

NEO-LATIN NEWS

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◆ *Bessarion Scholasticus: A Study of Cardinal Bessarion's Latin Library.* By John Monfasani. Byzantios: Studies in Byzantine History and Civilization, 3. Turnhout: Brepols, 2011. XIV + 306 pp. 65 euros. Bessarion first made a name for himself as a spokesman for the Greek side at the Council of Ferrara-Florence in 1438-39. He became a cardinal in the western church and was a serious candidate for the papacy more than once. Bessarion amassed an enormous library that was especially famous for its collection of Greek manuscripts, then left it to the Republic of Venice with the intention of making it the core of what is now the Biblioteca Marciana. He patronized humanist scholars and writers and was himself Italy's leading Platonist before Marsilio Ficino, with his *In calumniatores Platonis* being an important text in the Renaissance Plato-Aristotle controversy. He died in 1472, well known and well respected.

This is the Bessarion we all think we know, but the Bessarion who emerges from the pages of *Bessarion Scholasticus* stubbornly refuses to be constrained within these limits. For one thing, his collection indeed contained about 660 Greek manuscripts and incunables, making it second only to the holdings of the Vatican Library, but it also contained about 500 books in Latin. These manuscripts and incunables obviously merit study as well. One would think they would confirm Bessarion's role as a patron of humanism, but this is emphatically not the case,

for the books show that he had no interest in collecting humanist writings beyond an occasional translation from the Greek—medieval texts outnumber humanist/classical ones by a ratio of almost 14 to 1. He did own a good classical Latin library, divided between patristic and pagan authors. The 49 patristic volumes included almost every important Latin Church Father, with Augustine dominating. Bessarion also owned 73 volumes of pagan classical authors, with almost every significant writer being present except for those to which we could expect a cleric to object on moral grounds. The collection was idiosyncratic, with Cicero being well represented but few poets beyond Horace, Ovid, and Virgil. Now, one might think that the presence of almost as many Latin manuscripts and incunables as Greek ones could be explained by the fact that Bessarion spent decades in Italy. To a certain extent this is true: he was an admirer of Thomas Aquinas before he ever came to Italy, which led to an interest in scholasticism, which in turn led Bessarion to amass a large collection of Latin manuscripts of scholastic and pre-scholastic authors that he evidently felt he could use at least for reference in his new western environment. He maintained close relationships with a good number of scholastic scholars, but again, his collection of books is idiosyncratic, in the sense that although many volumes were present in philosophy, theology, science, and law, many key texts were also absent. The only author about whom this library would allow a reader to obtain a comprehensive understanding was Thomas Aquinas, but again, things are not quite what we might expect. The kinds of works Bessarion produced during his first years required a good knowledge of Thomas, but at this point his Latin was still developing, so his Thomism was primarily of the Byzantine variety. After he had mastered Latin, Bessarion's theological writings depended less on Thomas, so he used him less at a time when he could understand him better.

The argument summarized above comes from the three actual chapters of *Bessarion Scholasticus*. The remaining two-thirds of the book consists of the appendices, twelve of them, that provide the data on which the conclusions rest. Appendices I, III, IV, and V list

authors from various categories whose books are found in Bessarion's library, while Appendix II presents a text from Biblioteca Nazionale Marciana, MS Marc. gr. 148 (=488) in which Bessarion lists the differences between Thomists and Scotists. Appendix VI lists the identifiable members of Bessarion's household before 1450, while the last six appendices offer texts of five prefaces and a letter written to Bessarion. As the nature of the appendices suggests, the strength of this book lies in its skilled, careful use of empirical data—manuscript descriptions, book lists, key texts—from which persuasive conclusions can be drawn. In this case, the conclusions are not quite what we would have expected, but the result is a fuller, more accurate picture of a figure whose importance to Quattrocento Latin and Greek scholarship cannot be overstated. (Craig Kallendorf, Texas A&M University)

◆ *Marsilio Ficino: Lettere II: Epistolarum familiarium liber II.* Edited by Sebastiano Gentile. Florence: Olschki, 2010. xc + 186 pages. The second book of Ficino's collected *Letters* is different from the other eleven books, and much weightier in content. It consists not really of letters but of nine philosophical treatises, some just a few pages long and variously addressed to specific dedicatees. The whole book, however, is dedicated to Duke Federico of Urbino, whom Ficino addresses in the opening preface; and this would date its contents to 1482 or thereabouts. The preface asserts that the collection consists of letters pertaining before all else to "Platonic theology": they are "divine letters" that must be duly separated from the human ones. Their titles are as follows: 1) Five questions concerning the mind. The first question: whether the mind's motion is directed towards some certain end or not; the second, whether the end of mind's motion is motion or rest; the third, whether mind is a particular something or a universal; the fourth, whether it can attain its chosen end at some time; the fifth, whether after it has attained its end, it may at some point fall away from it. (These questions are addressed to Ficino's fellow philosophers.) 2) On the intellect being above the sense, the intelligible above the sensible, other minds above our minds, and incorporeal forms above corporeal forms. (The addressees are the same.) 3) Elements are moved in a moving way, the celestial spheres are moved in an unmoving way, souls rest in a moving way, angels rest

in an unchanging way, God is rest itself. (These letters are addressed to Giovan Francesco Ippoliti, Count of Gazoldo.) 4) Corporeal form is divided and moved by another. Rational soul is not divided but is moved of itself. Angel is neither divided nor moved, but is filled by another. God is one simple and measureless plenitude. (Addressed to Mikos Bathory, bishop of Vacs, and to Francesco Bandini.) 5) Marsilio Ficino the Florentine's compendium of Platonic Theology. The ascent from corporeal substance to incorporeal substance—that is, to souls, angels, and God. (Dedicated again to fellow philosophers.) 6) Marsilio Ficino the Florentine to Giovanni Cavalcanti his singular friend: on the rapture of Paul to the third heaven and on the rational soul's immortality. 7) Marsilio Ficino the Florentine's introduction to Platonic Theology dedicated to Lorenzo de' Medici, the saviour of the fatherland. The three levels of Platonic contemplation. 8) On the comparable nature of love and friendship. 9) Marsilio Ficino the Florentine's treatise on light consists of in the world's body, in the soul, in the angels, and in God. (Dedicated to Febo [Capella] the Venetian, the distinguished orator.)

The most substantial of these are numbers 1, 5, 6, 7 (1 has been translated into English by Josephine L. Burroughs and 7 by James Hankins and myself); there are also some German and Italian translations of some of the treatises. We should note that number 8 is also found in Ficino's sixth book of *Letters* and only appears in the list of nine in the *editio princeps* of 1495.

