings. Key aspects and recurring phenomena, such as the self-translations by Campanella (e.g. his *Civitas Solis*, 1611/1623) and Birck (*Judith*, 1539 and *Susanna*, 1532) in contrast to translations by others, the migration of translations along protestant cities and a network of printers, as is the case with Machiavelli's *Il Principe* (1513), or the intriguing and fascinating phenomenon of retranslation, observable in Milton's *Paradise Lost* (1667) and Gray's *Elegy Written in a Country Churchyard* (1751), will be mapped out and discussed. Drawing threads together, I aim to present the overarching aspects that we can determine from our research, especially when contextualizing these case studies within the collected entries of the *Catalogus versionum latinarum*. With this, we can not only describe, with more nuance, the larger phenomenon of translating into Latin in the early modern period but also indicate demands for future research, such as the challenge of (in)visibility of certain actors involved in making these translations.

James Hirstein (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E005)

Maître de conférences émérite en langue et littérature latines. Université de Strasbourg.

[Special session Beatus Rhenanus II : Méthodes apprises, méthodes construites, de la philosophie à l'histoire, paper 3]

Les analyses philologiques et historiques de Beatus Rhenanus

Depuis au moins le livre de John F. D'Amico, *Theory and Practice in Renaissance Textual Criticism : Beatus Rhenanus between Conjecture and History* (1988), on tente de cerner la manière dont Rhenanus comprenait et corrigeait les textes du passé. Sa réputation en tant qu'éditeur scientifique est grande. En tant qu'écrivain lui-même, il est connu pour un ouvrage historique, les *Rerum germanicarum libri tres* (1531), qui fut bien en avance sur son temps.

D'Amico voulait montrer que Rhenanus, avait élaboré la "technique de critique textuelle la plus originale de son temps" (p. 3). Les déclarations de D'Amico, sans doute trop hâtives, ont eu le mérite d'attirer l'attention sur les techniques employées par l'Alsacien. Ces techniques se révèlent à travers des analyses contextuelles, stylistiques, historiques, paléographiques, étymologiques et ethnographiques, entre autres. Nous voudrions déterminer s'il y a une véritable évolution dans leur emploi et, si oui, pourquoi. Beatus Rhenanus avait acquis tôt dans sa carrière des habitudes de travail personnelles, mais il fréquenta ou lut d'autres esprits susceptibles de l'influencer : Angelo Poliziano, Ermolao Barbaro, Jacques Lefèvre d'Étaples, Johann Cuno, Erasme, Willibald Pirckheimer, Martin Luther et d'autres.

Brenda Hosington (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E007)

University of Warwick

[Special session Self-translation in Early Modern Europe: Theory and Practice. II: Neo-Latin, (Neo-)Greek, and the Vernaculars, paper 3]

***Carmen Thriambeutikon* and *Carmen Exultationis*:
A Bilingual Latin-English Restoration Ode to Charles II**

This bilingual work by Rachel Jevon comprises two poems presenting the same narrative, Charles II's flight into exile as a result of the Civil War and his triumphant return in 1660. Each is an original despite many shared lines, and, as Julio-César Santoyo says, like all self-translations, benefits from authorial intentionality in a way that versions made by separate translators cannot. By focussing, not on any hierarchical competition between the Latin and English versions, but on what Philip Ford called the dynamic interplay between the two languages and their "symbiotic" relationship, we shall present a study of the two poems side by side, discussing how they interact as the poet composes one text in parallel with the other and how they complement each other by exploiting rhetorical devices and weaving together topical and traditional tropes, biblical and Classical allusions. In holding Charles up as a model of kingly virtue while portraying Civil War England as a place of bloodshed, Jevon's bilingual political encomium is intended, amongst other things, to appeal to a wide audience, achieve prestige in a male-dominated world of Latin composition, and, on a more prosaic level, but one shared with male Restoration poets, to gain royal patronage.

Mariia Hrynevych (Friday July 18th 10.00 am - 10.30 am in Aula E012)
Universität Innsbruck

[Special session Carolus B. Hasius: The Latin of a Nineteenth Century Hellenist, paper 2]

**The Latin Commentary (and Counterfeits)
in C. B. Hase's edition of Leo the Deacon's *Historia***

The prominent Hellenist Charles-Benoît Hase (1780–1864) is celebrated for, “inter alia”, his edition of the Byzantine chronicler Leo the Deacon's *Historia* in 1819. However, Hase is equally infamous including a forged text in the notes to this edition, a forgery now known as the *Fragments of Toparcha Gothicus*. It comprises three fragments, composed in Ancient Greek, which were purportedly discovered and then published by Hase with a Latin translation and commentary. He dated them to the IXth–Xth Centuries, suggesting they relate to the history of Rus and the Crimean campaigns of Kyivan Prince Volodymyr the Great. Not unsurprisingly, this was a matter of great political interest for Hase's financial supporter, the Russian Chancellor Count N. P. Rumyantsev. Until the *Toparcha Gothicus* was revealed to be a forgery by Hase, it was considered a unique Byzantine record of the history of both the Crimean Goths and Rus. While scholarly attention has primarily focused on the Greek text, this paper offers an analysis of the Latin translation/commentary provided by Hase. Through a closer comparative reading of the Greek and Latin versions, this paper aims to shed light on the impact of the Latin one on scholarly discourse and subsequent interpretations.

Manuel de Jesús Islas Ramírez (Saturday July 19th 04.30 pm - 05.00 pm in Aula E011)
Facultad de Filosofía y Letras, Universidad Nacional Autónoma de México

**La Magia que atravesó el Atlántico:
Gaspar Schott y el *Magia universalis naturae et artis***

Casparus Schottus Regis-curianus, jesuita germano y olvidado discípulo de Atanasio Kircher, fue autor de once extensas obras, las cuales evidencian doctamente el paso de lo maravilloso y hermético a la ciencia que está disponible para todo ser humano mediante la comprobación. Así pues, Schott publico en 1657 su *Magia universalis naturae et artis*, un tratado escrito completamente en latín y dividido en cuatro volúmenes, con los que demostró sus conocimientos profundos en diferentes campos de estudio. Por esta razón, los escritos de Schott gozaron de gran popularidad en Europa, pero también despertaron el interés en los eruditos que habitaron el continente americano, interés que sigue vigente hasta nuestros días. El presente trabajo busca develar aquellos misterios que han rodeado a este autor, tales como quién fue Gaspar Schott y cuáles fueron los motivos que lo impulsaron a escribir su obra, también ofrecerá una hipótesis acerca de la forma en que su *Magia* llegó a América. Traducido por primera vez al español, Gaspar Schott ofrece un tesoro para la historia de la magia y de la ciencia en México.

Federica Iurescia (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E011)
Università Cattolica del Sacro Cuore

[Special session Digital Technology and Neo-Latin Studies I: Computational and quantitative Aspects, paper 1]

**Making Neo-Latin resources interoperable:
The Neulateinische Wortliste as Linked Data in the LiLa Knowledge Base**

The Neulateinische Wortliste (NLW), a work-in-progress lexicon compiled by Johann Ramminger, is a well-known resource for Neo-Latin studies. However, it used to be only accessible through queries on its web interface (<http://neulatein.de>). Moreover, the underlying dataset was not available for download.

While its query interface allows for a qualitative exploration of the entries, it does not enable researchers to exploit the full potential of the resource for quantitative investigations, and it does not allow for interaction with different resources that are and will be available for Neo-Latin, as well as other ones pertaining to different stages of Latin, and possibly other languages too.

In our contribution, we present the work we conducted to release the NLW as Linked Open Data in the Knowledge Base of the LiLa (Linking Latin) project (<https://lila-erc.eu/>). In this format, on the one hand the underlying data are made easily available on the Semantic Web, and thus exploitable for quantitative research. On the other hand, the resource becomes interoperable with the many textual and lexical resources linked to the LiLa Knowledge Base.

Magdaléna Jacková (Wednesday July 16th 09.30 am - 10.00 am in Aula E013)
Institute of Czech Literature of the CAS

[Special session Neo-Latin Drama IV. Neo-Latin Drama in the former Czech and Austrian Jesuit Provinces, paper 1]

Three Latin Cento Plays from Czech Lands

The use of quotations from other plays, especially from the comedies of Plautus and Terence, was common in Neo-Latin drama. Less common, however, are texts that are entirely conceived as a cento from these quotations. Three such early seventeenth Century dramas have survived from Bohemia: the biblical plays *Gedeon* (printed c. 1606) and *Iosephiados comoedia* (c. 1607) by Andreas Rochotius (c. 1583–after 1622) and the comedy *Bretislaus* (1604) by Johannes Vodnianus Campanus (1572–1622), with a theme from Bohemian history. Both Rochotius and Campanus used in them not only quotations from the “palliata”, but also to a much greater extent (especially in the case of *Gedeon*) from the works of contemporary authors: Nicodemus Frischlin, George Buchanan and Cornelius Schonaeus. The main aim of my paper will be to explore whether and how this way of writing affects the characterisation of dramatic figures, whether it leads to the inconsistency of their characters, and whether it affects the overall construction of the dramatic plot.

Nathalie Jalladeau (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E003)
Université Paris I Panthéon-Sorbonne Centre de Recherche HICSA

[Special session Polysémie des langages figurés (II) : Figurer en images, paper 3]

Polysémie des interprétations allégoriques d’Hercule chez Otto Vaenius.

Otto Vaenius (1556-1629), peintre, emblématiste et théoricien de l’art qui fut le maître de Rubens à Anvers, s’est réapproprié le mythe d’Hercule à la croisée des chemins tant dans ses emblèmes que dans ses peintures et dessins. La figure du héros revient constamment dans sa production artistique et l’interprétation allégorique des œuvres est éclairée par les livres d’emblèmes qu’il publia à partir de 1607. Nous souhaiterions montrer la façon dont Vaenius a compilé de nombreuses sources écrites, se fondant aussi bien sur la tradition mythologique que sur les textes classiques afin d’enrichir la polysémie liée à la figure d’Hercule, notamment dans ses peintures allégoriques. Si ses livres d’emblèmes avaient avant tout une vocation pédagogique, nous chercherons à comprendre comment les lisaient des hommes politiques de renom qui ont été à l’origine de nouvelles commandes pour Vaenius. La manière dont il a compilé certains de ses propres emblèmes accentue la complexité de ses allégories politiques.

Marie Jeannot-Tirole (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E005)
PhD. student - Université de Strasbourg

[Special session Beatus Rhenanus I : édition et traduction de textes classiques, paper 1]

**Beatus Rhenanus, traducteur de Grégoire de Naziance.
La “venustas” néo-latine au service de la “venustas” grecque.**

Aux ides de mai 1512, alors qu’il étudie le grec à Bâle sous la férule de Johann Cuno, Beatus Rhenanus signe une épître dédicatoire adressée à Josse Clichtove pour présenter sa traduction des deux lettres de Grégoire de Naziance au philosophe et paraphraste aristotélicien Themistios. Charmé par la grâce attique (“attica uenustate”) et la brièveté laconique (“Laconicam breuitatem”) de ces épîtres, l’humaniste s’est empressé de les rendre en latin après les avoir découvertes par l’intermédiaire de son professeur de grec. Le travail dut ravir : pour Michael Hummelberg, son ami a traduit ces lettres “de manière si charmante et harmonieuse [‘lepide et concinne’] qu’il a réussi à exprimer la véritable grâce [*uenustatem*] grecque elle-même”. À partir des deux textes et de leur paratexte, nous investiguerons donc le concept de *uenustas*, de la grâce de l’œuvre de Grégoire de Naziance à la grâce de la traduction réalisée par Rhenanus, pour essayer de répondre à la problématique suivante : comment la langue néo-latine de Rhenanus rend-elle cette « grâce » relevée et appréciée dans le texte original grec ? Cela nous conduira à analyser la langue de Rhenanus et ses choix traductologiques.

María Isabel Jiménez Martínez (Saturday July 19th 04.30 pm - 05.00 pm in Aula E004)
Universidad Autonoma de Madrid

Las colocaciones en *De Elegantis Linguae Latinae* de Lorenzo Valla

El latín es, frente al griego o las lenguas romances, una lengua muy productiva en colocaciones. Con el término “colocación” se hace referencia a combinaciones semifraseológicas que, de forma frecuente, preferente e idiosincrásica, emplea una comunidad lingüística para referirse a ciertas realidades, del tipo de “gratias agere”.

Ya entre los gramáticos antiguos podemos encontrar textos que hacen alusión a ciertas combinaciones de palabras que la lingüística actual analiza como colocaciones. Para estos autores, el hecho de conocerlas y emplearlas de forma adecuada era señal de un buen conocimiento del latín (Varro *ling.* 6.77-78, “Potest enim aliquid facere et non agere, ut poeta facit fabulam et non agit”).

En siglos posteriores, glosarios y gramáticas han recogido y comentado colocaciones latinas. En especial desde el siglo XV, contamos con una importante tradición de “elegantiae” que, en forma de incipientes diccionarios sintagmáticos, buscaban ampliar y perfeccionar la competencia lingüística en latín de especialistas y alumnos, deudores, en buena medida, del *De Elegantis Linguae Latinae* de Lorenzo Valla (1471).

Pues bien, el objetivo de esta comunicación será el de analizar desde un punto de vista lingüístico las colocaciones de Valla, clasificarlas y estudiarlas diacrónicamente, observando su presencia o ausencia en el latín previo y en las lenguas romances.

Neven Jovanović (Wednesday July 16th 10.00 am - 10.30 am in Aula E006)
University of Zagreb, Faculty of Humanities and Social Sciences.

[Special session Christian Neo-Latin Epic in Humanist Dalmatia, paper 2]

De Petrarcae *Africa* in *Davidiade* Marci Maruli Spalatensis

Cum *Davidiadem* (1510–1517), carmen epicum Marci Maruli situ vetustatis obductum, ex codice autographo Taurinensi in lucem iterum atque iterum edidissent, putabant primi editores (Badalić 1954, Marcovich 1957, Gortan 1974) in carmine paucos tantummodo occurrere locos

ex aliis auctoribus ; licet aliter admonerent notitiae de arte poetica aetate Maruli docenda et discenda, de elegantia linguae Latinae adhibenda et copia verborum colenda. Ostenderunt denique studiosi posteriores in *Davidiade* inesse dictiones non solum poetarum Christianorum antiquitatis tardioris (Novaković 2000), sed etiam auctorum Maruli coaevorum et conterraneorum, Jacobi Boni Ragusini et Matthaei Andronici Traguriensis (Jovanović 1998) ; quorum omnium libros scimus Marulum in bibliotheca habuisse. Octavae et recentissimae editioni *Davidiadis* (edidit et vertit Mulholland 2024), quae prima versione Anglica instructa est, addidit De Keyser apparatus et indicem locorum parallelorum, ubi similitudines reperiuntur cum plurimis auctoribus Romanis et Neolatinis. In eo indice notavimus locos plus quam quadraginta *Africae* Francisci Petrarcae. Quod Marulus Petrarcam studiose legerat, iam diu notum est (verterat tum cationem *Vergine bella* Latine, tum duo *sonetti*, XCIX et CCCLXVI, Croatice) ; nuperrime suspicabatur etiam de cognatione *Davidiadis* cum *Africa* (Pandžić 2021). Eam cognationem adinquiram, discriptionem locorum per libros utriusque operis enarrabo, themata et materiem propius comparabo, ut memoriam poeticam Maruli agnoscamus.

Agnes Juhász-Ormsby (Friday July 18th 10.30 am - 11.00 am in Aula E010)

Associate Professor, Department of English, Memorial University of Newfoundland.

Robert Whittington's *Antilycon* (1521) and the Humanistic Invective in Early Tudor England

The English grammarian and poet Robert Whittington's *Antilycon* (1521) formed a central part of the so-called Grammarians' War, enacted between 1519 and 1521 and commonly defined by scholars as a fictional battle about conflicting methods of Latin instruction in English grammar schools. An early example of a widely popular literary genre that served as an effective pedagogical tool and a medium of criticism, the English "bellum grammaticale" was fought by a group of prominent educators, including Whittington's chief adversaries, the grammarians William Lily and William Horman. In this talk, I will examine how Whittington used the literary techniques of the humanistic invective in his *Antilycon* as a strategy of his self-identification as poet laureate (much debated by his rivals) and as an effective means to gain the favour of powerful patrons at the court of Henry VIII. I will explore how in a carefully structured series of Neo-Latin poems, Whittington attempted to reconfigure his insecure intellectual and social position and to obtain the prestigious position of schoolmaster to the noble youths of the royal household. Finally, I will consider the role this heated pedagogical debate played in the establishment of new transnational humanist networks in early Tudor England.

Katarína Karabová (Friday July 18th 10.00 am - 10.30 am in Aula E005)

Trnava University

Paratexts as a Significant Element of Literary Contextuality Based on the example of Latin Prints from the XVIIth and XVIIIth Centuries

Literary communication involves two types of texts: primary texts, which carry the core idea of the entire work, and secondary texts (paratexts), which supplement the central text. Given their nature, paratexts should also function as a kind of lure, drawing the reader directly into the author's ideas. The French semiotician and structuralist Gérard Genette aptly describes them as an entrance hall or even a "threshold" through which the reader enters into literary communication. This study addresses the specifics of paratexts using a sample of Latin texts from the Baroque period. The author first focuses on the definition, typology, specific elements, and phrases characteristic of paratexts in Baroque Latin production. The second part focuses on the introductory passages of four poetic collections by the Jesuit poet Franciscus Babai (1742–1777), addressed to the reader (*ad lectorem*). Each of these contains intriguing insights closely

related to the poetic collections themselves, allowing for an exploration of these paratexts from various perspectives.

Péter Kasza (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E004)

Széchenyi National Library-University of Szeged, Hungary.

[Special session Companion to the Neo-Latin Literature in Hungary 1450–1630. II, paper 1]

**The Power of Language or How to Create an Empire with the Tools of Humanism? –
Lazius and his *Rerum Austriacarum Decades***

In retrospect, the Habsburg Empire may seem to have always dominated Central Europe, but in the first half of the XVIth Century the territorial and political framework of the future *Donaumonarchie* was still in its nascent stages. After the death of Louis II, Ferdinand I the young Archduke of Austria set to work to unite his original and hereditary possessions: Austria and the lands of the Czech and Hungarian crowns. Nevertheless, during his reign the later Habsburg Monarchy was still in an embryonic phase: without fixed borders, clear centre of power and history of its own. Ferdinand, recognising the legitimating role of history, appointed Caspar Ursinus Velius, as court historian. Velius began to chronicle the action-packed events of Ferdinand's reign, and after his untimely death his work was continued by his successor, the famous Viennese humanist Wolfgang Lazius.

This lecture will attempt to show how Lazius' concept followed the changing situation of Ferdinand, who from King of Hungary and Bohemia later became the German-Roman Emperor, and how a work originally dedicated to events in Hungary became a vast, comprehensive tableau attempting to create a past for an emerging empire with the tools of historiography, and thus establishing the legitimacy of the Habsburg rule in Central Europe.

Kihoon Kim Cf. Jaewon Ahn

Kongju National University

Farkas Gábor Kiss (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E012)

Institute of Hungarian Literature and Culture, Budapest, Eötvös Loránd University.

[Special session Intellectual networks and Neo-Latin in East Central Europe in the XVIIth Century, paper 2]

Jesuit poetic exercises and student peregrination in the Austrian province (especially in Hungary) in the first half of the XVIIth Century

School exercises of poetry formed a central and integral part of the literary education in the Jesuit school system. From Hungary, only a few manuscript sources of Jesuit poetical exercises survive until the mid-XVIIth Century. However, there survives the actual poetic production of the first years of the academy of Trnava (Nagyszombat) in the form of celebratory poetic exercises, which provide unique glimpse into Jesuit poetic practice of the schools in the mid-XVIIth Century (1637–1651). These documents (*Agalmation apragmaticum*, 1637; *Mercurius rhetorico-academicus*, 1639; *Decemviri caelites*, 1640; *Deliciae veris*, 1648) are very rare, and hardly studied, which makes their discussion and analysis all the more important. In my paper, I will present the typical genres of poetry and their stylistic preferences (esp. the possible influence of Marinism) in these volumes and compare these to earlier occasional poetry collections from the academies of Graz and Vienna. I will argue that the stylistic preferences of these prints had a deep impact on the production of such poetic collections in Trnava through the continuous exchange of professors between colleges and the peregrination of students.

Anne-Hélène Klinger-Dollé (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E005)

Maître de conférences en Langue et littérature latine Université Toulouse Jean Jaurès

[Special session Beatus Rhenanus II : Méthodes apprises, méthodes construites, de la philosophie à l'histoire, paper 1]

La démarche analogique dans les annotations de Beatus Rhenanus étudiant

La Bibliothèque humaniste de Sélestat conserve plusieurs recueils de textes entrés dans la Bibliothèque de Beatus Rhenanus lors de ses années à Paris, entre 1503 et 1507. Certains d'entre eux sont directement en relation avec ses études de philosophie aristotélicienne sous l'égide de Lefèvre d'Étaples et de son groupe, dit « fabriste », au collège du Cardinal Lemoine. Ils portent des annotations nombreuses et développées. Quelques autres volumes concernent des auteurs appréciés, voire édités par les « fabristes », sans être directement au programme des études de la faculté des arts : Jean Damascène, Nicolas de Cues, Marsile Ficin. Leurs annotations sont plus réduites mais tout de même significatives. Or la démarche analogique est au cœur de l'enseignement fabriste, et sa présence dans ces différents ouvrages est très marquante dans les annotations conservées. La communication s'efforcera de proposer une typologie des annotations en lien avec la recherche et la mise en évidence de relations analogiques. On verra comment la démarche analogique, caractéristique des annotations conservées pour ces années-là, témoigne de l'appropriation, par Beatus Rhenanus, d'une manière de lire, et plus largement d'orientations intellectuelles et spirituelles.

Marketa Klosová (†) Cf. Alena Bocková

Institute of Philosophy of the Czech Academy of Sciences

Wolfgang Kofler (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E013)

Universität Innsbruck, Institut für Klassische Philologie und Neulateinische Studien.

[Special session Neo-Latin Drama III. Neo-Latin Drama in Italy and Austria, paper 2]

Die *Constantini hostia* (1757/1758) des Joseph Resch als polyfunktionales Drama

Die *Constantini hostia* („Die Weihegabe des Konstantin“) nimmt eine Sonderstellung in dem unter dem Namen des Joseph Resch überlieferten Korpus neulateinischer Schuldramen aus der Südtiroler Stadt Brixen ein. Das Stück, das vom Konflikt zwischen Kaiser Konstantin dem Großen und dem von seinem Vorgänger Diokletian gesteuerten Kontrahenten Licinius handelt, war nämlich zum einen für die Feierlichkeiten zur Einweihung des ab 1745 von Fürstbischof Kaspar Ignaz von Königl neu erbauten Brixner Doms verfaßt worden, wurde zum anderen aber auch als „normales“ Herbstspiel auf die Bühne des Hochfürstlichen Gymnasiums der Stadt gebracht. Der Vortrag bietet einen kurzen Überblick über das Drama und stellt dann Überlegungen dazu an, welche Strategien der Autor einsetzt, um den beiden Anlässen und Aufführungskontexten gerecht zu werden, und welche Konsequenz diese polyvalente Pragmatik für die Deutung des Stücks hat. Dabei wird auch auf die Typologie und die Funktion der Chorpartien eingegangen. Besondere Bedeutung kommt hier zwei „poetisch- moralischen“ Chören zu, die in der Volkssprache verfaßt sind und dem Werk eine bilinguale Dimension verleihen.

Mgr. Jozef Kordoš (Saturday July 19th 09.30 am - 10.00 am in Aula E012)

PhD. - Department of Classical Languages Faculty of Philosophy and Art Trnava University

The Place of Metaphor in the Jesuit Latin Language Didactics - the Case of the *Universitas Tyrnaviensis*.

In the Jesuit rhetoric textbooks, the metaphor occupies the most prominent place among the ornaments of speech. The anonymous textbook of elementary rhetoric *Manuductio ad eloquentiam* (first published in Udine in 1689, reprinted in Trnava *typis academicis* in 1709) offers this material in its third “tractate” inscribed *De ornatu periodorum totiusque orationis, qui in tropis et figuris constitit*. If we were to measure the importance of this part of rhetoric by the actual space given to it in the textbook, it would be the second most important part of rhetoric, the art of amplification being the first. Among the other “figurae” and “tropi”, the metaphor clearly stands out, since the discussion of the metaphor and its use extends to almost half of the whole tractate (65 pages of altogether 131). Indeed, the omnipresent employing of metaphors can be perceived as one of the most characteristic features of the baroque Neo-Latin as well as the main reason why the distinction between baroque poetics and rhetoric becomes particularly fuzzy. The paper will explore how inventing and creating of metaphors was taught and the way the theory was put to practical use in various genres.

Martin Korenjak (Saturday July 19th 04.30 pm - 05.00 pm in Aula E012)

Institute of Classical Philology and Neo-Latin Studies University of Innsbruck

Oral Neo-Latin as Reflected in Lectures

The oral use of today’s vernaculars, familiar to everyone and easy to record, constitutes an extensive field of linguistic research. By contrast, in the absence of first-hand documentation (only written evidence is available), it has not been thoroughly explored so far how pre-modern languages were actually spoken in real-life situations. Despite important work done by Terence Tunberg and others, this still applies to Neo-Latin too, although the ability to converse fluently in Latin was of great importance to the humanists and their followers and constituted an essential goal of Latin teaching at school.

The talk will first outline a project aiming at a better knowledge and understanding of Latin as it was spoken in early modern times. After that, it will focus on a hitherto untapped class of sources for the study of oral Neo- Latin, namely university lectures. These were usually delivered freely or with the help of a few notes only. However, they were often written down during the presentation by students or afterwards by the professors themselves, and this was done in a style that aimed at preserving their oral character.

Ivan Lábaj (Friday July 18th 09.00 am - 09.30 am in Aula E010)

Department of Classical and Semitic Philology Faculty of Arts, Comenius University Bratislava

“Verba movent”: Sambucus’ Efforts to Mobilize Against the Ottoman Threat

The year 1571 saw a significant victory for the Christian forces at the naval battle of Lepanto. A Hungarian humanist and court historiographer, Johannes Sambucus (1531–1584), saw this as an opportunity to galvanize support for the defence against the Ottoman Empire. He quickly prepared and published *Arcus aliquot triumphales* (1572), a collection of etchings of antique triumphal arches in honor of the fleet commander Don Juan of Austria. He also included a longer laudatory speech, *Exhortatiuncula ad victoriam Epirotico mari partam*. The speech, set against the backdrop of the Ottoman threat, serves as an instrument of mobilization, through which Sambucus implores leaders and allies to seize the moment, urging unity and resilience in the face of adversity.

This effort, though unusual, was not entirely out of character for Sambucus. Although much more subtle, similar themes were already present in his poem *Pannonia ad Germaniam*, published two decades earlier. This paper follows Sambucus' stance on the Ottoman menace from a cry for help to a battle cry, through a comparative analysis of his poem and speech, while seeking parallels in similar works of the period.

Giovanni Lamberti (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E007)
Università della Calabria

[Special session Latin Translations of Italian literary works II: Prose (1500-1600), paper 1]

Appunti per uno studio delle traduzioni latine delle opere machiavelliane

Tutte le opere maggiori di Niccolò Machiavelli (*Il principe*, i *Discorsi sopra la prima deca di Tito Livio* e le *Istorie fiorentine*) sono state oggetto di numerose latinizzazioni fin dagli anni Sessanta del Cinquecento, immediatamente dopo la messa all'Indice del nome del loro autore. Tali traduzioni hanno senza dubbio svolto un ruolo considerevole nella diffusione del pensiero politico machiavelliano nell'Europa delle riforme, delle resistenze, delle contraddizioni e delle guerre di religione assicurandone la ricezione. Obiettivo dell'intervento è dunque quello di offrire degli appunti preparatori circa lo studio di tali latinizzazioni, e in particolar modo di quelle prodotte tra il 1560 e il 1660, prestando attenzione alle specificità degli orizzonti culturali che le hanno generate, alle forze intellettuali e alle committenze coinvolte, ma anche alla loro accuratezza e fedeltà nei confronti dei testi di partenza. Sulla base dei materiali raccolti e schedati dall'unità calabrese nell'ambito del PRIN "TransLA-TINg Italian Literature" si tenterà quindi di offrire nuovi spunti concernenti la parabola latina della cosiddetta "funzione Machiavelli" nella civiltà del libro dell'Europa moderna.

Rosamaria Laruccia (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E007)
Università di Bologna

[Special session Latin Translations of Italian literary works II: Prose (1500-1600), paper 3]

"Ex italico, latine reddita". Traduzioni di testi italiani di argomento religioso in Europa tra XVI e XVII sec.

La fioritura di latinizzazioni di testi religiosi italiani tra fine '500 e inizio '600 è un dato culturalmente rilevante frutto anche delle implicazioni storiche e sociali del concilio tridentino. Un importante centro di produzione per queste opere è la Germania. Dai dati ad oggi censiti, emerge che alcuni stampatori ed alcuni traduttori si specializzarono in operazioni editoriali di questo genere, producendo con una certa serialità tali traduzioni: è il caso dello stampatore Mylius di Colonia (1599 ca), di Bencard a Monaco (1690 ca) le cui imprese si servono sempre dei medesimi traduttori (Michael Isselt, Maximilian Rassler per Monaco). A partire da questi esempi, che si offrono come interessanti "specimina", si proporranno i risultati delle prime indagini di censimento, individuando non solo caratteristiche dell'edizione ma anche del suo testo, con valutazioni sul tipo di traduzione e sulle scelte operate e ipotesi sulle finalità. Verranno infine offerti dei cenni su due casi particolari di traduzioni in latino di testi in spagnolo per cui però la versione italiana, considerata evidentemente più accessibile e significativa, è servita come ponte per la latinizzazione. Si tratta di opere di autori quali Francisco Arias (teologo gesuita 1533-1605), Bartolomeo da Medina (teologo, 1527-1580) e Diego Stella (o Estella, 1524-1568).

Marc Laureys (Wednesday July 16th 05.00 pm - 05.30 pm in Aula E006)

Prof. Dr. - Universität Bonn, Griechische und Lateinische Philologie.

[Double Special session Humour in Neo-Latin literature: Theory and Practical Applications, paper 6]

Harmony instead of discordance: François Vavasseur's condemnation of the "burlesque style"

In his treatise *De ludicra dictione* (Paris 1658), the Jesuit teacher and "homme de lettres" François Vavasseur (1605-1681) intended to prove at the request of his friend Jean-Louis Guez de Balzac that no ancient author ever knew the so-called burlesque style, made popular by Paul Scarron in his *Virgile travesti* (Paris 1648-1653). His work amounts to a survey of the "iocandi ratio" that emerges from classical Greek and Roman authors and leads to the conclusion that there is "no reason to use the burlesque style and [there are] many reasons not to use it." Vavasseur firmly advocates in this work a style modelled on Cicero. The "Tulliana dictio", characterized by a well-balanced "urbanitas", is in Vavasseur's opinion the ideal yardstick of elegant writing. By confirming Cicero's authority in this context, Vavasseur dealt the burlesque style a deadly blow. In this paper, I propose to analyze Vavasseur's *De ludicra dictione* in the tradition of Renaissance and Baroque rhetoric, particularly with regard to wit and humor, and in the light of Vavasseur's aversion against any variants of literary parody and travesty.

Karen Lelittka (Saturday July 19th 02.30 pm - 03.00 pm in Aula E007)

University of Wuppertal

[Special session Classical bilingualism in the early modern languagescape : Interactions of Latin with Greek and beyond II, paper 2]

**Nur lateinische Übersetzung oder mehr?
Zur Zweisprachigkeit von Lorenz Rhodomans *Ilias parva***

In seiner erstmals 1588 auf Griechisch erschienenen und 1604 um eine lateinische Fassung erweiterten *Ilias parva* greift der deutsche Dichterphilologe Lorenz Rhodoman (1545–1606) auf die antike Tradition des Abfassens von „argumenta“ zurück und fasst die 24 Bücher von Homers *Ilias* sowie die 14 Bücher von Quintus Smyrnaeus' *Posthomerica* in knapp 1700 hexametrischen Versen zusammen. Durch die spätere Erweiterung zur zweisprachigen Doppeldichtung ist das Werk ein interessantes Beispiel für den griechisch-lateinischen Bilingualismus in der Frühen Neuzeit.

Das Ziel des Beitrags besteht darin, anhand ausgewählter Textstellen aufzuzeigen, inwieweit sich die lateinische Fassung gegenüber der griechischen profiliert bzw. diese ergänzt. Berücksichtigung soll dabei auch die spezifische Rezeption von lateinischer Literatur in der zweiten Fassung finden, die für diese einen eigenen Intertextualitätshorizont deutlich macht, der neben klassischen Autoren und Werken auch christliche wie Prudentius oder Paulinus von Nola umfasst. Schließlich soll der Befund in das zugrundeliegende pädagogische Konzept Rhodomans eingeordnet werden.

Marco Leone (Friday July 18th 10.30 am - 11.00 am in Aula E003)
Università del Salento

[Special session Cicerone e il ciceronianismo: pratiche di insegnamento tra XV e XVI secolo, paper 3]

Ritratti di ciceronianisti nella poesia latina di Giovanni Della Casa.

Le poesie latine di Giovanni Della Casa, pubblicate postume nel 1564 per le cure di Piero Vettori e di Annibale Rucellai, si possono leggere anche come una galleria di ritratti dedicati ad amici e a sodali sintonizzati sul comune culto dell'auctoritas ciceroniana (Piero Vettori, Ubaldino Bandinelli, Romolo Amaseo, Pietro Bembo). Anche se non vi si affrontano in genere questioni retoriche o stilistiche, avendo questi carmi soprattutto una finalità elogiativa o commemorativa, tuttavia in essi Casa non manca di esaltare, in modo diretto o indiretto, la condivisa matrice classicistica dei suoi sodali, dal punto di vista della formazione ma anche da quello degli esiti creativi: sicché tali carmina assumono anche la funzione di piccoli consuntivi critici, che l'intervento punterà a esaminare come peculiari testi programmatici e metaletterari, nei quali gli aspetti filologici corrispondono a un preciso ethos e a un'idea di letteratura connotata in senso alto e ufficiale.

Virginie Leroux (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E003)
École Pratique des Hautes Études, EPHE/PSL

[Special session Polysémie des langages figurés, I : Figurer en mots, paper 2]

Herméneutique et formes du langage symbolique dans les *Aenigmata* de Lilio Gregorio Giraldi (1551)

L'humaniste ferrarais Lilio Gregorio Giraldi est réputé pour ses travaux antiques et mythographiques, en particulier l'*Histoire des dieux païens* (Bâle, Oporin, 1548). Son traité sur l'énigme, paru en 1551, fut en partie composé entre 1502 et 1507, alors que Giraldi était le tuteur du fils de Jean-François Pic de la Mirandole et vivait dans le palais d'Alberto Pio qui finança en partie le séjour italien d'Érasme, venu en 1507-1508 chez Alde Manuce pour préparer la deuxième édition des *Adages*. Le traité de Giraldi s'ouvre sur une esquisse de théorie de l'énigme qui fait le point sur la tradition grammaticale et rhétorique et met l'accent sur l'allégorie. Suit une anthologie commentée dans laquelle il déchiffre les énigmes en convoquant des compétences multiples, s'attache à en préciser l'enseignement moral, fournit des exemples d'actualisations et incite à la création d'énigmes nouvelles. L'ouvrage a ainsi des points communs avec les leçons philologiques de Politien, avec les adages d'Érasme, avec les traités de rhétorique, de poétique et de civilité mais aussi avec l'emblématique dont il analyse le langage symbolique.

Ricardo da Cunha Lima (Friday July 18th 04.30 pm - 05.00 pm in Aula E005)
Universidade de São Paulo

**Les berceuses de Giovanni Pontano :
une analyse des ressources sonores et lexicales**

Giovanni Pontano fut l'un des humanistes les plus importants du XVe siècle en Italie. Né en 1429 en Ombrie, il s'installa à Naples où il écrivit des œuvres en prose, ainsi que des poésies telles que des églogues et des hendécasyllabes. Une innovation de Pontano fut la composition d'un livre d'élégies dédié à son épouse, Adriana Sassone, intitulé *De Amore Coniugali*. À l'intérieur de cette œuvre, Pontano présente une invention remarquable : douze berceuses en distique élégiaque, dédiées à son fils Lucio. Intitulées "naeniae", elles résultent d'un dialogue intertextuel avec Catulle, dont le style est repris par l'humaniste italien, qui utilise des

caractéristiques catulliennes comme l'emploi de diminutifs, l'utilisation de vocatifs affectueux, l'expression simple et ludique, l'atmosphère intime et le moment du coucher pour, dans une subversion des significations originales, composer des berceuses versifiées dans la métrique traditionnelle de l'élégie érotique classique romaine. Cette communication vise à présenter une analyse de la construction du texte de certaines berceuses sélectionnées, explorant leurs éléments sonores ainsi que la répétition intentionnelle de mots qui imitent le sujet traité dans les poèmes, surtout dans la transposition du thème de la rivalité amoureuse à la compétition pour le sein de la nourrice.

Cynthia Liu (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E012)
University of Oxford

[Special session Familiar China: Neo-Latin Jesuit writings, paper 1]

**“Stylum sinicum redoliturum”:
poetic translation in Angelo Zottoli’s *Cursus Litteraturae Sinicae***

Interest in the global ubiquity of Neo-Latin is growing, and the Latin texts composed in China primarily in the context of the Jesuit missions, are ripe for further analysis as a unique corpus sitting between two “Classical” traditions. Philosophical and scientific translations between both traditions have been studied. Likewise, comparative approaches to philosophy and science have been the subject of scholarly attention. The place of literature, especially poetry, is an understudied “locus” of the bi-directional influence of the two traditions upon their translators. This paper contributes to this growing area of inquiry by studying the Latin translations of Chinese poetry in Angelo Zottoli’s XIXth Century *Cursus Litteraturae Sinicae*. I will examine how Zottoli “Latinizes” Chinese versification in his *Cursus Litteraturae Sinicae*: how he translates both form and meaning and how he uses the Greco-Roman classical tradition as “bridging metaphors”. I will identify both domesticating and foreignizing strategies and analyze how his approach to translation is informed by the CLS’s educative purpose and is mirrored in his accommodative method—in both directions—of rendering key philosophical concepts.

Michael T. Lo Piano (Friday July 18th 05.00 pm - 05.30 pm in Aula E013)
PhD. - Yale University

**Value, Vision, and Classical Virtue in the Neo-Latin *Tabula Cebetis* - An Analysis of
XVIth Century Paratextual Commentaries and Pedagogical Apparatuses**

Few of the works of Classical Antiquity which had been rediscovered during the Renaissance were so celebrated for their foundational pedagogical value as the so-called *Pinax*, or the *Tabula Cebetis*, a pseudonymous Greek text from between the first Centuries BC and AD attributed to one of Socrates’ interlocutors from the Platonic corpus. The brief text saw no fewer than one hundred (100) unique editions throughout the early modern period. The text was enthusiastically received as a pedagogical tool primarily in its Neo-Latin translation by Renaissance Humanist pedagogues across Europe at the height of its popularity in the sixteenth Century. The text even featured in John Milton’s treatise on *the Education of Boys* as one of the foundational texts for Classicizing Latin and moral (behavioral) education starting at the age of twelve (12). Why did humanists value the Latin translation of this short allegory and what exactly did they value about it? This paper analyzes the proliferation of paratextual commentaries, introductions, and formal “glossaria” on the *Tabula* in the Early Print Editions of the sixteenth Century in order gain insight into the patterns of value which contemporary humanist pedagogues and educational theorists saw in the text’s Neo-Latin form.