This important collection of *opuscula theologica* has now been scrupulously examined and edited by the leading authority on Ficino's *Letters*, Sebastiano Gentile. Building on the labors of Paul Oskar Kristeller and notably the entry in the *Supplementum Ficinianum*, 1: xciv-xcviii, but completely superseding earlier work, this edition will surely become the standard text for decades to come, barring the discovery of any more authoritative manuscripts. It contains a full collation, identification of sources (many of them newly tracked down), a flurry of useful indices, including a concordance with the corrupt but standard Basel edition of 1576, and an appendix containing Ficino's own vernacular versions of the items in number 6 above: that is, his dedicatory letter to Bernardo del Nero, his proem to Cavalcanti, and

the text itself of the *Dialogo intra san Pagolo et l'anima*. These date from *ca.* 1476.

Most significantly Gentile has written a detailed scholarly introduction to the complicated story of the nine texts, their variants, and their associations, on the model of the careful textual work he has already expended on the first book of *Letters* (which appeared in 1990). We are indebted once again to his philological dedication and expertise, and we can look forward to his work on the remaining ten books of Ficino's correspondence. A monumental undertaking! (Michael J. B. Allen, UCLA)

◆ *The Correspondence of Erasmus, Letters 1926 to 2081*. Translated by Charles Fantazzi, annotated by James M. Estes. Collected Works of Erasmus, 14. Toronto, Buffalo, and London: University of Toronto Press, 2011. xxiv + 503 pp. \$175. *Controversies*. Edited by James D. Tracy and Manfred Hoffmann. Collected Works of Erasmus, 78. Toronto, Buffalo, and London: University of Toronto Press, 2011. xxii + 498 pp. \$165. These two volumes mark the 2011 contributions to Collected Works of Erasmus, one of the most distinguished scholarly series of our time. The first volume contains 158 letters from the year 1528, 104 written by Erasmus and 53 addressed to him. The predominant theme is that of controversy between Erasmus and his opponents, making this a good volume to appear along with the other one. One group of letters concerns his feud with Heinrich Eppendorf, who may have been a provincial German of little consequence but who nevertheless proved a considerable aggravation during this period. Another controversy arose over an offhand remark in *Ciceronianus* that declared the greatest of the French humanists, Guillaume Budé, to be an inferior stylist to the Paris publisher and bookseller Josse Bade; this, too, took time to fix. More serious were the efforts of Erasmus's conservative Catholic critics to convict him of heresy for providing the foundation on which Luther built. The attacks in Spain came to an interim conclusion that seemed favorable to Erasmus, but Erasmus's young friend Louis de Berquin was found guilty of heresy in Paris and executed, while Alberto Pio launched a series of increasingly effective attacks from the same place. Erasmus was forced during this period to relocate, and part of his correspondence reveals that at the

same time as he was being attacked from various parts of Europe, a good many friends in high places remained. Some of the letters, as one might expect, were purely personal; the most interesting group involved Erasmus Schets, his banker in Antwerp, who managed his affairs in England and the Low Countries so effectively that Erasmus was able to live off the income provided there.

The other volume presents six short works that emerged from Erasmus's approval of some of Luther's ideas and his efforts to negotiate the troubled religious waters of early sixteenth-century Europe. *The Sponge of Erasmus against Aspersions of Hutten* was his response to Ulrich von Hutten's *Expostulatio*, which accused him of being a coward and a traitor who was unwilling to stand behind what he knew to be true Christian doctrine. *An Admonition against Lying and Slander* was directed against Heinrich Eppendorf, whom Erasmus blamed for encouraging Hutten to write the *Expostulatio*. *The Uncovering of Deceptions* clarified what was for Erasmus a key distinction, between the Swiss reformers whose understanding of the Eucharist was wrong and whose tactics were deceptive and the Lutherans whose teaching he conflated with that of the Catholic church in this area. The *Epistle against the False Evangelicals* and the *Letter to the Brethren of Lower Germany* continued the same line of attack, isolating the Swiss and South German Reformers as proponents of ideas with which no reconciliation was possible. *Against a Most Slanderous Letter of Martin Luther* is not the full-scale assault we might expect, but a mild response that rested in Erasmus's hope that reconciliation might still be possible, at least with Luther and his followers. From our perspective this might appear naïve, but these six works suggest that without the benefit of hindsight, Erasmus deserves credit for seeking grounds for theological compromise when possible at a time when many preferred unrestrained conflict.

Both volumes are prepared to the usual high standards of this series, leading us to wait with some impatience for the 2012 installment. (Craig Kallendorf, Texas A&M University)

◆ *The Correspondence of Wolfgang Capito*. Vol. II: 1524-1531. By Wolfgang Capito. Edited and translated by Erika Rummel, with Milton Kooistra. Toronto: University of Toronto Press, 2010.

“There are an infinite number of things going on, and they are changing by the hour,” is an apprehension shared by the reformer Wolfgang Capito (1478-1541) in 1525 with his colleague from Constance Ambrosius Blaurer, as presented by Erika Rummel’s monumental second volume of her planned trilogy of the Strasbourg ex-humanist’s complete correspondence, the first part of which appeared in 2005. The above sentence, here uttered by Capito with some disquiet during the fateful and mercurial events of peasant unrest in Alsace (with which Capito was associated at least in the minds of his detractors), can also serve as both an introduction and a leitmotif to Rummel’s present epistolary effort. While the first volume’s themes were formative in nature—a young humanist Erasmian advisor to the Archbishop-Elector of Mainz slowly losing and finding himself on the canvass of spreading confessional and doctrinal skirmishes of the budding Reformation—this second volume’s horizons are more broad and open-ended, illuminative of both the man who seems to have accepted his role as one of those “whom God has sent to defend the Word!” and of his efforts to foster the victorious Reformation’s blossoming in his adopted Strasbourg, with all the vicissitudes such an avocation entailed.

Rummel’s carefully collected letters, some fully translated, others offered in summarized or adumbrated form, elicit at once a vast and also a minute vision of the reformer, his concerns, and his times: the period covered—1524-1531—presents Capito and Capito’s city almost as mirror images, each affecting the other through the critical years of the Reformation’s development. This includes Capito’s official stepping out as a confirmed church reformer in 1524, his provostship of the collegiate church of St. Thomas, his election as a parish priest of Young St. Peter’s, and his subsequent high-profile activities in defense of reforming principles that included numerous disputations, missives, and controversies with the Catholic party. All this eventually ended, in 1530, with the Reformation victory that saw the city council abolish the mass and take over education and the dispensation of benefices. On a more personal level, the collected letters show a man often at odds with himself, dealing with individuals like Erasmus Gerber, a leader of the Alsatian peasant uprising, the Anabaptists, ‘radical’ preachers like Caspar Schwenckfeld, or the con man, Hans Schütz,

and then having to account for his actions to the wider community. Equally, if not more, important are the many missives shedding light on the inner conflict in the reformers' own camp: the Eucharistic controversy features especially prominently in Capito's letters to Lutheran reformers, and his acceptance of the Zwinglian position—more or less—is preserved in both personal and official correspondence. Finally Capito's resistance to the Lutheran Augsburg Confession, and his attempts, together with Martin Bucer, to create a competing Tetrapolitan Confession (promoted by Strasbourg, Lindau, Constance, and Memmingen) are also covered.

Rummel's opus, meticulously researched, edited, and contextualized like her earlier work on Erasmus, is clearly manufactured for the experts or for those interested in major themes as well as minutiae of the early phases of the German and Swiss Reformation. Like the previous volume, Volume II continues to bring to the forefront a major figure of the urban reformation that, so far, lacked—except for Olivier Millet's 1982 finding list—an adequate modern in-depth compilation of epistolary documents. As such it is an eminently welcome and completely necessary addition to our knowledge base. All in all, the present collection contains more than five hundred translated letters and pamphlets, or their summaries, to and from Capito, over sixty of which appear here for the first time. Obviously necessitated by the requirements of space and time, there seem to be a few too many summaries. Most of those letters, however, are already available in other compilations, and their complete inclusion might have ballooned this volume way past its already-prodigious five hundred fifty pages. The author, to her credit, contextualizes each and every entry in both head- and footnotes, adding all the previous publication data, manuscript locations, and biographies of writers or addressees. The work concludes with an appendix that includes a few more documents relating to Capito's provostship at St. Thomas and his disagreements with the Catholic party, among other things. (Władysław Roczniak, Bronx Community College)

◆ *The Tipperary Hero: Dermot O'Meara's Ormonius (1615)*. Edited and translated by David Edwards and Keith Sidwell. *Officina Neolatina: Selected Writings from the Neo-Latin World*, 1. Turnhout:

Brepols, 2011. 798 pp. 100 euros. As anyone interested in the Neo-Latin epic knows, significant obstacles exist for the modern reader who wants to study this genre. More than a hundred poems survive, but only a few—Petrarch's *Africa*, Vida's *Christiad*, and a couple of others—are known to anyone other than a specialist. Most works do not exist in modern editions, their very length discourages many readers from tackling them, and changes in taste have made most of them appear now to be little more than servile attempts to flatter the rich and powerful of the day.

Edwards and Sidwell have produced here an exemplary edition and translation that does as much as anyone can to shine a positive light on the Neo-Latin epic. The poem is a five-book hexameter text that celebrates the military achievements of Thomas Butler, tenth Earl of Ormond, the great Irish nobleman, as recorded by Dermot O'Meara and published by Thomas Snodham in London in 1615. Butler was born in Ireland but sent to England for his education and fought for decades to secure English rule over Ireland. His position was a complicated one: he certainly worked to advance English interests, but he did so without forgetting where he was from and without forgetting the interests of his family, which did not always coincide with either group. Militarily he never suffered defeat, but in his final years it became clear that his contribution to the English victories in the north had not been acknowledged and the death of Elizabeth I had changed the political situation to his disadvantage. "Accordingly," as Edwards and Sidwell note, "the key task of *Ormonius* was a relatively simple one: to persuade its readers of the Earl of Ormond's place in history" (18). To do this Butler turned to literature. Latin was not only the international language capable of spreading his story to the ends of civilization, but also the language that bridged the linguistic gap between Gaelic and English. O'Meara used the Neo-Latin genre that celebrated a powerful individual during his lifetime, drawing heavily from classical epic, especially Virgil, Silius Italicus, and Claudian, which provided both textual models and the divine machinery that provided ideological support for Butler's cause. The poem also drew from the Irish tradition, through the *cathréim* (or battle career) and *Aisling* (dream). Structurally and linguistically *Ormonius* is a more-than-competent example of its genre, but in the end it did not succeed

because circumstances forced it to be rushed to the printer before it was properly finished. The leader of the rebellions in the north, Tyrone, figures in the story, but the poem fails to deliver a proper climax, a clear statement of Butler's central role in defeating someone who even in 1615 cast a long shadow over Irish life. This structural flaw, added to the evolution of Anglo-Irish politics, has meant that the poem has attracted little attention since the eighteenth century.

Edwards and Sidwell have done all one could ask to rescue the poem from oblivion. There is a lengthy introduction that explains the political situation and the literary aspects of *Ormonius*, from which it becomes clear that praising a great warrior in fluent Latin is what we should expect from O'Meara. Sidwell's elegant translation makes the poem accessible to a wide group of modern readers, and the extensive notes, which are as long as the text with translation, confirm the seriousness of the project. There are no fewer than six indices—of authors, grammatical points, meter, Latin names, notable words, and English-language material—which will make the book usable to readers with specialized interests. In the end the absence of a suitable climax will ensure that *Ormonius* never challenges the *Aeneid* in the canon of great literature, but given the vexed and complicated relationship between the English and Irish during this period, the poem deserves to be read. Brepols has produced an elegant edition at a fair price, and I should note as well that this is the first volume in what has clearly been designed as a new series for Neo-Latin texts. I look forward to seeing the volumes that will follow. (Craig Kallendorf, Texas A&M University)

◆ *Das lateinische Gedicht des Franz Xaver Trips über den Gülich-Aufstand in Köln.* Edited, with translation and notes, by Uta Schmidt-Clausen. *Noctes Neolatinae / Neo-Latin Texts and Studies*, 16. Hildesheim, Zürich, and New York: Georg Olms Verlag 2010. 296 pp. In the volume under review, Uta Schmidt-Clausen offers the first sizable introduction, translation and notes on the *Quinquennalis seditio atque rebellis Ubiorum status* by the German Jesuit writer Franz Xaver Trips (1630-1696). However, she does not give the critical edition of the full poem, but only of the first of the book's three parts (about a fifth of the total 7300 verses), which were published posthumously

in 1704. The text as edited consists of 38 elegies, polemically treating the civil uprising in the free imperial city of Cologne in the years from 1680-86 under the lead of the merchant Nikolaus Gülich. Schmidt-Clausen examines the work both as historiographical document and as elegiac composition in order to make it accessible to both regional historians and historians of Neo-Latin literature.