Rodney Lokaj (Thursday July 17th 09.30 am - 10.00 am in Aula E011)
University of Enna “Kore”

[Special session Teaching Neo-Latin in high schools and universities. Challenges, ideas, recent developments, paper 1]

Teaching directly from the manuscript: the case of Vat. Lat. 3388

The Vat. Lat. 3388 c. 52r., bearing a carmen written by Angelo Colocci in the 1520s to crack a light-hearted joke with a friend and colleague at Rome, Fabio Vigili, is a particularly well-suited case study for teaching at undergraduate level (as already tested in Italy) for several reasons : 1. it is freely available on line ; 2. it is short, therefore, gratifying for students ; 3. palaeographically it is challenging but, with some guidance, not impossible ; 4. by combining notions of Latin metre (phalecian hendecasyllables) and semantics, the various choices in conjugation (especially the historical present) and the implicit mirth become clear even for neophytes in such matters ; 5. the corrections too, plausibly made by Colocci himself, become interesting points for classroom discussion (i. e. without further qualification the designation as “poet” becomes even more of a compliment ; the intervocalic “h” a “lapsus calami” via influence of the verb “veho” rather than the indication of provenance) ; 6. once analysed in its entirety, the carmen then affords wonderful insight into friendship and humour among “sodales” in early modern Rome precisely because it is the well-known Colocci making fun of and, therefore, complimenting, his (today) lesser-known colleague. In other words, unexpected Neo-Latin wit in a warm, learned embrace.

María Leticia López Serratos (Saturday July 19th 10.30 am - 11.00 am in Aula E011)
Universidad Nacional Autónoma de México

¿Qué tipo de animal somos? El tópico de la definición de hombre en Rodolfo Agrícola y su recepción en Erasmo de Róterdam y Juan Luis Vives

Cuando Rodolfo Agrícola, en su *De inven'one dialec'ca*, explica el procedimiento para desarrollar la definición, deja claro que dicho tópico no es una cuestión cerrada, sino que cada cual puede elaborar definiciones más o menos completas en función de su capacidad de observación (“circumferamus oculos”) y de análisis comparativo de la “nota propria” del objeto a definir en función de otros que pertenezcan al mismo género. Con esta sencilla sugerencia, queda implícita la invitación a cuestionar las definiciones tradicionales y a no dar nada por hecho, sino a problematizar y a profundizar en el objeto hasta encontrar (“invenire”) mejores definiciones. Así, la propuesta de Agrícola, dada la naturaleza dinámica y contextual de los sistemas tópicos, se convierte en una puerta abierta para presentar postulaciones novedosas sobre la definición de hombre.

En esta ponencia explicaré las sugerencias de Agrícola sobre la definición de hombre y qué caminos, siguiendo dichas sugerencias, tomaron Erasmo de Róterdam y Juan Luis Vives en la elaboración de su propia concepción de hombre, lo que necesariamente comporta al menos dos visiones muy diferentes y bastante más complejas que nos permiten caracterizar con mayor profundidad el humanismo del siglo XVI.

Christopher G. Lu (Wednesday July 16th 10.00 am - 10.30 am in Aula E103)
PhD. student - Department of the History of Art, Yale University.

Giuseppe Silos's *Pinacotheca* (1673) and the Language of Painting Styles in Latin

While Vasari established a lasting picture of stylistic periodisation in art history in the sixteenth Century, it is in the seventeenth Century that the terminology of painting styles proliferated and became codified. This phenomenon in Italian has been studied by Philip Sohm, but it equally

took place in Neo-Latin literature, most notably Franciscus Junius's *De pictura veterum* (1637). Within this corpus, the *Pinacotheca* (1673), a collection of ekphrastic epigrams on artworks in Rome by the Theatine chronicler Giuseppe Silos, was admittedly far from influential. The work's obscurity, however, reveals the pervasiveness of certain pan-European perspectives on art yet to be fully probed. In the verse prologue to the epigrams on paintings, Silos mentions various painters with their respective styles and strengths: Dürer is graceful and Andrea del Sarto sweet; Tintoretto's hand is nimble and Cavaliere D'Arpino's slow; Giorgione is renowned for his vibrant shades and Titian for his portraits. Certain descriptions are borrowed from the vernacular, but I will also demonstrate how Silos, by engaging with classical and contemporary writings in Latin, adopts an underacknowledged language about artistic styles that was burgeoning across Europe. This shared Latin language is instrumental in contextualising Italian art and art theoretical writings in Italian.

Francesco Luciola (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E007)

Sapienza Università di Roma

[Special session Latin Translations of Italian literary works I: Verse (1300-1600), paper 3]

Italian Epic and Chivalric Poetry in Neo-Latin Translation

The essay aims to discuss the way Italian epic and chivalric poems (specifically, Matteo Maria Boiardo's *Inamoramento de Orlando*, Ludovico Ariosto's *Orlando Furioso*, and Torquato Tasso's *Gerusalemme Liberata*) are translated into Neo-Latin between XVIth and XVIIth Centuries. It also aims to understand the reasons why only specific parts rather than the entire poems are translated into Neo-Latin. The essay will first highlight the different metrical structures adopted to translate the hendecasyllables and the ottava rima of the original poems; then, it will focus on the parts and contents chosen by the translators, in order to understand the reasons behind their choices; finally, it will discuss the strategies adopted to adapt epic and chivalric poems into Neo-Latin.

Johanna Luggin (Wednesday July 16th 10.30 am - 11.00 am in Aula E012)

Department of Classical Philology and Neo-Latin Studies, University of Innsbruck.

[Special session How to Advocate for the Unfamiliar in Neo-Latin – Constructing Authority in the New Sciences, paper 3]

Heroic Self-fashioning: How to Make Oneself *the* New Authority

With new literary and rhetorical strategies in seventeenth Century science, one thing to become increasingly more important in Neo-Latin scientific literature was the self-presentation of the scientists. Had they previously often been hidden behind logical reasoning and the referral to ancient, medieval and contemporary authorities at least within the argumentative parts of scientific prose genres, the "New Science" brought them front and centre, creating a new strategy of establishing authority in Neo-Latin scientific texts. The paper will present the self-fashioning strategy of one famous figure of seventeenth Century Jesuit science, Athanasius Kircher, introducing himself as *the* new authority of geological studies: proudly and strategically displaying his wide-ranging, powerful network, his thorough investigations based on autopsy and empirical investigation and his heroic deeds, risking life and limb in many adventurous explorations. The paper will analyse this artful conception within Kircher's geological Neo-Latin works, comparing it with the author's earlier oeuvre as well as with scientific texts written by contemporaries. It will thus show that Kircher's program is not an exceptional case of a baroque, eccentric natural philosopher, but reflects the emergence of heroic self-fashioning as a means to establish scientific authority in the seventeenth Century.

David G. Lummus (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E006)
PhD., Independent Scholar.

[Special session Petrarch and the Language of Invective, paper 3]

From Self to Other: Petrarch's Turn to the Invective

How did the plaintive poet of the self whom we know from the *Canzoniere* become the self-righteous, anti-modern social critic of the *Invectives*? To explain the complete about-face, scholars generally have followed the argument that Petrarch entered a period of pessimism after the affair of Cola di Rienzo. Alongside the *Rerum Vulgarium Fragmenta*, the crowning achievement of Petrarch's permanence in Provence is his *Secretum*, a masterpiece in self-criticism, in which Petrarch assumes the persona of both the punishing "magister" and the disciplined student. On the surface, it is a text that could not be any farther from the invective in tone and style. Yet, the historical vicinity of Petrarch's revision of the *Secretum* in 1353 with his *Invective contra medicum* and their shared moralizing intent suggest that there could be a common ground between the two. In this paper, I explore how much Petrarch's embrace of the genre of the invective at the end of his time in Provence represents an effort to turn his self-critical gaze outward onto society. I will focus on a comparative analysis of the language of critique, lament, and indignation across the two texts, addressing potential ideological and moral continuities.

Maria Maciejewska (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E012)
University of Innsbruck

[Special session Familiar China: Neo-Latin Jesuit writings, paper 2]

**"Placet quae diximus breviter explanare":
Latin commentaries to maps by Michael Boym**

Michael Boym is mostly known for the beautiful *Flora Sinensis* published in Vienna in 1656. Some have also heard of his *Brevis Relatio* published in many languages over the years. His work as a map maker, however, is not always recognised. Studied in the 50s and 60s by Szczesniak, Boym's cartographic endeavours were forgotten by scholarship in favour of his interest in Chinese medicine. The impetus for this paper comes from the so-called Vichy Boym map that recently resurfaced in France (BnF, GE A-2250 [RES]). I intend to compare this map and another collection of maps from Biblioteca Vaticana (Borg.Cin.531) with Boym's unpublished manuscript of the *Brevis Sinarum Imperii Descriptio* (ARSI Jap.-Sin. 77, ff. 33r-66v). I will discuss the Latin text of the *Brevis Sinarum Imperii Descriptio* not as a selfstanding entity but as a supplement to the maps. I will revisit Szczesniak's idea of Boym's "Atlas of China" and suggest a novel approach, taking into account early-modern science communication strategies.

Eric MacPhail (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E012)
Indiana University

[Special session Neo-Latin and the Early Modern Voices of "La Nouvelle France", paper 3]

**Un petit dictionnaire du latin missionnaire
tiré des premières relations jésuites de la Nouvelle France**

Dès le début du XVII^e siècle, les Jésuites se sont installés à Port Royal sur la côte de l'Acadie (actuellement), d'où ils envoyaient au Général de leur ordre résidant à Rome des lettres et des relations rédigées en latin et bourrées de néologismes nécessités par le contact avec une nouvelle culture matérielle et spirituelle. Nous nous proposons de relever certains de ces

nouveaux mots latins en identifiant leurs équivalents indigènes dans la mesure de nos petits moyens. Pierre Biard fournira l'essentiel du dossier, mais on consultera aussi Paul Le Jeune et ses collègues itinérants. En même temps, nous signalerons le vocabulaire pastoral latin développé pour les besoins de la prédication jésuite auprès des Amérindiens.

Isabelle Maes (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E010)
KU Leuven

[Special session “De mulieribus nil nisi bonum?” Early Modern Women and Gender in a Neo-Latin Context II, paper 2]

**Classical Bilingual Women in the Early Renaissance (ca. 1397-1536):
Absent or Invisible?**

While the uses of Latin by women and the resurgence of Greek learning in the early modern period are being increasingly investigated, the study of female classical bilingualism, their competence in Latin and Greek, still is a mostly neglected field, studies mostly regarding a few prodigies. In this paper, as in my PhD. research, I will focus on manifestations of classical bilingualism, code-switches, translations and original compositions, from 1397 till 1536. Before 1536, the evidence of women writing in Greek, like Laura Cereta and Alessandra Scala, seems to be very scarce. This, however, does not mean that women didn't write or have knowledge of this language, although to a much lesser degree than men. Secondary sources, like educational treatises, books in their possession and texts written to them, can help us get a better image of their learning, comparing the information given by these different sources as well. After presenting this topic and the metadata collected thus far, I will conclude that classical bilingual women, even though poorly visible, weren't absent. Nevertheless, their active practice of Greek, even more than Latin, seemed to have been restricted and socially confined, certainly in comparison to their male peers.

Yaron Malik (Saturday July 19th 09.30 am - 10.00 am in Aula E006)
Universität Bonn

[Special session Paul Fleming in his own Latin poems, in poems by friends, and in poems by later generations, paper 2]

“Sic tarde qui venit, ille venit”. Paul Flemings’ “symbolum” in the poems by his friends.

The tenth book of Paul Fleming's *Silvae* comprises the *Liber adoptivus*, an extensive collection of letters and poems, mostly directed to the young poet by friends and acquaintances. Also a series of 16 shorter poems on Fleming's motto (“symbolum”) “festina lente” (“make haste slowly”) is included, which, as far as dated, were dedicated to him between 1630 and 1636, likely written for his *Album amicorum*. Significant names can be found among the authors such as the famous German writer Martin Opitz (1597–1639) or Johann Stephan Verbesius, the professor of poetics in Leipzig. The exemplary examination of the 16 “symbolum” - poems promises an expanded view of Fleming himself, as the examples are not self-representations but representations by others. Many of the poems also fall into the period of his journey to Russia and Persia, serving as testimonies to his numerous acquaintances made during the trip. Furthermore, the focus on the *Liber adoptivus* and the correspondences collected here clearly illustrate the network character of Paul Fleming's œuvre. Since these are entries in the poet's *Album amicorum*, his connections to other scholars of European humanism can be illuminated in the context of the occasional poetry dedicated to him.

Nicoletta Marcelli (Thursday July 17th 09.30 am - 10.00 am in Aula E007)
Università di Urbino

[Special session Volgarizzare e tradurre tra XV e XVI secolo. I, paper 1]

Leonardo Bruni traduttore di se stesso? Osservazioni sulla tradizione dei volgarizzamenti del *De primo bello punico*

La produzione letteraria di Leonardo Bruni, costituita in prevalenza da opere in latino o da traduzioni dal greco di grandi classici, nonché alcune chiare riserve espresse dall’Aretino nei confronti del volgare come lingua veicolare di cultura, ha indotto la critica, almeno fino agli anni Novanta del Novecento, a considerarlo come un esponente della corrente umanistica più intransigente. Tuttavia, recenti studi dedicati all’umanesimo volgare fiorentino hanno evidenziato la necessità di ripensare questa immagine di Bruni alla luce di una più attenta analisi della sua produzione in volgare che lascerebbe intravedere un mutamento di prospettiva culturale risalente all’incirca all’ultimo decennio della sua vita. La relazione intende approfondire questa pista di ricerca attraverso un’indagine della tradizione manoscritta dei volgarizzamenti del *De primo bello punico* (1421) prodotti a Firenze (e in Italia) a pochi anni di distanza dall’originale latino, da cui emerge un coinvolgimento diretto dell’autore. Il trattato bruniano andava a coprire la lacuna lasciata dalla perdita della seconda *Deca* di Tito Livio, attingendo a fonti greche, e conobbe un notevolissimo successo, essendo trasmesso da 146 manoscritti. Ma anche della traduzione volgare sopravvive un cospicuo numero di copie (120), testimonianza di un’altrettanto straordinaria fortuna, probabilmente imputabile proprio all’“auctoritas” diretta che Bruni ha proiettato su di essa.

Ramunė Markevičiūtė (Wednesday July 16th 05.00 pm - 05.30 pm in Aula E005)
Freie Universität Berlin

**Polilogism and communicative strategies in epic writing:
the *Iosaphatidos libri tres* (1628)**

The closer events are to present the more difficult it gets to give a impartial account of them. Regardless of objections voiced by early modern literary critics, epic poems that deal with recent events and for which Bernhard Huss and Daniel Melde coined the term of “Aktualitätsepik”, never lost popularity. Written from the perspective of one side, readers might expect these works to be highly ideological or, to use a Bakhtinian term, monologic.

This paper aims to show that, on the contrary, epic writing holds ready various literary techniques of introducing opposing voices into the narration. An example of such a polilogic epic discourse are the *Iosaphatidos libri tres*, a martyr epic depicting the last days of Josaphat Kuntsevych, Basilian archeparch and first saint of the Ruthenian Uniate Church murdered in 1623 in Vitebsk. Written only five years after the martyrdom this text touches upon a highly political and polarizing event of that time – the Union of Brest. It will be shown that in this conflictual context the author, however, pursues a communicative strategy in terms of which arguments of the opponents, rather than to be concealed from the reader, are presented in a certain framing.

Florentin Maroye (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E003)
 Université de Picardie Jules Verne – UR UPJV 4284 TrAme

[Special session Les notions et les textes du théâtre grec dans l’humanisme néolatin du XVI^e siècle, paper 3]

“Florens recentat”, chanter à nouveau une pièce antique au XVI^e siècle : l’exemple de Florent Chrestien, “interprès” d’Aristophane

“Ex Palliata feci Togatam” : “d’une ‘Palliata’, j’ai fait une ‘Togata’ ». Quand il décrit son entreprise de traduction de la *Paix* d’Aristophane, Florent Chrestien affirme qu’il donne un ton particulier à la pièce. Selon lui, le livre que le lecteur a entre les mains est une “togata”, une comédie latine. Il s’agira, lors de cette communication, d’observer en quoi Florent Chrestien donne une tonalité “latine” à la *Paix*. Nous observerons, par exemple, comment Florent Chrestien utilise les prologues qu’il a composés à l’occasion de la publication de la pièce pour présenter l’intrigue à la manière de Plaute. Nous réfléchirons aussi à la façon dont Chrestien aborde cette entreprise littéraire, à savoir celle d’un poète dramatique à part entière : dans l’utilisation même de la langue qu’il emploie et des vers qu’il compose, il se veut chanter nouveau, chanter latin des comédies d’Aristophane.

Daniela Marrone (Friday July 18th 10.00 am - 10.30 am in Aula E011)
 Università degli Studi di Padova

From the Language of Medicine to the Language of Poetry: Antonio Cittadini da Faenza and his Hippocratic Aphorisms in verse

Humanists translated ancient Greek authors into Latin in order to assemble the complex legacy of the past in various fields of knowledge. Such translations not only have very varied outcomes, but often follow different and unexpected logical paths. I intend to present a case in which translation represents not only the transition from one language to another, but also the transition from the scientific language of Greek medical treatises to the poetic language of Latin elegiac couplets. The humanist and physician Antonio Cittadini da Faenza (1465-1518), who enjoyed considerable authority in Italian university culture of the time, was also a writer with poetic and oratorical qualities. He embarked on an endeavour from which he wanted glory, as well as to regain his professorship in Pisa. Thus, he sent his friend Marsilio Ficino his own version of the Aphorisms of Hippocrates in Latin couplets, confirming at the same time his skill as a physician and his expertise as a poet. Eugenio Garin identified a witness who recorded this translation of the Aphorisms, ms. Florence, Biblioteca Nazionale, II.III.70. With the present investigation I wish to examine the translation technique and reflect on the reasons for this rather unusual and original undertaking.

David Marsh (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E003)
 Rutgers University

[Special session Cicero's *Pro lege Manilia*: Echoes in Renaissance rhetoric, paper 2]

Cicero’s *Pro lege Manilia* in Quattrocento political oratory

Also known as *Pro lege Manilia*, the oration *De imperio Cn. Pompei* was one of Cicero’s early successes and enjoyed considerable popularity in the Renaissance. Beginning in the 1390s, Antonio Loschi (1365-1441) wrote commentaries on eleven orations of Cicero, the first of which analysed *Pro lege Manilia*. Since Cicero’s speech outlined the qualities requisite in a military commander, it was imitated by Florentine humanists who, writing in Italian, appointed condottieri to lead the republic’s forces: witness the 1433 commission of Niccolò da Tolentino by Leonardo Bruni (1370-1444), and the 1453 commission of Sigismondo Malatesta by

Giannozzo Manetti (1396-1459). The fall of Constantinople on 29 May 1453 marked a watershed in Western relations with the Eastern world of Islam, and Cicero's oration now encouraged the identification of Mehmed II with Mithridates VI of Pontus. In 1453, Flavio Biondo (1392-1463) wrote a memorandum urging Alfonso of Aragon to undertake a crusade, and in 1456 Giannozzo Manetti followed suit by writing an epistle to Pope Callistus III proposing to send Alfonso of Aragon against the Ottoman Turks. My paper examines the ways in which Cicero's speech was appropriated by fifteenth Century Italian humanists.

Clementina Marsico (Friday July 18th 04.30 pm - 05.00 pm in Aula E007)
Università di Firenze

[Special session Volgarizzare e tradurre tra XV e XVI secolo. III, paper 2]

“Levandi animi causa latinam reddidi”: Francesco Pandolfini e la latinizzazione di due novelle del *Decameron*

Sulla scia della diffusissima versione latina della *Griselda* di Francesco Petrarca, vari umanisti si cimentarono con la traduzione in latino delle opere volgari di Giovanni Boccaccio, che costituisce un aspetto poco noto della fortuna umanistica dell'autore. Oltre al *Corbaccio*, ebbe particolare successo il *Decameron* che vanta numerose riscritture in latino, sia in prosa che in versi. Il contributo si concentrerà sulla traduzione latina di due novelle del *Decameron*, la VI 9 (la novella dedicata a Guido Cavalcanti, nella giornata in cui sono presentate tutte le tipologie di motto) e la VII 7 (su Beatrice bolognese, nella giornata delle beffe), eseguita a Firenze alla fine del Quattrocento da Francesco Pandolfini, allievo di Poliziano e di Bartolomeo Fonzio, nonché erede della ricca biblioteca di quest'ultimo. Le due traduzioni sono inserite in uno scambio epistolare con altri giovani studenti fiorentini e sembrano una sorta di piacevole esercizio all'apprendimento della lingua. Saranno considerate le modalità traduttive adottate da Pandolfini, per comprendere se e quanto il traduttore sia stato capace di rendere in latino la raffinata trama stilistica dei testi di Boccaccio.

Christian Martens (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E103)
Université de Genève / University of Warwick

[Special session Conceptualising History through the Roman Past in the Renaissance I: The Archaic Legacy, paper 2]

**François Hotman et les Douze Tables :
le sens politique d'une édition humaniste de droit romain archaïque**

En 1564, François Hotman (1524-1590), un jurisconsulte réformé enseignant alors à Valence, publie sa *De legibus XII tabularum tripartita commentatio*, une palingénésie des statuts décemviraux originaux. Dédiée au chancelier Michel de L'Hospital, qui espérait, nouveau *decemvir*, pacifier le royaume par une réforme du droit, elle révèle la potentielle portée politique de cette étude antiquaire du droit romain archaïque, qui dépend d'une conception spécifique de l'histoire qui est à sa source. Hotman impose ainsi aux fragments des Douze Tables un ordre inspiré d'un distique d'Ausone (XVIII, 61-62), mais ce à la suite d'un récit circonstancié des conflits politiques qui ont conduit au moment décemviral. Un tel ancrage philologique et historique n'efface en rien la question du sens politico-juridique accordé par Hotman à cette législation vénérable, mais lointaine : quels liens faut-il tisser entre ce travail antiquaire et ses différentes positions politiques comme celles de son dédicataire de L'Hospital ? En analysant la reconstruction proposée par Hotman du moment décemviral – une question, pour lui, à la fois historique et juridique –, je me propose de saisir la valeur d'exemple et de norme qu'il accorde aux Douze Tables.

Ana Isabel Martín Ferreira; Victoria Recio Muñoz. (Friday July 18th 09.00 am - 09.30 am in Aula E005)
Grupo de Investigación *Speculum medicinae* <https://speculummedicinae.uva.es/> Universidad de Valladolid

Nicolás Brizard d’Attigny: Las vicisitudes de un poeta neolatino en Venecia (1552)

Nicolás Brizard (1520-1565), autodenominado “Athinensis, Rhemus” (por su origen) y “erotographus” por vocación, fue un poeta neo-latino, imitador de Ovidio (“quoad licuit”). Formado en Reims, viajó por Alemania e Italia y luego fue profesor en París en l’École des Marches. De factura ovidiana es su obra titulada *Metamorphoses Amoris, quibus adiectae sunt elegiae amatoriae, omnia ad imitationem Ovidii...* Paris, Jean Hulpeau, 1556 (20 metamorfosis y 16 elegías). Previamente había editado una curiosa obra titulada *Cruenta syllogismorum dialecticorum pugna*, Paris, M. Vascosani (ca. 1550). Pero como poeta de ocasión, mostraremos que Brizard fue más imitador de Catulo que de Ovidio, a través de los dísticos introductorios que en 1552 compuso para el editor en la edición de una obra médica: la *Curationum medicinalium centuria secunda* del médico judío portugués Amato Lusitano. Se trata de 30 versos que en realidad solo se refieren al autor de la obra al final, siendo el conjunto una alabanza al editor Valgrisi y en cierto modo a la imprenta. El texto vio la luz en Venecia en 1552 durante la etapa italiana del poeta francés. Analizaremos su estilo e influencias en estos y otros versos dedicatorios, a la vez que reconstruimos su complicada estancia en Venecia.

Darío Martínez Montesinos (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E003)
École Européenne de Bruxelles I

[Special session Pratiques rhétoriques au Collège romain (XVI^e siècle), paper 1]

**P. J. Perpiñán en el Collegio Romano,
de “vir bonus dicendi peritus” a estandarte contra los herejes**

En septiembre de 1561, P.J. Perpiñán llega al Collegio Romano, en pleno proceso de expansión, procedente del colegio de Coimbra, para sustituir a Annibale du Codrey como profesor de retórica. Allí permanecerá hasta el verano de 1565, año en el que será enviado a París no tanto en calidad de profesor como de afamado y experimentado orador, para reforzar la defensa de la CJ en el contexto de los enfrentamientos políticos-religiosos del momento. Nuestra intención en este trabajo es analizar la oratoria de Perpiñán producida durante su etapa en el Collegio Romano, en la que se consolidará como modelo de orador, y la relación con su teoría retórica y pedagógica, de gran influencia en la Compañía. Para ello abordaremos su producción romana desde una perspectiva formal, ideológica e histórica dentro de la evolución de su obra, a través de sus tres etapas, ligadas a las funciones y necesidades que cubrió en los tres colegios de la CJ y que le granjearon la fama de “una elocuencia más dulce que la miel”, en palabras de Marc-Antoine Muret, y de una sólida argumentación, convirtiéndolo en un “adversario irreductible” para los hugonotes del París de 1566.

Maria Maślanka-Soro (Saturday July 19th 03.00 pm - 03.30 pm in Aula E013)
Università Jagellonica di Cracovia

**La filosofia morale nelle Familiare di Petrarca
alla luce degli scritti di Cicerone e di Seneca**

Cicerone e Seneca fanno parte degli auctores peculiare di Petrarca e vengono da lui frequentemente citati nei trattati, scritti polemici e nelle raccolte di lettere latine. Questi due filosofi di orientamento stoico suscitano in Petrarca un interesse particolare in quanto anche lui aspirava al titolo di filosofo morale e nelle sue opere è ben presente il linguaggio filosofico tratto dai loro testi. Ma più importanti delle citazioni o parafrasi risultano pensieri e concetti che provengono dai due autori latini rafforzando l’argomentazione petrarchesca, fornendo

argomenti complementari in un discorso di carattere persuasivo o svolgendo il compito puramente didascalico. Per Petrarca lo studio di letteratura e filosofia ha come obiettivo principale la conoscenza di se stesso per poter ordinare la propria vita nel mondo presente e le opere di Cicerone e di Seneca sembrano assolvere al meglio a questo compito. Proprio lui contribuì, grazie all'assimilazione del pensiero di entrambi, al rinnovamento della filosofia morale nell'Europa moderna. Il mio intervento si pone come obiettivo l'esame nelle *Familiares* del linguaggio filosofico petrarchesco, frutto di un'imitazione non servile in cui splende l'ingegno dell'imitatore.

Petra Matović Cf. Leon Cvitić

James McNamara (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E103)

Ludwig Boltzmann Institute for Neo-Latin Studies, Innsbruck.

[Special session Conceptualising History through the Roman Past in the Renaissance II: The Classical Legacy, paper 1]

William Camden's *Annales*: transformations of classical literature

In the “ars historica” preface to his *Annales* (1615 & 1625), a seminal historical account of the reign of Elizabeth I, William Camden openly expresses an intention to follow historiographical principles set out by Polybius and Tacitus. Though these statements have sometimes been taken at face value, understanding Camden's preface requires consideration of the conventions of prefatory rhetoric and comparison with the main narrative of the *Annales*, which includes extensive use of classical literature both with and without explicit signalling. This paper first explores examples of Camden's explicit or programmatic use of ancient authors in order to understand what they signify within a project that frequently uses classical tradition as a guarantee of authority. It then turns to examples of the use of classical historians that are less overtly signalled and explores the dynamics of textual re-use within the *Annales*. Besides reading Camden's work alongside classical texts, the paper draws on archival research to show, through reference to extant notes and working drafts of the *Annales*, that ancient literature has a fundamental role in Camden's organisation of the narrative.

Daniel Melde (Saturday July 19th 09.00 am - 09.30 am in Aula E012)

FU Berlin/Canisius-Kolleg

**New Ways of Teaching Latin
with Jacobus Pontanus' *Progymnasmata Latinitatis sive Dialogi***

The Jesuit intellectual and pedagogue Jacobus Pontanus (1542-1626) contributed fundamentally to the innovation of teaching Latin. With his *Progymnasmata Latinitatis sive Dialogi*, published between 1588 and 1594 in four volumes, he further developed the humanist tradition of the “colloquia latina” by displaying typical school dialogues that should serve not only as linguistic but also as moral guidance to young students.

On the one hand, the paper aims at a closer look at Pontanus' *Progymnasmata*, understanding their ‘modern’ approach that would later be coined “pauca praecepta, multa exempla, plurima exercitatio” by the Jesuits' *Ratio studiorum*, and that could even be related to the emphasis on skills in today's school system. On the other, we wish to outline a didactic concept of implementing parts of the *Progymnasmata* in hands-on Latin teaching units. These units shall be conducted at the Berlin Jesuit school “Canisius-Kolleg” in the context of its 100th anniversary in 2025, meaning to highlight and reassess the significance of Ignatian pedagogy.

Farah Mercier (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E012)
UC Louvain & KU Leuven

Au cœur d’une correspondance jésuite : l’art épistolaire de Denis Petau S.J. (1583-1652)

Éminent jésuite, actif durant la première moitié du XVII^e siècle, Denis Petau (Dionysius Petavius S.J., 1583-1652) acquit rapidement une place importante au sein du monde lettré de son temps, notamment en raison de ses ouvrages de chronologie et de théologie, en particulier son *Opus de Doctrina Temporum* (1627) et ses fameux *Dogmata Theologica* (1644-1650). Son expertise et la reconnaissance dont il jouissait auprès de ses contemporains l’amenèrent à développer et cultiver des relations épistolaires avec d’importantes figures de son temps, telles que Jean Bolland, François Vavasseur, Hugo Grotius, le cardinal Francesco Barberini ou encore Urbain VIII. Cette correspondance contient principalement des lettres néo-latines, mais inclut aussi plusieurs pièces françaises et néo-grecques.

Cette communication sera consacrée à l’art épistolaire de Denis Petau. Elle se concentrera surtout sur les lettres néo-latines du corpus et veillera à présenter leurs principales caractéristiques, tant au niveau de la forme que du fond. Elle abordera des questions comme celles des sujets traités, des modèles stylistiques employés, des langues choisies, des références intertextuelles (“loci similes”) ou encore de l’adaptation du style au destinataire.

Ada Migliazza (Thursday July 17th 09.30 am - 10.00 am in Aula E013)
Leiden University Classics Research Masters student

**“Asio” and *L’assioulo*:
interactions between Giovanni Pascoli’s Latin and Italian works**

Laureolus is a Latin poem by Giovanni Pascoli awarded the “magna laus” in the “Certamen Hoeufftianum”, in 1893. It re-writes the Ovidian myth of Philemon and Baucis with a different ending: the stranger that is hosted by Pascoli’s old couple is a thief, not a god.

In the opening lines the pleasant “locus amoenus” is turned to darker tones through the mentioning of the sound of owls, “asionibus”. This “lectio”, “asio”, is only attested in one manuscript branch for Pliny, *NH*, XXIX, 117, as opposed to the better attested “actio” and “axio”. Why would a classicist like Pascoli choose such an infrequent word for his poem?

My paper aims to find an answer through the comparison of the symbolic role of the “asio” in *Laureolus* and that of the owl, “assioulo”, whose name bears an assonance to “asio”, in the Italian poem *L’assioulo* (1897). In *L’assioulo* the owl’s sound recalls the idea of death, something the couple in *Laureolus* will face, as they are not given immortality. I will highlight how Pascoli’s poems in two different languages, Latin and Italian, have influenced each other in their symbolism.

Katherine Milco (Friday July 18th 04.00 pm - 04.30 am in Aula E012)
Sacred Heart Seminary and School of Theology

**“Minus communi sermone”:
On the Significance of Latin in Isaac Jogues’ Letter to his Provincial (1643)**

In his letter to Fr. Jean Filleau, Provincial of the Society of Jesus, the seventeenth Century Jesuit priest and missionary, Isaac Jogues, describes his experiences while in captivity at the hands of the Iroquois in New France. While the letter is remarkable for its unusual length and depictions of graphic torture, Jogues also departs from convention by composing the letter entirely in Latin, a choice that he defends at the outset on the grounds that he intends both to invoke Scripture (i.e. Vulgate) and to create a work that is “less ordinary” (“minus communis”).

By drawing out the implications of these stated intentions, this paper argues that Jogues’ decision to use Latin enables him to adopt the language of both Scripture and the Roman liturgy,

specifically the Breviary and Missal (where Jogues encountered Scripture daily). In so doing, Jogues explicitly construes his sufferings in New France as a participation in the events of salvation history, particularly the Passion of Christ. This paper appeals to the scriptural, liturgical, and martyrological allusions within the letter itself to support this thesis.

José Carlos Miralles Maldonado (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E003)
Universidad de Murcia

[Special session *Pratiques rhétoriques au Collège romain (XVI^e siècle)*, paper 2]

Los discursos de P. J. Perpiñán (1530-1566) en la visita del Papa y otros altos mandatarios al Collegio Romano

Pedro Juan Perpiñán, a la sazón maestro de retórica en el Collegio Romano, pronunció el discurso de bienvenida y agradecimiento al papa Pío IV con motivo de su visita al Collegio Romano en 1564. Dos años antes (1562) había compuesto otro discurso similar con ocasión de la visita del cardenal Carlo Borromeo, sobrino del pontífice, y Francisco de Vargas, embajador del rey de España. En este trabajo nos proponemos analizar estos discursos poniendo el foco de nuestra atención no sólo en los aspectos retórico-literarios sino también en el contexto histórico y religioso para el que fueron creados y pronunciados. Perpiñán, cuya fama como orador le hizo ser conocido como el Cicerón español, publica poco después estos (y otros discursos), que devendrán modelos no sólo para los estudiantes del colegio sino también para los oradores contemporáneos, que hallan en ellos la estructura y los tópoi fundamentales de este subgénero de la oratoria celebrativa, a medio camino entre el discurso de recepción o bienvenida y el de acción de gracias.

Annamária Molnár Cf. Fanni Csapó

MTA-BTK Lendület "Momentum" Humanist Canons and Identities Research Group, HUN-REN Research Centre for the Humanities, Budapest.

Guglielmo Monetti (Saturday July 19th 02.30 pm - 03.00 pm in Aula E004)
Alma Mater Studiorum Università di Bologna, FICLIT.

On the vitality of Neo-Latin: innovation and purism in late XVIIIth Century Italy

This communication aims to illustrate the reception of Jean d'Alembert's essay *Sur l'harmonie des langues* (1767) within the literate community of northern Italy in the second half of the XVIIIth Century. In doing so, we will show how mobile the concept of "deadness" of Latin was at the time.

The idea itself was no novelty, having already been discussed by humanists (Marcellino – Ammannati 2015, Considine 2012), but d'Alembert's theory, according to which Latin could no longer be used as a creative literary tool, proved very upsetting for Italian latinists (members of the clergy, jesuit refugees, academics), who reacted in many ways. Some purist literati, such as Vannetti and Tiraboschi, openly acknowledged the deadness of Latin, but considered it a guarantee of integrity, and were in favour of Neo-Latin literary writing. Many others strived to openly refute d'Alembert and prove that Latin is a living language, but disagreed with each other on the subject of Latin neologisms. While Sibiliato and Ferri (Monetti 2017, Sacré 2020) were skeptical about the issue, others advocated the creation of new Latin words (like Jacopo Serafini in his oration *Lingua Latina viva est et augeri potest*, 1796), which they saw as the only way to preserve Latin as a vehicular language.

Maria Stefania Montecalvo (Wednesday July 16th 10.00 am - 10.30 am in Aula E003)

Dipartimento di Studi Umanistici, Università di Foggia.

[Special session “Cicero magister”: insegnare Cicerone tra Quattro e Cinquecento, paper 2]

Commentare Cicerone nel Cinquecento:

Paolo Manuzio (1512-1574) e Jacques-Louis d'Estrebay (1481-1550)

Figlio del celeberrimo Aldo, Paolo Manuzio fu autore del primo vero e proprio commento alle *Epistole* di Cicerone, autore massimamente presente nel catalogo dello stampatore veneto e la cui raccolta epistolare (*Familiares* e *ad Atticum*, *ad M. Brutum*, *ad Quintum fratrem*) fu edita più volte tra il 1533 e il 1561. Il commento di Manuzio si segnala da un canto per la volontà di spiegare e correggere il testo ciceroniano tenendo conto delle lezioni di manoscritti a lui noti, dall'altro per l'attenzione al contesto storico che Manuzio conosce nei dettagli, facendo riferimento a fonti letterarie, giuridiche e contemporanee (Ubaldo Bandinelli, Benedetto Accolti). Analogo intendimento si ritrova nel commento al *De oratore* di Jacques-Louis d'Estrebay, confluito anche in un'edizione aldina del 1551 (*In omnes De arte rhetorica M. Tullii Ciceronis libros*), in cui d'Estrebay si mostra non solo fine esegeta delle fonti relative alla storia romana, inclusi gli storici in lingua greca (Appiano, Dionigi di Alicarnasso), ma anche esperto conoscitore del complesso dei testi greci sottesi alla formazione culturale di Cicerone. Al di là dell'interpretazione stilistica e grammaticale, dunque, i due umanisti testimoniano la volontà di comprendere il mondo antico sotto diverse angolazioni, costituendo una tappa della storia della scienza dell'antichità.

Tünde Mór (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E004)

HUN REN Research Centre for the Humanities, Budapest.

**Between rhetoric and history: XVIth Century funeral orations
in the Hungarian Kingdom**

From the XVIth Century onwards, funeral speeches in Latin emerged as a genre that shares certain similarities with the tradition of humanist laudations; however, they primarily aim to educate due to the influence of the Reformation. In other words, their role is twofold: first, to create the memory of the deceased, and second, to express this memory in a standardized way. In the Hungarian Kingdom the genre gained popularity in the XVIIth Century, prior to this, sources were limited with only fourteen printed funeral orations in Latin available before 1600. They are focused on members of the aristocratic and royal families, as well as Protestant intellectuals.

This lecture examines the three funeral orations of Balázs Szikszai Fabricius (1530–1576) and György Kassai Császár (?–1586). They were both students of Wittenberg University who went on to become professors at the Reformed School of Sárospatak, a prominent educational institution during the latter half of the century. Both Szikszai Fabricius and Kassai Császár, particularly in their funeral orations, drew on the Melanchthonian literary tradition. My focus is on how the biographical narratives presented in the orations have influenced the initial accounts of Hungarian literary history, as well as exploring the possibility of integrating this occasional genre into the framework of modern literary history.