After some well researched introductory words on the author, the historical context, and the complex genesis of the text with its different phases of revision and attenuation, the second chapter is dedicated to the author's poetic intention. Schmidt-Clausen's approach is that of historiography in verse with a didactic warning to the reader (*ad cautelam*). This didactic notion of ancient historiography (esp. Sallust) is then sensibly tied to the tradition of instructive literature of the seventeenth century. Also Schmidt-Clausen does not miss out on highlighting Trips' proximity to Ovid—both wrote elegies through nature and talent (*metrum nolo metrumque loquor*, p. 20)—but she sticks to the bare intertextual surface.

By contextualising the poem in a third step, Schmidt-Clausen manages to prove convincingly on the basis of the poem's historical excursus that the history of Cologne used by Trips is nothing but a reconstruction. He abuses the truth by completely ignoring the early medieval kingships and the archepiscopal control over Cologne, presenting the entire first millennium of the city's history as the Golden Age of patrician reign (which is only true for the city for one century, 1288-1396), in order to express his deep suspicion towards the people and support for the idealised elite. This perception of revolt as a *scelus* also refers back to the ancient conception of history according to Sallust, Livy, and Tacitus. Unfortunately, here again Schmidt-Clausen does not fully open the door to a comparative intertextual study, even though the idea of the Sallustian Catiline suggests itself when she presents Trips' own opinion on Gülich, in his mind a usurper and affect-driven demagogue.

The last chapter of the monographic part of the work takes a deeper look at the highly elaborate compositional techniques of Trips' text. This includes the massive number of chronograms in the headings and paragraph summaries, the striking Ciceronian dialogues, the gnomic element (*loci communes*), the (not always familiar) rhetorical vocabu-

lary, and the variety of styles that pour into the text, such as the elegy, the satire, the comedy, the invective, or the *admonitio*.

According to the editor's own precept of providing a "user-friendly and enjoyable read" (17), the translation of the text is probably the highlight of the whole edition. Despite Schmidt-Clausen's decision to remain *ad verbum*, and although the paratactic syntax and the rhetorical pomp do not offer too easy a reading, the German translation is simple but elegant, modern but still Baroque with a sensible punctuation. The Latin text is reliable and accompanied by a useful critical apparatus, which attests to accurate collation and which also cites sources.

The notes, however, that should actually be designed in order to help explain the text, strike me as something of a missed opportunity. Not only are they limited in content, but also highly selective (mostly dissolving chronograms and clarifying personal names of councillors and bureaucrats), completely ignoring contemporary political allusions as well as the few Greek verse insertions. Anything but persuasive is Schmidt-Clausen's unwillingness to explicate the contemporary names of institutions and authorities in public life that would be crucial for the understanding of a political treatise; she only points to a volume of articles.

These quibbles aside, Schmidt-Clausen has undoubtedly produced a valuable edition on a historically significant and hitherto-neglected text for a broad audience (which is why certain things have to remain on a general level). Author and text are properly contextualised in the introductory chapters, even though one misses a few more words on the Neo-Latin tradition of the poem, as well as some more thoughts on the political momentum in it—after all, the poem was intended as a contribution to Baroque state theory. In sum, it is a solid work with a pleasurable translation that stirs the craving for further editing on the second and third part of the text. (Isabella Walser, Ludwig Boltzmann Institut für Neulateinische Studien, Freiburg)

◆ *Napoleo Latinitate vestitus. Napoleon Bonaparte in lateinischen Dichtungen vom Ende des 18. bis zum Beginn des 20. Jahrhunderts.* Vol. I: *Von der Französischen Revolution bis zum Konsulat Bonapartes (1790-1804)*. Edited, with translation and commentary, by Hermann

Krüssel. *Noctes Neolatinae*, 15. Hildesheim, Zürich, and New York: Olms, 2011. XII + 552 pages. This edition is the first of three planned volumes in the series *Napoleo Latinitate vestitus*, in which Krüssel is providing the first printed collection, edition, translation, and commentary of almost 200 Neo-Latin poems on Napoleon Bonaparte. Over many years the editor collected panegyric poems for as well as invectives against Napoleon, from the beginning of his career until decades beyond his death—literary works that have so far been neglected both by historians and philologists. Although there are recent studies on the reception of the outstanding historical figure Napoleon and his deeds in contemporary art and literature, scarcely any academic research has been done on Neo-Latin texts about him and his time. With his project, Krüssel intends to fill this research gap and offer new material for further studies.

In this first volume, Krüssel introduces about sixty poems from the beginning of the French Revolution to the end of Napoleon's consulate with his coronation in 1804. Because of Napoleon's importance for the history of Europe, the book becomes interesting not only for Neo-Latin scholars, but for a somewhat wider public—from both inside and outside academia. Therefore, Krüssel first of all gives the reader an introduction into the role of Neo-Latin literature in the early modern world. He then proceeds with an historical overview and an introduction into panegyric and other forms of ruler cult. In the preface, the editor explicitly emphasizes strong parallels between the time of the French Revolution and the late Roman Republic on the one hand and the life and career of Napoleon Bonaparte and Octavian/Augustus on the other. This comparison continues through the whole volume, sometimes seeming somewhat farfetched, especially when Krüssel tries to make Napoleon's and Augustus' biographies correspond and mentions, for example, that both Bonaparte and Octavian were 35 years old when they were honoured with their new names, Napoleon and Augustus.

In fifty-eight chapters, grouped by theme, Krüssel presents various occasional poems on Bonaparte, including odes, epigrams, and elegies. Not only Neo-Latin poems found their way into the volume, but Krüssel also includes some vernacular pieces, such as the German *Ode auf Buonaparte* (152-54). The main topics of both the vernacular

and the Neo-Latin works are victory and defeat, freedom and glory. The editor collected the texts, most of them from printed versions as opposed to manuscripts, from archives in Germany, France, Italy, the Netherlands and England, many of them unknown, some even by forgotten authors. Therefore he presents us with a complete edition of the selected poems, each with an introduction, the Latin text, a German translation, and explanatory notes. All of the translations are metrical (see Krüssel's plea for metrical translations in *Neulateinisches Jahrbuch* 9 (2007), pp. 409-18) and accurate, and in the introductory words and the commentaries the reader is able to find valuable information about the authors, their work, and the historical context.

Krüssel does not claim to be providing a complete edition of all the Neo-Latin poems on Napoleon Bonaparte or even to be giving an extensive commentary to each of the texts. With these first fruits of his work he does, however, provide us with an overview of the vast Neo-Latin poetry on Napoleon and rescues numerous and various literary texts from oblivion. Thus the first volume of the series represents a successful first step towards filling a large research gap in the field of Neo-Latin literature and offers a substantial basis for promising further studies on one of the most influential historical figures of early modern times. (Johanna Luggin, Ludwig Boltzmann Institut für Neulateinische Studien, Innsbruck)

◆ *Vie solitaire, vie civile. L'humanisme de Pétrarque à Alberti.* Actes du XLVII^e Colloque International d'Études Humanistes, Tours, 28 Juin-2 Juillet 2004. Edited by Frank La Brasca and Christian Trottman. Travaux du Centre d'Études Supérieures de la Renaissance de Tours, le savoir de Mantice, 20. Paris: Honoré Champion Éditeur, 2011. 638 pp. 123 euros. The essays in this collection represent the proceedings of one of a series of congresses that are held regularly by the Centre d'Études Supérieures de la Renaissance in Tours. Taking advantage of the fact that Leon Battista Alberti was born a hundred years after Petrarch, the organizers selected a topic that was important to both of these humanists, the relationship between private and civic life, and set up a congress designed to pull together these intellectual strands. The published volume has been seven years in the making, but it was worth the wait. After Christian Trottman's introduction,

there are three major sections, each divided into subsections. Part I, 'Pétrarque et les retentissements humanistes de la vie solitaire,' has six papers in the subsection 'Vie solitaire, *otium* et littérature'—Ugo Dotti, "Valchiusa: il primato della coscienza e il mito della vita solitaria"; Francesco Tateo, "Lozio dei laici e la vita solitaria dei religiosi"; Alain Michel, "Pétrarque: quelques jalons pour un *De otio poetarum*"; Silvia Fabrizio-Costa, "Marthe la négligée: quelques réflexions sur saint Augustin et Pétrarque"; Maria Cecilia Bertolani, "Petarca: vita litteraria e vita contemplativa"; and Jean-Claude Margolin, "Contemplation et vie solitaire chez François Pétrarque et Charles de Bovelles—and four in the subsection 'Le poète face à la politique et aux sciences de son temps'—Rebecca Lenoir, "Marchand de mots dans la cité"; Antoine de Rosny, "L'héritage de l'idée imperiale dans la pensée politico-religieuse de Pétrarque"; Thierry Sol, "Responsable mais pas coupable: le rôle de César dans le déclenchement de la guerre civile selon Pétrarque"; and François Fabre, "Pétrarque face aux sciences." Part II, 'Vie active et vie contemplative: un modèle de pensée et son impact sur les sciences et les arts,' is divided as follows: 'Vertus et connaissance: articulations philosophiques des genres de vies,' containing Manfred Lentzen, "Le virtù, 'vita activa'-'vita contemplativa' e il concetto di nobiltà nelle opere di Cristoforo Landino," Graziella Federici Vescovini, "La médecine comme modèle philosophique d'une vie saine dans le corps et dans l'esprit selon Pierre d'Abano," and Luca Salza, "Les fureurs de Giordano Bruno: contemplation ou *praxis*?"; 'Représentations artistiques et représentations éthiques ou spirituelles,' containing Céline Billot-Villandrau, "Les vertus des tombeaux italiens: figures de la vie active et de la vie contemplative? (XIV^e siècle début du XVI^e siècle)," Stevano Borsi, "Il meraviglioso palazzo di Madonna Intelligenza," Isabelle Bouvrande, "Évocation de la vie active et contemplative chez Raphaël et Titien vers 1520?" and Luc Bergmans, "Vouloir voir. *Vita activa* et *vita contemplativa* dans les panneaux extérieurs du Retable de Gand"; and 'Religieux et laïcs en quête d'un équilibre entre vie active et vie contemplative,' containing Véronique Souche-Hazebrouck, "*Vita activa-vita contemplativa* entre mystique brabançonne et *Devotio moderna* chez Jean Gielemans (†1487): la figure du saint cuisinier," Nathalie Nabert, "*Quies mentis* et vie contemplative selon Lansperge," Marie-Luce Demonet, "Trois vies de Rabelais: franciscain, bénédictin,

médecin,” and Alain Legros, “Montaigne, Pétrarque, les moines et la retraite à trente-huit ans.” The final section, ‘Alberti et l’humanisme florentin,’ contains two subsections. The first, ‘L’humanisme d’Alberti: vie civile et contemplation,’ offers the following essays: Michael Paoli, “Solitude et engagement civique dans le *Theogenius* d’Alberti,” Francesco Furlan, “‘Io uomo ingegnosissimo trovai nuove e non prima scritte amicizie’ (*De familia*, IV 1369-1370): ritorno sul libro *De amicitia*,” Pierre Caye, “Architecture, technique et politique: du stoïcisme de Leon Battista Alberti au néo-platonisme de Daniele Barbaro,” Elisabetta Di Stefano, “Leon Battista Alberti e l’estetica della contemplazione,” and Philippe Guérin, “Momus sur son rocher: enquête sur la cause des tempêtes.” The last subsection, ‘L’humanisme florentin et les genres de vie,’ contains seven papers: “Pierre Magnard, “*Ora et labora*,” Rinaldo Rinaldi, “*Tabula o Navicula?* Su alcune figure umanistiche della *Institutio vitae*,” Paolo Viti, “Leonardo Bruni e la vita civile,” Maria Teresa Ricci, “Vie solitaire et vie civile chez Poggio Bracciolini *De avaritia*, *De vera nobilitate*, *Contra hypocritas*,” Laurent Gerbier, “La critique machiavélienne de l’*otium*,” Stéphane Toussaint, “Sul mito della mano in Bruno e Ficino,” and Cesare Vasoli, “L’esempio della vita speculativa nelle *Camaldulenses Disputationes* di Cristoforo Landino: Paolo Dal Pozzo Toscanelli.” (Craig Kallendorf, Texas A&M University)

◆ *La battaglia nel Rinascimento meridionale*. Edited by Giancarlo Abbamonte, Joana Barreto, Teresa D’Urso, Alessandra Perriccioli Saggese, and Francesco Senatore. I libri di Viella, 126. Rome: Viella, 2011. 564 pages. 58 euros. This essay collection begins from an interesting premise, that conflict begins and ends with words, and that war has always been represented through both the figural and verbal arts, in literary, historical, and artistic forms. This interest in the words and images of war led the directors of this research project to invite more than thirty scholars, from various countries and academic disciplines, to analyze the representations of battles, both real and imaginary, that took place in southern Italy between the Trecento and the Cinquecento. This area was chosen not only because the outcome of these battles was important for Europe as a whole, but also because the project directors had a suspicion that the efforts to

represent these battles generated new figurative and verbal languages of war that continued to be used in the decades that followed.