Anne Morvan (Saturday July 19th 03.00 pm - 03.30 pm in Aula E003)
Nantes Université, UR 4276 LAMO

**Une langue, des langues :
un néo-latin composite dans les travaux sur Eschyle au XVI^e siècle**

L'usage du néo-latin, langue seconde, en quelque sorte artificielle, côtoie celui de langues vernaculaires mais aussi, parfois, d'autres langues anciennes comme le grec manifestant une perméabilité que nous souhaitons explorer. Nous considérerons pour cela les traductions et paratextes des éditions d'Eschyle au XVI^e siècle (de l'“editio princeps” de 1518 aux travaux de Casaubon au tournant du siècle). Les interactions entre le néo-latin et les autres langues s'avèrent fécondes pour se mesurer au grec de cet auteur, jugé difficile.

D'une part, quelques mots grecs (parfois translittérés, parfois en caractères grecs) persistent dans les traductions latines de Saint-Ravier (Bâle, 1555) et Casaubon (manuscrit Par. Gr. 2791, 1595-1610) et ces derniers peuvent également modeler leur latin sur le grec d'Eschyle. En outre, dans les annotations des pièces (notamment dans l'édition d'H. Estienne, 1557), les langues vernaculaires apparaissent occasionnellement avec une valeur explicative ou expressive. À une époque où les érudits s'interrogent sur les mérites respectifs des langues, ces deux tendances contraires – conservation de l'étrangeté de la langue source ou modernisation du langage – mettent en lumière la plasticité du néo-latin, langue dominante d'écrits malgré tout plurilingues, autant que ses limites, puisqu'il ne semble pas toujours suffisant dans la jonction entre Eschyle et les modernes.

Bret Mulligan (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E011)
Haverford College (USA)

[Special session Digital Technology and Neo-Latin Studies II: Creating Digital Editions, paper 1]

**An Open-Access Digital Commentary on Elizabeth Jane Weston
and Supporting Digital Tools**

This paper will introduce a new open-access digital commentary on selections of the Latin letters and poetry of Elizabeth Jane Weston (c. 1581–1612). The poems, which feature a range of secular topics, and the letters, written to a variety of luminaries, offer an unparalleled window into late sixteenth and early seventeenth Century Latinity by one of its most skillful practitioners. This introduction will showcase several digital tools of interest to Neo-Latin scholars and teachers. The first, CommentarySandbox, is a plugin for the WordPress CMS that mimics the easy-to-read format of Dickinson College Commentaries. With the plugin, you can quickly juxtapose notes and vocabulary (or other content) in tabs alongside a text. The second is the suite of vocabulary-focused tools in The Bridge, a set of free educational apps that supports the reading of Greek and Latin texts by providing customizable vocabulary support and analysis to readers and instructors. Several Neo- Latin texts are already available in the Bridge's engine for building customizable vocabularies (Bridge/Lists), while other apps facilitate for the rapid lemmatization of texts (Bridge/Lemmatizer) and analysis of textual readability (Bridge/Stats).

John Nassichuk (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E005)

University Western Ontario, Department of French Studies.

[Special session Le recueil poétique d'un parlementaire bordelais : les *Epigrammata*, *Elegiae*, *Odae* de Martial Monier (Bordeaux, Millanges, 1573), paper 2]

Le “discours élégiaque” de Martial Monier

Le livre d'élégies publié par Martial Monier dans l'édition de ses œuvres en trois livres (1573) comprend vingt-deux pièces, dont cinq sont dédiées à une amie du poète, Corinne. C'est ainsi une partie importante (208 vers) du corpus élégiaque réuni dans ce second ouvrage, marqué par la diversité des thèmes traités. Nous souhaitons examiner les sources latines, antiques et modernes de ce sous-ensemble, en mettant l'accent sur l'hypothèse que Monier tente d'imiter un discours générique, à proprement parler élégiaque, hérité de l'Antiquité. Grâce à cette analyse, nous pourrions mesurer l'originalité poétique de l'écrivain bordelais en examinant son travail d'adaptation des sources. Dans la version écrite, notre étude considèrera aussi les épigrammes destinées à Corinne et les sources vernaculaires (Ronsard).

Colette Nativel (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E003)

Université Paris I Panthéon-Sorbonne Centre de Recherche HICSA

[Special session Polysémie des langages figurés (II) : Figurer en images, paper 1]

“Emblemata”, “symbola” et “figura” : réflexions sur un langage perdu

Dans l'épithaphe de Peter Bruegel l'ancien (apr. 1569), Ortelius fait cet éloge de sa peinture : “In omnibus ejus operibus intelligitur plus semper quam pingitur”. Il invite ainsi le spectateur à une herméneutique. Au début du XVIII^e siècle, l'abbé du Bos, dans ses *Réflexions critiques sur la poésie et la peinture* (Paris, 1719), reproche, au contraire, à Rubens son emploi de la mythologie et de l'allégorie, car “si l'on ne l'entend pas aisément (l'allégorie), on la laisse comme un vain galimatias. Il est des galimatias en peinture aussi-bien qu'en poésie.”

Pour comprendre cette transformation du rapport à l'image, nous nous appuyons sur le traité du jésuite romain Sylvestro Pietrasanta (1590-1647), *De Symbolis Heroicis* (Anvers, 1634). C'est en effet l'un des plus utiles pour appréhender le sens des mots “emblemata”, “symbola” et “figura” car Pietrasanta étudie les différences qui existent entre ces notions et les liens qu'entretiennent texte et image. Refusant l'allégorie et le hiéroglyphe au nom de la clarté, il soulève le problème de la polysémie. Assez curieusement, c'est Rubens qui composa le frontispice allégorique du volume, ce qui pose encore la question du sens qu'on lui donne alors.

Zivile Nedzinskaite (Wednesday July 16th 10.30 am - 11.00 am in Aula E005)

Institute of Lithuanian Literature and Folklore

Un'opera latina a testimonianza dei rapporti culturali e letterari di Italia e Lituania

Nel 1603 vengono stampati a Vilnius i *Funebria* di Ioannes Kimbar, dedicati alla memoria di Isabella Bonarelli della Rovere, moglie di Teodoro Lacki, dignitario del Granducato di Lituania, morta in Lituania nel 1602.

Nel contesto delle relazioni italo-lituaniche, quest'opera è rilevante, ed in sé unica, per diversi motivi: 1. la stessa Isabella Bonarelli della Rovere. Si hanno pochissime notizie di nobildonne italiane andate in sposa a nobili del Granducato di Lituania nel XVI secolo. Vale la pena notare che fratelli di Isabella, Guidobaldo e Prospero Bonarelli, furono noti personaggi del XVII secolo, scrittori e drammaturghi. Pertanto, il nobile lituano, sposando Isabella, si imparentò non con una famiglia italiana non solo nobile, ma anche nota nel campo della cultura. 2. Teodoro Lacki, committente dell'opera e marito di Isabella. Fu sia inviato del sovrano di Lituania-Polonia sia protagonista di storie incredibili, divenuto famoso nei tornei cavallereschi italiani.

3. Attualmente si conosce solo una copia di quest'opera, conservata presso la Biblioteca Wrublewski dell'Accademia lituana delle scienze.

Nella relazione si discuteranno la storia, la struttura, le caratteristiche letterarie e la genesi dell'opera, il suo significato per lo sviluppo della letteratura in lingua latina del Granducato, nonché i legami culturali tra Italia e Lituania.

Jennifer K. Nelson (Friday July 18th 06.00 pm - 06.30 pm in Aula E010)
University of California, Berkeley

“Timui ne a censoribus italicis prohiberetur”: An Analysis of pre-publication censorial interventions in Gian Vittorio Rossi's 1643 *Pinacotheca*

Robert Darnton's term “communications circuit” lists authors, printers, booksellers, and readers among the actors involved in the creation and circulation of books. In the context of XVIIth Century Italy, Marco Cavarzere added censors to this list, whose role evolved from creating lists of banned books or passages for expurgation to one of active mediation between the Congregation of the Index and authors/publishers, in order to facilitate book production. Though this practice of voluntary, pre-publication censorship in some ways promoted the flow of information, it resulted in a more hidden, “insidious” form of censorship that masked the “intentio auctoris”. Gian Vittorio Rossi's collection of biographies titled *Pinacotheca imaginum illustrium [...] virorum* provides us a unique opportunity to explore the author's intent, since the preprint manuscript, complete with interventions in the hand of the “corrector”, offers visibility into which passages were amended or removed in the printing stage. Through a close reading of select passages from the 1643 “editio princeps” of the *Pinacotheca* against the original manuscript, this paper will assess where *corrector* drew the line between biographical details that merited complete removal – given the political and religious circumstances of the time – and details that were scandalous but still acceptable to print.

Junyang Ng (Wednesday July 16th 09.00 am - 09.30 am in Aula E010)
Monash University (Australia)

**Comparisons in Comparison:
Erasmus' *Parabolae* and Alfonso Vagnone's *Pixue* in Ming China**

In his *Parabolae sive similia*, Erasmus brings together examples of aphorisms styled in the manner of comparisons – or similitudes – in a single collection, meant for moral instruction and rhetorical training. Originally printed in 1514 as an addendum to his *Copia*, Erasmus also intended for the *Parabolae* to be a taster (“gustus”) to stimulate the young to make their own collections of comparisons. More than a century later, an Italian Jesuit in China, Alfonso Vagnone, would publish his *Science of Comparisons (Pixue)*, a collection in Chinese that bears a strong resemblance to the Dutch humanist's *Parabolae*. The two collections even contain a number of comparisons that are, barring the linguistic difference, identical, if not very similar. In this paper, I make two main comparisons – that of the two collections, and that of the “comparison” figure of speech in the Latin and in the Chinese traditions. Through this study, I hope not only to examine the extent to which the Chinese collection might have been based on the Latin, but to understand why Vagnone might have thought that his collection of comparisons would appeal to a Chinese audience.

Hoang Phuc Nguyen (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E012)

École Pratique des Hautes Études-PSL (Doctorant en sciences historiques et philologiques)

[Special session Catholicism and Neo-Latin in the Asia-Pacific: Japan, Vietnam, Korea, paper 2]

Les lettres en latin des prêtres cochinchinois à la fin du XVII^e siècle (1689-1700)

En 1665, les premiers missionnaires français atteignent les côtes de la Cochinchine (partie méridionale du Vietnam), une principauté alors gouvernée depuis un siècle par les seigneurs des Nguyễn. L'évangélisation a débuté dans cette contrée cinquante ans plus tôt avec l'arrivée des jésuites. Cependant, la présence des missionnaires français, qui sont chargés par la Sacrée congrégation pour la propagation de la foi de la formation du clergé autochtone, marque une nouvelle période dans l'histoire du catholicisme et dans l'usage du latin au sein des communautés catholiques cochinchinoises.

La formation prodiguée au clergé local correspond a priori à celle des séminaires européens : grammaire latine, rhétorique, philosophie, théologie et même médecine. Ainsi, apparaît un petit groupe de catholiques cochinchinois qui a acquis l'accès à l'écriture latine et à un certain savoir venu d'Europe.

Ma communication visera à présenter un corpus de lettres en latin rédigées par quelques prêtres cochinchinois à la fin du XVII^e siècle. Il s'agit d'un corpus inédit conservé à Paris et aux archives de "Propaganda Fide". Cette étude apportera des éclaircissements sur l'usage du néo-latin dans une contrée extra-européenne et sur la circulation des idées et du savoir à l'ère moderne entre l'Asie orientale et l'Europe.

Astrid Nilsson (Friday July 18th 04.00 pm - 04.30 pm in Aula E003)

Lund University, Sweden

Johannes Magnus and the Language of Polemics:

Anti-Lutheran invective in the *Historia metropolitanae ecclesiae Upsalensis* (1557)

My paper focuses on a previously unstudied Latin work: Johannes Magnus' (1488–1544) *Historia metropolitanae ecclesiae Upsalensis*, finished in 1536, but not published until 1557. The work describes the history of the Swedish archdiocese of Uppsala, arranged as a series of biographies of archbishops ending with Johannes himself. It is interspersed with anti-Lutheran invective.

The early Reformation, up to the start of the Tridentine Council in 1545, the period when the work was written, could be described as a network of negotiations. Numerous individuals, Catholics and Protestants alike, debated a range of religious issues, but the confessionalisation process was not yet in full swing. This multifaceted debate contained attacks on individual opponents and their ideas, and the *Historia metropolitanae* was part of it.

The polemical language of the *Historia metropolitanae* is analysed as a first stage of a broader study of the work. This paper focuses on how invective is expressed, what rhetorical domains can be discerned, and how the findings relate to the polemical language of other contributions to the same religious debate. The aim is to place the *Historia metropolitanae* into its contemporary context through the language of polemics.

Francesca Romana Nocchi (Saturday July 19th 02.00 pm - 02.30 pm in Aula E012)
Università degli Studi di Roma “Tor Vergata”

**L'évolution du langage rhétorique à la lumière de la découverte de Quintilien
à l'époque humaniste**

La redécouverte de l'*Institutio oratoria* de Quintilien et des œuvres rhétoriques cicéroniennes de maturité (*De oratore*, *Orator* et *Brutus*) au cours du XVe siècle a entraîné une nouvelle approche pédagogique de la rhétorique, mais surtout une nouvelle perception du langage rhétorique, influençant à la fois le choix du vocabulaire et la disposition rythmique du discours. En particulier, une grande attention est accordée à l'euphonie du discours et à la distinction entre prose rythmée et poésie, et c'est surtout cet aspect qui distingue le langage rhétorique médiéval du langage de la Renaissance : la découverte de Poggio Bracciolini renouvelle l'intérêt pour Quintilien et surtout pour les sections de son œuvre (*Inst.* 9.4) qui influencent le choix d'un langage persuasif, élégant, proche de la poésie. Mon étude vise à enquêter sur les nouvelles avancées apportées par la redécouverte de ces œuvres dans l'enseignement et la pratique d'un langage rhétorique : en particulier, le traité de Guarino da Verona sur la composition des vers latins en prose euphonique, fondamental pour l'enseignement, les *Rhetoricorum libri* de Giorgio di Trebisonda (la première œuvre rhétorique complète de l'humanisme) et le *De compositione* de Gasparino Barzizza confirment l'intérêt croissant pour l'étude de la littérature classique et l'établissement de nouvelles normes stylistiques.

Lars Nyberg (Thursday July 17th 09.00 am - 09.30 am in Aula E013)
Lund University, Lund, Sweden.

“In obitum Theophili clarissimi poetae”

In 1872, the linguistically very talented English Decadent poet Charles Algernon Swinburne (1837-1909) wrote a Latin poem to commemorate the death of his French colleague Théophile Gautier (1811-1872). The poem has a distinctly Catullian flavour (Catullus being one of Swinburne's favourite poets), alluding to Catullus' elegiac distich (101), with its often quoted endline “ave atque vale”. Swinburne wrote two longer poems dedicated to Gautier, one in English, the other in French, but why a Latin poem? Authors belonging to the Decadent and Symbolist movements had a close but complicated relationship to the Classical heritage in general and Latin literature in particular. Despite their rejection of classicism and timeworn esthetic values, their love for Classical art and literature remained intact, even though their use of Classical motives is often as subversive as other aspects of their poetry. In this paper, I will discuss Swinburne's poem in detail, not least the choice of genre, metre and the intertextual aspects, but also put it in a wider perspective.

Aiko Okamoto-Macphail (Tuesday July 15th 05.00 pm - 05.30 pm in Amphi Guyon)
Indiana University

[Special session From Greek to Neo-Latin: “Anima” and “Animus”, paper 3]

“Anima” and “Animus” in *The Spiritual Exercises* of Ignatius of Loyola.

When Saint Ignatius of Loyola (1491-1556) started writing *The Spiritual Exercises*, he was working toward his master's degree at the University of Paris where he stayed from 1528 to 1535. An adherent of Thomism and Aristotelianism, the Society of Jesus inaugurated by Loyola shows the mark of education of the first Jesuits, who met in the same school in Paris. This paper proposes to read the Neo-Latin words “animus” and “anima” in *The Spiritual Exercises* in relation to “voluntas” and “intellectus”, and two key terms to indicate the state of the soul, “desolatio” and “consolatio”, the former without grace and the latter with grace, to mark the

stage of meditation in *The Spiritual Exercises*. This book of meditation, approved by Pope Paul III in 1547 and published in 1548, has three Neo-Latin manuscripts, of which two were submitted to the office of the censorship in the Vatican, one written in Scholastic Latin and the other in Classical Latin. This paper offers to compare “animus” and “anima” in these two versions approved by the pope, plus a less polished draft of the Scholastic Latin preserved in the Society of Jesus.

Richard Oosterhoff (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E005)
University of Edinburgh

[Special session Beatus Rhenanus II: Méthodes apprises, méthodes construites, de la philosophie à l’histoire, paper 2]

Analogy and Soul-Craft in the *Compendium Analogiarum* of Jacques Lefèvre d’Étaples

The notes of Beatus Rhenanus from 1504 (ms 58 of the Bibliothèque humaniste de Sélestat) include a small treatise by his old Paris master Jacques Lefèvre d’Étaples, with the title *Compendium analogiarum de anima*. Historians of philosophy have noticed that analogical reasoning played a powerful role within Aristotle’s thought; expanding on Aristotle’s example, and influenced by Nicolaus Cusanus, Lefèvre was fascinated by analogy as a way of reasoning across disciplinary boundaries, which I have previously argued was central in his effort to reimagine mathematical culture. But such a culture constantly wrestled with the idea that education both freed and constrained the soulish self. This study will present this manuscript treatise, with an eye to how it fit within a programme of soul-craft that ultimately promised social and political benefits.

Áron Orbán (Friday July 18th 05.30 pm - 06.00 pm in Aula E103)
Senior research fellow, Tokaj University, Sárospatak, Hungary.

Carolus Clusius as collector of Roman inscriptions in Hungary

Carolus Clusius is principally known as one of the most famous botanists in sixteenth Century Europe, but he was also interested in other natural sciences and typical humanist activities, including epigraphy. In his Viennese period (1573–88), he visited Hungary several times, and beyond the plants he also collected Roman inscriptions. In the 1590s he mediated the epigraphical material of his notebook, collected from various parts of Europe, to Jan Gruter, who included the inscriptions in his *Inscriptiones antiquae* (1602); thus it was due to Clusius that inscriptions from Hungary became accessible to an international audience. In the XVIIIth Century, Christoph Sachse cut out the inscriptions from Clusius’s notebook and pasted them into what is now known as the Hague codex (KB, 72 B 22). Especially important are the Szombathely inscriptions, since they are imbedded in a general description of the town. The Hague codex is also intriguing from a linguistic perspective, since the superscriptions include various place names in the vernacular, and Clusius’s description of Szombathely involves etymologies of Hungarian and German geographical names.

Pauline Otzenberger Cf. **Giorgia Giordano**
Sapienza Università di Roma

Marianne Pade (Wednesday July 16th 10.00 am - 10.30 am in Aula E004)

School of Culture and Society, Aarhus University

[Special session Expressing Identity in Dano-Norwegian Neo-Latin I, paper 2]

The Language of Politics

Early Modern Latin inherited a rich vocabulary regarding political institutions from Ancient Latin, but the domain had naturally developed over the centuries, due to such diverse factors as societal changes and influence from both the vernaculars and, through translation, the Greek philosophical lexicon. The surge in interest in Greek studies around 1400 was followed by vivid discussions of “the correct way to translate”; one focus was the rendering of Greek political terminology in humanist Latin. Taking a purist stance, some Italian humanist lexicographers questioned the use of loanwords, while others argued that their use had been sanctioned by Quintilian – and others again ignored the issue. However, there seems to be a tendency in protestant Neo-Latin north of the Alps, including Danish Neo-Latin, to embrace Greek loanwords. In my paper, I shall examine the linguistic garb used by a number of Neo-Latin historians to describe Denmark’s political institutions, i.e. its “official” identity. These will include Erasmus Laetus (1526-1582), Nicolaus Cragius (1550-1602), Johannes Meursius, (1579-1639), Iohannes Isacius Pontanus (1571-1639), and Vitus Bering (1617-1674). I shall also give some examples of the interaction between Neo-Latin and Danish vernacular.

Janika Päll (Thursday July 17th 09.30 am - 10.00 am in Aula E003)

University of Tartu (Estonia), Institute of World Languages and Cultures.

[Special session Stability and Change in Neo-Latin Declamation: From “Oratio” to “Aufsatz”, paper 1]

Professor's assistance for speech writing: dispositions and useful phrases in XVIIth Century manuals from Estonia and Latvia

In Early Modern academies, a large number of student orations were written, mostly in Latin, but also in the vernaculars, sharing similar features. These similarities may have resulted from the guidance provided by their professors, who were responsible for providing dispositions and other guidelines for the speeches (at least according to the statutes of the Academia Gustaviana, which was active in Tartu in the XVIIth Century). The paper examines the influence of the European practice in some extant manuals and discussions of oratory by rhetoric professors from XVIIth Century Estonia and Latvia. It is based on the following sources: Heinrich Arning’s *Medulla* (Tallinn Gymnasium), the orations and their dispositions by Johannes Brever (Riga Gymnasium), the discussions of dispositio by professor Laurentius Ludenius and his student Laurentius Wallerus (Tartu Academy) and finally a manuscript from Uppsala University Library with dispositions for orations, written by Olof Hermelin, the professor of rhetoric in Tartu Academy, later Swedish royal historian. When time allows, some parallels will be drawn between the guidelines (with their sources) and the actual practice.

Gianni Antonio Palumbo (Friday July 18th 09.30 am - 10.00 am in Aula E003)

Università di Foggia

[Special session Cicerone e il ciceronianismo: pratiche di insegnamento tra XV e XVI secolo, paper 1]

Dalle *Orationes selectae* al *De priscorum proprietate verborum*: l’opera ciceroniana e Giuniano Maio

Il contributo indaga l’interesse rivestito dall’opera ciceroniana nella produzione del grammatico napoletano Giuniano Maio, con particolare attenzione alle *Orationes selectae* di Cicerone

pubblicate per sua cura a Napoli nel 1480, per i tipi di Mattia Moravo. L'indagine verterà anche sui lemmi del *De priscorum proprietate verborum*, lessico edito nel 1475 sempre con Moravo, in cui compaiono riferimenti ciceroniani. Sarà esaminata la tipologia di tali citazioni e delle voci in cui esse figurano, unitamente alle fonti da cui tali excerpta sono stati desunti.

Carmela Panarello (Saturday July 19th 05.00 pm - 05.30 pm in Aula E011)

Independent scholar

**L'organizzazione del lavoro nelle miniere di sale:
Il Neolatino lingua della scienza e dell'industria in Europa**

L'intervento, attraverso l'analisi di due opere del XVI secolo il *De Re Mineraria* dello scienziato sassone Georg Bauer e la *Brevis et accurata regiminis ac status zupparum Vieliensium et Bochnensium sub annum Christi 1518 descriptio*, si propone di analizzare la tipologia linguistica utilizzata per descrivere i processi di produzione del sale marino nelle saline ed i sistemi estrattivi e di lavorazione della salamoia e del salgemma. Nel *De Re Mineraria*, opera di carattere scientifico e divulgativo, l'autore, di formazione umanistica e che aveva latinizzato il suo nome in Giorgio Agricola, ricorrendo a un linguaggio che ricalca gli stilemi linguistici della classicità, illustra in un trattato organico, oltre alla salinazione, l'estrazione e la produzione dei minerali prevalentemente nei paesi dell'area germanica. Invece, la *Descriptio* documenta il passaggio dall'attività manifatturiera a quella industriale utilizzando un linguaggio ricchissimo nelle articolazioni lessicali e dalla sintassi essenziale con cui è illustrata l'organizzazione del lavoro ripartita tra miniera, salina e fattoria e la commercializzazione di prodotti della salinazione; inoltre sono fornite notizie dettagliate sulle retribuzioni e le largizioni concesse ai lavoratori, nonché un quadro delle donazioni a favore di enti religiosi.

Isabelle Pantin (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E007)

École Normale Supérieure, Paris – PSL, université Paris 1 Panthéon-Sorbonne.

[Special session Self-translation in Early Modern Europe: Theory and Practice. II: Neo-Latin, (Neo-)Greek, and the Vernaculars, paper 1]

Oronce Finé (1494-1555) Un lecteur royal entre deux langues

Oronce Finé a écrit en latin la plus grande partie de son œuvre : il fut éditeur, illustrateur et graveur pour plusieurs imprimeurs, et enseigna les mathématiques, et ses travaux s'inscrivaient d'abord dans un cadre académique. Ils s'adressaient pourtant aussi à une élite plus large qui s'intéressait aux instruments, à la cosmographie et à l'astrologie. Introduit dans le milieu de la cour avant 1520, Finé devint en 1531 le premier lecteur royal pour les mathématiques. Ce rôle l'amena à jouer sur deux langues : il devrait produire pour les étudiants parisiens et une plus large audience européenne des ouvrages en latin, montrant la qualité et la modernité des sciences dans le royaume, mais la nécessité d'étendre la pratique de ces sciences imposait aussi le français : on a, notamment, conservé plusieurs de ses manuscrits de dédicace à François Ier dans cette langue. Finé se fit donc traducteur de lui-même, le plus souvent du latin au français et parfois dans l'autre sens, et cet exercice lui permit de pousser plus loin un art qu'il possédait dès le début : celui d'adapter et de retravailler un texte initial pour en tirer des moutures variées.

Lorenzo Paoli (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E103)
 Université de Tours

[Special session Conceptualising History through the Roman Past in the Renaissance I: The Archaic Legacy, paper 1]

Fabius Pictor : auteur du *De aureo seculo* et du *De origine urbis Romae*

Parmi les auteurs anciens édités et commentés par le frère dominicain Giovanni Nanni (1437-1502), mieux connu sous son pseudonyme étrusque d'Annius de Viterbe en 1498, figurent trois historiographes latins : Caton l'Ancien, Sempronius et Fabius Pictor. Contrairement aux *Annales*, dont la paternité lui est aujourd'hui attribuée bien qu'elles soient perdues, Pictor aurait rédigé deux traités, l'un sur l'Âge d'or et l'autre sur l'origine de Rome. Ces ouvrages ont été plusieurs fois réimprimés et sont également cités dans plusieurs traités concernant la ville éternelle, tels que l'*Opusculum de mirabilibus novae et veteris urbis Romae* d'Albertini en 1510, ou encore l'*Antiquae Romae topographia* de Marliani en 1534. En outre, l'œuvre de Nanni est présente dans plusieurs ouvrages historiographiques du XVI^e siècle.

Cependant, les deux traités attribués à Fabius Pictor, tout comme les autres travaux inclus dans les *Antiquitates* d'Annius de Viterbe, sont faux. L'intervention visera donc à retracer l'histoire des différentes éditions de ces traités, à expliquer la possible signification de l'historien ancien dans le recueil de 1498, ainsi que les mutations de sens et de valeur attribuées à Fabius Pictor en tant qu'auteur du traité *De aureo seculo* et *De origine urbis Romae* tout au long du XVI^e siècle.

Jan Papy (Friday July 18th 10.00 am - 10.30 am in Aula E103)
 Independent scholar

The Third Man:

Johannes Casparus Gevartius, Humanist Scholar between Rubens and Peiresc

The relationship between Rubens and the Provençal polymath Nicolas Fabri de Peiresc is well documented. Their correspondence illustrates their collaboration on various projects, ranging from antiquarian studies, numismatic collections and artistic endeavours.

Strikingly, the role played in this Rubens-Peiresc-relationship by the Antwerp philologist, poet and diplomat Gevartius has been overlooked. The humanist scholar Gevartius, however, was an intimate friend of Rubens: not only did he have a portrait painted by Rubens, Gevartius also composed an epithalamium for Rubens' marriage with Hélène Fourment, he collaborated with Rubens in the festivities celebrating the Joyous Entry of Ferdinand of Austria into Antwerp, and he composed the funeral inscription for Rubens' tomb.

Despite the studies by Marcel Hoc on Gevartius (1922) and Peter Miller's 2016 monograph on Peiresc, no deeper attention has been given to the three-cornered relationship between Peiresc, Gevartius and Rubens. In this paper we therefore delve into Gevartius' correspondence. Whereas some of his letters have been published by contemporaries such as Meursius and Gassendi, a first inquiry yielded 493 unpublished manuscript letters. Looking through the lense of Gevartius' letters, we find a vivid portrait of Rubens' circle and Peiresc's place in it.

Pascale Paré-Rey (Saturday July 19th 02.30 pm - 03.00 pm in Aula E003)

Histoire et Sources des Mondes antiques Centre National de la Recherche Scientifique : UMR5189, Université Jean Monnet [Saint-Etienne], Université Jean Moulin - Lyon 3, Université de Lyon 1, Université Lumière - Lyon 2, École Normale Supérieure – Lyon

**Le néo-latin à l'épreuve de la technique :
Comment les humanistes disent-ils leur travail sur les textes dramatiques ?**

Sur un corpus de paratextes adossés à des éditions humanistes du théâtre antique (corpus élaboré au cours du projet IThAC), nous nous demanderons si le néo-latin, aux débuts de l'imprimerie, est à même de rendre compte efficacement du travail des savants sur les textes dramatiques qu'ils veulent éditer, commenter, traduire parfois. La langue (néogrec ou néolatin) porte-t-elle un nouveau lexique, au service de nouvelles techniques, reflet de nouvelles conceptions scientifiques ? Nous constatons en réalité peu de néologismes, mais une adaptation du lexique classique aux réalités nouvelles.

Les problèmes se trouvent plutôt ailleurs : dans le mauvais état des copies, à cause de l'incurie des prédécesseurs ou des ravages du temps. Le curateur du texte, malgré les contraintes, se propose de soigner, combattre, naviguer, tisser, butiner, bref d'endosser des rôles décrits par des images originales pour dire ses tâches.

Ses interventions se feront, classiquement, sur le matériau textuel, mais de façon plus originale sur la composition elle-même du livre, dans lequel les éditeurs introduiront de nouveaux textes et s'intéresseront aux questions matérielles ; mieux encore, ils développeront de nouvelles pratiques pour répondre aux spécificités des éditions théâtrales. Donc, nul besoin d'un nouveau latin pour innover !

James A. Parente Jr. (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E013)

University of Minnesota, Dept. of German, Nordic, Slavic and Dutch.

[Special session Neo-Latin Drama V. Neo-Latin Drama and the Religious Institutions, paper 1]

“Ecclesia militans”: The Post-Tridentine Tragedies of Andreas Fabricius (c.1520-1581)

In the mid-sixteenth Century, Protestant and Catholic writers in northern Europe used the school stage to proselytize for their respective confessions. Among these playwrights, Andreas Fabricius (c.1520-1581) occupies a unique place. Born in the bishopric of Liège, Fabricius pursued an international career in service to the Church. He taught theology in Leuven, served as an orator in Rome under Pope Pius IV, and later as a counselor at the court of Duke Albrecht V of Bavaria. Besides his religious writings, Fabricius composed four Neo-Latin dramas, two allegorical plays in the tradition of Dutch rhetorician theater, *Religio patiens* (1566) and *Evangelicus fluctuans* (1569), and two tragedies, *Samson* (1569) and the posthumous *Jeroboam rebellans* (1585). In contrast to Jesuit drama, Fabricius' plays have been overlooked. His transnational connections placed him outside Dutch and German literary history, and many uncertainties about his life and works have yet to be resolved. In my presentation, I will place his tragedies within the context of religious drama in the mid-sixteenth Century, connect their arguments to Fabricius' non-dramatic writings, and clarify their relationship to the social and political upheaval of the 1560s and 1570s in the German Empire and the Low Countries.

Iván Parga Ornelas (Friday July 18th 04.30 pm - 05.00 am in Aula E012)
Jesus College, University of Oxford.

“Sordet Parnasia Rupes”:

Imitation and Poetic Competition in José Antonio de Villerías y Roelas’ epic *Guadalupe*

This paper explores the techniques of allusion and imitation used by the Mexican Neo-Latin poet José Antonio de Villerías y Roelas in his epic *Guadalupe* from 1724. My focus is on how the poet uses Latin language and his knowledge of its poetic tradition from antiquity to the Renaissance in an attempt to construe a “Creole Latinity” as a distinct literary identity. My central claim is that religious epic in Latin was an ideal vehicle for this type of literary self-definition because it allowed the poet to establish a relationship with the classics, while claiming superiority over them on the basis of possessing a divine truth. Moreover, exploiting the creative freedom that epic allows, Villerías incorporates Christian, Greco-Roman, and Aztec divinities into his narrative, thus creating an epic that is classicising and Christian, but also distinctly Mexican. Indeed, after announcing that his subject will be the “indigena dea [...] quam Mexica quondam conspexit tellus”, Villerías claims that now “sordet Parnasia rupes.” He transports the source of poetic inspiration from Mount Parnassus to the Hill of Tepeyac and claims a place for Mexican Neo-Latin poetry within the classical literary tradition.

Joaquín Pascual-Barea (Saturday July 19th 10.00 am - 10.30 am in Aula E011)
Universidad de Cádiz

Las traducciones neolatinas de Gonzalo Ponce de León frente a las versiones medievales

Además de otras obras neolatinas originales, el helenista Gonzalo Ponce de León (ca. 1542-1593) tradujo del griego al latín la versión atribuida a San Epifanio del *Physiologus*, que fue publicada en Roma en 1587 y reimpressa por Plantino en Amberes en 1588 seguida de otras traducciones suyas de una Vida de San Epifanio escrita por Simeón Metafrasto, de una homilía atribuida al mismo santo sobre la fiesta del Domingo de Ramos, y de la liturgia de San Pedro. Ponce de León tradujo asimismo tres cartas y un discurso de Teófanos, arzobispo de Nicea y patriarca de Constantinopla, impresos en Roma en 1590. Sus traducciones fueron alabadas por sus contemporáneos en poemas griegos y latinos impresos en los preliminares de sus libros, así como en el tratado *De claris interpretibus* publicado por Pierre Daniel Huet en 1680. En la presente comunicación evaluaremos estos testimonios y compararemos las técnicas de traducción de Ponce de León con las utilizadas en otras traducciones latinas de algunas de esas mismas y otras obras realizadas desde Época Tardía y sobre todo en la Edad Media.

Thomas Penguilly (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E005)
Académie de Normandie

[Special session Le recueil poétique d'un parlementaire bordelais : les *Epigrammata*, *Elegiae*, *Odae* de Martial Monier (Bordeaux, Millanges, 1573), paper 3]

“Nobile opus populis ius dicere”.

Droit et poésie dans les *Epigrammata* de Martial Monier (1573)

Œuvre d’un poète humaniste à l’aube d’une carrière de conseiller au Parlement de Bordeaux, les *Epigrammata* de Martial Monier s’inscrivent dans un contexte socio-littéraire bien précis : celui d’une “sodalitas” d’hommes de droit, à qui sont dédiées nombre de pièces du recueil. Il nous faudra d’abord reconstituer le cercle professionnel et personnel auquel s’adresse cette première publication, avant tout destinée à forger la “persona” d’un jeune et brillant juriste. Dans la mesure où une large part de ces épigrammes relève de l’épidictique, qu’il s’agisse de pièces d’éloge ou de “tumuli”, elles dessinent en creux le portrait d’un juriste idéal incarné dans

diverses figures, autour des vertus cardinales de “iustitia” et de “pietas”. Par ailleurs, de plus rares épigrammes satiriques, épinglant mauvais avocats ou professeurs incompetents, forment le pendant comique et acerbe des épigrammes encomiastiques.

María J. Pérez Ibáñez (Friday July 18th 04.30 pm - 05.00 pm in Aula E011)
Universidad de Valladolid G.I.R. *Speculum medicinae*

**Un remedio problemático: las lentejas en el tratamiento de la viruela
(Amato Lusitano cur. 3.18)**

Amato Lusitano, pseudónimo del médico de origen portugués João Rodrigues de Castelo Branco (1511-1568), dedica una serie de historias clínicas, integradas en su gran obra medica *Curationum Medicinalium Centuriae VII*, al tratamiento de la viruela; en ellas trata a varios pacientes, en su mayoría niños, con distintos remedios y con la debida atención a las llamadas *sex res non naturales*, que implican la atención, entre otros aspectos, a lo que hoy llamados ‘dieta’. En una de esas historias clínicas (cur. 3.18) reflexiona sobre el valor y utilidad de las lentejas en dicho tratamiento y el modo correcto de emplearlas. Las lentejas, además de como alimento, se utilizan en la tradición como un simple medicinal que el propio Amato ha estudiado en su obra farmacológica, *Enarrationes*, unos comentarios a la obra entera de Dioscórides (1553). Como medicamento aparecen recurrentemente ya en las fuentes árabes y latinas medievales y en torno a su utilización se produce la polémica de si deben administrarse en una decocción de los frutos con o sin piel. Estudiaremos el posicionamiento de Amato en esta polémica y su revisión de la tradición médica anterior.

Blandine Perona (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E010)
Université Polytechnique Hauts-de-France/IUF

[Special session Traduire pour des princesses : Formes et fonctions du bilinguisme latin-français à la cour (France, 1500-1530), paper 3]

**La *De Sacramento matrimonii declamatio* d’Henri-Corneille Agrippa (1526 ?) :
le choix d’un bilinguisme évangélique ?**

La déclamation sur le mariage d’Henri-Corneille Agrippa a suscité moins d’intérêt que sa déclamation sur l’excellence des femmes ou celle sur l’incertitude des sciences. Elle présente pourtant la singularité d’avoir été immédiatement traduite par son auteur. En effet, ce court texte est, dès sa première parution – que Marc van der Poel date de 1526 – suivi d’une traduction en langue vernaculaire de sa main. En 1526, Marguerite de France, la sœur du roi, à qui est dédiée la “declamatio” sur le mariage, et Henri-Corneille Agrippa se trouvent à Lyon. Érasme lui aussi, avant Henri-Corneille Agrippa, avait dédié des textes consacrés au mariage à des princesses. Le bilinguisme est une nouveauté qu’apporte son disciple, qui rencontre sans doute l’esprit de réforme évangélique porté par la sœur de François Ier. On pourra se demander si cette œuvre, du fait de son bilinguisme, constitue une rupture par rapport à la “philosophia Christi” érasmienne : en proposant une brève déclamation en français, Henri-Corneille Agrippa apporte-t-il un infléchissement significatif au genre de la “declamatio” tel que le pratiquait l’humaniste hollandais ?

Giulia Perucchi (Tuesday July 15th 06.30 pm - 07.00 pm in Aula E006)
Università degli Studi di Chieti-Pescara

[Special session Petrarch and the Language of Invective, paper 2]

Teaching, Persuading, Arguing.

Variations and Deviations in the Stylistic Features of Petrarch's *De remediis*

The *De remediis utriusque Fortune* is a moral treatise comprising 154 dialogues, wherein “Ratio” instructs the “Passiones” on how to navigate the perils of Good and Bad Fortune, employing an argumentative tone replete with “exempla”, yet frequently resorting to moralistic arguments and harsh rebukes. Composed during Petrarch's mature years, the treatise reflects the extensive collection of his private library by that time. It results from a network of Classical and scriptural readings, rich in erudite allusions to ancient philosophical thought and language, as well as references to the linguistic and figurative repertoire of the Bible, Patristic, and Middle-Latin literature. While many textual authorities are recognizable and can be analyzed by studying Petrarch's “marginalia”, a deeper, more concealed level of knowledge and stylistic features lies in Petrarch's mnemonic references and redrafting of Latin texts, which still need to be uncovered. Between the poles of “meditatio mortis” and “consolatio”, a vast array of themes is addressed, resulting in a stylistic variety within the dialogues. This diversity includes linguistic and rhetorical peculiarities from various genres. This paper aims to investigate a selection of significant passages that reveal strong stylistic divergences, with particular attention to the presence of elements reminiscent of invective language.