Not all the essays draw directly from Neo-Latin sources, but a dozen do. In “Bartolomeo Facio and His Classical Patterns in War Narrations,” Giancarlo Abbamonte shows how Facio’s *Rerum gestarum Alphonsi regis libri decem* describes contemporary events in the Kingdom of Naples in Ciceronian and Virgilian terms. Similarly Claudio Buongiovanni uses his essay, “Paradigms of Classical Historiography in Some Military Allocutions of Giovanni Pontano’s *De bello Neapolitano*,” to examine Pontano’s battle speeches in relation to classical precedent as well as contemporary historiography. Guido Cappelli’s “The Defeat of Sarno in the Aragonese Political Thought” uses a variety of texts written by contemporary humanists to show how a key military defeat was transformed into useful political propaganda. In “‘Antevenire’ the Battle in Giovanni Pontano’s Letters,” Ferdinando Cascone shows how three letters about Charles VIII’s lightning Italian war confirm Pontano’s importance both as a courtier and as a letter writer. Teresa D’Urso’s “Classical Triumphs in the Illuminated Manuscripts from the Reigns of Ferrante and Alfonso II of Naples” shows how triumphal processions in the *all’antica* style confirm the importance of humanists in Neapolitan court politics. Bianca de Divitiis uses descriptions of war in an unusually imaginative way, as sources for antiquarian and architectural culture, in “War Accounts as a Source for Architectural History.” In “The Storming of Marseille in 1423: Pellegrino, Facio, Panormita and the Encomiastic Historiography,” F. Delle Donne shows how the representations of one key battle resulted in a fusion of Italian and Iberian traditions, leading to a new, influential theorization. Marc Deramaix returns to Pontano in “*Bellum vocum and voces belli: The Aesthetic of Battle in Pontano’s Actius*” in a surprising context, arguing that the lexicon of battle and Pontano’s memories of war structured the acoustical shape of his hexameter verses. G. Germano stays with Pontano in “Reality and Classical Suggestions in Pontano’s Narration of the Troia Battle (18th August 1462),” suggesting that the author universalizes the battle near Troia by describing it in terms derived from classical historiography. A. Iacono’s “Epic and Encomiastic Strategy in Porcellio de’ Pandoni’s *De proelio apud Troiam*,” in turn, focuses on an unpublished poem

that turns out to be a representative example of panegyric epic in the Virgilian tradition. A. Miranda's "A 'New Old Battle': Troia, the 18th August 1462. Reconstruction and Analysis of the Military Events" is an exhaustive study of this same battle, which caused representational problems because it was a pitched battle at a time when this was rare. Finally, in "The Condottiere's Praise: Prospero Colonna in Pietro Gravina's Epigrams," J. Nassichuk shows how Gravina drew from a variety of military figures in Livy to represent Colonna, whose shifts between hesitation and enterprising aggression on the battlefield made him difficult to describe.

The essays in this volume confirm a number of recent scholarly trends: a shift from representational strategies tied to the Crusades to Neapolitan chivalric images of the Trecento, for example, and a confirmation of the importance of the war of succession of Ferrante (1459-1465) and of Pontano as a writer of wide influence. The essays also draw attention to little known works and suggest some new lines of inquiry: surprising are the use of Virgil as a model in various media, the oscillation between real and imaginary battles, and the transposition of battles in heraldic emblems or Latin prose. The volume as a whole is noteworthy in several respects. For one thing, the essays are of a consistently solid quality. Most of the essays are in Italian, but there is an English abstract for each one. There are useful indices of sources and names, not always found in books like this, and I have to note that only 17 months elapsed between the conference that initiated the research project and the publication of the proceedings, which must be a record of sorts. The editors and the authors are to be commended for producing an excellent, thought-provoking book. (Craig Kallendorf, Texas A&M University)

◆ *Portuguese Humanism and the Republic of Letters*. Edited by Maria Berbara and Karl A. E. Enenkel. *Intersections*, 21. Leiden and Boston: Brill, 2012. xx + 476 pp. 136 euros. Outside of Portugal, most people know something about Portuguese humanism: there was an important university with a humanist culture at Coimbra, perhaps, or the humanist Aquiles Estaço played a significant role in the Renaissance reception of Statius. But beyond this, not much. In part this is due to the fact that Portuguese scholars writing on Portuguese

humanism generally do so in a language that is not easy for foreigners to understand, in books that are often difficult for them to obtain. Part of the problem, however, is also that much work on even the most basic level remains to be done: the libraries in Oxford alone contain more than a thousand works written by Portuguese intellectuals, and many of these have not been read by anyone for centuries. In this state of affairs, the time is not right for a broad synthesis, but a volume like this one is very valuable in suggesting directions for further research.

Half the essays are contained in the first section, entitled 'The Exchange of Knowledge between Portuguese Humanism and the Republic of Letters.' Here Sylvie Deswarte-Rosa, in "Le voyage épigraphique de Mariangelo Accursio au Portugal," shows how a visit by an Italian intellectual could stimulate the study of Roman inscriptions in Portugal, while Riccarda Musser's "Building up Networks of Knowledge: Printing and Collecting Books in the Age of Humanism in the University City of Coimbra" examines the role of private libraries in linking Portuguese humanists with their counterparts elsewhere in Europe. Rather surprisingly, Catarina Barceló Fouto shows in "Diogo de Teive's *Institutio Sebastiani Primi* and the Reception of Erasmus' Works in Portugal" that the Inquisition did not seriously inhibit access to Erasmus' works and that his ideas were taken seriously even by those who disagreed with him. In "Die humanistische Kultur Coimbras als Wiege des emblematischen Kommentars: Sebastian Stockhamers Alciato-Kommentar für João Meneses Sottomayor (1552), with an English Summary," Karl Enenkel comes to another unexpected conclusion, that a German scholar who stayed in Coimbra for some three decades should be considered the inventor of the 'scholarly emblem commentary' genre. Jens Baumgarten, in "The Theological Debate on Images between Italy and Portugal: Bartholomew of Braga and Antônio Vieira," shows that the use of images not only played an important role in the debates with the Protestants, but also in missionary politics.

In "The Circulation and Reception of Portuguese Books in the 17th-/18th-Century Jesuit Mission of China, Mainly in Three Bishop's Collections (Diogo Valente, Polycarpo de Sousa and Alexandre de Gouveia)," Noël Golvers demonstrates how Jesuit missionaries influenced the cultural and scientific exchanges between Europe and

China. Finally Liam Brockey, in “An Imperial Republic: Manuel Severim de Faria Surveys the Globe, 1608-1655,” shows how one man in a provincial city could cultivate an intellectual network that helped Portugal re-establish its Empire after it regained independence in 1640.