Jacopo Pesaresi (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E010)
Alma Mater Studiorum – University of Bologna

[Special session “De mulieribus nil nisi bonum ?” Early Modern Women and Gender in a Neo- Latin Context II, paper 1]

Women and Culture, Women of Culture:

The Representation of Cultured Women in Basinio da Parma's Poetry

Basinio da Parma (1425-1457), one of the most famous Neo-Latin poets of Italian Humanism, had a predilection for depicting female subjects in his works. One aspect that has never been highlighted is that all the women at the centre of his texts are humanists themselves or depicted in the act of reading classical poets, an unmistakable sign of the value Basinio attributed to culture as a praiseworthy trait also in relation to women. This paper aims to build a path through Basinio's cultured women : on one side, Cyris, always intent on reading Homer (Ferri 1925), and Isotta degli Atti, who not only reads, but even translates the *Iliad* in her epistles (Pesaresi 2023) ; on the other, Battista di Montefeltro and Costanza da Varano who, characters in a yet unpublished epic poem by Basinio (Pesaresi 2024a ; 2024b), reflect on female intra-family relations at the time of the latter's marriage. In this way, the aim is to provide new elements regarding the condition of women in XVth Century Italy and their poetic representation, analysed according to the specific viewpoint of their literary culture.

Christian Peters, cf. **Carolin A. Giere**
Peter-Ustinov-Schule Hude

Gábor Petneházi (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E012)

Institute for Classics and Neo-Latin Studies, University of Innsbruck.

[Special session Neo-Latin and the Academy Movement: The Academia Taxiana in Innsbruck, paper 1]

Neo-Latin as “Couleur Locale”: Anton Roschmann’s Academia Taxiana and Its Place within the XVIIIth Century Academy Movement

The two decade-long activity of the Academia Taxiana in Innsbruck blends perfectly with the Academy Movement of the Enlightenment. Its statutes, weekly lectures, and scientific contacts across the Alps would have prepared the Taxiana for achieving the same level of institutionalisation reached by the Accademia degli Agiati in Rovereto (1754) or the Bayerische Akademie der Wissenschaften in Munich (1759), to name only the two closest examples in time and space. It is due to various circumstances that the Taxiana was never officially accredited as a national academy. A major contributing factor was the personal ambition of the Taxiana’s “spiritus rector”, Anton Roschmann (1694–1760). The Taxiana, with its exclusive use of Neo-Latin (rather an exception among the academies of the time), was for its founder only one of many central means to establish a “Landesakademie”, focused exclusively on Tyrolean history. The grandiose plan, however, never materialised.

Against this background, this paper will show to what extent the activities of the Academia Taxiana can be considered as typical or atypical among the culture of Enlightenment academies in Europe.

Andrea Piccardi (Saturday July 19th 09.30 am - 10.00 am in Aula E004)

Università di Firenze

Per una nuova edizione delle *Elegiae* di Callimaco Esperiente

Il mio intervento verterà sulle *Elegiae* (a cui sto attendendo per una nuova edizione critica) dell'umanista sangimignanese Callimaco Esperiente, che tra il 1469 e il 1470 giunse in Polonia, in fuga dopo aver partecipato alla congiura contro Paolo II. In Polonia contribuì alla diffusione delle idee dell'Umanesimo ed esercitò la sua attività di umanista e diplomatico presso la corte, fino alla morte a Cracovia nel 1496; qui, i suoi versi sapientemente ispirati alla Classicità latina, riscosero una tale fortuna da diventare essi stessi paradigma dell'elegia polacca in latino.

In questa sede mi riprometto sia di illustrare lo “status quaestionis” degli studi ecdotici relativi ai *Carmina*, partendo dall'esame dell'edizione di Francesco Sica del 1981, sia di mettere in luce, attraverso l'analisi di alcuni problematici e significativi “loci”, il fitto e continuo richiamo della poesia di Callimaco alla diacronica stagione elegiaca che lo precede; intendo quindi illustrare come la cifra dell'antica elegia latina vada a coniugarsi con il verso elegiaco tre-quattrocentesco e coevo.

Christoph Pieper (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E006)

Leiden University, Centre for the Arts in Society.

[Special session Humour in Neo-Latin literature: Theory and Practical Applications, paper 1]

Ursa and Nichina:

Misogynistic Sexual Humour in Antonio Beccadelli’s *Hermaphroditus*

In Antonio Beccadelli’s *Hermaphroditus*, the prostitute Ursa is among the most intriguing figures. She is associated with sexual licence and extravagance, and in poems about her, overtly obscene humour is mixed with explicitly misogynistic tendencies. My contribution will revisit some of these poems with the aim of identifying and evaluating this misogynistic perspective

and the role of the obscenities in the collection. Therefore, the literary setting of the poems must not be underestimated: they are spoken by a male speaker and addressed at an internal audience of male friends that share the pleasure of denigrating women and boasting about their sexual energy. Beccadelli's text, however, is more refined than this rather standardized scheme: I will argue that the text creates a second layer in which an attentive reader is invited to revise their own attitude towards this macho stance and finally to laugh as much about the speaker as they first laughed at him.

Jérémie Pinguet (Friday July 18th 05.30 pm - 06.00 pm in Aula E005)
Université de Bourgogne

Pignora bis caro peperisti sena Macrino : lyrisme conjugal et familial dans les Nénies (1550) de Jean Salmon Macrin

Les Nénies (Naeniarum libri), parues à Paris en 1550, constituent le chant du cygne du poète néolatin français Jean Salmon Macrin (1490-1557), dont la carrière se développa sous le règne de François Ier puis celui d'Henri II : en partie collectif (Dorat et Du Bellay y participèrent) et offrant des contributions aussi bien en latin qu'en grec et en français, ce tombeau littéraire composé en l'honneur de son épouse, Guillonne Boursault (1510-1550), surnommée Gélonis, la Rieuse, célèbre une femme exceptionnelle, fervente chrétienne mais aussi mère dévouée : elle donna en effet naissance à douze enfants, dont plusieurs avaient également été emportés par la mort au moment de son décès. À l'occasion du deuil vécu par celui qui se retrouve tout à la fois veuf éploré et père démun, le lyrisme familial prolonge ainsi naturellement le lyrisme conjugal, hérité de la veine italienne d'un Giovanni Pontano. C'est ce portrait familial, qui s'inscrit dans la continuité des œuvres précédentes de l'auteur et devient l'apogée de logiques d'écriture très personnelles, qui sera étudié dans toute sa complexité.

Nikola Piperkov (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E003)
Veliko Tarnovo University (BTY) UMR CNRS 5190 LARHRA (chercheur associé)

[Special session Polysémie des langages figurés (II) : Figurer en images, paper 2]

**L'énigme et sa clef de lecture :
les enjeux de l'emblématisation de Mercure au XVII^e siècle.**

Les humanistes ont imaginé Mercure comme une des figures les plus polysémiques de la Renaissance. Giraldi, Cartari et Conti, les mythographes du XVI^e siècle, le décrivent comme une figure volatile, insaisissable, changeante et polymorphe qui ne ressemble plus à une divinité antique, mais à une véritable encyclopédie de fonctions diverses. Contrairement aux mythographes, les emblématises et les peintres préfèrent souvent la synthèse à la polysémie et fragmentent la figure mythologique en multiples facettes afin de la rendre intelligible. Nous étudierons ce phénomène d'*emblématisation* à travers un exemple paradigmatique, le *Mercure et Vénus* de Nicolas Poussin, aujourd'hui conservé en deux parties séparées à la Dulwich Picture Gallery (Londres) et au Louvre (Paris). La partie droite (Londres) est strictement mythologique, tandis que les figures *emblématisées* du Louvre ont été reprises sous la forme d'un véritable emblème, publié par Pieter de Bailliu vers les années 1650 sous le titre *Virtutis et Vitii Lucta*. Peut-on comprendre que les contemporains de Poussin ont vu dans sa peinture deux systèmes de langage figuré emboîtés l'un dans l'autre ? Le premier système, tiré du traité mythographique, compose une énigme. Le second système, tiré de l'emblème, joue le rôle de sa clef de lecture.

Giulia Pistola (Thursday July 17th 10.00 am - 10.30 am in Aula E007)
Università di Firenze

[Special session Volgarizzare e tradurre tra XV e XVI secolo. I, paper 2]

**Leonardo Bruni nella Firenze dei Medici:
il volgarizzamento del *De temporibus suis* di Girolamo Pasqualini**

L'opera e la fortuna di Leonardo Bruni consentono di comprendere a fondo l'esperienza dell'Umanesimo quattrocentesco fiorentino, superando una rigida polarizzazione tra latino e volgare, intesi nella loro dimensione linguistica e culturale. In questo senso, i volgarizzamenti degli scritti latini dell'Aretino assumono un rilievo assai significativo. Il *De temporibus suis*, opera memorialistica in cui l'autore ripercorre gli eventi degli anni 1378-1440, venne volgarizzata dal notaio fiorentino Girolamo Pasqualini almeno vent'anni dopo dalla composizione dell'ipotesto latino (1439-1441). Comprovato è il legame tra il Pasqualini e personaggi di spicco nella realtà politica e culturale del tempo, quali Antonio Manetti, Marsilio Ficino, Pigello Portinari e Antonio di Puccio Pucci, che compare come dedicatario nel proemio del volgarizzatore. La posizione che il Pasqualini occupa in questa compagine di uomini illustri, accanto alla dedica proemiale, permette di instaurare un nesso ideologico tra la figura del Bruni e l'ambiente mediceo, all'interno del quale, dunque, andrà valutata questa iniziativa di trasposizione in volgare dell'opera bruniana. Il volgarizzamento viene indagato come operazione politico-culturale di messa a dialogo di due lingue e culture, con particolare riguardo alle ricadute sulla pratica versoria adottata. Nello specifico, si analizza in che misura e secondo quali modalità le scelte traduttologiche risultino ideologicamente orientate.

Stefano Pittaluga (Wednesday July 16th 10.30 am - 11.00 am in Aula E010)
Università di Genova

Elementi classici e strutture nelle *Facezie* di Heinrich Bebel

Le *Facetiae*, composte in latino fra il 1506 e il 1512 da Heinrich Bebel (1472/73 – 1518) e comprese nelle due raccolte di *Opuscula nova*, rappresentano una sorta di risposta in area germanica al *Liber facetiarum* (o *Confabulationes*) di Poggio Bracciolini, che ne è il modello di riferimento. Questo intervento intende in primo luogo ricostruire parzialmente la biblioteca classica dell'umanista tedesco (poeta laureato, professore di retorica presso l'Università di Tübingen e autore di numerose opere di carattere letterario-retorico e morale) attraverso l'analisi delle citazioni delle "auctoritates" antiche presenti nell'opera esaminata e del loro significato morale, oltre che della loro funzione all'interno della struttura del racconto. L'edizione di riferimento è quella curata da G. Bebermeyer, Leipzig 1931 (rist. anast. Hildesheim 1967), mentre risulta importante la traduzione inglese del testo dovuta a S. Coxon (Toronto 2022). La ricerca si propone inoltre di porre a confronto le strategie narrative di Bebel (che sembrano rivolte principalmente a fornire al lettore una galleria di "exempla" morali e di brevi vicende umoristiche), con le strutture delle novelle di Poggio, il quale, nel richiamarsi alle fonti classiche, intendeva presentare un modello, anche linguistico, di "narratio brevis".

Anni Polding (Thursday July 17th 10.30 am - 11.00 am in Aula E003)

University of Tartu (Estonia), Institute of World Languages and Cultures.

[Special session Stability and Change in Neo-Latin Declamation: From “Oratio” to “Aufsatz”, paper 3]

**From oration to Latin “Aufsätze” in the multilingual university:
forms and functions of code-switching**

This paper focuses on multilingualism in the corpus of student papers from the Pedagogical-Philological seminar of the Imperial University of Tartu at the beginning of the XIXth Century. This corpus forms part of a manuscript archive of the seminar in which a greater variety of languages is used. The historical and sociolinguistic background of the corpus is complex: the Imperial Tartu University was ruled by the Russian Empire, the administrative language within the university was German, the teaching language was partly Latin, and the students were of different ethnic backgrounds. This provides interesting examples of multilingualism in the circulars and notes of the professors about the seminar and its students. The paper addresses three questions: how and why do students use different languages (mainly German and Ancient Greek) in their Latin papers? Does their practice of code-switching differ from previous centuries? And can the differences be explained by changes in the form of the oration?

David Andrew Porter (Wednesday July 16th 09.30 am - 10.00 am in Aula E010)

Associate Professor Hunan Normal University

Neo-Latin Descriptions of Chinese Flora and Fauna in Early Modern Sources

This paper will explore how Chinese flora and fauna are represented in early modern Neo-Latin texts, including Jesuit travelogues, letters, and scientific publications such as Michael Boym's *Flora Sinensis* (1656). By analyzing how European writers described the natural world of China, the paper aims to uncover the extent to which their understanding was informed by Chinese traditions of natural history and medicine. Furthermore, it will shed light on the mechanisms through which Chinese scientific and cultural knowledge diffused to the West, revealing lesser-known aspects of knowledge transmission during this period. The paper seeks to offer insights into the intersection of European and Chinese perspectives on the natural world in the seventeenth and eighteenth centuries, emphasizing the complexities of cross-cultural exchange and the production of knowledge. Although the primary focus is on the reception of Chinese learning in Neo-Latin texts, the paper will also open up inquiry as to how these texts circulated in China and other parts of Asia, as well as in European intellectual contexts.

Sandra Provini (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E010)

Université de Rouen-Normandie/IUF

[Special session Traduire pour des princesses : Formes et fonctions du bilinguisme latin-français à la cour (France, 1500-1530), paper 1]

**La poésie d’actualité à la cour d’Anne de Bretagne :
quelles formes de bilinguisme pour quels publics ?**

Fausto Andrelini, “poeta regineus”, et Germain de Brie, secrétaire d’Anne de Bretagne, sont les auteurs de poèmes néo-latins adressés à la reine de France (*Chordigerae navis conflagratio* de Germain de Brie, 1513) ou composés en son nom (trois *Epistolae Annae Reginae* de Fausto Andrelini, 1509-1512). Ces œuvres d’actualité, relevant de genres variés – poème héroïque, héroïde –, ont été aussitôt traduites par des poètes de la cour, Pierre Choque et Macé de Villebresme en particulier. Pourquoi ces textes néo-latins sont-ils sélectionnés pour des traductions en langue vernaculaire ? Sur quel(s) support(s), manuscrits ou imprimés, sont-ils

publiés et pour quel public ? Les versions latine et française apparaissent-elles dans le(s) même(s) volume(s) et, si c'est le cas, comment les vers dans ces deux langues sont-ils disposés sur la page ? On s'interrogera sur la variété des pratiques, du manuscrit bilingue des *Epistolae* d'Andrelini traduites par Macé de Villebresme à l'affranchissement progressif par rapport à la source néo-latine dans les manuscrits successifs de la traduction de *L'Incendie de la Cordelière* par Pierre Choque, pour Anne de Bretagne puis pour sa fille Claude de France.

Ludovica Radif (Saturday July 19th 10.00 am - 10.30 am in Aula E003)
Univerzita Palackého v Olomouci

Pluto e il Beati Pauperes (Iustitia, 1513)

La *Iustitia* di Frosino Bonini rappresentata a Firenze nell'ambito dei festeggiamenti per il ritorno dei Medici (1513) riprende la trama del *Pluto* di Aristofane fondamentalmente in italiano, ma con notevoli adattamenti formali e tematici, dovuti alle nuove esigenze ideologiche, socio-politiche e al pubblico del suo tempo. Tra questi, spicca l'inserito in lingua latina di un inno liturgico a cui Frosino Bonini affida il compito di esprimere la gioia dei compaesani di Atimo.

Il coro antico del testo greco si richiamava alla tradizione satiresca (riferimenti al Ciclope, a Circe e ai godimenti dei maiali; vv. 290-315), di stampo goliardico, che non si addiceva al nuovo contesto. Il nuovo coro, incerto su quale canto 1 intonare, esamina un ventaglio di possibilità che oscillano tra il repertorio liturgico e quello popolare, accennate attraverso forme grammaticali non corrette, quali "chiri" (per *Kyrie eleison*) oppure "Ah le regret" (forse per *Allez regrets*). La scelta finale del *Beati Pauperes* mi pare un elemento chiave per comprendere l'intera commedia.

Johann Ramminger (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E004)
Centre for Danish Neo-Latin, Aarhus University.

[Special session Expressing Identity in Dano-Norwegian Neo-Latin II, paper 1]

Confessional Identity in the Latin *Odae* of Johannes Sascridus (1557)

The *Odae* (Bâle 1557) of Johannes Sascridus contain paraphrases of the Psalms and other parts of the Bible as well as some occasional poetry. Approved of by none less than Philipp Melancthon and dedicated to the Danish king Christian III, they established Sascridus as an innovative propagator of Christian, i.e. Lutheran doctrine and launched his career at the University of Copenhagen. Amongst his later works there are not only theological prose works, but also poems of doctrinal import and others concerning political matters (the royal succession etc.). The paper will analyse the language of the *Odae* as an example of how to navigate the (sometimes) competing claims of classical diction and Biblical language to produce poetry which fit into the confessional identity politics of the developing Danish national state, of which religious doctrine was an important part. The paper will combine close reading of the poems with digital analyses of their lexicon, using Natural Language Processing tools, within the context of his other works and contemporary Psalm paraphrases and the language of the Bible and the Latin Classics in general.

Victoria Recio Muñoz, Cf. Ana Isabel Martín Ferreira

Grupo de Investigación Speculum medicinae, <https://speculummedicinae.uva.es/> Universidad de Valladolid (España)

Lukas Reddemann (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E006)

Dr. - Seminar für Lateinische Philologie des Mittelalters und der Neuzeit, Universität Münster

[Double Special session Humour in Neo-Latin literatura: Theory and Practical Applications, paper 5]

All-embracing laughter. The role of emotions in medical and philosophical approaches to laughter in the sixteenth Century

The sixteenth Century witnessed the emergence of an increasing number of theoretical writings on laughter in Latin and the vernaculars. This pertained to various academic disciplines: Philosophers and physicians equally strive after comprehensive theories of laughter that take into account its corporal, intellectual, rhetorical, and social aspects. One major aspect such texts have in common is the central position of emotions in explaining laughter as a physical as well as psychological phenomenon. Authors argue that, for instance, conditions and functions of “facetudo” can only be understood adequately if one integrates the different levels of laughter into a larger framework of theories of emotions. In my paper, I analyse the function of emotions in theories of laughter in treatises from sixteenth Century Italy on the basis of two exemplary cases: Girolamo Fracastoro’s *De sympathia et antipathia rerum* (1546) serves as an example of medical literature, whereas Nicandro Jossio’s *De risu* (1580) is an exponent of a number of philosophical treatises from the environment of the university of Ferrara.

Laura Refe (Friday July 18th 04.00 pm - 04.30 pm in Aula E007)

Università per Stranieri di Perugia

[Special session Volgarizzare e tradurre tra XV e XVI secolo. III, paper 1]

I volgarizzamenti umanistici dell’epistola *Ad Posteritatem* di Francesco Petrarca

L’Epistola *Ad Posteritatem* di Francesco Petrarca, lettera autobiografica incompiuta, concepita e rimaneggiata tra gli anni Cinquanta e la fine della vita dell’autore ma lasciata infine allo stadio di abbozzo, ha conosciuto una non modesta circolazione tra fine Trecento e Seicento. Tramandata da una dozzina di codici e da diverse stampe, alla fine del sec. XIV è stata utilizzata come fonte dall’umanista Pier Paolo Vergerio – il quale ne ha consultato l’originale – per il medaglione biografico petrarchesco inserito nel *De vita moribus et doctrina illustris poetae Francisci Petrarce et eius poemate quod Africa inscribitur* che, contando una tradizione più ampia della *Post.*, avrà contribuito alla conoscenza del singolare documento. Tra Quattrocento e Cinquecento la *Post.* è stata volgarizzata in testi o rimasti solo allo stadio manoscritto o approdati alle stampe. A un’esposizione dei dati sui testimoni alla base del lavoro dei volgarizzatori, seguirà una disamina della resa in volgare di alcuni tra i brani più complessi della *Post.*, che è caratterizzata da problematiche – dovute sia alla tradizione, sia al mancato perfezionamento da parte dell’autore – di varia natura (aporie logiche, sintattiche, *lapsus*, luoghi lasciati in sospeso).

Kaarina Rein (Friday July 18th 05.00 pm - 05.30 pm in Aula E010)

Research Fellow, Research Centre, University of Tartu Library, Estonia.

Queen Christina in the Disputations and Orations of Tartu and Riga between 1632 and 1656

The reign of Queen Christina in Sweden (1632–1654) almost coincides with the first period of existence of the University of Tartu (1632–1656), called Academia Gustaviana in that period. In the Latin disputations and occasional poetry of Academia Gustaviana, both Gustavus Adolphus as the founder of the institution and Christina as the ruling monarch were mentioned.

This paper examines the reception of Queen Christina in the academic works of XVIIth Century Livonia.

At Academia Gustaviana, women as rulers were especially mentioned in the disputations and orations entitled *De fortitudine* and *De virtute heroica*. Dedications to Christina can mostly be found in the works of the Professor of Law, Poetics and Rhetoric Laurentius Ludenius (1592–1654).

Even more than in Tartu, Queen Christina was worshipped in the disputations and orations of the XVIIth Century Riga Gymnasium, as themes connected with women and female rulers were discussed there on several occasions. The initiator of these themes was the Professor of Rhetoric, Ethics, Physics and History Johannes Brever (1616–1700).

The attitude towards women as heroes or rulers seemed to be positive in the academic works of both Tartu and Riga, although the endorsement of women as rulers contradicted Christina's own philosophy.

Attila Restás (Friday July 18th 05.30 pm - 06.00 pm in Aula E004)
Institute of Hungarian Research (MKI)

A Multilingual Author's Oeuvre in Upper-Hungary: Ladislaus Bartholomaeides 1754–1825) and his Historical-geographical-statistical Monograph

Bartholomaeides was a Lutheran minister who wrote several short studies, pamphlets, textbooks and a large monograph in Latin about his homeland, the county of Gömör with a mixed population (Hungarian, Slovak, German). The author was a Slovak native speaker, whose family consisted of pastors and noblemen for several generations, but his son, who also became a minister, already considered himself a Hungarian in the first half of the XIXth Century. I examine the status of his Latin: how the identity and tongue of the family changed over the centuries in this multilingual environment, and how Bartholomaeides chose between vernaculars and Latin. In the examination of his main work (*Comitatus Gömöriensis notitia*), I apply a philological, literary, ideological and social historical perspective, and show the elements of the early modern state-patriotic identity, the traditions of Latin historiography and the birth of modern statistics. Bartholomaeides's Latin language is based on the authors of the Golden Age (for example, he imitates Virgil when he describes the discovery of the Baradla stalactite cave as a journey to the underworld or the phenomena of agriculture), but he uses neologisms for new scientific developments, or he follows the use of medieval Latin in the historical part.

Clémence Revest (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E003)
Centre National de la Recherche Scientifique - Centre Norbert Élias (Marseille)

[Special session Cicero's *Pro lege Manilia* : Echoes in Renaissance rhetoric, paper 1]

“Stimuli virtutis” : les usages topiques du *Pro lege Manilia* dans les éloges politiques de Guarino Veronese et de ses épigones en Terre Ferme

Au cours de ses années pionnières d'enseignement à Vérone de 1420 à 1430, Guarino Veronese fut appelé à composer de nombreux éloges cérémoniels au sein desquels il expérimenta des formes de composition oratoires néo-cicéroniennes. Plusieurs de ces discours, notamment les éloges officiels adressés aux recteurs, faisaient directement écho à la transition politique majeure que représentait alors l'expansion continentale de Venise. Les modèles proposés par Guarino furent rapidement imités par d'autres orateurs en Terre Ferme, tels Matteo Bissari à Vicence ou Giovanni da Spilimbergo dans le Frioul. Ce corpus abondant mais relativement méconnu met en lumière la fonction topique essentielle que revêtait la référence historique, dans une rhétorique épideictique fondée sur l'analogie systématique avec les vertus des grands

Anciens. Qu'il s'agisse de la constitution d'un réservoir stéréotypé d'anecdotes ou de la reprise de formules, ces usages doivent être considérés en relation directe avec les études menées à la même époque par Guarino et ses élèves sur les lettres et discours de Cicéron, dont le *Pro Lege Manilia* fut l'une des références principales, et à la lumière de l'élaboration d'un idéal de gouvernement incarné par le patriciat vénitien.

Vlado Rezar (Wednesday July 16th 10.30 am - 11.00 am in Aula E006)

University of Zagreb, Faculty of Humanities and Social Sciences.

[Special session Christian Neo-Latin Epic in Humanist Dalmatia, paper 3]

The “deliramenta” of Damianus Benessa

Despite his extensive oeuvre in a variety of genres, *Damianus Benessa* (1476-1539) has probably been the least credited Renaissance humanist of Dubrovnik. A merchant who received an exceptional instruction “utraque in lingua” within the walls of his native town, Benessa expressed his surprisingly broad artistic bent in over 16000 Latin verses of epigrams, odes, eclogues, satires, and even a Christian epic *De morte Christi* (over 8000 verses). The plans to publish his poetry were hindered by his sudden death. His manuscript legacy, scarcely read in the past five centuries, got presented to the wider public only in recent times (Rezar 2006, 2017). The reasons for the ill-fated literary reception are multiple, one of them being the fact that his epic was once harshly labeled as “deliramenta”; in early XIXth Century Dubrovnik, Benessa's unrestrained use of apocryphal elements in the Gospel narrative had been found quite unacceptable. The paper will try to prove that in this respect Benessa actually fell victim to his exceptional eagerness to follow contemporary poetic trends and to imitate and emulate his literary models, as he tried to pay tribute to Vida's *Christias* (1535) by penning his own avant-garde epic.

Renato Ricco (Thursday July 17th 09.00 am – 09.30 am in Aula E010)

Université Côte d’Azur (Nice) – Università “Federico II” (Napoli)

La produzione poetica di Evangelisti Maddaleni Capodiferro per i Borgia

All'interno dello Zibaldone autografo Vaticano Latino 3351 (Città del Vaticano, Biblioteca Apostolica Vaticana) è possibile rinvenire diversi componimenti, ancora inediti, dedicati dall'umanista romano Evangelisti Maddaleni Capodiferro, detto “Fausto”, a vari membri della famiglia Borgia. Spiccano sicuramente i versi per Alessandro VI e Cesare, ma non manca un encomio per Lucrezia. Trattasi quasi esclusivamente di poesia d'occasione, in cui però talvolta è possibile cogliere importanti tracce di eventi storici, romani e non solo, che costituiscono una testimonianza – utile, talvolta, il raffronto, ad esempio, con corrispettivi passi di Guicciardini – importante ai fini di una dettagliata ricostruzione di quel delicatissimo frangente storico legato alla calata di Carlo VIII in Italia. Con questo contributo si vuol dunque focalizzare l'attenzione su materiali utili ad una riscoperta di un autore, sinora fondamentalmente poco noto, testimone diretto di una fase cruciale dell'umanesimo romano.

Daniel Río Lago (Wednesday July 16th 04.30 pm - 05.00 pm in Amphi Guyon)

Contratado predoctoral de la Facultad de Filología de la Universidad Nacional de Educación a Distancia (UNED), España.

La primera edición hispana en latín de *Facta et dicta memorabilia* por Juan María de Terranova (Salamanca, 1560)

La primera edición de la obra de Valerio Máximo, *Facta et dicta memorabilia*, impresa en latín en suelo hispano ve la luz en 1560. El mérito de este hito editorial se debe al impresor y librero Juan María de Terranova, asentado en la ciudad de Salamanca, quien gozaba de importantes

vínculos comerciales con la ciudad de Medina del Campo y con los impresores de la ciudad de Lyon, y cuyo proyecto editorial estuvo estrechamente vinculado con la Universidad de Salamanca. Por tanto, el objetivo de esta comunicación radica en esclarecer por medio de un análisis de la morfología de la edición, los elementos paratextuales y el contenido textual de qué modelos se sirvió el impresor para la confección de esta edición, casi desconocida por la crítica moderna, cuya publicación supuso la introducción en España del texto latino de este autor romano y que siguió imprimiéndose a lo largo del siglo XVI.

María Ángeles Robles (Thursday July 17th 10.00 am - 10.30 am in Aula E011)
Instituto Villa de Abarán (Murcia-España)

[Teaching Neo-Latin in high schools and on universities. Challenges, ideas, recent developments, paper 3]

Los *Emblemata* de Andrea Alciato (1492–1550) como una propuesta didáctica para la enseñanza de la lengua latina

Mi propuesta de trabajo está orientada para el último curso de Latín en el instituto. El objetivo de mi proyecto es mostrar la metodología empleada para traducir unos emblemas, seleccionados de Andrea Alciato. Sus *Emblemata* (1531) están constituidos por un lema o mote, una imagen alegórica o *pictura* y un epigrama que sirve de glosa y comentario. Bajo un lema específico, el alumno puede adquirir conocimientos fácilmente sin el esfuerzo de leer varios autores clásicos. Al hilo de los versos de Alciato, una vez realizado el análisis morfo-sintáctico, conviene exponer las fuentes utilizadas por el autor para reforzar tanto los aspectos sintácticos como de contenido.

El primer paso a seguir en la explicación de los textos consiste en esclarecer el léxico, en ocasiones se hará hincapié en las evoluciones fonéticas de los términos si es necesario. A continuación, se realizará un comentario morfo- sintáctico, insistiendo en los casos más difíciles y reforzándolos con ejemplos de otros autores que se sirven de esta misma construcción. Seguidamente, acometo el comentario de un emblema, en concreto el número LXXVI, *cavendum a meretricibus*, donde pondré en práctica el método planteado.

Elvira Rodríguez Martín (Wednesday July 16th 02.30 pm - 03.00 pm in Amphi Guyon)
Contratada predoctoral de la Facultad de Filología de la Universidad Nacional de Educación a Distancia (UNED), España.

La influencia de Marc-Antoine Muret en la tradición impresa hispana de Terencio en la segunda mitad del siglo XVI

A mediados del siglo XVI se inicia en España una nueva línea editorial de las comedias de Terencio en latín que sigue el texto editado por Marc-Antoine Muret e incluye sus argumentos a cada una de las comedias. Esta nueva tradición surge en España muy vinculada a los centros universitarios humanísticos de Barcelona y Valencia, en los que se imprime un total de seis ediciones: cuatro en Barcelona (1579, 1585, 1594 por Jaime Cendrat y 1600 por Gabriel Graells y Giraldo Dótil), y dos en Valencia (1579 por Pedro de Huete y 1599 por Diego de la Torre). Esta tradición muretiana supone una novedad en el panorama editorial hispano de Terencio de la segunda mitad del siglo XVI, que hasta el momento seguía las corrientes de los humanistas Erasmo de Rotterdam y Philipp Melanchthon.

El objetivo de esta comunicación es profundizar en el conocimiento de esta nueva tradición, que accede a los círculos humanistas hispanos a través de los tres grandes centros impresores europeos de Lyon, Venecia y Amberes; así como analizar el impacto de estas ediciones hispanas como testimonios de la difusión lectora de la obra de Terencio a través de las anotaciones de lectura transmitidas en los ejemplares conservados.

Federica Rossetti (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E005)
Postdoc Researcher, Universität Innsbruck.

[Special session Beatus Rhenanus I : édition et traduction de textes classiques, paper 3]

La restauration des “graeca” par Beatus Rhenanus dans l’*Apocoloquintose* de Sénèque

L’*Apocoloquintose* a été imprimée pour la première fois en 1513, dans une édition très incorrecte publiée à Rome. À peine deux ans plus tard, Rhenanus publiait son édition du texte accompagnée d’un commentaire. Dans cette édition, Rhenanus essayait déjà de reconstruire “ope ingenii” certains passages en grec, totalement absents de l’“editio princeps”. En 1529, Rhenanus intervenait à nouveau sur le texte suite à la découverte d’un manuscrit (le *codex Wissenburgensis*, aujourd’hui perdu). Des annotations autographes de l’humaniste sont également conservées dans l’exemplaire de l’édition érasmienne des *opera omnia* de Sénèque (Bâle 1515), conservé à la Bibliothèque Humaniste de Sélestat (BHS K 866), témoignant du travail de restauration des passages grecs par Rhenanus. La plupart des ajouts de Rhenanus sont encore aujourd’hui inclus dans les éditions critiques actuelles, tandis que d’autres, bien que reconstruits à partir de la lecture du *Wissenburgensis*, ne figurent plus dans les apparats critiques. L’intervention vise à examiner la méthode philologique adoptée par Rhenanus dans la restauration du texte classique à travers l’examen des différentes interventions visant à reconstruire les passages en grec de l’*Apocoloquintose*.

Giovanni Rossi (Friday July 18th 04.00 pm - 04.30 pm in Aula E103)
Università di Verona, Dipartimento di Scienze giuridiche.

La “quaestio de matrimonio” nei *Dies Geniales* di Alessandro d’Alessandro: tra erudizione umanistica e sapere giuridico

L’auteur partenopeo in un capitolo (IV, 8) dei *Dies Geniales* (1522), opera dottissima che è stata accostata alle *Notti Attiche* di Gellio ovvero ai *Saturnalia* di Macrobio, affronta il tema topico dell’opportunità delle nozze per il *sapiens* e del ruolo spettante alla moglie entro la famiglia, riecheggiando i contenuti di un dibattito su cui in età umanistica si è accumulata una ricchissima trattatistica, in tutta Europa. D’Alessandro riprende argomentazioni e soluzioni ben note, accettando l’idea del matrimonio a patto che la moglie riconosca la sua subordinazione nei confronti del marito e gli dimostri obbedienza. L’aspetto più originale della trattazione riguarda però l’ampia rassegna erudita di istituti giuridici antichi, greci e soprattutto romani, relativi al matrimonio: dal divorzio e dal ripudio alle misure legislative per incentivare la natalità e premiare le donne con molti figli, alla dote. In definitiva, tuttavia, i riferimenti giuridici si colorano di toni aneddotici e la profonda familiarità con le fonti classiche e il gusto di farne sfoggio prevalgono sulla coerenza delle opinioni espresse sul matrimonio, in merito al quale d’Alessandro espone usi e leggi dei popoli più vari, in virtù di una ampia erudizione, nutrita di una eccezionale conoscenza della storia.

Dr. MMag. Patryk M. Ryczkowski (Friday July 18th 05.00 pm - 05.30 pm in Aula E003)
Dr. - Leopold-Franzens-Universität Innsbruck, Institut für Klassische Philologie und Neulateinische Studien
Ludwig-Boltzmann-Institut für Neulateinische Studien Innsbruck.

**Early modern hagiography between confessional cultures and languages:
Josaphat Kuntsevych’s *Vita* in the Basilian menology**

One part of the Neo-Latin literature produced in eastern Europe was authored by the members of the Uniate Church which was enculturated into the Catholicism from an Orthodox background on the strength of Union of Brest (1596). The cultural inclusion of the Uniates reached its peak in 1643, as Josaphat Kuntsevych, a Basilian monk and the Union’s first martyr, was proclaimed a blessed: his saint- making resulted in the many hagiographic pieces in various

genres and languages. The paper will be devoted to his life description (*vita*) included in a menology penned by Ignacy Kulczyński in Latin (in manuscript) and posthumously printed in Polish (1771) with numerous in-depth additions. Josaphat's *Vita* dwelt particularly on the standard accounts in Latin by Joachim Morochowski (1624) and Jakub Jan Susza (1665) as well as on the Polish account by Stanisław Kosiński (1665). Hence, in the paper, firstly, the relationship between both, Latin and Polish, redactions of Josaphat's *Vita* in the menology will be characterized. Secondly, the strategies of reworking older accounts into the menology will be determined under the consideration of different languages, intended readership and the shared purpose of all works: presenting a Uniate contribution to the Catholic matrix.

Jolanta Rzegocka (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E013)

Ignatianum University in Cracow, Department of Literary Studies, Institute of Modern Languages.

[Special session Neo-Latin Drama II. Imaginative Commemoration of Martyrs in Jesuit Writing and Performance, paper 3]

**The Expression and Exploration of Death as Martyrdom
in *Morus Angliae Cancellarius* (1765) from the College in Lwów (L'viv)**

Martyrdom or the voluntary act of bearing witness to one's faith has been experienced, examined and represented in the Jesuit circles since the early days of the Society. Martyr narratives were part of this dynamic of heritage and memory since they helped to commemorate the life, ordeal and agony of a confessor. In constantly looking for ways for theatre to matter, the Jesuits of the College in Lwów (L'viv) turned, in 1765, to the story of the life and martyrdom of Sir Thomas More, the Henrician chancellor. The play, which has recently resurfaced, offers an interesting insight into the ways martyrdom was staged and paradoxically came very much 'alive' in front of its audiences. The play evokes images and language that take audiences into the realm of Christian tragedy and its theatre of death. The characters are seen reliving the Gospel, arguing at the scaffold, and at the same time self-consciously evoking the theatre metaphor. The paper delves into other Morean plays (Anthony Munday; The Venerable English College *Morus*) and martyrdom narratives for comparative material in an attempt to investigate the concept of tragedy by Polish-Lithuanian Jesuit playwrights.

Dirk Sacré (Friday July 18th 10.30 am - 11.00 am in Aula E103)

KU Leuven, Seminarium Philologiae Humanisticae

A Forgotten Correspondent of Justus Lipsius: Josephus Laurentius

There is no trace of Josephus Laurentius in the *Inventaire de la correspondance de Juste Lipse* (1968) or in the additions to it. Yet, the Italian Laurentius (1583-1647) was a correspondent of Lipsius (he wrote to Lipsius during his stay at Antwerp in 1605), and spent some five years as a student at Leuven University, where he attended the courses of Lipsius, Erycius Puteanus and others. Later on, he became a teacher of Latin and Greek in Lucca and Vicenza, while also active in Bergamo and Venice. Like Lipsius, he issued his letters in *Centuriae*, which appeared between 1622 and 1640. Laurentius is said to have imitated Lipsius's style as well, and there is some truth in this. Laurentius' antiquarian works, too, show an indebtedness to Lipsius.

Anyhow, the Latin correspondence of Laurentius constitutes an interesting source for his sojourn in Leuven's academic milieu; besides, while living there, Laurentius also exchanged letters with other humanists from the Low Countries.

In my paper, I would like to explore the correspondence of this humanist, paying special attention to his lifelong engagement with the works of Lipsius and his connections with the Low Countries.

Eva Sahr (Wednesday July 16th 09.30 am - 10.00 am in Aula E012)

Department of Philosophy, University of Würzburg.

[Special session How to Advocate for the Unfamiliar in Neo-Latin – Constructing Authority in the New Sciences, paper 1]

Revealing the Logic of Magic: How to Push the Boundaries of Aristotelian Science

Although Aristotle's model of demonstrative science continued to be the dominant paradigm until well into the sixteenth Century, there is an increasing awareness of the fact that it has its limitations when applied to the natural sciences. As a result, more and more cautious attempts were made at Italian universities to challenge this model. A prime example of this is the Neapolitan philosopher Francesco Storella (1529–1575) who combined his knowledge of Aristotelian logic with an interest in magic. Being the editor of the last printed Latin edition of the *Secretum secretorum* (1555), he devotes his logical works to showing that magic is consistent with Aristotelian logic and can therefore be considered scientific. In advocating this controversial position, Storella relies on another authority, Averroes (1126–1198), strategically employing him to bridge the gap between his own, novel concept of natural science and that of Aristotle. The paper will explore the implications of Storella's proposition and place it in the context of the scientific discourse of his time. It will thus show that Storella's work is part of a broader Neo-Latin debate that critically engages with Aristotle's concept of science.

Costanza Sandrini (Thursday July 17th 10.30 am - 11.00 am in Aula E007)

Università di Firenze

Un classico tra latino e volgare: Curzio Rufo e Bartolomeo Fonzio a Firenze

All'inizio della seconda metà del XV secolo, Firenze è uno dei principali centri di produzione e commercio librario in Europa. Intorno alle *Historiae Alexandri Magni* di Quinto Curzio Rufo si costituisce in quegli anni una vera e propria officina per l'allestimento di codici di pregio indirizzati al colto pubblico fiorentino, ma anche oggetto di ricche commissioni da tutta Europa. L'intervento si propone di esaminare l'attività di Bartolomeo Fonzio relativamente a questo contesto di produzione, nel quale l'umanista assume molteplici ruoli – copista e correttore di codici, bibliotecario, studioso –, ponendo particolare attenzione verso l'ambito del volgare. A partire dalla complessa interconnessione delle diverse tipologie di materiali autografi raccolti dal Fonzio, si vedrà infatti come essi siano in parte rielaborati all'interno dell'apparato di glosse che accompagna la *Lettera di Aristeia*, il cui volgarizzamento fu composto dall'umanista alla fine degli anni Sessanta. Ulteriori spunti di riflessione sono legati al volgarizzamento delle *Historiae* composto da Pier Candido Decembrio, la cui "princeps" fu stampata a Firenze nel 1478, presso la Stamperia di San Jacopo di Ripoli. Ha inizio quindi una coesistenza di lingue e supporti diversi nella circolazione del testo, tramite cui le *Historiae* vengono ora proposte a nuovi ambienti e nuovi lettori.

María Teresa Santamaría Hernández (Friday July 18th 10.30 am - 11.00 am in Aula E011)

Universidad de Castilla-La Mancha

El rechazo a las versiones medievales de la medicina antigua en poemas liminares humanísticos en griego y latín

En las obras humanísticas de medicina escritas en latín que fueron publicadas durante el siglo XVI es frecuente encontrar poemas liminares dedicados a tratar diversos temas de tipo médico o contextual. Dichos poemas suelen estar compuestos en latín, pero una buena cantidad de ellos se expresa también en lengua griega.

Entre los temas que tratan estos poemas, uno de los más relevantes, por su significación primordial a la hora de definir la medicina humanista, es el de la traducción de las obras médicas griegas realizada directamente desde su lengua a un moderno latín. En efecto, esta actividad traductora, con la exégesis que deriva de ella, es concebida por quienes la ejercen como instrumento de renovación conceptual y formal de la medicina, que sirve para oponer las modernas obras resultantes a las versiones árabes y latinas medievales de aquellos textos griegos.

En este trabajo se analizarán distintas manifestaciones de esta temática, ejemplificando su presencia en diversos poemas liminares escritos en griego y en latín, procedentes de traducciones y tratados de importantes médicos humanistas como Jacques Dubois (1478-1555), Leonhart Fuchs (1501-1566), Günther von Andernach (1505-1574) o Miguel Jerónimo Ledesma (c. 1510- 1547), entre otros.

Daniele Santapaola (Saturday July 19th 09.30 am - 10.00 am in Aula E007)

Universidad Complutense de Madrid

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond I, paper 1]

L'epistola 17.01 di Francesco Filelfo.

Un perfetto esempio di erudizione bilingue greco-latina

Francesco Filelfo (25 luglio 1398 - 31 luglio 1481), distinguendosi per acume e spirito d'ingegno, si rivelò una delle personalità chiave del XV secolo: la sua erudizione gli permise di ricoprire numerosi posti di prestigio presso le più importanti corti italiane e la sua intraprendenza gli assicurò (quasi) sempre il raggiungimento di ambiziosi traguardi. Fu di fatto uno dei pochi studiosi capaci di usare attivamente il latino e il greco, una competenza che emerge chiaramente nel suo *Epistolario* in cui compaiono 2014 epistole in latino e 110 in greco. Tra di esse risultano particolarmente interessanti le lettere in cui il bilinguismo del Filelfo si apre alla disquisizione dotta relativa all'etimologia di alcuni termini o al significato di alcuni passaggi letterari ben noti ai destinatari delle sue epistole. Ci si propone, dunque, di analizzare l'epistola 17.01, indirizzata ad Alberto Scotti e datata 23 marzo 1461, in cui compaiono in maniera particolarmente interessante aspetti linguistici e letterari che dimostrano non solo la grande versatilità linguistica del Filelfo, ma anche la chiarezza e la brillantezza delle sue osservazioni tanto rispetto alla lingua latina, quanto rispetto a quella greca, un merito raro, ampiamente riconosciuto già dai suoi contemporanei.

Ludovica Sasso (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E006)

Dr. - Universität Münster, Seminar für Lateinische Philologie des Mittelalters und der Neuzeit

[Double Special session Humour in Neo-Latin literature: Theory and Practical Applications, paper 2]

“Dignum profecto risu spectaculum fuit”.

Humour and Invective in the Italian Early Quattrocento

In Italy during the first half of the fifteenth Century, a notable surge occurred in the use of invective, driven by influential figures like Poggio Bracciolini (1380-1459), Francesco Filelfo (1398-1481), and Lorenzo Valla (1406-1457). Invectives were rife with insults and verbal attacks, yet they also frequently incorporated humour. This humour typically took shape in two ways: first, by drawing on common themes, often involving staged scenarios of drunkenness or insinuations about the (alleged) homosexuality of their rivals; and second, through the application of specific linguistic techniques that distinguished invective humour from ‘pure’ “maledictio”. In this paper, I propose to analyse humour in well-known Italian Neo-Latin

invectives, exploring how it was expressed and what effects it intended. I am particularly interested in how enemies were portrayed according to the conventions of Roman comedy, and how Cicero's use of humour in serious invective speeches serves as a model. Additionally, I will adopt a sociological perspective to examine how humour functioned within humanistic invectives, specifically its role in shaping group identities and reinforcing established values.

Mirella Saulini (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E013)
Independent scholar Rome

[Special session Neo-Latin Drama III Neo-Latin Drama in Italy and Austria, paper 1]

Female Role Models in Italian Jesuit Tragedies, 1564-1621

It is well known that female characters were excluded from the cast of many Jesuit tragedies. Regulations at Jesuit colleges banned female characters from the colleges' stages, and a rule in the *Ratio atque Institutio Studiorum Societatis Jesu* (1586-1599) confirmed this exclusion. Despite this ban, we find women as protagonists and supporting characters in many Jesuit plays. This paper will focus on four Jesuit tragedies, *Juditha* (1564) and *Christus Patiens* (between 1564 and 1569) written by Stefano Tucci, *Sancta Symphorosa* (1591) written by Bernardino Stefonio, and *Svevia* (1629) written by Alessandro Donati, in which female characters are conspicuously present. Theatre can be seen as a way of educating people, and in the case of Jesuit theatre, performances had a didactic and edifying purpose. Our aim is to show, on the one hand, that the presence of female characters in these tragedies is justified, and on the other, that all four tragedies propose both a religious message and a role model for women that are closely intertwined.

Florian Schaffnerath (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E005)
Universität Innsbruck, Institut für Klassische Philologie und Neulateinische Studien.

Julius Caesar in an epic guise

The *Bibliothèque Nationale de France* holds a manuscript (ms. 8390) containing an astonishing Neo-Latin epic poem: *De bellis a Iulio Caesare in Gallia gestis adversus Helvetios et Germanos libri duo carmine heroico*. Alongside a longer elegy, hymns and epigrams, this text forms the main part of the beautifully written but difficult to read manuscript: In 1536, the first parts of Caesar's famous work on his Gallic war were transformed into an epic poem of almost 1500 lines. In this paper, I will first ask about the purpose of the author, the Parisian student Antoine Coquier from the Dauphiné, who dedicated this work to the Bishop of Bayonne, Etienne de Poncher. After a general introduction to the text, it will then be placed in the broader context of 'epicizing texts' by comparisons with works such as epic translation of Barclay's *Argenis* or various epic transformations of Fénelon's *Les Aventures de Télémaque*.

Clemens Schlip (Friday July 18th 10.00 am - 10.30 am in Aula E010)
Dr. - Université de Fribourg, Département de philologie classique.

„Nimis superbe“. Melchior Goldasts Carolus Allobrox über die „Escalade de Genève“

Der aus dem Thurgau stammende Melchior Goldast von Haiminsfeld (1578-1635) ist besonders durch seinen Briefwechsel mit anderen Gelehrten und seine historischen Quelleneditionen bekannt. Als junger Mann hat er sich unter dem Namen Sallustius Pharamundus Helvetius aber auch selbst einmal als (lateinisch schreibender) Historiker betätigt. In seinem wenig beachteten *Carolus Allobrox* (Zürich und Genf 1603) schildert er den erfolglosen Angriff des Herzogs Karl Emanuel I. von Savoyen auf das reformierte Genf in der Nacht vom 11. auf den 12. Dezember 1602, den er persönlich miterlebt hatte. Dieses Ereignis („l'Escalade“) wird bis heute in Genf

alljährlich gefeiert. Der Vortrag analysiert zum einen die auf maximalen Spannungsaufbau abzielenden narrativen Strategien Goldasts im *Carolus Allobrox*. Zum anderen untersucht er diese Schrift im Hinblick auf ihre propagandistischen Ziele. Er nimmt dabei besonders die zahlreichen Rückbezüge auf die Bibel und antike Historiker in den Blick, die entscheidend zur Charakterisierung der geschilderten historischen Personen und Vorgänge beitragen. Noch im Jahr 1603 erschien in Genf eine französische Übersetzung des *Carolus Allobrox*. Der Vortrag beschäftigt sich abschließend mit gelegentlichen Abweichungen dieser Übersetzung vom lateinischen Original und fragt nach den ihnen möglicherweise zugrundeliegenden Absichten des Übersetzers.

Katharina-Maria Schön (Wednesday July 16th 04.00 pm - 04.30 pm in Aula E006)

Dr. - University of Groningen

[Double Special session Humour in Neo-Latin literature: Theory and Practical Applications, paper 4]

“O pulcherrima voluptatum domina ebrietas” –

Humour, wit and social satire in Early Modern paradoxical “encomia” on drunkenness

This contribution will study three Neo-Latin “encomia ebrietatis” by (a) Christoph Hegendorff, (b) Gerardus Bucoldianus and (c) Robert Turner to illustrate that the praise of a paradoxical subject in the Early Modern period was an ideal literary playground to experiment with various facets of constructive and subversive humour. These humanists not only used established genres from classical antiquity (especially Greek “symposium” literature and Roman satires) as stylistic anchors, but they also incorporated several learned allusions to Erasmus’ *Laus Stultitiae* and his collection of *Adagia* in their epideictic declamations on drunkenness. A close reading of selected passages from these paradoxical praises will reveal their rhetorical sophistication and the cunning strategies by which they ascribe a socially-integrative, almost divine power to “ebrietas” as a guarantor of pleasure, a source of artistic inspiration, a pathway to eloquence and a provider of freedom from worries. Finally, I will show how paradoxical discourses on drunkenness in the sixteenth Century became a way of reevaluating the teachings of Epicurus that had been demonised as a reckless hedonism in the Middle Ages and a tool for renegotiating fundamental moral-philosophical and theological “dogmata” that were a bone of religious contention in confessional conflicts between Catholics and Protestants.

Maren Elisabeth Schwab (Tuesday July 15th 07.00 pm - 07.30 pm in Aula E103)

Christian-Albrechts-Universität zu Kiel. CAU Institut für Klassische Altertumskunde, Abteilung für lateinische Philologie des Mittelalters und der Neuzeit.

[Special session Herodotus in Early Modern Translations, paper 3]

Latin Mummies: Hdt. 2.86 in Early Modern Translations

From the very beginning of Herodotean reception, the passage on mummification in book 2 of the Histories was a favorite. The detailed description of the Egyptian practice was fascinating and at the same time hard to understand, especially if one had never seen a mummy with one's own eyes. Or rather, if the only known mummy had been a depiction of Lazarus on a thirteenth Century fresco at church. In my paper I will compare the translations of the passage by Lorenzo Valla (Latin 1474) and Matteo Maria Boiardo (Italian 1533) and the versions in early modern antiquarian treatises on ancient funerary practices, such as Lilio Giraldi's *De sepulchris et vario sepeliendi ritu* (Basel, 1539), Tommaso Porcacchi's *Funerali antichi di diversi popoli et nationi* (Venice, 1574) and Pierre Belon's *De medicato funere* (Paris, 1553). What was interesting about the passage? What was important? And how did the interpretation of the passage change if the author had actually traveled to Egypt or even conducted experiments on the practice of

mummification? A close analysis of the Latin vocabulary will provide deep insights into the cultural relevance of the passage.

Margherita Sciancalepore (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E006)

[Special session Ai confini del genere pastorale: esperienze poetiche di primo Cinquecento, paper 1]

La poesia bucolica di Marco Girolamo Vida tra storia e mito

Annoverato tra i protagonisti della scena culturale del XVI secolo, Marco Girolamo Vida ha saputo conciliare due forme di “vocazione”, religiosa e artistica, dando prova di abnegazione nell’impegno clericale, reso più urgente ed energico dalla lotta contro la diffusione delle idee riformistiche, senza però trascurare l’attività poetica. La sua produzione letteraria comprende opere appartenenti a vari generi e concepite per scopi differenti: dalla poesia didascalica sul gioco degli scacchi e sulla coltivazione del baco da seta alle *Constitutiones synodales* contro la corruzione morale del clero, dall’“epos” cristiano alla celebrazione storica della disfida di Barletta, dal dialogo di argomento politico alla trattazione retorica. Ad arricchire la complessità di una vena creativa già così prolifica, vi sono anche alcuni componimenti bucolici, frutto di un’ispirazione presumibilmente giovanile, nei quali l’autore, fedele ai principi del classicismo, recupera il modello virgiliano per creare nuovi scenari e nuovi personaggi dietro cui celare allusioni alla contemporaneità. L’intervento si propone di offrire un quadro delle ecloghe vidiane, apprezzate da Carducci per la loro eleganza, eppure ancora poco studiate e commentate.

Charles Senard (Wednesday July 16th 10.00 am - 10.30 am in Aula E005)

Chercheur indépendant / Directeur de la Librairie Droz (Genève)

Pietro Crinito (1474-1507) : la mort du poète

L’intervention porte sur un jalon important et méconnu du motif traditionnel de la mort du poète. Dans l’ode II, 34, aux accents pathétiques, qui clôt le recueil sans doute posthume de ses *Poemata*, le poète florentin Pietro Crinito évoque la maladie qui l’accable et la mort qui vient : les derniers mots du poème (“sed fessa tandem lumina mors tegit”, v. 37) sont ceux de son œuvre tout entière, la fin du poème est présentée comme étant celle de sa vie (laquelle s’achève, à Florence, le sept juillet 1507), en un cas extrême de poésie de circonstance.

De façon paradoxale, cette déréluction d’un corps est décrite avec un art poétique particulièrement maîtrisé de la composition (la structure même de l’ode suggère l’effacement du poète), de l’économie du recueil (par la reprise de nombreux motifs et les échos appuyés à l’ode liminaire, pour clore le recueil), de l’imitation enfin, caractérisée par une “varietas” qui ne surprend pas chez un disciple de Politien : Horace est convoqué, mais aussi Virgile, *l’Elegia in scabiem* de Politien, l’ultime lettre de la correspondance de Michele Verino, bien d’autres encore. L’ode, dans sa conclusion en particulier, est enfin l’occasion pour le poète, tout en recourant à un langage païen (en évoquant, par exemple, son bûcher funéraire alors qu’il sera enterré), d’affirmer, de façon plus explicite qu’ailleurs dans le recueil, sa foi et son espérance chrétienne, confortées par la moralité de sa vie. C’est ainsi qu’un accablant constat d’échec peut devenir, en sourdine, l’affirmation obstinée d’une victoire de l’inspiration poétique sur la mort, motif récurrent chez Crinito ici renouvelé de façon singulière.

Andrea Severi (Tuesday July 15th 02.00 pm - 02.30 pm in Aula E007)
Università di Bologna

[Special session Latin Translations of Italian literary works I: Verse (1300-1600), paper 1]

**Le prime traduzioni latine della *Divina Commedia*:
Matteo Ronto e Giovanni da Serravalle**

Le prime traduzioni integrali in lingua latina della Divina Commedia, frutto di un monaco benedettino e di uno francescano, Matteo Ronto (seconda metà del sec. XIV-1442) e Giovanni da Serravalle (1350ca-1445), furono molto importanti per veicolare i contenuti morali e religiosi dell'opera dantesca tra un pubblico che non comprendeva l'italiano. Questi esperimenti versori meritano di essere studiati per il loro valore storico e culturale: essi testimoniano infatti un tentativo di conciliazione tra le posizioni più estreme dei fautori degli "studia humanitatis" (che non vedevano di buon occhio Dante perché non aveva scritto in latino e aveva praticato un genere letterario non classico) e quelle più intransigenti della cultura monastica che non consideravano la poesia tout court (e quindi anche la *Commedia*) uno strumento di edificazione religiosa, bensì un orpello atto a far tralignare le anime dei cristiani. In particolare, la traduzione di Giovanni da Serravalle, portata a compimento in pochi mesi nel 1416 durante il Concilio di Costanza, acquista particolare rilevanza per il "milieu" in cui viene composta, per l'orizzonte d'attesa dei partecipanti al Concilio, o almeno di quanti di loro auspicavano ardentemente, come Dante un secolo prima di loro, una autentica riforma in senso spirituale della Chiesa.

Lev Shadrin (Friday July 18th 10.30 am - 11.00 am in Aula E012)
Universität Innsbruck

[Special session Carolus B. Hasius: The Latin of a Nineteenth Century Hellenist, paper 3]

Identifying code-switching patterns in Hase's private notes

Charles-Benoît Hase was diligent in keeping private notes throughout his entire life. The 'Hase Bestand' at the Goethe-Schiller Archiv in Weimar preserves several of his notebooks, as well as nine private diary volumes that span the period from 1825 to 1862. This so-called "Secret Diary", known previously only through a manuscript of fragmented excerpts, contains a trove of information on Hase's scholarly pursuits, intellectual network, and XIXth Century Parisian academic life. Written primarily in Ancient Greek, the diary also contains occasional notes, references, and passages in Latin, which offer a glimpse into Hase's code-switching patterns and transliteration practices.

With a combination of close and distant reading methods, this paper seeks to investigate the cases of Latin code-switching in Hase's private diary volume of 1825 (GSA 108/2921) and compare them to an earlier source – a "Green Notebook" (GSA 108/35), which contains a collection of study notes Hase has taken while attending a Modern Greek class in the early 1810s. Diachronic analysis allows us to trace the development of code-switching practices and lay the groundwork for a code-switching trigger typology in Hase's private notes.

Jan Shavrin (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E007)

Scientific Researcher at the Chair of Latin Philology with an additional focus on Book History, Classics Department, Eberhard Karls Universität.

[Special session “Versio Latina”: Translating into Latin in the Early Modern Period, paper 2]

Theophanes Prokopowicz (1681-1736)
eiusque opera *de devictis Suecis* ab ipso Latine reddita

Inter doctissimos viros et disertissimos oratores, quos Petri Magni regis Russorum praeclara aetas tulit, Theophani Prokopowicz principem locum tribuendum nemo dubitet. Kioviae natus inde a puero studiis litterarum ac humanarum artium assiduam operam dabat magnamque doctrinam consecutus est. Disciplinis in patria traditis non contentus primum Cracoviam et Leopolim, dein Romam petivit ibique in Collegio S. Athanasii receptus apud optimos magistros summopere exercebatur. Ex Italia reversus in Academia Kioviensi artem poeticam et rhetoricam docuit, quarum iure meritoque callidissimus habebatur. Hoc munere cum fungeretur, gratulatoriam dixit orationem in ecclesia S. Sophiae rege praesente, qui anno 1709 de Suecis victoriam ad Poltavam adeptus Kioviam lustrabat. Quam Petrus ut audivit maxime approbavit et iussit Latine verti divulgarique per orbem, ut rem publicam litterarum de victoria sua certiores faceret. Nulla mora fuit quin Theophanes orationem verteret eamque carmine triumphali de eadem pugna addito in lucem proferret, quapropter amplissimam sibi gratiam apud regem collegisse videtur, nam aliquot annos post Kiovia evocatus Petropolim venit ut rei publicae administrandae prodesset. Theophanis panegyricus et epinicion inter rara exempla numeratur, quae primum Rossice pacta Latine reddita sunt. Haec opuscula in acroasi nostra oportet fusius tractemus, ut ea ex indigna atque turpi oblivione revocemus ac auctoris rationem vertendi melius assequamur.

Alison Shell (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E013)

University College London, Department of English Language and Literature.

[Special session Neo-Latin Drama II. Imaginative Commemoration of Martyrs in Jesuit Writing AND Performance, paper 1]

Prizegiving and Printing at St Omers: John Wilson’s Martyrologies

In the early Stuart era, the priest John Wilson was an *éminence grise* within the community focused on the English College at St Omer (“St Omers”). A College benefactor who had acted as amanuensis to its founder Robert Persons, Wilson was also involved in setting up a regular theatrical programme at St Omers. Productions of plays, mostly on religious topics and often featuring stories of martyrs, featured prominently within the college calendar, and were recorded – initially by Wilson himself – in the “Registrum”, a volume which Wilson donated to the College. As the manager of the College press, Wilson was also involved in the publication of several volumes intended to advance the Jesuit mission to England, among them *The English Martyrologe* (1st ed. 1608). This paper will argue, firstly, that Wilson saw drama and printing at St Omers as part of a two-pronged public relations exercise to promote the English Jesuit cause; and, secondly, that the literary and dramatic celebration of martyrs was central to this agenda.

Cecilia Sideri (Friday July 18th 10.30 am - 11.00 am in Aula E007)
University of Warwick

[Special session Volgarizzare e tradurre II, paper 3]

**Dalla *Vita Cyri* alla *Vita di Cyro*:
Poggio e Iacopo Bracciolini a confronto con la *Ciropedia* di Senofonte**

Fra il 1443/1444 e il 1446 Poggio Bracciolini tradusse in latino la Ciropedia di Senofonte, mandandola in dedica ad Alfonso d'Aragona, re di Napoli. A distanza di oltre vent'anni suo figlio Iacopo - «paterne artis heres», secondo il noto appellativo attribuitogli da Marsilio Ficino - si cimentò in una traduzione volgare della latinizzazione paterna, che dedicò al nuovo sovrano aragonese, Ferrante, figlio ed erede al trono di Alfonso. La relazione intende illustrare le metamorfosi cui il testo senofonteo va incontro nel processo di doppia transizione linguistica (dal greco, al latino, al volgare) che caratterizza nella maggior parte dei casi la ricezione dei testi greci nel Quattrocento italiano. Sfruttando il concetto di 'traduzione indiretta' o 'mediata', ci si soffermerà in particolare sulle tecniche traduttologiche dei due umanisti, improntate ad atteggiamenti in parte diversi, e sugli esiti nella lingua volgare a livello di strategie narrative, sintassi, fraseologia e lessico (con specifica attenzione all'ambito dei grecismi).

Luigi Silvano Cf. **Daniele Bonino**

Roswitha Simons (Saturday July 19th 09.00 am - 09.30 am in Aula E006)
Dr. - Abteilung für griechische und lateinische Philologie, Universität Bonn.

[Special session Paul Fleming in his own Latin poems, in poems by friends, and in poems by later generations, paper 1]

(Neo-)Stoic Concepts of Freedom and Autonomy in Paul Fleming's *Odae*

Fleming's Latin *Odae* burst forth as a captivating part of his *Sylvae*, forming the third book. The *Sylvae* were part of the Latin *Opera omnia* whose edition Fleming was preparing just before his unexpected death in 1640. In the *Odae* Fleming assembled nine poems written on very different occasions in Leipzig, Riga, Novgorod and Moscow between 1631 and 1636. The centre of the *Odae* is formed by four poems triumphantly praising the great Saxon-Swedish victory at Breitenfeld. This political poetry is framed by five odes celebrating intimate friendships.

The *Odae* are characterized by a diversity of form, content, and occasion. However, this paper will show that the poems Fleming has assembled in *Sylvae* 3 share a common core. They all revolve around the same philosophical concept: One of the odes dedicated to a friend is titled "A Recommendation of 'libertas'"; upon closer analysis, it becomes evident that "libertas" and the (neo-)Stoic ideas associated with it ("Autarkia," "Oikeiosis" etc.) are recurring themes throughout the *Odae*. In my paper, I will analyse how Fleming uses and adapts various aspects of the Stoic concept depending on content and intention of his poetry.

Eugenia Sisto (Wednesday July 16th 10.30 am - 11.00 am in Aula E007)
 Warburg Institute

[Special session Self-translation in Early Modern Europe: Theory and Practice. I: Neo-Latin and Italian, paper 3]

Religious self-translation in the “Age of Reformations”: Neo-Latin and Italian

This paper addresses the phenomenon of religious self-translation, focusing on sixteenth Century authors who translated their own works across Neo-Latin and Italian. Building on seminal scholarship on language and religious dissent in sixteenth Century Italy, I will examine the self-translation of religious texts as an important but hitherto understudied facet of the “age of Reformations”. The “Writing Bilingually” database currently being developed at London’s Warburg Institute shows how authors of different confessional orientations engaged in religious self-translation across different genres and types of texts – from theological tracts and catechisms to drama and devotional material. This practice, I will argue, reflected their theoretical views on language (specifically Neo-Latin versus the vernacular) as well as a commitment to conveying religious content in a bilingual format, which challenges conventional views of Latin as the dominant language of religion in sixteenth Century Italy. Since self-translation was practiced across the religious spectrum – from prominent Catholics such as the Jesuit Antonio Possevino to non-aligned dissenters such as Celio Secondo Curione – the paper will focus on selected case studies to interrogate the different forms, functions, and incentives operating in individual cases, paying attention to their specific contexts of operation.

Francesca Sivo (Wednesday July 16th 10.30 am - 11.00 am in Aula E003)
 Università di Foggia

[Special session “Cicero magister”: insegnare Cicerone tra Quattro e Cinquecento, paper 3]

“Si hodie resurgeret Cicero...” L’Arpinate al servizio della didattica comeniana

L’intervento ha come oggetto la trattazione analitica dei fondamenti dell’“ars didactica”, illustrata da Jan Amos Segeš Komenský (latinizzato in Comenius, nato a Nivnice, in Moravia, nel 1592) nella sua vasta produzione scolastica e didattica. In particolare, si prendono in esame i principali requisiti dell’arte dell’insegnamento e dell’apprendimento enunciati dal pedagogo boemo in due delle sue opere più importanti, la *Didactica Magna* e la *Novissima linguarum methodus*, per soffermarsi su alcuni degli aspetti più significativi del processo educativo, quali il rapporto tra maestro e discepolo, i compiti del precettore modello e le peculiarità del buon allievo. L’analisi si fonda sull’individuazione del ricco patrimonio di idee, precetti, motivi, suggestioni già presenti, in generale, nelle opere di autori classici e cristiani (e in seguito ripresi da autori di età medievale e umanistica), che Comenio recupera e rielabora nella formulazione del proprio “metodo nuovissimo”. Più nello specifico, si intende prendere in considerazione le “sententiae” esposte e gli insegnamenti impartiti da Cicerone - maestro di stile, di lingua e di retti principi di condotta - nelle sue opere filosofiche, politiche e retoriche, per metterne in luce le modalità di riuso da parte del pedagogo boemo nella costruzione del suo programma di riforma educativa e linguistica.

Cajsa Sjöberg (Thursday July 17th 10.00 am - 10.30 am in Aula E010)
 Lund University

**Occasional poetry in times of war
 - some poems in Peder Winstrup’s *Epigrammata***

Peder Winstrup (1605–1679) is known primarily as Danish bishop in Lund when Scania became Swedish in 1658, and as one of the founding fathers of Lund University some years later. Not

much attention has, however, been given to the poems in his more than one thousand pages long *Epigrammata*, where you find poems of various content, length, style, and quality, some serious and some humoristic. The occasional poetry is mostly solemn, but the epigrams are often short and witty, showing Winstrup's opinions about a lot of things in life – food, women, catholics, studies, love, and much more.

I will present a couple of poems and point out some of Winstrup's most characteristic features, the “paronomasia”, the use of rhetorical tropes and figures, the choice of repertoire. The chosen poems are in different ways reflecting the long and vehement wars which affected Winstrup profoundly. Already as a young student in Germany in the 1620s the Thirty Years' War was nearby and made it impossible for him to go home to Denmark, and as a bishop in Scania he experienced several wars between Sweden and Denmark–Norway.

Peter Sjökvist (Thursday July 17th 10.00 am - 10.30 am in Aula E006)
Uppsala University Library

[Special session The educated and their inscriptions, paper 2]

Lapidary Style in the *Carmina Suecorum Poetarum Latina*

The Swedish scholar Samuel Älf (1727–1799) in the eighteenth Century started collecting poetry composed by Swedish authors in order to create a *Deliciae Suecorum Poetarum*. After some decades, and vain attempts to find publishers, Älf gave up and donated the entire material to the Diocese Library of Linköping. A recent project, finished at the end of 2024, has digitized and catalogued all texts in this collection, provided them with metadata, and published them online in the digital repository Alvin. Interestingly, Älf hesitates whether texts in lapidary style should be included when he collects texts by Swedish poets or not. There are numerous cases of such pieces in his archive, but also several examples where we know they have been excluded. In my paper, I would like to discuss the texts in lapidary style that are present in the collection, and aim at pinpointing Älf's arguments for including some texts while excluding others.

Anna Skolimowska (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E011)
Uniwersytet Warszawski, Wydział “Artes Liberales”.

[Special session Digital Technology and Neo-Latin Studies II: Creating Digital Editions, paper 2]

Corpus of Ioannes Dantiscus' Texts & Correspondence – experiences, challenges, prospects

Ioannes Dantiscus (1485-1548) – one of the most fascinating figures of the European Renaissance, humanist and diplomat travelling to many countries in the service of Polish monarchs, eminent member of the “*Respublica litteraria*”, left behind a correspondence comprising over six thousand letters (mostly Latin and German) and over a hundred Latin poems of various genres. Among his numerous correspondents were, e.g., Erasmus of Rotterdam, Nicolaus Copernicus, and Ferdinand Cortez. For over thirty years, Dantiscus' literary legacy has been studied at the University of Warsaw, almost from the very beginning with the use of digital tools. The online publication *Corpus of Ioannes Dantiscus' Texts & Correspondence* (dantiscus.al.uw.edu.pl) serves as an example of the application of databases (MySQL) and text annotation (TEI standard, XML) in editing early modern sources. As a digital edition of correspondence, the *Corpus* enables effective visualizations of phenomena documented in epistolary material, such as travels or the network of contacts of individual correspondents. One of the greatest challenges facing digital editions is ensuring them the so-called long duration in the face of rapidly changing information technologies.

Karen Skovgaard-Petersen (Wednesday July 16th 09.30 am - 10.00 am in Aula E004)

Society for Danish Language and Literature

[Special session Expressing Identity in Dano-Norwegian Neo-Latin I, paper 1]

**National historiography in Danish and Latin around 1600 –
a comparison of Arild Huitfeldt's and Nicolaus Cragius' lives of the Danish-Norwegian
King Christian III. (1534-1559)**

In the 1590s the Danish diplomat and royal historiographer Nicolaus Cragius (1550-1602) composed a Latin account of the reign of the Danish-Norwegian king Christian 3. (1534-1559). Christian III. enjoyed an exalted position in the self-representation of the Danish-Norwegian monarchy on account of his having introduced the Lutheran Reformation in Denmark-Norway in 1536.

Cragius' work, which was only published much later, in 1737, has been described as “the best piece of our humanist Latin historiography” by the Danish historian Ellen Jørgensen (1931). Nevertheless, it has never been subjected to literary and stylistical investigation.

In 1595 another history of Christian 3. saw the light, written by the chancellor and nobleman Arild Huitfeldt (1546-1609). Unlike Cragius, Huitfeldt wrote in Danish. The relationship between the two texts has hitherto only been studied from a source critical angle, and it has been convincingly argued that Huitfeldt's text was used by Cragius. The paper proposed here aims to compare the two texts in terms of ideological and narrative strategies and to discuss the stylistical implications of writing national history in Latin and Danish.

Shirley Skye (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E010)

Lupercal

[Special session Girlhood Studies in Neo-Latin Literature, paper 1]

On the Value of Girls' Neo-Latin Texts

The field of Latin, traditionally studied and analyzed through the lens of adult male perspectives, has largely overlooked the significant contributions and challenges of girl Latinists. These young writers repeatedly consider themselves doubly underestimated because of both their sex and age. This opening presentation will offer methodologies for the study of girls' Latin and explore the impact of their texts. This presentation offers interpretations of a variety of Latin texts by girls, including Mary Queen of Scots' epistolary catalog of illustrious women, a feminist speech by Maria Gaetana Agnesi, and the poetry of Anna Maria Ardoyna. Such texts are an understudied factor in the gradual opening of educational opportunities to women. Defenses of women's capabilities often describe how education empowered girls to advocate for their intellectual potential, yet the study of the Latin writing of girls has hardly begun. This presentation offers important considerations for the study of girls' Latin and argues for the literary and historic value of these texts. By examining the challenges and achievements of girls in Latin education, this introductory presentation to the panel aims to amplify the overlooked voices that enriched the landscape of Latin literature and education in the early modern period.

Marcela Slavíková (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E012)

Department of Comenius Studies and Early Modern Intellectual History, Institute of Philosophy, Czech Academy of Sciences.

[Special session Intellectual networks and Neo-Latin in East Central Europe in the XVIIth Century, paper 3]

“Servus in Christo”: Theodorus Moretus (1602–1667) and the Jesuit letter-writing in post-White Mountain Prague and beyond

Theodorus Moretus, a Jesuit scholar born in Antwerp to a prominent Moretus-Plantin family of printers, spent the majority of his professional life in Prague, where he taught mathematics at the Jesuit college of St. Clement. The collection of more than 130 letters he sent to or received from scholars including Athanasius Kircher (1602–1680), Giovanni Battista Riccioli (1598–1671) and Johannes Hevelius (1611–1687) reveals that he maintained a learned correspondence with both Catholic and Protestant intellectuals of the time. The purpose of this paper is to examine the peculiarities of the Jesuit epistolary style based on the corpus of Theodorus Moretus’ letters. First, I will delve into the letters written by himself and discuss their characteristics as far as the rhetorical figures, figurative language and multilinguality is concerned. Then, I will compare Moretus’ epistolary style with that of his Jesuit colleagues from various European countries and describe the common features that can be found in the Jesuit letter-writing across Europe. Finally, I will focus on whether the Jesuit epistolary style varies in their communication with the contemporary Protestant intellectuals.

Aline Smeesters (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E003)

FNRS – UCL Louvain-la-Neuve (Belgique)

[Special session Polysémie des langages figurés, I : Figurer en mots, paper 3]

**“Schemata” poétiques et emblématiques
dans *l’Ars Poetica* d’Alessandro Donati (Rome, 1631).**

L’Ars poetica du jésuite italien Alessandro Donati propose une tentative originale pour dépasser les limites que la loi aristotélécienne de la vraisemblance impose à la poésie : Donati distingue deux types de vraisemblances, concernant tantôt les “res”, tantôt les “verba”, c’est-à-dire la façon même dont les choses sont racontées. Donati consacre dès lors de longues pages à ce qui distingue la “dictio poetica” des autres styles de langage : il relève onze caractéristiques dont la première réside dans l’usage fréquent des constructions figurées et “*schemata*”. Par ailleurs, Donati propose des chapitres consacrés à l’emblème et à la devise, qu’il considère comme des genres poétiques et qu’il qualifie de “*schemata*”. La formulation qu’il donne du but assigné aux devises (“signifier une chose conçue en esprit, en faisant voir une similitude”) est remarquablement semblable à celle qu’il confère aux inventions des poètes (“montrer ce que l’âme a conçu en elle-même”) et à la métaphore (“introduire dans l’âme la connaissance d’une chose nouvelle, apprise par similitude”). Nous proposons ici d’étudier le riche réseau de relations que Donati tisse entre langage symbolique et langage métaphorique, entre travail poétique sur les “res” et sur les “verba”.

Simon Smets (Friday July 18th 04.30 pm - 05.00 pm in Aula E003)

KU Leuven

Johannes Boch’s Psalm Paraphrases: Between Poetry and Interpretation

Johannes Boch’s *Psalmorum Davidis Parodia Heroica* (1608) was printed in Antwerpen by Plantyn. This was close to home since Boch served as the official city poet. However, he had not always stayed in Flanders. In 1578, he made a visit to Russia, probably on a diplomatic

mission for the Church. He had already made contacts with prelates from Eastern Europe during his time in Rome, where he studied with the counter-reformer Roberto Bellarmino. Both experiences left a trace in the psalm paraphrases: He references Bellarmino's *Commentary on the Psalms* in the preface and explains some of the biblical metaphors through his personal experience of nature in Russia. The extended explanations can be found in the commentary volume which Boch added to his paraphrase of the psalter. My paper will explore the role of personal and scholarly interpretation in Boch's psalm paraphrases through a comparison between the commentary and the poems themselves. This will shed light on the way in which poetry composition partakes in learned discourse. I aim to demonstrate that the genre of biblical paraphrase was not merely a derivative genre, but instead hold a middle position between creative interpretation and faithful rendition.

Marta Spina (Tuesday July 15th 04.30 pm - 05.00 pm in Aula E103)
University of Warwick

[Special session Conceptualising History through the Roman Past in the Renaissance II: The Classical Legacy, paper 2]

Presenze sallustiane nell'*Epistolario* di Coluccio Salutati

Nel solco del magistero petrarchesco, Coluccio Salutati, cancelliere della Repubblica di Firenze dal 1375 al 1406, dialogò costantemente con gli autori classici, di cui collezionò i volumi in una delle più imponenti biblioteche del Rinascimento. Tra le opere a lui più care occorre menzionare il *Bellum Catilinae* e il *Bellum Iugurthinum*, che l'umanista citò in numerosi luoghi della sua produzione letteraria. Il debito che Salutati contrasse con Sallustio si scorge non solo nei frequenti richiami che costellano il suo *Epistolario*, ma soprattutto nella ripresa massiccia di motivi al centro delle lettere: tra gli altri, la rilettura di alcuni eventi della storia romana in chiave contemporanea, l'esaltazione della libertà e la parallela *deprecatio* della tirannide, la ricostruzione delle origini repubblicane di Firenze. Attraverso la rilettura dell'opera, e tenendo conto anche delle missive ancora inedite tramandate dalla tradizione manoscritta, il presente intervento si propone di portare alla luce e contestualizzare le numerose presenze sallustiane nell'*Epistolario* di Salutati. In che misura l'ideologia di Sallustio influenzò il pensiero politico del grande cancelliere? In particolare, in che modo Salutati ricorse allo storico romano per trattare i temi di libertà e tirannide?