Part II, “Portuguese Literature and the Republic of Letters,” contains three essays. In “António Ferreira’s *Castro*: Tragedy at the Cross-Roads,” Thomas Earle focuses on the only vernacular tragedy to have come down to us from sixteenth-century Portugal, one that contains a dense web of allusions to both ancient Roman and contemporary literary sources. Tobias Leuker’s “Die *Sylvae aliquot* des Aquiles Estaço und ihr Schlussgedicht, das *Genethliacon Domini*” stresses Estaço’s creativity in imitating Statius, while Alejandra Guzmán Almagro uses “A Portuguese Contribution to 16th Century Roman Antiquarianism: The Case of Aquiles Estaço (1524-1581)” to focus on his antiquarian interests, as reflected both in his published works and in his manuscript annotations as preserved in the Biblioteca Vallicelliana in Rome. Part III is devoted to “The Discoveries and the Production of Knowledge.” In “*Experiência a madre das cousas*—on the ‘Revolution of Experience’ in Sixteenth-Century Portuguese Maritime Discoveries and Its Foundational Role in the Emergence of the Scientific Worldview,” Onésimo T. Almeida demonstrates how in the face of Portuguese exploration, experience replaced the authority of Aristotle’s works as the touchstone of truth. A similar tension is found in “The Conimbricenses: The Last Scholastics, the First Moderns or Something in between? The Impact of Geographical Discoveries on Late 16th-Century Jesuit Aristotelianism,” where Cristóvão S. Marinho shows that in trying to make sense of the early Renaissance geographical discoveries, the scholars of Coimbra did not rely on categories like ‘modern’ and ‘scholastic’. Marília dos Santos Lopes, in “From Discovery to Knowledge: Portuguese Maritime Navigation and German Humanism,” explores how the Portuguese discoveries stimulated a new approach to experience and authority in Germany, while in “Prism of Empire: The Shifting Image of Ethiopia in Renaissance Portugal (1500-1570),” Giuseppe Marcocci shows how Ethiopia stood as a prism through which contrasting views of Portugal’s empire were refracted.

As the essays in this volume show, much has been done in the area of Portuguese humanism, but much more still remains to be done. (Craig Kallendorf, Texas A&M University)

◆ *Acta Conventus Neo-Latini Upsaliensis: Proceedings of the Fourteenth International Congress of Neo-Latin Studies (Uppsala 2009)*. General editor, Astrid Steiner-Weber; edited by Alejandro Coroleu, Domenico Defilippis, Roger Green, Fidel Rädle, Valery Rees, Dirk Sacré, Marjorie Woods, and Christine Wulf. *Acta Conventus Neo-Latini*, 14. 2 vols. Leiden and Boston: Brill, 2012. xxxii + 1228 pages. 269 euros. These two volumes contain the written versions of the papers delivered at the 2009 meeting of the International Association of Neo-Latin Studies in Uppsala, Sweden. The first volume opens with the plenary papers: Alejandro Coroleu, “Humanismo italiano, imprenta y educación en Cataluña (1480-1530)”; Domenico Defilippis, “Modelli e forme del genere corografico tra Umanesimo e Rinascimento”; Brenda M. Hosington, “‘The well-wrought verses of an unknown bard’: Renaissance Englishwomen’s Latin Poetry of Praise and Lament”; Dirk Sacré, “Le tremblement de terre de Messine en Sicile et Reggio de Calabre (1908) et la poésie néo-latine”; and Kristi Viiding, “*Res magni taedii, gloriae nullius*—zu Komposition, Funktion und Verwendung handschriftlicher Sentenzen- und Sprichwörter-sammlungen.” The remaining essays began life as ‘Communications,’ regular congress papers: Ádám Ábrahám, “The Image of Attila in Hungarian Historiography of the 17th and 18th Centuries”; Lorenzo Amato, “Francesco Albertini e l’*Opusculum de mirabilibus urbis Romae*: modelli e fonti”; Trine Arlund Hass, “Structural Imitation and Genre Conventions in Neo-Latin Bucolic Poetry”; Patrick Baker, “*De viris illustribus* and the Self-Conception of Italian Humanism in the 15th Century”; Pieta van Beek, “*Habent sua fata libelli*: The Adventures and Influence of Anna Maria van Schurman’s Work in Scandinavia”; Enikő Békés, “Medical Astrology in Galeotto Marzio’s Treatise Dedicated to Lorenzo il Magnifico”; Maria Berggren, “Useful Phrases and Scientific Terms: Examples from Emanuel Swedenborg’s Notebooks”; Mélanie Bost-Fievet, “L’imagerie printanière dans les *Epithalamia* et les *Lyrice* de Jean Salmon Macrin. Le poète et ses modèles entre *locus amoenus* et *saeculum aureum*”; Laurence Boulègue,

“La *Digressio* sur le *De anima* III de Jean-François Pic de la Mirandole. Une contribution paradoxale à la tradition péripatéticienne”; Ludwig Braun, “Rezeption als Grenzfall: Innovation oder Plagiat?”; Elwira Buszewicz, “The *Imitatio antiquorum*: A Key to Discovering Meanings. Sigismund III in Maciej Kazimierz Sarbiewski’s Laudatory Ode (Lyr II 22)”; Sarah Charbonnier, “Le poète vu par le peintre, le peintre vu par le poète à la cour de Léon X: réception et innovation”; Jean-Louis Charlet, “Littérature et philologie dans les lettres philologiques de Niccolò Perotti”; John Considine, “Claudius Salmasius and the Deadness of Neo-Latin”; Claudia Corfiati, “Il principe e la fortuna: note sul *De varietate fortunae* di Tristano Caracciolo”; Mark Crane, “Agrippa the Lutheran, Luther the Sceptic: A Paris Theologian’s Condemnation of Agrippa’s *De incertitudine et vanitate scientiarum*”; Elena Dahlberg, “Reusing Horace”; Rachel Darmon, “Georgius Pictorius à la recherche d’un langage mythographique”; Judith Deitch, “The Constellated *Axiochus* and the *mouvance* of the Printed Text”; Denis L. Drysdall, “The Two Versions of Erasmus’s *Apologia de In principio erat sermo* and the Role of Edward Lee”; Agnieszka Dziuba, “*De origine et rebus gestis Polonorum* as the First Renaissance Polish Chronicle”; Josef Eskhult, “Views on Language History around 1700: Reception and Innovation”; Susanna Gambino Longo, “Le mythe de la folie de Lucrèce: des biographes humanistes aux théories de l’inspiration”; Donald Gilman, “The Reality of Paradox: Fantasy, Rhetoric, and Thomas More’s *Utopia*”; Elisabet Göransson, “Defining a Subgenre: Aspects of Imitation and Intertextuality in the Correspondence of Learned Women in Early Modern Times”; Felipe González Vega, “*Praeclara virorum arma cano*: ficción de la Victoria y de la derrota en la épica del Renacimiento (Juan de Vilches, *Bernardina* I)”; Roger P. H. Green, “On Not Being Buchanan: Arthur Johnston’s *Magnum opus*”; Lucia Gualdo Rosa, “Carlo Marsuppini, segretario apostolico”; László Havas, “Des *Admonitions* de saint Étienne de Hongrie au *Tractatus de potestate*, rédigé par François Rákóczi II”; Gerhard K. Holk, “Pietro Martire d’Anghiera the First Anthropologist of America: Exceptional Observations in His First *Decade de orbe novo*”; Antonio Iurilli, “Raccontare il viaggio in Latino alle soglie della modernità. L’*Iter Italicum Patavinum* di Domenico Cotugno”; Marijke Janssens, “‘Pulcherrime coeptum opus absolve’: The *Monita*