Marco Spreafico (Wednesday July 16th 10.00 am - 10.30 am in Aula E007)
Warburg Institute

[Special session Self-translation in Early Modern Europe: Theory and Practice. I: Neo-Latin and Italian, paper 2]

Bound by the Text:

Translators, Self-translators, and Commentators in Early Modern Italy

The Warburg Institute's Leverhulme project "Writing Bilingually" (PI Sara Miglietti) is producing a census of self-translated works published in Italy and France between 1465 and 1700. It has identified a vast number of authors who engaged one or multiple times in the practice of self-translation. Drawing from the Italian section of the project's corpus, this paper will focus on authors who translated both their own works and those of others, acting on different occasions as self- and as allographic translators. Key questions for analysis include: who were these translators/self-translators, and in which subjects/genres did they write? How were their experiences of translation and self-translation located within their intellectual and/or professional biographies (e.g., early vs late career)? How were translation and self-translation discussed, compared and/or contrasted in self-reflective and programmatic statements by the

authors in question? Which languages were specifically involved? Particular attention will be devoted to a smaller sub-set of authors who not only translated and commented upon ancient texts but also self-translated these commentaries (e.g., Marsilio Ficino, Daniele Barbaro, Andrea Mattioli, Federico Commandino). This will be an excellent test-case to explore the relationship between (self-)translation and (self-)interpretation in early modern Italian culture.

Gorana Stepanić (Friday July 18th 05.30 pm - 06.00 pm in Aula E013)
Juraj Dobrila University of Pula, Croatia.

“Útiles a esta dichosa monarquía.”

El latín como declaración política en la España de Carlos IV

En el año de 1792, en la Imprenta Real de Madrid, Casto González Emeritense (pseudónimo de Vicente Navas, 1741–1809) publica *Compendiaria in Graeciam via* y *Compendiaria in Latium via*. Estos libritos, escritos “ad usum Hispanae iuventutis” fueron concebidos como bibliografía actualizada de los conocimientos sobre las literaturas latina y griega. Como parte central contienen un sucinto repaso de autores con sus biografías y la bibliografía de las ediciones de sus obras. El concepto y gran parte del contenido de las *Viae* proviene de los grandes compendios de erudición sobre la totalidad de la escritura en las dos lenguas clásicas (Fabricius, 1697; Walchius, 1716; Funccius, 1723-1744; Borrichius, 1679).

Esta comunicación se centra en la elección del latín como lengua vehicular de estos dos primeros manuales de las literaturas griega y latina publicados en España. El autor, un fraile dominico cercano a la corte de Madrid, hace uso del enorme potencial simbólico de la lengua latina, no para que sus textos tengan éxito en el ámbito global, sino para que surtan efecto a nivel local, incluso personal, promoviendo los valores de la monarquía absoluta de Carlos IV en los años política e ideológicamente convulsos que siguieron a la Revolución francesa.

Riccardo Stigliano (Saturday July 19th 05.00 pm - 05.30 pm in Aula E012)
Leopold Franzens Universität Innsbruck

An Albanian general who knows Latin: (fictional) letters, harangues and speeches in Barletius’ *Historia de vita et gestis Scanderbegi*

Written in the classical manner required by humanistic precepts, Barletius’ (1450-1513) “logoi” and epistols in his *Skanderbeg’s Life and Deeds* (1508-1510), seem to have been penned by the best classical Roman historians. Rhetorically posed, but with a grain of truth, since the writer was in contact with some of the eyewitnesses of most of the history he counts, the speeches in his work are masterpieces of rhetoric, a moment of pause in the biography’s eventful flow, where the author can display all his artistic side and his educational formation. This study tries to trace back the evident classical models of this discourses, oral or written (in fictional letters) they might be, and the stylistic disposals used by Barletius for composing them. In particular, the analysis wants to focus on the strategies used by Barletius for distancing himself from the models he follows, especially Livy and Sallust, and tries to understand the extent in which these letters and these speeches can actually have a grade of plausibility.

Lucie Storchová (Wednesday July 16th 02.00 pm - 02.30 pm in Aula E012)
Institute of Philosophy, Czech Academy of Sciences.

[Special session Intellectual networks and Neo-Latin in East Central Europe in the XVIIth Century, paper 1]

Metaphors of scholarly love and cooperation in XVIIth Century learned correspondence

This paper focuses on emotional idioms and how they influenced a male bonding of early modern scholars. I begin with the correspondence between Comenius and the Hartlib circle of the 1630s to 1640s which developed a rich figurative language. By adopting a new emotional style, Comenius sought to establish close ties with people, who became a source of useful information, moral and financial support not only for the pansophic project but also for the community of Bohemian exiles. My aim will be to show how metaphors related to the body and to marital life were used to express mutual feelings and to conceptualize the cooperation between scholars, including its rules, rituals, failures and achievements. Pansophic texts, to take just one example, were seen in this exchange as long-awaited fruits of scholarly love, deserving of care from their “fathers”, but also capable of being miscarried or born imperfect. I then turn to new source material: digital corpora of scholarly letters from the same period, contained in databases, such as “e-Pistolarium”, “EMLO” and “NOSCEMUS”. Based on three comparative case studies, my paper will analyse both common rhetorical strategies and the chronological and confessional differences in the use of these metaphors in the mid-XVIIth Century.

Mgr. Mária Antónia Strýčková (Friday July 18th 06.00 pm - 06.30 pm in Aula E003)
PhD. - Jan Stanislav Institute of Slavistics of the Slovak Academy of Sciences

“Verba docent”

The eastern part of the Kingdom of Hungary was a bridge between the Latin West and the Byzantine East. In this multi-cultural, national and religious environment, the historical Mukachevo Eparchy was the center of the Greek Catholic Church in the Hungary Kingdom. Despite the fact, that the liturgical language of this Byzantine-Slavic Church was Church Slavonic, which is genetically related to Slavic languages, historical and cultural circumstances led to the use of Latin for centuries also. As Church Slavonic was not only the liturgical language of the Eastern Byzantine Church, but also united the various Slavic nationalities. Thus, Latin brought multi-ethnic Hungary Kingdom together and integrated it into the European cultural world.

Our research of bilingual Latin and Church Slavonic literature, translations of works from either language and other manuscripts or documents, indicates the centuries-old symbiosis of these two classical languages which at critical points also make use of Greek. This paper focuses on the development of liturgical and rite terminology of the Greek Catholic Church from the XVIIth to XXth Century. It illustrates the connections and influences of Latin cultural and religious world. Thus, even the seemingly conserved liturgical language has undergone evolution in a living community.

Lav Šubarić (Saturday July 19th 10.00 am - 10.30 am in Aula E012)
University of Innsbruck

Teaching Beyond the Classroom in the Jesuit Educational System

The cornerstone of the Jesuit educational system was undoubtedly the teaching provided in the classrooms of the society's “gymnasia”, as defined by the rules set down in the *Ratio Studiorum* (1599-1616). However, classrooms were not the sole arenas in which the instruction of Jesuit students went on. This paper delves into other, less well explored forms of teaching that

complemented classroom instruction. These encompassed a spectrum of educational settings, from students' academies, which were to some degree regulated by the *Ratio Studiorum*, to more informal practices such as supplementary instruction for students residing in Jesuit boarding houses, tutoring of younger pupils by their more advanced peers, or the engagement of private “paedagogi” by students from affluent backgrounds. Drawing from a diverse array of sources including the *Ratio Studiorum* itself, administrative documents, pedagogical and didactic manuals, and autobiographical accounts, this paper explores the multifaceted nature of Jesuit education beyond the confines of the classroom.

Caroline Supply (Wednesday July 16th 09.30 am - 10.00 am in Aula E005)

PhD. student, FNRS Research Fellow at UCLouvain (Louvain-la-Neuve, Belgium).

Les voix du deuil personnel dans les poèmes de Giovanni Pontano

L'évocation de la perte d'un proche parent constitue l'un des fils rouges de l'œuvre poétique de Giovanni Pontano (1429-1503). Si cette écriture prend forme dans divers genres et trouve place au sein de différents recueils (*Tumuli*, *Iambici*, *Eridanus*, *Urania*, etc.), elle convoque des thématiques et des dynamiques discursives qui en fondent la cohérence. Cette communication propose d'aborder le corpus pontanien des poèmes de deuil familial par le prisme de sa dimension dialogique. Le style poétique du Napolitain possède une dimension dialogique marquée : en témoigne par exemple la présence de sous-titres attribués à certains poèmes, s'assimilant à des didascalies. En tant que prosateur, Pontano a mis le dialogue au service d'argumentaires théoriques et spéculatifs variés, et a fait de l'art de la conversation l'argument principal du *De sermone*. Le corpus poétique que nous avons délimité a ceci de particulier qu'il se réclame d'une tradition, la littérature funèbre, plaçant au cœur de son identité l'usage de la parole “dialoguée” : nous pensons aux épitaphes poétiques classiques, ou encore aux écrits consolatoires. Il s'agira d'analyser comment Pontano croise différents genres littéraires (parfois au-delà du clivage prose/poésie) dans la mise en œuvre d'une dimension dialogique au sein des poèmes de deuil familial.

Johanna Svensson (Wednesday July 16th 09.00 am - 09.30 am in Aula E103)

Lund University, Sweden.

The Emblem poetry of the Danish poet Willich Westhoff (1577-1646/47)

The emblematic genre, where a motto, a picture and an explanatory text, (often a poem) cooperate to create a single work of art, played an important role in Early Modern literature. An unjustly forgotten writer of emblem poetry was the Danish Neo-Latin poet Willich Westhoff, who launched his poetical career with a collection of emblem poems dedicated to the Holy Roman Emperor Matthias in 1613 and crowned it with a book of Emblemata to the Danish King Christian IV in 1640. While the emblem book printed in 1613 consisted of so-called “nude” emblems, i. e. emblems without the pictorial element, the book printed in 1640 was beautifully illustrated. Many of the emblem poems in the two books are identical, but there are also poems that have undergone an interesting transformation. In this paper, I will compare the two books and explore Westhoff's sources of inspiration, but also investigate Westhoff's influence on later Danish writers of emblem poetry.

Ádám Szabó (Friday July 18th 05.30 pm - 06.00 pm in Aula E011)

University of Szeged (Hungary)

A philologist in the realm of medicine: Nicasius Ellebodius and Galen

Nicasius Ellebodius (1535-1577), a Flemish humanist, was renowned for his exceptional knowledge in the Greek language. Ellebodius acquired expertise in classical languages during

his studies in the Low Countries and Italy, his most important mentor was the Greek humanist, Michael Sophianos. Ellebodus primarily resided in Padua and Pozsony (modern Bratislava, then the capital of Hungary) during his lifetime. He established an extensive network of connections with other members of the “*Respublica litteraria*”, including Gian Vincenzo Pinelli, Hugo Blotius, and Carolus Clusius. Ellebodus changed numerous letters with them and other humanists, and in 2024, a group of scholars gathered and edited his correspondence.

Ellebodus pursued medical studies at Paduan University, although his area of expertise was philology. He revised Nemesius's *De natura hominis*, created a paraphrase of Aristotle's *Poetics*, translated Polybius, Aristophanes, and analyzed numerous other classical literature. As a physician, Ellebodus diligently studied the works of Galen and Hippocrates, and made efforts to reconstruct the original text. During my presentation, I will give a selection of Ellebodus's letters in which he scrutinizes Galen's loci, and I will assess the extent to which he enhanced the philology of the Galenic corpus.

Zsolt Szebelédi (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E004)

Széchenyi National Library, Budapest, Hungary.

[Special session Companion to the Neo-Latin Literature in Hungary 1450–1630. II, paper 3]

**In the Shadow of Humanism – The special vocabulary of Georgius Sirmiensis
Report on a dictionary project**

Chaplain György Szerémi/Georgius Sirmiensis (c. 1490-?) is a unique figure in the Neo-Latin literature of Hungary. His memoirs, written between 1545–47, differ significantly from the historical works of the time, both in content and language. A new edition of the text, a translation and a dictionary of Szerémi will be published as part of a funded project. The planned dictionary is of particular importance for international Neo-Latin scholarship, as the author's vocabulary is quite specific. Sirmiensis' linguistic register is completely different from the use of language of the late medieval chancery or that of the general humanist language of the XVIth Century. This can be seen, among other things, in the specific meanings of his expressions, and in the Latin words he uses to form his spoken mother tongue expressions. All of this represents a less studied and documented nuance of XVIth Century Neo-Latin language, which is worth collecting and exploring in its own right. In my presentation, I will briefly describe the editorial principles of the planned dictionary, as well as the structure of the individual word articles and the dictionary as a whole.

Emőke Rita Szilágyi (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E004)

HUN REN Research Centre for the Humanities, Budapest.

[Special session Companion to the Neo-Latin Literature in Hungary 1450–1630. I, paper 3]

Nicolaus Olahus and multilingualism:

Issues of code-switching and identity in the œuvre of a sixteenth Century humanist

Although our upcoming English-language handbook will mostly include chapters of synthesis on the history of genre, in some cases portrait chapters will also be needed to introduce the oeuvre of a few influential authors. The portrait chapter on Nicolaus Olahus fits into the chapter on sixteenth Century historiography through his two longer works (*Hungaria*, *Athila*) and several shorter historical works. However, historiography for Olahus does not primarily mean writing the history of the nation, rather narrating his own personal story and the history of his family. This makes his works in historiography eloquent examples of his self-fashioning. Although the majority of the Olahus oeuvre is in Latin, and he also conducted his correspondence in Hungarian and German beside Latin, using Greek in his Latin-language

letters and some of his poems. The fact that there are letters written in the vernacular can also be explained by examining his correspondents: he exchanged letters with the representatives of the mining towns of Upper Hungary in German, and his close relatives and “familiares” in Hungarian (and German). While in the Hungarian-language handbook, I focused on Olahus’ humanist strategies to further his career, in the English-language volume, I will focus on the code-switching employed by the author: when, why, and how he writes depending on the addressee and his purpose. In my presentation, I introduce the upcoming English chapter.

Alex E. Tadel (Tuesday July 15th 04.00 pm - 04.30 pm in Aula E010)
University of Warwick

[Special session “De mulieribus nil nisi bonum?” Early Modern Women and Gender from a Neo-Latin Perspective I, paper 1]

“Omnia vincit diligentia nostra”:

Polissena Messalto Grimaldi on the Education of Women (1445–1449)

While Isotta Nogarola, Cassandra Fedele and Laura Cereta have been the subject of numerous studies, Polissena Messalto Grimaldi (c. 1402–1467) has remained a footnote to her more famous contemporaries. However, as I have discovered through archival research, her case may nuance our understanding of women’s writing in Italy in the early years of their emergence as publicly visible secular authors. Specifically, it points to a greater social, temporal and geographical diversity in women’s Neo-Latin writing than has been perceived as the norm. This paper will focus on Messalto Grimaldi’s most interesting piece, a long letter on the education of women (1445–1449). While the existence of this letter has been noted (Stevenson 2005:168n.), it remains unexamined and unedited. In my paper, I will attempt the first sketch of this unknown text, outlining its content and positioning it in its historical context. As I will show, Messalto Grimaldi introduces novel arguments that make this early text an original contribution to Quattrocento protofeminist discourse, while also displaying the influence especially of Bruni’s *De studiis et litteris* (1405–1427). Furthermore, the letter predates Nogarola’s *Defence of Eve* (1451), making it perhaps the earliest sustained engagement with women’s issues by a woman Neo-Latinist.

Ichiro Taida (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E012)
Professor - Tokyo University

[Special session Catholicism and Neo-Latin in the Asia-Pacific: Japan, Vietnam, Korea, paper 1]

The meaning of Venus as related to dice in historical Latin dictionaries

The Latin term “Venus” has a meaning related to dice: “The best throw in dicing with ‘tali’, when each of the four shows a different face” (OLD). The “talus” (“die”) is a four-sided die originally made from the pastern bones of animals. Historical Latin dictionaries however give different meanings. While Calepinus’ *Latin dictionary* (1580 etc.) is almost identical to old in this respect, Nebrija’s Latin-Spanish dictionary (1492-) and Cardosus’ *Latin-Portuguese dictionary* (1570-) have “seys puntos en el dado/dado de seis pontos” (six points of a die). Niccolo Perotti (1429-1480) on the other hand wrote about “talus” in *Cornucopiae* (1477-80), “Venus ... significans septennarium numerum” (“Venus expresses seven points of a ‘talus’”). The Portuguese Jesuit Bento Pereira (1605-1681) however wrote in his *Portuguese-Latin dictionary* (1647), “Sete pontos dos dados. ‘Venus’” (a total of seven from several dice [e.g., 1 & 6]). The new definition seems to have been derived from the *Dictionarium Latino Lusitanicum, ac Iaponicum*, which was composed by the Jesuits in Japan in 1595. The entry in Pereira shows that the efforts the Jesuits made to explain this fairly obscure detail in Roman

gambling terminology to the early modern Japanese likely had an impact on contemporary Iberian lexicography.

Irina Tautschnig (Wednesday July 16th 10.00 am - 10.30 am in Aula E012)

Department of Greek and Latin Philology, University of Bonn.

[Special session How to Advocate for the Unfamiliar in Neo-Latin – Constructing Authority in the New Sciences, paper 2]

The Authority of the Reader: Giordano Bruno's Homage to Copernicus in *De immenso*

In his didactic epic *De immenso* (Frankfurt 1591), Giordano Bruno presented his concept of a boundless universe inhabited by an infinite number of solar systems in Latin verse. As has often been noted in scholarship, the poet from Nola used Lucretius as a foil to paint himself as a controversial figure and as a new Epicurus in possession of his own liberating philosophy. In the final two chapters of the third book of *De immenso* (3.9–10), Bruno pays homage to his predecessor Copernicus. However, as scholars have pointed out, this much-studied passage is not so much about Copernicus, but about Bruno reading Copernicus. In my paper, I will subject Bruno's verse to a close reading and analyse the literary strategies which the poet employs to negotiate his relationship with Copernicus and assert his authority over Copernicus's "monumenta". I will argue that the passage should be understood through the lens of the final lines of the third book, which concludes with a stunning vision of Bruno's universe: Bruno lets his audience witness how he superimposes his cosmology onto the Copernican system.

Joan Tello (Tuesday July 15th 04.00 pm - 04.30 pm in Amphi Guyon)

Universitat de Barcelona

[Special session From Greek to Neo-Latin: "Anima" and "Animus", paper 1]

The Notions of "Anima" and "Animus" in Latin and Neo-Latin Reference Works.

Assuming that reference works (such as dictionaries, encyclopedias, lexicons, and textbooks) compile the most common meanings and usages of words and may offer insights into potential divergences, this paper explores how the terms "anima" and "animus" have been codified in five reference works from Late Antiquity to the Early Modern Era: the *Etymologiae* (ca. 615-630) of Isidore of Seville, a Late Classical encyclopedia arranged in 20 books; the *Dictionarium* (1502) of Ambrogio Calepino, the most disseminated lexicon of the XVIth Century; the *Margarita Philosophica* (1503) of Gregor Reisch, a widely used textbook in European universities; the *Dictionarium seu Latinae linguae thesaurus* (1543) of Robert Estienne; and the *Lexicon philosophicum* (1613) of Rudolph Goclenius. Through an analysis of selected entries (or passages) from these works, I aim to provide a historical account about the meanings of "anima" (originally "breath", "life") and "animus" (originally "conscious soul", "mind", "emotional drive"), and demonstrate that there is a plausible connection that links the semantics of "anima" to the Platonic-Aristotelian and Christian tradition while the semantics of "animus" tends to be associated with the Classical Roman intellectual tradition, particularly the works of Cicero and Seneca.

Nikolaus Thurn (Friday July 18th 05.00 pm - 05.30 pm in Aula E005)

FU-Berlin

**Lateinische Epithalamia in deutschsprachigen Regionen
(Ein Survey digitalisierter Drucke des 16.-17. Jh.s)**

Im 16. Jh. ist das Verfassen und Drucken von Hochzeitsgedichten in den deutschsprachigen Regionen weit verbreitet. Bis in die Mitte des 17. Jh. geschah dies gewöhnlich in Sammlungen

mehrerer Gedichte, hauptsächlich auf Latein zusammen mit einer Minderzahl auf Deutsch oder Griechisch. Viele der heute noch erhaltenen Druckexemplare sind inzwischen digital verfügbar, so daß ein Survey möglich wurde, der etwa 100 solcher zumeist *Epithalamia*, *In nuptias...* oder *Gamica* genannten Veröffentlichungen zwischen 1543 (Ingolstadt) und 1661 (Augsburg) miteinander vergleicht. Der hierauf fußende Beitrag soll sich der Beantwortung folgender Fragen widmen: 1. Wer waren die Adressaten der Hochzeitsgedichts-Sammlungen und lassen sie sich quantitativ gliedern; wer waren die Dichter und Drucker; welche Städte treten als Druckorte hervor? 2. Was ist der gewöhnliche Umfang dieser Sammlungen und aus welcher Art Gedichte setzten sie sich zusammen? Tauchen Paratexte, Illustrationen, musikalische Noten auf und stehen sie im Verhältnis zu den Adressaten? Gibt es vorherrschende Versmaße und sind sie regional oder temporal verschieden gewichtet? 3. Welche Themen finden sich in welcher Regelmäßigkeit verarbeitet: Antikerezeption (Catull, Statius) neben christlicher Tradition (Verarbeitung von Psalm 128)? Mythologische Epyllien, orthodoxe Elegidien oder petrarkisierende Epigramme? Läßt sich die Themenwahl aus der Region, dem Adressaten oder dem Auftraggeber erklären?

Marco Tibaldini (Wednesday July 16th 03.00 pm - 03.30 pm in Aula E103)
Università di Genova

Cultural stratification in Neo-Latin ludonyms:

how the names given to traditional games reveal processes of intercultural exchange

Board games are played since a very remote time and always had deep social and cultural meanings. In antiquity they were considered part of the cultural legacy and are mentioned in myths and legends of several cultures that shared them.

Games could help social interactions inside a community or between members of different ones and their passage from a culture to another was generally a slow and collective process, in which a part of the previous cultural legacy was preserved, stratifying multiple historical and cultural layers.

Being orally transmitted and having been considered a “common ground” by people with different cultural and linguistic background, terms related to games resulted quite resistant. Sometimes they usually were introduced in new idioms as loanwords, whose morphology suffered of minor changes.

Since Ancient and Medieval cultures easily get acquainted to new board games and suddenly considered them as part of their own tradition, the evolution of those loanwords resulted quite slow and when they were retransmitted to further cultures, they still preserved morphological or semantic elements of the culture that originated them. With this lecture, I would analyze the etymology of some Neo-Latin ludonyms that are still in use today, explaining how, and eventually when, they traveled from culture to culture, shedding a light on the processes of intercultural exchange that involved them.

Stefan Tilg (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E011)

Albert-Ludwigs-Universität Freiburg, Seminar für Griechische und Lateinische Philologie.

[Special session Digital Technology and Neo-Latin Studies I, paper 2]

A Neo-Latin Chatbot: Ideas and Perspectives

Large language models know a great deal about the world in general, about the early modern period, and about Latin. Many of them can even speak and translate Latin reasonably well. Their expertise and reliability in specific domains can be further enhanced by fine-tuning their behaviour, by letting them browse the web for information, by teaching them to use a set of preferred resources, and by feeding them information from selected books and articles through “retrieval augmented generation”. What if we used all this to build a Neo-Latin chatbot? This

chatbot could process detailed and curated information about Neo-Latin authors, texts, and contexts; and it could connect this domain specific knowledge with its general knowledge of the world. Why would we want to build such a thing? Probably not because it tells expert Neo-Latinists a lot about their particular areas of specialization. But for the endless chain of contexts and for encyclopaedic reference it could be a serviceable tool even in the hands of experts. And then it could also be a window to the Neo-Latin world for all those not so expert in this particular domain, e. g. for historians or modern language scholars asking more general questions and wanting to translate this or that passage.

Mariia Timoshchuk (Saturday July 19th 10.30 am - 11.00 am in Aula E007)
KU Leuven

[Special Session Classical bilingualism I, paper 3]

**Latin-Greek Code-Switching in Erasmus' *De epistolis conscribendis*:
Theory and Praxis**

This paper addresses theoretical and practical aspects of Latin-Greek code-switching in Erasmus of Rotterdam's educational treatise *De epistolis conscribendis*.

First, I explore Erasmus' ideas on code-switching, expressed in this work. Erasmus discusses code-switching in the context of the text's perspicuity and formulates two major points: 1) writings must be adapted to the most erudite part of the target audience; 2) educational writings must avoid anything potentially obscure. In the category of "obscure" Erasmus includes, among other things, Latin-Greek code-switching. I argue that in an educational treatise, it is expected to either avoid Greek or explain it to the audience.

Secondly, I compare Erasmus' ideas with his writing praxis. In *De epistolis conscribendis*, code-switching occurs rarely and almost always is provided with translation or hints indicating the meaning of the Greek phrase. However, in ironic contexts of the same treatise (e.g. ASD I-2, p. 274) this pattern changes. I argue that thus Erasmus addresses his irony to the intellectual elite, well-versed in Greek.

I conclude that for the purpose of education Erasmus consciously restrains code-switching, and thus develops a writing style that allows him to satisfy his erudite readers without compromising clarity. In ironic contexts, however, Erasmus uses code-switching more freely.

Maria de Jesus Tinajero Diaz (Friday July 18th 05.00 pm - 05.30 am in Aula E012)
Universidad Nacional Autónoma de México. Facultad de Filosofía y Letras. Colegio de Letras Clásicas.

**Metamorfosis de dos tópicos clásicos en un autor novohispano dieciochesco.
“Imitatio multiplex” y “concordia discors” en José Jiménez**

José Jiménez fue un fraile franciscano perteneciente a la familia de los dieguinos; nació y vivió en Nueva España durante el siglo XVIII. Sobre los detalles de su vida no se sabe mucho, pero es posible conjeturar, a partir de su obra, que se trata de un profesor de retórica y poética que se desenvolvió en el ámbito monacal. La única obra suya que se conoce es una miscelánea manuscrita intitulada *Rhetorica christiana* (FR de la BNM, ms. 1619), que permanece inédita. En ella se incluyen, además de diversos escritos sobre retórica, tres textos de poética: *De modo versificandi methodus* (ff. 384-398), *Ars metrica* (398v-418v) y *De artificioso epigrammate* (474-480v).

En esta exposición se analizará, a través de la teoría de la recepción, la manera en que Jiménez trata los tópicos de “imitatio multiplex” y “concordia discors” en dos poemas que emplea para ejemplificar temas de métrica y poética. El primer poema es la reelaboración versificada en anapestos de un fragmento senequiano (Sen. *Ep.* 11. 84. 3); esta rehechura es, probablemente,

autoría del propio Jiménez. El segundo poema es un epigrama de Antonio Tebaldi que Jiménez tomó de la compilación de poetas italianos que escribieron en latín de Matthaeus Toscanus.

Zoltán Tomkó (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E004)

Doctoral School of Literature and Cultural Studies, University of Szeged / SZTE Cultural Heritage and Digital Society Research Group, Szeged.

[Special session Companion to the Neo-Latin Literature in Hungary 1450–1630. II, paper 2]

A History from Letters

The Genesis of Giovanni Michele Bruto's Hungarian History

In January of 1574, Giovanni Michele Bruto (1517–1592) arrived in Transylvania to become Stephen Báthory's court historian. The monumental work he produced was never printed during his lifetime, and the sixteenth Century manuscripts that survive in Vienna, Budapest and Trento pose some challenging questions as to how Bruto originally conceived his Hungarian history and how many books he wrote. It is also not clear what exactly Stephen Báthory and his chancellor, Ferenc Forgách – the man responsible for inviting Bruto to Transylvania – had in mind when they decided to finance a project that would eventually continue until not only Báthory's death in 1586 but even that of Bruto in 1592. The reason for these ambiguities lies in Bruto himself. In 1583, he published a book of letters in Cracow, which includes several letters dealing with his Hungarian history. While these letters contain valuable information on the process of how the work was written, frequently there are apparent contradictions in the picture that emerges from them. In my presentation, I will examine the most important questions about the genesis of Bruto's Hungarian history through a deep analysis of these letters.

Rahel Toomik (Thursday July 17th 10.00 am - 10.30 am in Aula E003)

University of Tartu (Estonia), School of Theology and Religious Studies.

[Special session Stability and Change in Neo-Latin Declamation: From “Oratio” to “Aufsatz”, paper 2]

Composition and Variation of Paratextual Elements in Early Modern Tartu University Orations

The corpus of Early Modern academic orations from Tartu is comprised of approximately 230 predominantly Latin texts (with some orations written in Hebrew, Greek and German) from 1632 to 1710, the initial period of the Tartu University. The corpus includes a wide variety of topics, authors, genres, occasions and level of solemnity, comprising both texts written for official occasions and texts written purely for academic practice authored by students and other academic family members alike. The presentation will describe the general composition of these orations, including title pages, forewords, dedications, dispositions and gratulatory paratexts of the Tartu orations. The discussion will include an account of the languages used in these elements, a chronological characterisation of typical methods of variation and observations on the hierarchy of variable and invariable elements, with a comparison to other geographically and culturally adjacent academic corpuses (Turku, Uppsala, Northern Germany). The presentation will also set out a number of potential research avenues based on a systematic analysis of the isolated paratextual elements, with a particular focus on distant reading strategies.

Anna J. Tóth (Saturday July 19th 03.00 pm - 03.30 pm in Aula E004)
Institute of Hungarology, Hungarian National Library.

The English grammar of György Csipkés Komáromi (1664)

György Csipkés Komáromi (1628–1678) was a prominent Calvinist theologian in Hungary and a professor of Hebrew at the Academy of Debrecen, whose oeuvre is very unusual, especially given the turbulent age in which he lived. He published three grammar books in Latin on the Hungarian, Hebrew, and English languages. His Hungarian and English grammar books were among the first in their genre on the continent.

In this paper, I seek to reconstruct the linguistic theoretical framework behind these works. In the XVIIth Century, grammar was largely synonymous with Latin grammar, but following his linguistic interests, Csipkés chose three languages as different from Latin as possible, seeking ways to express grammatical structures unlike those in Latin. The structure of his English grammar is especially intriguing. Instead of offering traditional sections on morphology and syntax, it presents a vocabulary – a list of articles, auxiliaries, prepositions, and conjunctions. In this paper, I argue that this approach is not the result of an insufficient knowledge of the language (he had studied in England years earlier). Rather, it reflects the method by which peregrinant students learned living languages: through immersion in the local society, reading the Bible, and explaining the meanings of words one by one.

Grazyna Urban-Godziek Cf. **Francesco Cabras**
Jagiellonian University in Kraków, Poland.

Marta Vaculinova (Wednesday July 16th 09.30 am - 10.00 am in Aula E103)
Centre for Classical Studies, Institute of Philosophy, CAS, Prague.

**“Talis eram”: Accompanying Texts on Early Modern Portraits of Intellectuals
in the Bohemian Lands**

The paper will summarize research findings on the accompanying texts to portraits of intellectuals from the Bohemian lands during the long XVIth Century. Attention will be paid primarily to portraits preserved in manuscripts and old prints. The focus will be on an analysis of the textual component of the more than one hundred collected portraits. The types of accompanying texts, especially the special type of portrait poems, and the role of Latin and living languages will be examined. The paper will also focus on the function of portraits in books and the interrelationship between the two basic components of portraiture: the word and the image. A comparison will be made between the texts accompanying portraits of intellectuals and those affixed to portraits of persons of different social status (nobility, prelates, rulers). The reception of Early Modern portraits in the Baroque and Enlightenment periods, and the role of fictional portraits in the portrait publications of these periods, will complete the overview.

Ginette Vagenheim (Friday July 18th 05.00 pm - 05.30 pm in Aula E103)
Université de Rouen Normandie, EA Eriac.

**Du néo-latin à l'italien : dans l'officine de la rédaction des *Antichità romane*
de Pirro Ligorio (1512-1583)**

Dans ses *Dialogos de medallas, inscripciones y otras antigüedades* (1587) le célèbre évêque de Lerida, Antonio Agustín, répond à son interlocuteur, qui lui demande comment l'antiquaire Ligorio avait pu rédiger son incroyable encyclopédie du monde antique (“Antichità romane”) truffée de citations d’auteurs grecs et latins, sans maîtriser les langues anciennes ; selon Agustín, Ligorio s’est servi des auteurs contemporains d’une manière tellement habile qu’il a réussi à donner l’impression d’avoir lu toute la littérature gréco-latine. Si ce passage a suscité dans la

communauté scientifique un vif débat, qui n'est toujours pas clos, sur le degré de maîtrise, de la part de Ligorio, des langues classiques, personne n'a jamais cherché à comprendre ce que voulait dire exactement Agustín. Dans cette communication, je me propose d'illustrer les paroles de l'érudit espagnol en prenant comme exemple "le traité sur les navires" de Ligorio ; je montrerai d'une part qu'il s'agit, en fait, d'une traduction, habilement dissimulée, du *De re nautica libellus* (1540) de l'érudit ferrarais Lilio Gregorio Giraldi (1479-1552), et d'autre part, que ce type d'opération a permis une très large diffusion des œuvres néo latines auprès d'un public non-lettré.

Sebastiano Valerio (Friday July 18th 10.00 am - 10.30 am in Aula E003)
Università di Foggia

[Special session Cicerone e il ciceronianismo: pratiche di insegnamento tra XV e XVI secolo, paper 2]

**Il ciceronianismo "militante" di Quinto Mario Corrado
e la cultura italiana del pieno Cinquecento**

Tra i più ferventi sostenitori del Ciceronianismo nel secondo Cinquecento, Quinto Mario Corrado testimonia la resistenza della cultura classica in una fase in cui il volgare si impone come lingua letteraria, difendendo il latino e il modello di Cicerone non solo dal punto di vista linguistico, ma anche etico. Nato ad Oria (Brindisi) nel 1508, Corrado, che fu a lungo a Roma, ebbe modo di venire in contatto con i maggiori intellettuali dell'epoca, con cui si confrontò spesso con toni polemici. L'intervento cercherà di mettere in luce i nodi tematici fondamentali del pensiero di Corrado quale emerge dalle sue opere maggiori, il *De lingua latina* del 1569 e il *De copia latini sermonis* del 1582, ma anche dalle numerose epistole sul ciceronianismo che indirizzò, tra gli altri, a Giovanni Angelo Crotta e Giovanni Bernardino Bonifacio.

Tomás Antonio Valle (Saturday July 19th 05.00 pm - 05.30 pm in Aula E007)
Universität Hamburg

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond III, paper 3]

Code-Switching as an oral practice: A manuscript perspective

Unlike studies of present-day code-switching, research into early modern code-switching has centered on textual rather than oral practices, particularly when it comes to Neo-Latin and New Ancient Greek. How did humanists speaking Latin weave Greek into their conversations? This question seems impossible to answer on the basis of extant evidence, since only texts (rather than audio recordings!) remain for historians to study. Indeed, much scholarship assumes that Latin–Greek code-switching was fundamentally a written practice rather than an oral one. This paper argues, in contrast, that code-switching was a normatively oral practice whose contours can be established on the basis of specific types of sources, particularly manuscripts. I proceed in three steps. First, I consider the reasonable "limits of possibility" for Greek use in an environment where Latin was the matrix language of education. Second, I look at the use of Greek in Neo-Latin manuscripts written "off the cuff" ("αὐτοσχεδιάζειν"), a term applied not only to impromptu compositions but also, for example, to unrevised letters. Finally, I compare these findings to manuscripts that bear witness to oral exchanges, such as student notes and diary accounts of conversations.

Juan Jesús Valverde Abril (Saturday July 19th 10.00 am - 10.30 am in Aula E004)
Universidad de Granada

La edición de Lefèvre d'Étaples de la versión bruniana de la *Política*

A pesar de que es más conocido por su labor de exegeta y traductor de las Sagradas Escrituras, Jacques Lefèvre d'Étaples brilló también en el campo de la traducción, exégesis y edición de las obras de Aristóteles. En el caso de la *Política* no consideró necesario realizar una nueva versión de dicha obra; se limitó, pues, a editar la ya existente de Leonardo Bruni. Este trabajo apareció publicado en primer lugar en 1506, pero conoció otras ediciones revisadas en 1511, 1515 y 1526. La labor de Lefèvre d'Étaples como editor no se limitó a limar aquellos pasajes de la traducción bruniana que *chirriaban* según la norma estilística del Humanismo, también pudo cotejar dicha versión con el texto griego recientemente publicado por Aldo Manucio (1498). En este ejercicio puede observarse, por tanto, el método filológico desarrollado por el humanista francés. Pero su edición además estaba acompañada de un “Comentario” y unas “Anotaciones” por capítulos, en los que Lefèvre d'Étaples, siguiendo el modelo de los comentaristas y escoliastas de la Antigüedad, actualizaba el texto aristotélico a la nueva mentalidad de la época.

Raf Van Rooy (Wednesday July 16th 02.30 pm - 03.00 pm in Aula E007)
KU Leuven

[Special session Self-translation in Early Modern Europe: Theory and Practice. II: Neo-Latin, (Neo-)Greek, and the Vernaculars, paper 2]

Self-translation in Neo-Latin Europe (1397-1650): Adding Greek to the Picture

This paper addresses the phenomenon of Latin–Greek self-translation in early modern Europe, focusing on the period ca. 1397–1650, in three steps. Firstly, I survey the period up to 1536, using the information in the ERASMOS database, currently under construction. I argue that the main mode of self-translation in that early period was between Latin and Greek, and that it served various functions (e.g. literary exercise, audience expansion) and occurred in various genres, but typically in poetry. Secondly, I contend that the sixteenth Century – especially its second half – witnessed a European-wide trend of Greek-Latin-vernacular self-translation, discussing specimens from various areas, including Italy, Spain, France, and the Low Countries. I hypothesize that the poetical bias increased in this period, although notable prose specimens exist, too (e.g. Schutius' 1547 *Disputatio astrologica* – “Διάλεξις ἀστρολογική”). Thirdly, I conduct a case study of Daniël Heinsius, a “poeta trilinguis” celebrated for his work in the three languages and also a notable self-translator. Through these three steps, I aim to make a case for adding Greek to the picture of self-translation, suggesting that Neo-Latin occupied a pivotal position in the early modern language hierarchy between the learned and vernacular languages.

Olga Vanecková (Friday July 18th 04.00 pm - 04.30 pm in Aula E005)
Slovak Academy of Sciences

Neolatin Humanistic Love Poetry of Present-Day Slovakia: Ioannes Bocatius and His Work in Relation to Roman Love Elegy

The significant Neo-Latin humanistic poet laureate Joannes Bocatius (1569 – 1621), originally from Germany, lived and worked in the territory of present-day Slovakia. Within the extensive corpus of his poetry, love poetry stands out, unique within the scope of humanistic Latin poetic creation in present-day Slovakia. Bocatius's cycle of love poems is part of the printed poetry book *Hungaridos poematum libri V* (1599). This contribution focuses on the formal and thematic analysis of J. Bocatius's love poems and their connections with the works of ancient

authors of Roman love elegy from a diachronic perspective, as well as on connections on a synchronic axis, especially with the works of contemporary authors from German and Italian backgrounds. The paper highlights the presence of significant characteristics of Roman love elegy in J. Bocatius's poetry and the way they are adapted in humanistic poetic creation in the territory of present-day Slovakia.

Manou Vermeire (Saturday July 19th 10.00 am - 10.30 am in Aula E007)
KU Leuven

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond I, paper 2]

Bilingual Imbalance in the Erasmus-Vives Correspondence: a Special Case?

In an appendix to her article “The Use of Greek in Erasmus’ Letters” (1981), Rummel comments on the fact that while Vives wrote many bilingual (Latin and Greek) letters to Erasmus, he received conspicuously few in return. Indeed, the currently preserved correspondence between Erasmus and Vives consists of 27 letters, 20 of which were written by Vives and 7 by Erasmus. Vives used Greek in 15 of his 20 letters, while the latter only used Greek in 3 out of 7. Moreover, a preliminary observation shows that while Vives does not necessarily code-switch much more frequently than Erasmus, his code-switches do tend to be longer than those implemented by Erasmus. Although the Erasmus-Vives correspondence has received some scholarly attention in the past (e.g. Fantazzi (2014)), this intriguing bilingual imbalance still merits further investigation. This paper proposes to discuss this asymmetry by comparing how Erasmus and Vives use Greek in this correspondence, looking at questions such as 1. the density of code-switching, 2. the length of the code-switches, 3. the functions of the code-switches. In a final outlook, these observations will be contextualised by comparing them to the more general bilingual epistolary practices of Vives and Erasmus.

Michel Verweij (Dr) (Friday July 18th 09.30 am - 10.00 am in Aula E103)
Koninklijke Bibliotheek van België / Bibliothèque royale de Belgique / Royal Library of Belgium (KBR) / KU Leuven

Geldenhouwer clashes with Erasmus. Reconstruction of a tragedy

In the 1510s Gerard Geldenhouwer (1482-1542) was considered one of the main Erasmian humanists in Leuven. Somewhere in the early 1520s Geldenhouwer sided with Luther. He finally became a professor of history in Marburg. In the meantime, the friendly relationship between Geldenhouwer and Erasmus turned into a real clash, as Geldenhouwer in one of his publications attributed certain expressions to Erasmus that could positively endanger the position of the latter in a rapidly changing world that was characterised by polarisation and ongoing intolerance. In this paper, I will sketch the development of this conflict, based on an analysis of the correspondence exchanged between Geldenhouwer and Erasmus, as well as certain other sources as e.g. Geldenhouwer’s notebook, now preserved as MS II 53 at the Royal Library of Belgium (KBR) in Brussels. In so doing, we will not only come across the events, causes and effects, but we will also stumble upon the fact that Geldenhouwer never realised what he had done and why Erasmus, all of a sudden, as it seemed, became angry with him. That, of course, was the real tragedy.

Minna Vesa (Friday July 18th 04.30 pm - 05.00 pm in Aula E103)
(MA, doctoral researcher) University of Helsinki, Finland.

Latin expressions in Swedish lower court records in the XVIIth Century

During the XVIIth Century, the Swedish judicial system underwent significant development. As part of this process, written court records took on a more detailed form, necessitating expansion and diversification of judicial language and vocabulary. Although Swedish was the primary language used in court records, foreign expressions were also common. This paper examines linguistic developments, focusing on Latin vocabulary, in transcribed lower court records from two towns: Helsinki, a burgeoning coastal town, and Kajaani, a smaller peripheral town, both situated in the Eastern part of the Swedish realm which is now Finland. During the period under examination, approximately a dozen town scribes, from various backgrounds including self-educated individuals and university scholars, were responsible for the court records in these two towns.

Through quantitative analysis, I categorize Latin words based on their usage, examine differences among local courts and individual scribes, and track temporal changes. Additionally, I focus on the origins and functions of Latin words, exploring why they were incorporated into predominantly vernacular texts and what inspired their usage. The primary question to be addressed in the study is whether the usage of foreign words was related to actual linguistic development or merely reflected the style of individual scribes.

Doris Vickers (Tuesday July 15th 05.00 pm - 05.30 pm in Aula E011)
Universität Wien, Institut für Klassische Philologie, Mittel- und Neulatein.

[Special session: Digital Technology and Neo-Latin Studies II: Creating Digital Editions, paper 3]

Minimal digital editions of Neo-Latin astronomical texts

The need for and usefulness of digital editions of Neo-Latin astronomical texts has risen, thanks to initiatives like VD17 and VD18, which has made (and will still make) more and more astronomical texts available as digital facsimiles. Foundational works like Tycho Brahe's *Astronomiae Instauratae Progymnasmata*, which still lacks a proper critical edition, or Johannes Kepler's *Astronomia Nova*, are as of yet inaccessible to historians of science or astronomers and wait for be edited, translated and commented on.

This paper proposes minimal digital editions that will make them widely available not only to scholars interested in the specific astronomical content, but also to Digital Humanities researchers, who will in turn apply methods like quantitative textual analysis or topic modeling to them and yield research results that could provide interesting insights into the development of technical terms (e.g. "planet" or "telescope"), transmission of knowledge or research interests that have since been forgotten about.

Kristi Viiding (Saturday July 19th 10.00 am - 10.30 am in Aula E006)
Prof. Dr. - Under und Tuglas Literature Centre of the Estonian Academy of Sciences

[Special session Paul Fleming in his own Latin poems, in poems by friends, and in poems by later generations, paper 3]

In search of literary role models: from Paul Fleming to Thomas Polus

The impact of Fleming's stay in Estonia and Livonia (1635–1639, with breaks) on the Latin and German poetry of Tallinn in 1630s as well as on the birth of Estonian poetry in 1637 is well known from earlier research. As Fleming's poems written in Tallinn (*Epigr.* 5,36; *Silv.* 5,6; *Oden* 2,14) reflect his close concern for the birth and death of the children of his friends, i.e. of

professor “poesëos” Timotheus Polus (d. 1642) and professor “linguae graecae” Reiner Brockmann (d. 1647), it allows us to ask whether this affection was mutual and lasting. Did respect for Fleming and poetical activity continue after his death in the literary activities of the children of his Estonian fellow poets and if so, in which manner? My focus is on the poetical legacy of Thomas Polus (1634–1708, son of Timotheus), who became a Swedish nobleman, diplomat, counsellor to Queen Hedvig Eleonora, teacher of the prince Karl (later King Charles XII of Sweden), and secretary of state in 1697. Of particular interest is Polus’s longer poem titled *In Opus historicum Pufendorfianum de rebus Svedicis Panegyris* (1688) dealing with events that partly took place during Fleming’s lifetime and that were also discussed in Fleming’s poetry.

Irene Villarroel Fernández (Wednesday July 16th 02.00 pm - 02.30 pm in Amphi Guyon)
Universidad Nacional de Educación a Distancia (UNED)

Las anotaciones marginales de la edición de las *comoediae Plauti* impresa en Lyon en 1581

En 1581 Antoine Gryphe publicó en Lyon – con una emisión de Pierre de Saint-André sin referencia al lugar de impresión – una edición de las veinte comedias de Plauto titulada *Acci Plauti Comoediae viginti. Variæ lectiones ac notae ex D. Lambini aliorumque doctissimorum uirorum commentariis suo quaeque loco adscriptae*. Este impreso incluye como paratextos la portada, los cuadros de las “dramatis personae” al inicio de cada comedia y unas breves anotaciones marginales de carácter diverso (variantes textuales, conjeturas, lagunas textuales, cuestiones de puntuación, de métrica y de adscripción de personajes) en las que se hace referencia a diversos editores de las comedias de Plauto – como Denis Lambin, Giovanni Sambuco o Joachim Camerarius –, a autores de obras críticas sobre este mismo autor – como Justus Lipsius o Marc-Antoine Muret – y a lexicógrafos antiguos como Varro, Nonius o Festus. Así pues, el objetivo de esta intervención es profundizar en el estudio de las anotaciones marginales presentes en esta edición – tipología, fuentes concretas, método de elaboración, finalidad –, así como mostrar la pervivencia de este paratexto durante las últimas décadas del siglo XVI.

Alice Vintenon (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E010)
Université Bordeaux Montaigne

[Special session Traduire pour des princesses : Formes et fonctions du bilinguisme latin-français à la cour (France, 1500-1530), paper 2]

La *Nef des dames vertueuses* de Symphorien Champier, texte bilingue, texte à plusieurs entrées ?

En 1503, Symphorien Champier publie à Lyon *La Nef des dames vertueuses*, adressée à Anne de France et à sa fille, Suzanne de Bourbon, dont le médecin lyonnais espère attirer l’attention. Dans le premier livre, florilège de cent trente-trois vies de femmes illustres, Champier se fait l’avocat des femmes : il s’inspire de la tradition du *De mulieribus claris* de Boccace mais élimine les figures négatives. Les livres II et III sont respectivement consacrés au mariage et aux prophéties des sibylles. Le quatrième est connu comme l’un des premiers textes à avoir fait connaître en français la théorie du “vray amour” développée par Marsile Ficin dans son commentaire au *Banquet* de Platon. L’ouvrage a la particularité de comporter d’importantes manchettes latines, qui semblent viser d’autres destinataires que les deux dédicataires féminines : Champier semble s’y adresser à ses pairs, auprès desquels il travaille son *ethos* d’humaniste en donnant des preuves de sa maîtrise de la culture antique et de la théorie médicale. Mais le discours des manchettes fait aussi, parfois, figure de contrepoint au discours

philogyne, en développant des épisodes plus problématiques, comme l'infanticide de Médée, ou le rôle d'Hérodiade et Salomé dans la décollation de saint Jean- Baptiste.

Ilenia Viola (Tuesday July 15th 06.00 pm - 06.30 pm in Aula E007)
Università della Calabria

[Special session Latin Translations of Italian literary works III: Prose (1600-1800), paper 1]

**La ricezione europea di Tommaso Campanella:
la *Monarchia di Spagna* tra Ms. 3343 ed edizioni latine a stampa**

Sottoposta a incuria tipografica per anni, la *Monarchia di Spagna* ha subito un complesso “iter” di rimaneggiamenti, evidente nella circolazione tra i lettori europei di trascrizioni interpolate, talvolta frammentarie o sotto forma di epitomi. Nelle edizioni a stampa, è prevalsa una *facies* testuale che si discosta dall’originale manoscritto, il quale, dal suo canto, sembra essere esente dalle aggiunte boteriane che proliferano – forse per opera di Kaspar Schoppe – soprattutto nelle latinizzazioni secentesche e che alterano il pensiero di Campanella. Questo studio propone una rilettura del testo ispanofilo e della sua ricezione. Il “genuino” idiografo in volgare non interpolato e arricchito da commenti autografi (Paris, Bibl. S. Geneviève, Ms. 3343, cc. 41-99) verrà comparato con alcune delle più significative edizioni latine a stampa, tra cui la presunta “prima” latinizzazione (1640), e quella del 1641: quest’ultima interessante per l’aggiunta di un *Epilogus et Encomium Magni Imperii Romani* e una modificata Avvertenza al Lettore. Parallelamente, integrando dati provenienti dalle *Lettere* e dal *De libris propriis et recta ratione studendi syntagma*, l’analisi si concentrerà sul *Discorso sui Paesi Bassi*, incluso nella *Monarchia di Spagna* come Capitolo XXVII (*Della Fiandra e Germania Bassa*) e presto tradotto in latino con il titolo *De Belgio subjugando*.

Gregor Vogt-Spira (Saturday July 19th 02.30 pm - 03.00 pm in Aula E013)

Prof. Dr. h.c. - Institut für Klassische Sprachen und Literaturen – Klassische Philologie Philipps Universität Marburg

Petrarca und das Bienengleichnis: eine Transformation der antiken „imitatio“-Doktrin

Das Bienengleichnis, das „imitatio“ nicht einfach als ein Nachfolgen beschreibt, sondern die Transformation des Gelesenen und Gesammelten ins Zentrum stellt, hat in der Neuzeit außerordentlichen Erfolg erlebt. Bezugspunkt ist die Fassung, die Seneca in seinem 84. *Lucilius-Brief* dem Gleichnis gegeben hatte; verantwortlich für den späteren prominenten Platz als Modell für literarische Produktion jedoch ist Petrarca. Denn in der Antike hatte es keinen Eingang in die klassische „imitatio“-Theorie gefunden, die es tendenziell sogar sprengt; so ist denn auch Senecas Gleichnis nur noch einmal bei Macrobius aufgenommen worden. Petrarca integriert es systematisch in seine „imitatio“-Theorie, die er in drei *Familiares-Briefen* entwirft, was nicht ohne Spannungen und Gegenstrebigkeiten abgeht. Der Beitrag verfolgt, wie Petrarca in dem konstitutiv zum „imitatio“-Verfahren gehörenden Spannungsfeld von Fremdem und Eigenem das Gewicht zum Pol des „ingenium“ des Nachahmenden hin verschiebt und dabei mit seinem Konzept der „dissimulatio“, das dann vielfach Aufnahme finden wird, bis an die Grenzen des Nachahmungsverfahrens vorstößt. Diese Neuausrichtung, die Spielräume eröffnet, „imitatio veterum“ als einen individuellen kreativen Akt aufzufassen, ist keine einfache Fortführung der antiken Doktrin, sondern bedeutet in Wahrheit eine erhebliche Transformation.

Akihiko Watanabe (Thursday July 17th 10.30 am - 11.00 am in Aula E103)
Professor - Otsuma Women's University

Latinitas Philippinensis : Exercitationes et Orationes Saeculorum XVIII-XX

In enchiridiis Latinitatis recentioris sicut Iosephi IJsewijn (1932-1998) vel in *Encyclopaedia Brillana* iam aliquoties actitatum est de litteris elegantioribus olim in Asia Orientali praesertim in China et in Iaponia exercitatis. Litterae tamen Latinae Philippinenses usque ad recentissimos annos fere in tenebris iacuerunt et solum hoc decennio coeperunt pauci docti, inter quos memoratu sunt dignissimi Isaac Donoso et Stephanus McManus, quaedam mira eruere monumenta. Ab his v.g. demonstratum est, quam pulchre Bernardus Saguinsin (c.1696–1772), primus omnium poeta Tagalus sive indigena harum insularum cuius carmina sint typis mandata, versus Latinos condiderit. Quorum doctorum vestigia secutus in oratiuncula mea delineabo quasdam exercitationes studentium, orationes publicas necnon dissertationes doctorales, scripta omnia Latine, quae nuper in archivio Universitatis Sancti Thomae Aquinatis Manilensis mihi reperire oculisque lustrare contigit. Quae quidem cuncta luce clarius monstrant olim litteras Latinas in insulis Philippinis et sub dicione Hispanorum sed et postea Americanis regentibus adfuisse, immo non sine quodam nativo vigore quasi meridionali sole nutritas floruisse. Spes est aliquando demonstratum iri insulas Philippinas fuisse inter saeculum XVI et XX quasi caput Romanitatis in tota regione Asia-Pacifica, quamvis multi nunc prave ac falso putent easdem insulas et in huiusmodi rebus semper pone Sinas, pone Iapones vicinasque gentes torpuisse.

Stefan Weise (Saturday July 19th 02.00 pm - 02.30 pm in Aula E007)
University of Wuppertal

[Special session Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond II, paper 1]

„Rhodoman Graecolatinus“ – Lorenz Rhodoman als lateinischer Übersetzer eigener und fremder griechischer Werke

Der Humanist Lorenz Rhodoman (1545-1606) ist vor allem als Dichter griechischer Verse bekannt. Die meisten seiner größeren griechischen Werke hat er aber zweisprachig veröffentlicht oder konzipiert. Dabei hat er unterschiedliche Modelle ausprobiert. Einige griechische Gedichte haben eine lateinische Prosaübersetzung, andere sind als griechisch-lateinische Doppeldichtung geschrieben. Bei den Prosaübersetzungen gibt es ebenfalls Differenzen zum Beispiel bei der Wiedergabe der griechischen Komposita. Neben den lateinischen Übersetzungen oder Nachdichtungen eigener Werke hat er aber darüber hinaus auch als Philologe mehrere griechische Werke der Antike übersetzt, namentlich die *Posthomerica* des Quintus von Smyrna und die *Bibliothèque historique* des Diodorus Siculus. In dem Vortrag werden theoretische Aussagen Rhodomans über das Übersetzen vom Griechischen ins Lateinische mit Stichproben aus seinen Werken kombiniert, um seine unterschiedlichen Zugänge zur Zweisprachigkeit und Übersetzung aufzuzeigen. Der Befund wird mit dem Vorgehen von Zeitgenossen, insbesondere Henri Estienne und Nicodemus Frischlin verglichen. Frischlin ist insofern bemerkenswert, weil er mehrfach Ausgaben griechischer Autoren mit lateinischen Doppelübersetzungen bietet (in Prosa und Vers). Estienne dagegen setzt sich durch Prosaübersetzungen von früheren Versübersetzungen (bspw. bei Theokrit) ab. Rhodoman ordnet sich so in das Spannungsfeld zwischen philologischer und literarischer Übersetzung ein.

Maia Wellington Gahtan (Wednesday July 16th 10.30 am - 11.00 am in Aula E103)
Kent State University

The Beauty of Structure and a Tale of Two Words: Leon Battista Alberti's "Partitio" and "Ornamentum"

As scholars beginning with Michael Baxandall have discussed, the vast and often ground-breaking Neo-Latin output of Leon Battista Alberti introduced and redefined many words and concepts in humanistic fields of inquiry, including art and architectural theory. This paper investigates two such words in detail – “ornamentum” and “partitio” – and particularly Alberti’s attention to them in *De architectura*, where the full range of rhetorical, honorific, ritual and material meanings available in ancient Latin texts is brought to bear upon the construction and decoration of buildings. For the first time, a rhetorical “partitio” is applied to the division and components of buildings, transforming the word into an organizational principle, while “ornamentum” is used copiously and structurally, exposing a tension between necessary, intrinsic characteristics and non-essential added material elements for which Italian artistic and architectural discourse typically had chosen the form, “adornamento” over “ornamento”. In fact, after Alberti’s publication, “partimento” emerged as a structural element in design and “ornamento” came to replace “adornamento” in theoretical discourse, exposing a conceptual change favoring intellectual and immaterial pursuits over material workshop practices and an approach to beauty embedded in structure, rather than applied to it.

Rebecca M. West (Friday July 18th 10.30 am - 11.00 am in Aula E004)
The Center for Thomas More Studies

“Non ‘ὀπίζωνος’ ille circulus”: Greek and Greek Learning in the Correspondence of Thomas More

Thomas More, as one of the earliest English writers to learn Greek in the early modern period, is known for injecting Greek words and phrases into his prose writings, especially in his *Utopia*, and he and his fellow Hellenophile Erasmus often punned on the possible Greek and Latin interpretations of his surname, “More”. In both cases, introducing Greek words, less familiar and more foreign even in their visual form, into his Latin prose allows More to play with the elusiveness and ambiguity of language, suggesting veiled meanings and paradox. This paper will examine the Greek words and phrases that crop up in More’s correspondence with fellow humanists like Erasmus and John Colet, exploring the flexibility of meaning offered by the use of a Greek word over a Latin one and where possible tying the use of choices of diction to specific points in More’s life as a student of language.

Paul White (Saturday July 19th 02.00 pm - 02.30 pm in Aula E004)
University of Leeds

Varieties of Latin in the *Book of Epitomes*

Hernando Colón's *Libro de los Epitomes* was produced by a team of “sumistas” (epitomizers) tasked with reading every volume in Colón’s vast library and recording a Latin summary of its contents. Although the project was never completed, the c.3300 summaries undertaken by the time of Hernando's death (1539) nonetheless represented the greatest survey of contemporary culture ever undertaken. The recently rediscovered manuscript of the *Libro* offers an extraordinarily detailed and high-resolution snapshot of the styles, idioms, and varieties of Latin in use by different language communities in early modern textual culture. As one of the general editors of the forthcoming critical edition and translation of the *Libro*, I will present a preliminary analysis of Latin usage in the *Libro*, with its shifts and modulations, exchanges and intralingual translations, and sites of contestation or convergence. In doing so, I will indicate

directions for future research on the *Libro* as a resource to map the major literary, philosophical, religious and political debates and conflicts of the age in which Latin idioms were themselves a stake.

Mateusz Wiater, Iwona Grabska-Gradzińska. (Wednesday July 16th 10.00 am - 10.30 am in Aula E011)
Jagiellonian University in Kraków

[Special session Digital Technology and Neo-Latin Studies, V: Digital Technology and popularization of Neo-Latin, paper 1 and unique]

“Neolatina Sarmatica” – How programming languages can revive interest in Latin texts

In this paper, we aim to demonstrate how the use of modern information technologies can change the approach to reading Neo-Latin texts and make them accessible to a range of new readers. As the Neolatina Sarmatica website shows, programming languages that enable interactive reading and that embed text in a broader linguistic and cultural context are key in achieving this goal. The initial and main collection of Neolatina Sarmatica is Cochranovius Latinus, an updated version of Jan Kochanowski’s completed Latin works published electronically (2006–2011) with the first modern translation and commentary. This attempt to show Latin Kochanowski in the digital form was based on static HTML page structures. Once new tools became available, a new edition based on the TEI- publisher engine was proposed in 2024, equipped with the XQuery language and a system of tags, to enrich with metadata and, consequently, to increase search capabilities and reader interaction with the main text and supporting texts (critical apparatus, commentaries, comparison with other texts, etc.). Such an approach makes texts accessible to readers with a diverse range of philological competencies: researchers, who are well versed in the original language and works’ historical and cultural context as well as less skilled readers

Alexander Winkler (Tuesday July 15th 03.00 pm - 03.30 pm in Aula E011)
Zuse-Institute Berlin

[Special session Digital Technology and Neo-Latin Studies I, paper 3]

A Bird’s-Eye View of Neo-Latin Literature: A Quantitative Look at Bibliographical Data

In recent years, there have been a series of attempts at telling the history of Neo-Latin literature and at mapping the field of Neo-Latin studies. These publications provide an invaluable overview and orientation in the largely uncharted mare magnum that is the object of Neo-Latin studies. In my paper, I would like to approach Neo-Latin literature from the vantage point of (bibliographic) metadata. Libraries, other institutions or research projects have made accessible large amounts of data on books, people, places, works etc. I would like to present a selection of exemplary analyses which tap the potential that lies in these data and explore the question to what extent such analyses can enrich our knowledge about the dynamics of the Neo-Latin world and foster our understanding of the history of Neo-Latin literature. Bibliographic data (and other Linked Data) can identify cultural hubs, important agents, particularly prolific writers, publishers and periods, popular topics and much more.

I would also like to discuss the role of a quantitative approach in (digital) Neo-Latin studies, its potentials and limitations, outline which kinds of data sources we have (and which we lack) and what is needed (in terms of skills and infrastructure) to make full use of them.

Anja Wolkenhauer (Wednesday July 16th 05.00 pm - 05.30 pm in Aula E007)

Prof. Dr. - Chair of Latin Philology with an additional focus on Book History Classics Department, Eberhard Karls Universität.

[Special session “Versio Latina”: Translating into Latin in the Early Modern Period, paper 3]

The Wrong Direction?

The study of early modern translations into Latin is still a relatively young field of research. Over the past five years, we conducted research in this field at the Tübingen Department of Classics, partly in cooperation with the DFG-funded priority project 2130 “Translation Cultures of the Early Modern Period”. In terms of content, we are focusing on the translation of vernacular fiction into Latin, and we want to understand how this differs from the translation from Latin to the vernaculars. Who translates for whom and why? Where are the temporal and spatial boundaries? What are the consequences of translation into Latin for fictional literature? Methodologically, we have discussed and developed different cataloguing approaches with German academic libraries. Our questions are: What scholarly results are even possible with current European catalogues? How could cataloguing be further developed to support our kind of research? We would like to briefly present some initial results of our research for discussion.

Katharina Worms (Saturday July 19th 10.30 am - 11.00 am in Aula E006)

Germanistisches Seminar Universität Heidelberg

Neo-Latin and the vernacular: Paul Fleming as a translator

Paul Fleming (1609–1640) is regarded as an important representative of early Baroque poetry, in Latin and vernacular German. This paper will deal with Flemings translations of Neo-Latin poems into German included in his œuvre *Teütsche Poemata* (1646). Some translations of Fleming are marked as such by additions like “from the Scaliger”, “from Hugo Grotius”, “from Caspar Barth”, others are not marked as translations though they have a Latin original. So, Fleming transferred for example a number of love epigrams from Grotius into German sonnets (book 3 of the sonnets [So III]), but only two of them are marked as “from Grotius”. It is So III, 3 “Aus Hugo Grotius seinem Lateinischen Liebes-scherze. *An die Träume*” (“to the dreams”) and the poem to the “güldene Haar-Nadel” (“the golden hairpin”) (So III, 4), which are both translated from Grotius *Poemata* (1639), *Epigrammatum lib. II, Erotopaegnia Catulliana*, p. 351 (“Acus”), p. 353 (“Somina”). However, Flemings poems *So III, 56* “To the eyes of the beloved” and *So III, 59* “To her mirror” clearly transfer Grotius’ poems “Speculum” (p. 352) and “Oculi” (ibidem) in the same book. While Flemings marked translations have already been studied,¹ the unmarked poems are largely unexplored. This paper will analyse them in regard to their Latin template under the question how Fleming translates and generates new aesthetic forms and how he participates in the ‘project’ in bringing Neo-Latin genres and styles into the vernacular.

Magdalena Wrana (Saturday July 19th 04.00 pm - 04.30 pm in Aula E013)

Università Jagellonica di Cracovia, Polonia.

Latinizzazioni dei sonetti babilonesi di Petrarca (RVF 136, 137, 138) nell’epoca moderna come esempio di ricezione propagandistica

L’intervento si incentra sulla ricezione dei testi letterari dei grandi classici a cui viene offerta un’altra accezione: non letteraria ma ideologica. È il caso dei cosiddetti sonetti babilonesi di Petrarca nei trattati protestanti, tradotti sia in latino che in lingue nazionali dal Cinquecento in poi: un fenomeno paneuropeo che vede una trasformazione del classico italiano in un’autorità morale e politica. Tale assoggettamento della letteratura al servizio della propaganda appare

infatti particolarmente emblematico nei primi tentativi di traduzione latina dei sonetti babilonesi a cura di Hieronymus Marius (Girolamo Massari) che nel 1553 a Basilea pubblica *Eusebius Captivus [...]*, “un verbale” latino di un fittizio processo contro un santo protestante.

Un altro caso che merita attenzione è quello del poeta tedesco Erhard Cellius che latinizzò la stessa triade dei sonetti petrarcheschi nel 1566, inclusa nel volume pubblicato da Martin Crusius a Basilea (*Martini Crusii Poematum Graecorum libri duo [...]*).

Infine, nel 1554 uno scrittore francese Jean Crespin pubblicò la prima versione del suo *Livre des Martyrs*, ampliata poi fino al 1572: per agevolarne la circolazione in Europa, ne furono preparate versioni latine, tra le quali particolarmente importante quella del 1595, *Martyrologium [...] Martyrum Dicta et Facta [...]*, che include una latinizzazione dei sonetti 136-138.

Josey Wright (Wednesday July 16th 05.00 pm - 05.30 pm in Aula E103)
University of Cambridge

“Hei mihi non possum hoc sine lachrymis commemorare”: the spread of spurious quotations in Renaissance Latin dictionaries

“Hei mihi non possum hoc sine lachrymis commemorare.” This rather melancholy quotation is attributed to Cicero in hundreds of editions of Latin dictionaries and grammars from the fifteenth to the nineteenth Century, appearing in works as popular and influential as Nicolo Perotti’s *Cornucopiae* (1489), Calepino’s *Dictionarium* (1502), Nizolius’ *Obseruationes in M. T. Ciceronem* (1535), and Ainsworth’s *Thesaurus Linguae Latinae Compendarius* (1736). However, despite its near ubiquity in Latin reference texts, this precise quotation appears nowhere in the Ciceronian corpus. If, then, the quotation is not genuinely Ciceronian, what is its source? By what means did it spread through Latin reference texts? And what does its proliferation in the grammatical tradition reveal about the composition of dictionaries and grammars in the Renaissance and early modern periods? Utilizing this quotation as a case study, this paper will explore the origins of spurious and corrupt Classical quotations as well as methods of quotation, copying, and citation in fifteenth and sixteenth Century Latin dictionaries.

Christine Wulf (Thursday July 17th 10.30 am - 11.00 am in Aula E006)
Niedersächsische Akademie der Wissenschaften zu Göttingen

[Special session The educated and their inscriptions, paper 3]

**Experten für Sterben und Trost –
die neulateinischen Funeraltexte von gelehrten Theologen**

Der Vortrag befasst sich mit auf Grabdenkmälern in Stein ausgeführten neulateinischen Funeralinschriften, die von Absolventen der theologischen Fakultäten verfasst wurden. Die gelehrten Theologen – Pfarrer wie Professoren – waren gleichermaßen Experten für theologisch reflektierte Vorstellungen von Tod und Jenseits wie für gelehrte neulateinische Texte in besonderen sprachlichen Formen. Eine besondere Rolle kommt, bedingt durch das nach der lutherischen Reformation neue Phänomen der lutherischen Pastorenfamilie, dabei denjenigen Texten zu, die Pastoren oder auch Theologieprofessoren für ihre verstorbenen Ehefrauen oder ihre Kinder verfasst haben. Beispiele wie der in elegischen Distichen verfasste Dialog eines Pastors mit seinem im Alter von wenigen Wochen verstorbenen Sohn zeigen neben der fraglos dominierenden Bindung an das allgemein übliche Formular der lateinischen Grabinschriften auch individuelle Elemente einer an lutherischer Trosttheologie orientierten Form der Selbsttröstung. Der Vergleich mit Grabinschriften anderer gelehrter Verfasser, wie vor allem der akademisch gebildeten Juristen, wird der Frage nachgehen, inwieweit die von

evangelischen Theologen verantworteten Texte eine eigene sprachliche Form des Totengedenkens konstituieren.

Walter Young (Wednesday July 16th 04.30 pm - 05.00 pm in Aula E010)
Buckingham Brown and Nichols School

[Girlhood Studies in Neo-Latin Literature, paper 5]

**Ad commendationem sexus muliebris oratio by Girolamo della Rovere
(Turin/Rome, 1530-1592)**

While still a boy of 10, Girolamo della Rovere not only enters the fray over women's capabilities in his Latin speech, *Ad commendationem sexus mulieribus oratio*—but, against all expectations, aligns himself firmly on what his peers would have seen as the enemy's side. Acknowledging both the arguments of the ancients and the casual misogyny of his own sixteenth-century day, della Rovere rejects the persistent notion that girls and women are intellectually and morally inferior to men. In support of his thesis, della Rovere puts forward an impressive array of women remarkable for their intellectual, scholarly and even military achievements. I shall examine how through his discussion of these figures, drawn from antiquity and later periods, della Rovere demonstrates that girls and women possess qualities of intelligence, learning and courage equivalent if indeed not superior to those of men. I shall then argue that della Rovere's oratio is as much a defense of women as it is a condemnation of men's benighted attitudes towards and lamentable treatment of women.

Zachary Yuzwa (Tuesday July 15th 02.30 pm - 03.00 pm in Aula E012)
St. Thomas More College University of Saskatchewan

[Special session Neo-Latin and the Early Modern Voices of “La Nouvelle France”, paper 2]

**The Land Speaks: Making New Worlds
in the Latin Literature of XVIIth Century New France**

I propose to examine a corpus of XVIIth Century Latin literature of and on New France across a range of genres: letters, classicizing poetry, monumental histories. I focus especially on moments when the land itself or its Indigenous inhabitants are made to speak. In their writings, Jesuit authors attempt to render the ostensibly unintelligible speech of the new world's land and its peoples into ordered accounts, signs that simultaneously proclaim the providential inevitability of French empire in the New World and occlude the epistemic violence at the heart of Jesuit missionary efforts in New France. In one text the land speaks in natural prodigies – illegible signs that demand interpretation. Only by rendering its “speech” in Latin, according to the demands of a universalizing history, can our authors give it sense. In another text, Wendat elders give eloquent Latin speeches reminiscent of Roman historiography: the author invites his readers to imagine the tension between the ostensibly incomprehensible speech of his characters and their fluent Latinity. These moments participate in a colonizing impulse that serves to constrain Indigenous spaces and experiences within a universalizing European history in Latin. This Jesuit literary invokes a particular kind of colonial fantasy across time and space, in which North America's landscape is rendered legible to a European audience and written into history as a fixed space whose contours match the outlines of an old world defined by a canon of ancient history and mythology.

Stefan Zathammer (Tuesday July 15th 03.30 pm - 04.00 pm in Aula E013)

Universität Innsbruck, Institut für klassische Philologie und neulateinische Studien.

[Special session Neo-Latin Drama I, paper 3]

Skanderbeg als Held auf der neulateinischen Schulbühne

Georg Kastriot, genannt Skanderbeg, gehört zu den bedeutendsten Gestalten der großen Umbruchszeit auf der Balkanhalbinsel des 14. und 15. Jahrhunderts. In dem venezianischen Humanisten Marinus Barletius fand er schon bald nach seinem Tod einen meisterhaften Biographen, der seinen Namen im Abendland allenthalben bekannt werden ließ, und in der Folge hatte der Arnautenfürst mehr als drei Jahrhunderte lang einen festen Platz in den Reihen der Heldenfiguren in der frühneuzeitlichen Literatur inne, nicht zuletzt im neulateinischen Schultheater. Dort war die Türkengefahr, die vom 15. bis ins 18. Jahrhundert in Europa fast ständig präsent war und auch in Friedenszeiten nur wenig an Aktualität einbüßte, vielfach Thema und als einer der ergiebigsten Steinbrüche, aus den Material geholt werden konnte, bot sich Skanderbegs Abwehrkampf gegen die Türken an. An für die Bühne verwendbarem Inhalt bot das Leben des albanischen Kriegerfürsten, das sich „fast liest wie ein Roman“ (Franz Babinger), genug. Der Vortrag bietet einen Überblick über ausgewählte Skanderbeg-Stücke aus verschiedenen Epochen und will zeigen, dass darin keineswegs immer dieselbe.

Svorad Zavarský (Friday July 18th 05.30 pm - 06.00 pm in Aula E003)

Institute of History, Slovak Academy of Sciences.

The Latin of Religious Polemics around 1700: The Case of Martinus Szent-Ivany

Slovak Jesuit polymath Martinus Szent-Ivany (1633-1705) published a series of more than twenty religious polemical treatises in the last five years of his life. These were written primarily in Latin, but some of them appeared also in the three main vernacular languages of the Hungarian Kingdom (of which present-day Slovakia was a part), i. e., in Hungarian, Slovak, and German. This paper will explore the Latin language Szent-Ivany used in his confessional writings. Since these texts were destined for immediate communication, their style was very plain and their vocabulary variegated. It will be interesting to pay close attention to the post-classical word usage of Martinus Szent-Ivany, for it seems that only a very small portion of his post-classical vocabulary was outspokenly Neo-Latin, the rest being of either patristic or medieval origin. Likewise interesting will be to examine some syntactical peculiarities of Szent-Ivany's confessional polemics. Here, comparison of Latin texts with their vernacular counterparts will be particularly helpful. Szent-Ivany's language usage shows that the Latin he used was a living language that had organically evolved over the course of many centuries, adopting traits of diverse, sometimes even vernacular, origin.

Peter Zeeberg (Wednesday July 16th 10.30 am - 11.00 am in Aula E004)

Society for Danish Language and Literature

[Special session: Expressing Identity in Dano-Norwegian Neo-Latin I, paper 3]

Latin language and learning within the Danish nobility, 1550-1650.

Over the sixteenth and the beginning of the seventeenth centuries it became increasingly common for Danish noblemen to have a university education. Studies at foreign universities – primarily in Germany and (later) the Netherlands – became an integral part of their grand tour. The main topics to be studied would be law and history, which would prepare the young noblemen for careers within politics or administration. Many noblemen therefore were well versed in Latin, but in practice the language was only used by few, and only for specific purposes. Latin never lost its function as prestige language to be used on gravestones and

monuments, in occasional literature etc. Some however, got caught up in the academic atmosphere and proceeded to study e.g. science or theology as academic amateurs. The traditional aristocratic attitude towards the academic world was that such activities were unbecoming to noblemen. Therefore, academically interested noblemen tended to keep together and provide each other with moral support. In this the milieu around the astronomer Tycho Brahe (1546-1601) came to play an important role. And not least the use of Latin came to define and unite such restricted groups within the nobility who entertained serious academic interests. In addition to Tycho Brahe, the paper will focus on the statesman and literary patron Heinrich Rantzau (1526-1599) and the theologian Holger Rosenkrantz (1574-1642).

Benedikt Zett (Saturday July 19th 09.30 am - 10.00 am in Aula E003)
Philipps Universität Marburg

**Greek Tragedy and Latin Moral – Sophocles and Euripides
in the *Epigrammata* of Philipp Melanchthon**

Philipp Melanchthon (1497-1560) was one of the most influential figures of the Reformation, which is why he received the honorific title “praeceptor Germaniae” (though “praeceptor Europae” would have been more suitable). So it is almost forgotten by today that he was also a skilled poet who wrote over 600 Latin epigrams, of which a lot deal with classical authors. In my presentation, I will have a closer look on the reception of Greek tragedy within the *Epigrammata*, which consists of eight translations ranging from one to many dramatic verses, one “prologus”, in which an actor defends the performance of the pagan Greek tragedy, and one epigram that calls for action against the Turks by invoking personae of Euripidean play. Via this, I will illustrate, what moral content Melanchthon ascribed to Greek tragedy (by a larger extent than he seemingly did to the ancient Latin tragedy) and thus wrote these poems/translation to open the Latin language and especially the Latin theatre to the perceptions of Sophocles and Euripides (Aeschylus isn’t mentioned at all within the *Epigrammata*), but also to make Christianity susceptible to the wisdom of classical Antiquity.

SPECIAL SESSIONS

Organizer: William M. Barton

Carolus B. Hasius: the Latin of a Nineteenth Century Hellenist

(Friday July 18th 9.30am-11am in Aula E012)

During his life-time Charles-Benoît Hase (1780–1864) was best known as a Professor of Greek in Paris, and for his extensive work on the revised edition of Stephanus’ *Thesaurus graecae linguae* (1838– 1865). Today, Hase’s name is often swiftly connected to his forgeries of Byzantine Greek texts and for the 2000-pages of Ancient Greek that he left for posterity in his private dairy. As a man of his time, however, Hase also wrote extensively in Latin both in his scholarly publications, and in his personal writing. This panel will explore the place of Latin in the Hellenist’s world.

Organizers: Enikő Békés, Péter Kasza

Companion to the Neo-Latin Literature in Hungary 1450–1630 (I–II)

(Tuesday July 15th 02.00pm-03.30 pm; 04.00pm-07pm in Aula E004)

The special session aims at providing insight into the preparatory works of the Companion to the Neo-Latin Literature in Hungary 1450–1630. The Companion will be compiled within the framework of the “Lendület research group on Humanist Canons and Identities in the Kingdom of Hungary (1450-1630)”.