et exempla politica (1605), Justus Lipsius's Last Words on Politics"; Ágnes Juhász-Ormsby, "Leonard Cox and the Erasmian Circles of Early Sixteenth-Century England"; Erika Juríková, "Significance of Latin Book Production of Academic Press of University of Trnava and for Development of Science in the Territory of Today's Slovakia"; Katharina Kagerer, "Der Jesuitendichter Jacob Balde zwischen Historiographie und Poesie"; Craig Kallendorf, "Commentaries, Commonplaces, and Neo-Latin Studies"; Katarína Karabová, "The Reception of Classical Literature in the Literary Production of the Universitas Tyrnaviensis"; Sari Kivistö, "Illegal Jesting: Two Latin Dissertations on Playful Marriage Vows and Other Sources of Seventeenth-Century Lawsuits"; Jozef Kordoš, "*Tyrnavia crescens*—A Rhetorical Exercise or an Artwork of Imitation?"; Martin Korenjak, "Giovanni Battista Graser *De praestantia logicae*. Ein aufklärerisches Lehrgedicht an Maria Theresia"; Hans Lamers, "A Byzantine Poet in Italian Exile: Manilius Cabacius Rallus's Self-Presentation in the Context of Leo X's Philhellenism"; István Dávid Lázár, "Petrarca e la tirannide"; Anna Maria Leisgang-Bruckmüller, "'*Quosve tandem . . .*':—Jesuitsche Rhetoriklehre und eine anklagende Götterversammlung in einer Promotionsschrift des Jahres 1684"; Bo Lindberg, "Tacitism in Theory and Practice"; María Leticia López Serratos, "La influencia de Rodolfo Agricola en el *Tractatus de locis dialecticis* de Fray Alonso de la Veracruz"; Coen Maas, "Reception of Livy and Representation of Politics in the Works of Marcantonio Sabellico and Reynier Snoy"; Ida Gilda Mastrorosa, "Cassiodoro, Biondo Flavio e la 'memoria' dell'Italia teodericiana"; Ágnes Máté, "Enea Silvio Piccolomini e due volgarizzatori dell'*Historia de duobus amantibus*"; Dustin Mengelkoch, "A History of the Swedes: Grotius, Procopius, Isidore and Paul the Deacon"; Barbara Milewska-Ważbińska, "In the Wake of Plutarch: Antique Tradition in Neo-Latin Heraldic Work"; David Money, "De criticis atque poetis musae neo-Latinae in nostro aevo"; Clemens Müller, "Humanismus vs. Scholastik: Joachim Vadians Promotion zum *doctor medicinae* an der Universität Wien"; Clare M. Murphy, "Thomas More to Maarten van Dorp: Tradition and Humanism"; Ilona M. Nagy, "Das neulateinische Nachleben einer mittelalterlichen muttersprachlichen Legende: Die ungarischsprachige Margit-Legende in der Margit-Biographie Ferraris"; Henk J. M. Nellen, "Hugo Grotius and the Right

to Wage War”; Carolus Augustus Neuhausen, “Schiller excellens ille Germanorum poeta Latinitate vestitus”; Florentina Nicolae, “The Influence of the Romanian Language in *Vita Constantini Cantemyrii, cognomento Senis, Moldaviae Principis*”; Isabella Nuovo, “Leonello d’Este e l’Alberti. Il sistema delle dediche”; Janika Päll, “The Practice of *chreia* at the *Academia Gustavo-Carolina* (1690-1710) in Dorpat (Tartu)”; Klára Pajorin, “János Vitéz ed Enea Silvio Piccolomini alla nascita della retorica umanistica in Ungheria”; Jan Papy, “Lipsian Style and Swedish 18th-Century Politics? Nicolaus Laurentii Sörström’s *Dissertatio de laconismo Lipsiano* (Uppsala, 1739)”; Joaquín Pascual Barea, “Antiguos y modernos en los *De arte oratoria ... libri quinque* (1596) y en otros tratados de Bartolomé Bravo”; Gábor Petneházi, “Erasmus machiavellizzato? Il dialogo de Farkas Kovacsóczy”; Sigurður Pétursson, “Arngrímur Jónsson and His *Album amicorum*”; Lee Piepho, “International Protestantism, Print, and Commemorative Anthologies on the Death of Prince Henry”; Otto Plassmann, “Chronograms and Other Pastimes”; Carolina Ponce Hernández, “Segundos principios y segundas intenciones en Fray Alonso de la Veracruz”; Sandra Proveni, “La poésie héroïque neo-latine en France pendant les premières guerres d’Italie”; Stella P. Revard, “Courting the Star: Pontano’s and Sidney’s *Stella*”; Franz Römer, “*Cui bono?*—Eine von Linné inspirierte Dissertation über den Nutzen der Naturwissenschaften und parallele Reflexionen eines österreichischen Physikers”; Giovanni Rossi, “La *Sphaera civitatis* (1588) di John Case: tradizione aristotelica e riflessione politica nell’Inghilterra di fine Cinquecento”; Maria Teresa Santamaría Hernández, “La elección del léxico técnico en la *Syruporum universa ratio* de Miguel Servet: entre la necesidad y la imitación”; Raija Sarasti-Wilenius, “