The first part of the session will highlight some of those topics and questions, which are relevant in terms of our concept, for example the reception of Petrarchan style and language in Hungarian Humanism; what are the different functions of writing in Latin or in vernacular or how to narrate the history of certain genres, which were not canonized in earlier handbooks as literary genres?

The second part of the session focuses on historiography. In the shadow of the Ottoman threat, and at a time of aggravating political and religious division, historiography became the leading genre in Central Europe in general, but especially in the Kingdom of Hungary. It is for this reason that a key chapter in our handbook on the role of Neo-Latin literature in Hungary is devoted to the discussion of historical works. The lectures in this section will try to show the diversity and variety of ways in which this rich textual world can be analysed and approached, and will also point out the most important research questions and directions for the near future.

General organizer: Jan Bloemendal

Neo-Latin Drama (I–VI)

Neo-Latin Drama I

(Tuesday July, 15th 2.00pm-3.30pm in Aula E013)

Current Approaches to the Study of Neo-Latin Drama

Organizers: Julia Jennifer Beine and Jan Bloemendal

This panel will explore the potentials of contemporary methods and tools for the study of Neo-Latin drama. It will particularly focus on how, to what extent and for what purpose Digital Humanities tools and Artificial Intelligence can be applied. The papers in this panel will show the wide range of contemporary research, including both digital and analogue methods. One of the approaches to gaining a deeper insight into early modern Latin drama discussed in this panel

is to explore the occurrence of one theme in several dramas, which also raises the question of their mutual correlations or relationships.

Neo-Latin Drama II

(Tuesday July, 15th 4.00pm-5.30pm in Aula E013)

Imaginative Commemoration of Martyrs in Jesuit Writing and Performance

Organizers: Clarinda Calma, Jolanta Rzegocka, Alison Shell.

This session explores Jesuit writing and performances that aided commemorative practices in the English Jesuit milieu of St Omer and Polish-Lithuanian Jesuits in Cracow and L'viv (Lwów). We bring different textual and rhetorical perspectives together to offer an insight into the specific forms and practices that the Jesuits designed across Europe, to remember and to honour their members, donors and public figures who died as martyrs. We will look at the hitherto unexplored *Registrum* by John Wilson; the martyrdom of Wojciech Męciński (*Albertus de Polonia*), and at the pre-suppression commemorative dramatic practices in Lwów Jesuit College.

Neo-Latin Drama III

(Tuesday July, 15th 6.00pm-7.30pm in Aula E013)

Neo-Latin Drama in Italy and Austria

Organizers: Wolfgang Kofler and Jan Bloemendal

Neo-Latin drama from Italy and Austria is relatively under-researched, although some authors such as Stefano Tucci, Bernardinus Stephonius, Nicolaus Avancini and Joseph Resch have received much attention, along with the playwrights in the anthologies of Italian humanist tragedies and comedies in the I Tatti Series (ed. Gary Grund). But besides these few examples, the extensive corpus of Neo-Latin drama from these regions has been hardly investigated. This panel will consider examples of Italian and Tyrolian drama as unexpected role models for women, as works adaptable to multiple performance contexts, and as Anti-Enlightenment polemics in eighteenth- and nineteenth Century Bavaria and Italy.

Neo-Latin Drama IV

(Wednesday July, 16th 9.30am-11.00am in Aula E013)

Neo-Latin Drama in the former Czech and Austrian Jesuit Provinces

Organizers: Magdaléna Jacková and Jan Bloemendal

The Czech lands were a fertile territory for the writing of Latin plays, mostly written by Jesuit teachers and teachers of other orders. This panel will explore the diversity of Latin drama from this region by looking at the conception of the plays (for instance, as centos), their subject (Tobias), and, in this case for Slovenia their provenance (the Jesuit College in Ljubljana), three factors that helped to shape the form and content of Neo-Latin drama.

Neo-Latin Drama V

(Wednesday July, 16th 11.00am-11.30 in Aula E013)

Neo-Latin Drama and the religious Institutions

Organizers: James A. Parente, Jr. and Jan Bloemendal.

Neo-Latin drama was part of the school curriculum, but it also functioned in religious contexts. Dramas were used to convert pupils and other audiences to the playwrights' own confession, be it one of the Protestant currents or the Roman Catholic faith. This is true, even if the attribution of a drama is contested. Analyses of a playwright's career and the content of a drama will reveal the functions of such biblical dramas.

Neo-Latin Drama VI

(Wednesday July, 16th 03.30pm-04.00pm in Aula E013)

Reception of Texts, Persons and Stories

Organizers: James A. Parente, Jr. and Jan Bloemendal.

Neo-Latin drama was part of the reception of Classical literature, contemporary literature and the Bible. In this reception the playwrights also chose their own themes in their own contexts. Reception could mean adaptation, such as a tragicomic reworking of Homer's Iliad, Book I, or translation in various ways, such as the dramatisation of the story of a Japanese noblewoman. Did this reception change across different contexts?

Organizers: Giacomo Comiati, Francesco Lucioli.

Latin Translations of Italian literary works (I-III)

(Tuesday July, 15th 02.00pm-07.00pm in Aula E007)

Latin Translations of Italian literary works I: Verse (1300-1600)

Latin Translations of Italian literary works II: Prose (1500-1600)

Latin Translations of Italian literary works III: Prose (1600-1800)

These three panels – as does the PRIN research project “TransLATINg Italian Literature” (Universities of Rome Sapienza, Bari, Bologna, Calabria) from which they stem – centre on the vast and multifaceted phenomenon of early-modern Latin translations of Italian literary texts. The panels deal with translations of both verse and prose texts, produced between the XIVth and the early XIXth Century. The papers encompassed in these sessions will shed new light on the functions of early-modern Latin translations of vernacular texts, while investigating the roles that these translations played in spreading knowledge of Italian works and authors across Europe in the relevant period.

Organizer: Claudia Corfiati

Ai confini del genere pastorale: esperienze poetiche di primo Cinquecento

(Tuesday July, 15th 02.00pm-07.00pm in Aula E006)

La poesia bucolica vive lungo periodo di grande fortuna a partire dalla rinascita petrarchesca e per tutto il Cinquecento. Genere allusivo per eccellenza, ora si fa poesia d'occasione, con cui celebrare personaggi vicini al poeta, o narrare vicende recenti, ora acquista intenti didattici, spesso di taglio morale e religioso, ora ancora si traduce in raffinati esperimenti di stile in una tensione emulativa nei confronti dell'antico. Spesso la natura pastorale dei versi emerge solo da alcuni particolari (la presenza di pastori innamorati, l'ambientazione silvestre, il ritorno di alcuni topoi di ascendenza classica). Partendo da tre autori sicuramente poco studiati della cultura Italiana del primo Cinquecento (Marco Girolamo Vida, Girolamo Borgia e Bernardino Rota) gli interventi di questo panel intendono mettere a fuoco non solo le peculiarità delle singole esperienze di scrittura, ma anche i limiti, che emergono in questi esperimenti.

Organizers: Kevin Bovier, James McNamara (II), Christian Martens (I).

Conceptualising History through the Roman Past in the Renaissance (I-II)

(Tuesday July, 15th 02.00pm-05.30pm in Aula E103)

Conceptualising History through the Roman Past in the Renaissance I: The Archaic Legacy

The early modern reception of ancient literature has been a longstanding focus of NeoLatin Studies. This panel, alongside its counterpart centred on the “Classical Legacy”, aims to further our general understanding of historical thought in the Renaissance. In this specific session, we will delve deeper into the rediscovery of the older, often fragmentary corpus of archaic Latin literature. To what extent did this rediscovery call into question older conceptions of the Roman past, based mainly on classical authors? How smooth was its inclusion into the body of Latin literature and how did the humanists collecting this textual material proceed?

Conceptualising History through the Roman Past in the Renaissance II: The Classical Legacy

The early modern reception of ancient literature has been a longstanding focus of Neo-Latin Studies. This panel, alongside its counterpart centred on the “Archaic Legacy”, aims to further our general understanding of historical thought in the Renaissance. In this specific session, we will be looking at the protean presence of the historians of Ancient Rome in Renaissance authors. What happens to Ancient historiographical concepts in these Neo-Latin works? What stylistic features and rhetorical motifs are re-used? How were the events of Roman history reread by the humanists in the contemporary context?

Organizer : Lucie Claire

Pratiques rhétoriques au Collège romain (XVI^e siècle)

(Wednesday July, 16th 03.30pm-05.30pm in Aula E003)

La place de premier plan qu'accordèrent les jésuites à l'art oratoire dans leur programme pédagogique n'est plus à démontrer. Consacrée au plus important collège de la Compagnie de Jésus, le Collège romain, fondé en 1551 par Ignace de Loyola, la session entend illustrer la variété des pratiques rhétoriques qui se déploient au sein de l'institution romaine pendant ses premières décennies d'existence, en se focalisant sur deux figures majeures de professeurs qui y enseignèrent l'éloquence : Pedro Juan Perpiñán (1530-1566) et Francesco Benci (1542-1594).

Organizer: Alejandro Coroleu

Cicero's *Pro lege Manilia*: Echoes in Renaissance rhetoric

(Wednesday July, 16th 02.00pm-03.30pm in Aula E003)

In 66 BCE Cicero delivered his oration *De imperio Cn. Pompei* before the Roman popular assembly. It is also known as *Pro lege Manilia* for advocating the law proposed by the tribune Gaius Manilius that assigned sole command to Pompey in the fight against Mithridates VI of Pontus. The purpose of this session is to explore the manyfold political and educational uses to which Cicero's oration was put across several locations in Italy and Spain in the fifteenth and sixteenth centuries.

Organizers: Šime Demo, Alexander Winkler.

Digital Technology and Neo-Latin Studies (I-II); (III-V).

This is the first part of the series of special sessions, aiming at showcasing modern developments in the burgeoning field of employing digital technology by and for Neo-Latin scholars, from theoretical considerations to practical applications. The use of digital technology in Neo-Latin studies has evolved to such an extent that now it constitutes a subfield in its own right. Each year, several new projects involving cutting-edge digital tools are started worldwide, to say nothing about relevant individual publications or conference talks. However, occasions in which the resources, tools, methodologies and best practices are systematically presented and experiences exchanged are scarce. The present series of special sessions aims at making the IANLS congresses, as the occasions in which a large number of Neo-Latinists meet, a major venue for regular updates on digitally relevant advances in the field, where the participants could present their work and discuss it with the peers in a stimulating environment, securing its reception among those who could become its most active users. The special sessions contain projects developing infrastructure for creating digital resources, editions of texts and their commentaries, and examples of digitally-enhanced analyses and applications.

Digital Technology and Neo-Latin Studies I: Computational and quantitative Aspects

(Tuesday 15th 02.00pm-03.30pm in Aula E011)

This session concerns building and manipulating robust information systems that can integrate data, making them use-ready. It will present a Linked Data model applied to a Neo-Latin dictionary, possible uses of a Neo-Latin chatbot, and prospects of quantitative analysis of digitised bibliographic data in research.

Digital Technology and Neo-Latin Studies II: Creating digital Editions

(Tuesday 15th 04.00pm-05.30pm in Aula E011)

In this session, three projects of concrete digital editions of Neo-Latin authors, implementing cutting-edge tools and principles in digital editing, will be presented. Both detailed and minimal editions are comprised, as well as complementary tools for creation of commentaries.

Digital Technology and Neo-Latin Studies : Exploring large Corpora

(cancelled)

This session will demonstrate how a researcher can use IT tools to approach larger text corpora, including a presentation on analysis of bilingualism in a comprehensive collection of Renaissance texts, as well as two interrelated talks on digital analysis of Neo-Latin letters.

Digital Technology and Neo-Latin Studies III: Investigating focused Collections

(Wednesday 16th 08.30am-10.00am in Aula E011)

This session showcases three clearly defined digital collections of texts. The prospects range from using digital technology for reception and linguistic studies to teaching Neo-Latin.

Digital Technology and Neo-Latin Studies IV: Digital Technology and Popularisation of Neo-Latin

(Wednesday 16th 10.00am-10.30am in Aula E011)

This session is dedicated to using modern technology in creating attractive and versatile materials useful for making Neo-Latin texts interesting for broader audiences.

Organizer: Ingrid De Smet

“De mulieribus nil nisi bonum?” I-II
(Tuesday July, 15th04.00pm-07.30pm in Aula E010)

“De mulieribus nil nisi bonum?” I
Early Modern Women and Gender from a Neo-Latin Perspective
(Chair: Brenda Hosington)

This first of two special sessions explores questions of women, gender, and the “querelle des femmes” in relation to Neo-Latin texts. Forty-five years on from Kristeller’s essay on ‘Learned Women of Early Modern Italy’ (1980), twenty years from Stevenson’s *Women Latin Poets* (2005) and ten from Robin’s chapter on Gender in *The Oxford Handbook for Neo-Latin Studies* (2015), this panel seeks to revisit women’s writing in Latin, as well as Latin writings about women and gender from the Quattrocento to the seventeenth Century, based on the latest research.

“De mulieribus nil nisi bonum?” II
Early Modern Women and Gender in a Neo- Latin Context
(Chair: Johanna Luggin)

This second of two special sessions explores questions of women, gender, and the “querelle des femmes” in relation to Neo-Latin texts. Forty-five years on from Kristeller’s essay on ‘Learned Women of Early Modern Italy’ (1980), twenty years from Stevenson’s *Women Latin Poets* (2005) and ten from Robin’s chapter on Gender in *The Oxford Handbook for Neo-Latin Studies* (2015), this panel seeks to revisit women’s writing in Latin, as well as Latin writings about women and gender from the Quattrocento to the seventeenth Century, based on the latest research.

Organizers: Karl A. E. Enenkel (Prof.), Marc Laureys (Prof. Dr.).

Humour in Neo-Latin literature: Theory and Practical Applications (I-II)
(Wednesday July, 16th02.00pm-05.30pm in Aula E006)

Humour plays an important role in humanist literature, in both poetry and prose, and sparked theoretical reflection as well. The session analyses various types of humour in a number of literary genres, and demonstrates how humanist humour was construed through the appropriation of examples from antiquity, such as Cicero, Quintilian, Diogenes Laertius, Lucian, Plautus and Plutarch. The use of antique examples granted the humanists considerable freedom from traditional restrictions of their times, and offered space for various literary experiments. In their creative appropriations, the humanists developed notions, such as civilized humour (Pontano, Erasmus) or refined humour, and developed theoretical concepts in defence of humour, be it for ethical, educational, cultural, or psychotherapeutical reasons.

Organizer: Stefan Feddern (Prof. Dr.)

Petrarch and the Language of Invective
(Tuesday July, 15th06.00pm-07.30pm in Aula E006)

In this session, Petrarch’s use of the language of invective will be analyzed from three different, but complementary points of view. While one paper will be rather an overview of Petrarch’s denigrating language in his *Invective contra medicum* – a work reminiscent of his stay in Avignon (Vaucluse) –, another paper will focus on the presence of traces of invective style in the prose features of Petrarch’s moral treatise *De remediis utriusque Fortunae*, and a further

paper will shed light on the relationship between Petrarch's rhetoric of self-criticism and the language of invective.

Organizer: Françoise Graziani

Polysémie des langues figurées : Mythographie et Emblématique (I-II)
(Tuesday July, 15th02.00pm-05.30pm in Aula E003)

Polysémie des langues figurées I : figurer en mots
Polysémie des langues figurées II : figurer en images

La tradition néolatine n'a cessé d'actualiser les effets conjugués des mythes et des images en les articulant en figures symboliques. Tandis que l'emblématique tirait parti de la polysémie des figures et fables poétiques pour les traduire en sentences énigmatiques, les mythographes interprétaient "l'artifice des fables" comme un art de cacher sous le voile de l'allégorie une multiplicité de sens. Ainsi jusqu'au XVII^e siècle les mots grecs "emblema" et "symbolon" entraient-ils en correspondance avec les mots latins "figura" et "fabula" dans un même système de pensée. En interrogeant de divers points de vue ces relations, on se propose d'analyser comparativement ce qu'ont de commun les multiples formes de langage figuré en mots ou en images.

Organizers: Trine Arlund Hass, Marianne Pade, Karen Skovgaard-Petersen, Peter Zeeberg.

Expressing Identity in Dano-Norwegian Neo-Latin (I-II)
(Wednesday July, 16th09.30am-11am; 02.00pm-03.30pm in Aula E004)

From the second half of the sixteenth Century, following the Lutheran Reformation and the introduction of the Melanchthonian educational system, there was a veritable boom in the production of Neo-Latin literature in Denmark. The new classicizing idiom was used in a wide range of genres, from occasional poetry to national epics, from personal letters to official historiography. In our sessions we will explore the lexical and literary means by which national, social, gender or confessional identity was expressed in Danish Neo-Latin literature c. 1500-1700.

Organizer: Julia Heideklang

"Versio Latina":
Translating into Latin in the Early Modern Period
(Wednesday July, 16th04.00pm-05.30pm in Aula E007)

Complementary to previous research, the DFG project "Versio latina" focuses on Latin as the target language of translation processes. To this end, we amassed bibliographical information on printed Latin translations in the early modern period into a new catalogue (CVlat or Catalogus versionum latinarum). Combined with detailed case studies comprising different genres and source languages, we investigate the cultural functions and economic or other objectives that fuelled these translation processes. Introducing these observations into teaching and organising multiple opportunities for exchange, we aim to foster a sustainable network among researchers. The proposed three talks share our methodology, approach, and results.

Organizer: PhD. Beate Hintzen

Paul Fleming in his own Latin poems, in poems by friends, and in poems by later generations

(Saturday July, 19th 09.00am-10.30am in Aula 006)

Fleming (1609-1640) is a prominent German Baroque lyricist, but his extensive Latin work has received little attention from scholars so far. One reason for this is that his challenging poetry has only been available in the edition by J. M. Lappenberg from the XIXth Century, which is sparsely annotated and not translated. However, since 2022, a comprehensive annotated edition of his complete works has been in progress. The Latin part will include a German translation. Members of the Latin edition project will demonstrate the significance of his Latin work by presenting the poet from different perspectives.

Organizers: Brenda Hosington, Sara Miglietti.

**Self-translation in Early Modern Europe: Theory and Practice (I-II)
(Wednesday July, 16th 10.00am-11.00; 02.00pm-03.30pm in Aula E007)**

Self-translation in Early Modern Europe: Theory and Practice I: Neo-Latin and Italian

This first panel will investigate the early modern phenomenon of self-translation (i. e. the translation of one's own work) against the backdrop of early modern translation theory and practice, in order to clarify the still-debated relationship between the two. Is self-translation best approached as a sub-category of translation or as a distinct textual phenomenon (more akin, for instance, to rewriting)? How did self-translators position themselves with respect to allographic translators? Did their translation techniques differ – and if so, how? This panel will explore these questions with particular respect to Neo-Latin and Italian across a wide range of genres.

**Self-translation in Early Modern Europe: Theory and Practice. II:
Neo-Latin, (Neo-)Greek, and the Vernaculars**

Following on from session I, this second panel will explore the early modern theory and practice of self-translation against a broader canvas, but nevertheless posing the same questions. Papers will examine materials self-translated in both literary and non-literary domains, across various European languages (French, Dutch, English) as well as Neo-Latin and (Neo-)Greek.

Organizer: Neven Jovanović

**Christian Neo-Latin Epic in Humanist Dalmatia
(Wednesday July, 16th 09.30am-11.00 in Aula E006)**

In 2024 Marcus Marulus's Biblical epic *Davidias* was published for the eighth time in 70 years, now with its first English translation (by Edward Mulholland) ; 2024 was also the 500th anniversary of Marulus's death. These circumstances invite a new look at humanist Christian epic in Dalmatia and Dubrovnik. The session will consider epic poems of Marcus Marulus and his younger peer Damianus Benessa (Dubrovnik, 1477–1539) in the wider context of humanist Latin poetry, taking as starting points stylometry, lexical echoes and parallels.

Organizers: Katharina Kagerer, Christine Wulf.

**The educated and their inscriptions
(Thursday July, 17th09.30am-11.00am in Aula E006)**

On the concept of the session: Inscriptions are a certain type of text designed to have a lasting public impact by being placed in public or semi-public places on objects made of stone, wood or metal. In the early modern period, this made them ideal for the self-representation of those who commissioned them. We want to explore how educated people such as scholars and university graduates used Latin inscriptions for their representational purposes, whether in prose or verse. Another focus is on the question how texts that the educated conceived in the style of inscriptions can be a literary genre in their own right.

Organizers: Anne-Hélène Klinger-Dollé (II), Federica Rossetti (I).

**Beatus Rhenanus (I-II)
(Tuesday July, 15th02.00pm-05.30pm in Aula E005)**

Beatus Rhenanus I : Édition et traduction de textes classiques

Beatus Rhenanus, après une formation reçue entre Sélestat et Paris, fut un éditeur, commentateur et traducteur prolifique de textes classiques, collaborant avec les principaux humanistes et imprimeurs du XVI^e siècle. Cette “special session” vise à étudier la contribution de Rhenanus à la transmission et à la réception de textes anciens à travers l’analyse d’aspects encore peu explorés de son activité de critique textuelle et de traduction d’œuvres classiques. Elle s’appuiera sur l’examen d’éditions imprimées et de sources manuscrites conservées à la Bibliothèque humaniste de Sélestat.

**Beatus Rhenanus II : Méthodes apprises, méthodes construites,
de la philosophie à l’histoire**

Les études sur Beatus Rhenanus s’intéressent de manière croissante à la bibliothèque de Beatus Rhenanus étudiant, conservée à Sélestat : ses notes de cours (ms 58) ou des livres annotés achetés à Paris entre 1503 et 1507. Cette “special session” mettra en relation ces travaux, qui permettent de mieux connaître la formation intellectuelle reçue par Beatus Rhenanus, et la production intellectuelle la plus personnelle de ce dernier, ses *Rerum germanarum libri tres* (1531). Elle confrontera les démarches intellectuelles apprises pendant ce séjour parisien et les méthodes élaborées plus tard par l’humaniste dans sa pleine maturité intellectuelle.

Organizer: Johanna Luggin

**How to Advocate for the Unfamiliar in Neo-Latin – Constructing Authority
in the New Sciences
(Wednesday July, 16th09.30am-11.00 in Aula E012)**

A key aspect of the study of nature in early modern times was the defense of novel or seemingly alien ideas entering the scientific discourse. To justify presenting and supporting such foreign, sometimes radical notions, Neo-Latin scientists used a number of literary and argumentative techniques well-known to their readers to lend authority to themselves and their works. The session will concretize this hypothesis in three case studies from the sixteenth and seventeenth centuries by authors famous for radical ideas and a strong character – Francesco Storella, Giordano Bruno and Athanasius Kircher –, covering the disciplines of logic, magic, cosmology and geology.

Organizer: Maria Maciejewska

Familiar China: Neo-Latin Jesuit writings

Chair: Monika Miazek-Męczyńska

Respondent: Akihiko Watanabe

(Tuesday July, 15th04.30pm-05.30pm in Aula E012)

Neo-Latin scholarship has been increasingly more interested in the works produced in Asian contexts. This panel showcases Neo-Latin texts by two Jesuit missionaries to China who contributed to the development of Western Sinology. Angelo Zottoli's *Cursus Litteraturae Sinicae* is a mature example of Jesuit Chinese studies, while Michael Boym's *Brevis Sinarum Imperii Descriptio* provides a sample of early missionary and travel writing. In both cases, the Latin text can be studied in the context of its pragmatic function and as a tool to understand the workshop of educated Jesuits who sought to bring China closer to a European audience.

Organizer: Clementina Marsico

Volgarizzare e tradurre tra XV e XVI secolo (I-III)

(Thursday July, 17th09.30am-11.00am; Friday July 18th09.30am-11.00am; 04.00pm-05.30pm in Aula E007)

L'Umanesimo è un'epoca di felice convivenza tra lingue: in diversi ambiti, il latino coesiste con il volgare e con il greco, con conseguenze sulla trasmissione culturale delle idee. La "special session", articolata in tre panels, si propone di investigare le conseguenze degli scambi linguistici tra greco, latino e volgare nel XV secolo e oltre. I contributi affrontano problemi relativi ai volgarizzamenti, alle traduzioni dal greco al latino, alle versioni dal greco al volgare e dal volgare al latino, con una attenzione specifica alla riflessione linguistica e alle strategie traduttive, anche in relazione agli ambienti culturali in cui si situano i testi.

Organizer: Maria Stefania Montecalvo

"Cicero magister": insegnare Cicerone tra Quattro e Cinquecento

(Wednesday July, 16th09.30am-11.00 in Aula E003)

A partire dai primi anni del Quattrocento si assiste ad una vera e propria rinascita di Cicerone, grazie al recupero di opere che si credevano perdute e soprattutto all'intenso lavoro filologico esercitato sui testi: in gioco non c'era soltanto la necessità di pubblicare modernamente titoli di grande fortuna editoriale presso gli intellettuali e le scuole di tutta Europa, ma anche l'impegno nel recupero di una lingua considerata esemplare. Gli interventi inclusi in questo panel intendono presentare tre esempi di uso delle opere di Cicerone in contesti accademici tra Quattro e Cinquecento (Ognibene Bonisoli, Paolo Manuzio, Jacques-Louis d'Estrebay, Comenius).

Organizer: Janika Päll

Stability and Change in Neo-Latin Declamation: From "Oratio" to "Aufsatz"

(Thursday July, 17th09.30am-11.00am in Aula E003)

In the early modern multilingual academies, the professor of rhetoric was responsible for teaching writing and speaking in good Latin, while the tradition of the Exercitium styli was still

alive in the mid-XIXth Century. We will examine the stability and change of the Oratio Latina in Estonia and Latvia from the XVIIth to the XIXth Century (in Riga, Tallinn and Tartu), taking into account the European tradition. We will firstly address the dispositions provided by professors, then examine the variation and stability in printed university orations, and finally conclude with an analysis of code-switching in manuscript 'essays' in Latin.

Organizers: Blandine Perona, Sandra Provini, Alice Vintenon.

**Traduire pour des princesses : Formes et fonctions du bilinguisme latin-français
à la cour (France, 1500-1530)
(Tuesday July, 15th02.00pm-03.30pm in Aula E010)**

Au début du XVIe siècle, l'actualité politique, philosophique et religieuse se dit souvent simultanément en deux langues pour le public de cour : certains manuscrits ou imprimés juxtaposent un texte latin et sa traduction en français, parfois de la main de l'auteur lui-même ; d'autres distribuent versions latine et française sur deux supports différents publiés simultanément ; d'autres enfin commentent en latin un texte français. Notre session souhaiterait interroger cette diversité, ainsi que – à la suite des travaux de Cynthia Brown et Estelle Doudet notamment – la destination privilégiée de ces publications bilingues aux princesses entre 1500 et 1530.

Organizer: Christoph Pieper

**Teaching Neo-Latin in high schools and on universities. Challenges, ideas,
recent developments
(Thursday July, 17th09.30am-10.30am in Aula E011)**

The Committee for the Teaching of Neo-Latin of the organizes this special session dedicated to didactic aspects of Neo-Latin. The panel is especially interested in reflecting on innovative teaching methods, both in high schools and at the university level. It proposes three case studies that present different teaching material leading itself well for making students aware of the challenges and opportunities of Neo-Latin literature. The case studies include the many opportunities offered by manuscript reading in the classroom, Jesuit letters as engaging and multi-faceted texts, and emblems as accessible objects especially for less experienced readers.

Organizer: Lucie Storchová

**Intellectual networks and Neo-Latin in East Central Europe in the XVIIth Century
(Wednesday July, 16th02.00pm-03.30pm in Aula E012)**

The Neo-Latin literature of the XVIIth Century in East Central Europe, especially in the multinational Habsburg Empire and in the adjacent areas, was deeply interconnected, and its representatives were closely linked to one another. In the midst of religious and political differences, Neo-Latin, as the language of literary communication created a form of shared identity that created a virtual cultural unity between opposing sides. In this special session, we will examine the various written forms of intellectual literary communication that became central to the transmission of knowledge and information in the Central and Eastern European region.

Organizer: Joan Tello; chair: Eric MacPhail.

**From Greek to Neo-Latin: “Anima” and “Animus”.
(Tuesday July, 15th 04.00pm-05.30pm in Amphi Guyon)**

This panel addresses an overlooked issue about the study of ‘soul’, namely the different ways of conveying the Platonic-Aristotelian tradition of “psychē” in Latin. By studying the terms “anima” and “animus”, this panel draws attention to a broad historical spectrum of translation and transmission of meaning from Greek-Roman to Christian and Neo-Latin terminology in the definition of “soul”. This panel covers “anima” and “animus” through three case-studies: Latin and Neo-Latin reference works, the writings of Thomas More, and *the Spiritual Exercises* of Ignatius of Loyola.

Organizer: Shirley Skye

**Girlhood Studies in Neo-Latin Literature
(Wednesday July, 16th 02.00pm-05.00pm in Aula E010)**

Girl writers of Latin were keenly aware of their gender and age identities. This panel offers methodologies for the study of girls' Latin and investigates their contributions. A variety of Latin texts by girls will be explored, including Mary Queen of Scots' epistolary catalogue of illustrious women, a feminist speech by Maria Gaetana Agnesi, and many others. By examining the challenges and achievements of girls in Latin education, this panel attends to these overlooked voices that enriched the landscape of Latin literature in the early modern period.

Organizer: Maren Elisabeth Schwab

**Herodotus in Early Modern Translations
(Tuesday July, 15th 06.00pm-07.30pm in Aula E 103)**

The topic of our panel are the translations of Herodotus' *Histories* into Latin and into vernacular languages (such as Lorenzo Valla's translation published in 1474 and Matteo Maria Boiardo's translation into Italian or R.B.'s translation into English). At that time and in the XVIth Century Herodotus was mainly read for his image as an adventurous explorer of foreign cultures who provided exciting insights beyond the European Greco-Roman world. We will show how this approach shaped the translations of passages on exotic topics and how these passages were cited in early modern travel accounts and antiquarian treatises.

Organizer: Sebastiano Valerio

**Cicerone e il ciceronianismo: pratiche di insegnamento tra XV e XVI secolo
(Friday July, 18th 09.30am-11.00am in Aula E003)**

La sessione indaga la fortuna ciceroniana tra Quattrocento e Cinquecento muovendo dalla ricezione e dall'incidenza della sua opera in figure impegnate nel milieu dell'insegnamento nello Studio di Napoli o in altri contesti scolastici. In tal direzione si innesta l'esame della produzione di varia natura (lessicografia, trattatistica, curatela di edizioni ciceroniane) di figure attive nell'Umanesimo meridionale quali Giuniano Maio e Quinto Mario Corrado. Il culto dell'auctoritas ciceroniana è sondato anche in ambito poetico, assumendo come specimen l'importante esperienza di Giovanni Della Casa e dei suoi ritratti di amici e sodali, in alcuni casi attivi nella didattica.

Organizers: Manou Vermeire, Isabelle Maes, Raf Van Rooy.

Classical bilingualism in the early modern languagescape: Interactions of Latin with Greek and beyond (I-III)

(Saturday July, 19th09.30am-11.00am; 02.00pm-05.30pm in Aula E007)

The special session will be dedicated to Neo-Latin in a multilingual context. Special attention will be paid to interactions with Greek, whether in connection with other (vernacular/learned) languages or not.

The first of three panels will focus on Latin-Greek code-switching in practice, more specifically in letters, both in theory and in practice.

The second of three panels explores classical bilingualism through three case-studies concerning (self-)translations from and into Latin and the interaction between various languages that evidently takes place.

The last of three sessions explores material and oral aspects of classical bilingualism through student notebooks, the history of manuscripts, and accounts of conversations.

Organizer: Isabella Walser-Bürgler

Neo-Latin and the Academy Movement: The Academia Taxiana in Innsbruck

(Wednesday July, 16th04.00pm-05.00pm in Aula E012)

The Enlightenment saw a prospering of scholarly societies all over Europe. Among smaller learned circles ranked the Academia Taxiana, founded in Innsbruck in 1738 by the Tyrolean polyhistor Anton Roschmann. Throughout its 20 years of existence, its members regularly met in the private library of the Taxiana's main patron. During these meetings, a wide range of historiographical topics was explored by means of evidence-based methods. Members also presented their ongoing research in the form of so-called Latin "dissertationes". The papers of this session bring together relevant insights into the everyday life, network, and historiographical production of the Academia Taxiana.

Organizer: Akihiko Watanabe

Catholicism and Neo-Latin in the Asia-Pacific: Japan, Vietnam, Korea

(Tuesday July, 15th06.00pm-07.30pm in Aula E012)

Neo-Latin outside Europe has been surveyed to some extent by Jozef IJsewijn (1932-1998) and a few others, but many dark spots remain. Looking at Neo-Latin in the Asia-Pacific, a strand that connects a majority of primary texts appears to be Catholicism. The history of the Asia-Pacific offers a wealth of underexplored Neo-Latin texts and their vernacular translations produced in the context of Catholic evangelization and native priestly formation. This panel brings together several case studies from which the audience may gain a fresh understanding of the global diffusion of Neo-Latin that was once facilitated by Catholicism outside the traditional West.

POSTERS

Julia Jennifer Beine (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Ruhr-Universität Bochum, Seminar für Klassische Philologie.

**Introducing NeoLatDraCor,
a Research-Oriented Corpus for the Study of Neo-Latin Drama**

This poster introduces the Neo-Latin Drama Corpus, a collection of TEI-encoded Neo-Latin plays. NeoLatDraCor is incorporated into the DraCor infrastructure which is driven by an Application Programming Interface (API). On the poster, I will explain the features of the DraCor API and provide examples of how to use these features to analyse dramatic texts through digital methods. NeoLatDraCor includes a wide range of Neo-Latin plays, regarding different genres, regions of origin, and periods. Therefore, NeoLatDraCor enables users to carry out digital analyses of Neo-Latin drama on a larger scale. Through its incorporation into the DraCor infrastructure, NeoLatDraCor also facilitates comparative studies of Neo-Latin dramas and dramas in other languages. After outlining these use cases, I will provide information on the requirements for contributing to the NeoLatDraCor, including details on the necessary TEI encoding, legal considerations regarding copyright issues, and licencing. I will also provide insights into the organisational structure of the NeoLatDraCor team and explain how to contact us to participate.

Sara Miglietti (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Warburg Institute, London.

**Writing Bilingually, 1465-1700: Self-Translated Books in Italy and France. A
Leverhulme-funded project based at London's Warburg Institute.**

“Writing Bilingually, 1465-1700” aims to produce the first comprehensive repertory of prose self-translations produced in Italy and France from the early age of print to the end of the seventeenth Century. Available both online and (soon) in print, the Writing Bilingually Catalogue includes both translations produced by the authors themselves (“self-translations” proper) and translations produced by others in close collaboration with the original authors (“semi-self-translations”), across a wide range of genres and subjects. Gathered here together for the first time, these works provide a unique window onto a world where classical languages and modern vernaculars coexisted in fruitful symbiosis.

Angela Škovierová, Mária Šibálová. (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Faculty of Medicine Comenius University Bratislava
Institute of Medical Terminology and Foreign Languages Faculty of Medicine Comenius University Bratislava

**“Peregrinatio medica et pharmaceutica”:
Latin writings with Slovak connections in the XVIth – XVIIIth Century**

Medical education in present-day Slovakia commenced in 1769, prompting students to seek education abroad. These individuals pursued studies at various European universities, acquiring skills requisite for roles as royal or municipal physicians. Furthermore, graduates from foreign universities and medical faculties migrated to the region of present-day Slovakia, engaging in medical practice and scholarly pursuits. This poster aims to introduce and highlight key figures and their significant contributions to the evolution of medicine, pharmacy, and the refinement of professional language and terminology within the historical context of Slovakia's medical education landscape.

Marcela Slavíková (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Institute of Philosophy, Czech Academy of Sciences, Prague.

Johannis Amos Comenii Opera omnia 26/II – Epistulae

As an active member of the period's learned community, Johann Amos Comenius (1592–1670) corresponded with many important figures both from intellectual and political circles all over Europe. His correspondence, comprising more than 560 letters, is currently being prepared for an edition by the Department of Comenius Studies and Early Modern Intellectual History, Institute of Philosophy, Czech Academy of Sciences in Prague. This poster aims to present the second volume of Comenius' correspondence which is to be released in 2024. This second volume includes a critical edition of Comenius' letters to various recipients dated from 1639 to 1641.

Lucie Storchová (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Institute of Philosophy, Czech Academy of Sciences.

**The Origins of Modern Encyclopaedism (TOME):
Launching Evolutionary Metaphorology**

This poster will present the TOME project based at the Institute of Philosophy of the Czech Academy of Sciences in Prague. Its general aim is to understand how the development of alchemical metaphors in the XVIth and XVIIth centuries contributed to the emergence of encyclopaedism, and to create an AI-driven metaphor detector to explore these metaphors. To this end, we are assembling and analysing (closely and distantly) a digital corpus of Neo-Latin printed books from the fields of alchemy and Paracelsianism. At the same time, we analyse the existing "NOSCEMUS" digital corpus of Latin scientific prints by cutting-edge computational methods.

Marta Vaculinova (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Centre for Classical Studies of the Institute of Philosophy, Czech Academy of Sciences, Prague.

**Sigismundus Gelenius, Czech Editor and Translator in Basel. "Europa humanistica",
Bohemia and Moravia IV**

The project of the fourth volume of the Czech team in the "Europa humanistica" series will be presented. It is a clear elaboration of the paratexts of editions and translations prepared by Sigismundus Gelenius during his work in the printing house of Hieronymus Frobenius in Basel in the first half of the XVIth Century. In addition to the prefaces, the volume will also include those of Gelenius' preserved letters which illustrate his work.

Raf Van Rooy, Flavio Massimiliano Cecchini, Isabelle Maes, Mariia Timoshchuk, Manou Vermeire. (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
KU Leuven

**"NOSCEMUS ERASMUM":
Toward a unified open access corpus of Erasmus' oeuvre**

This poster presents our project to create the first unified corpus of Erasmus' vast oeuvre. It shows the different steps in our process. We first gathered digitizations and uploaded them in "Transkribus". Then, we developed a lay-out model for the early-eighteenth Century Leiden edition of Erasmus' *Opera omnia* we used (11 volumes). We subsequently trained the existing "NOSCEMUS GM" further for this edition, resulting in the "NOSCEMUS ERASMUM" model. Using these models, we analyzed the lay-out of all volumes and OCR-ed them. We are

currently manually correcting everything, while engaging citizen scientists to join us in this large-scale endeavor.

Mateusz Wiater, Iwona Grabska-Gradzińska, Grażyna Urban-Godziek. (Friday July 18th 06.30 pm - 07.20 pm in EGGER Building, Hall A)
Jagiellonian University in Krakow

“Neolatina Sarmatica” database

We are presenting a new version of “Neolatina” – an open-access database intended to be a repository of critical editions of Latin texts created by authors associated with the former Polish-Lithuanian Commonwealth. The previous version of the website (2006–2011) was based on static HTML page structures whereas a new edition (2024) is based on the TEI-publisher engine, which significantly increases search capabilities and reader interaction with the main text and supporting texts. The website is the next stage in the process of electronically publishing the first modern translation and critical edition of the complete Kochanowski’s Latin works (“Cochanovius Latinus” collection).
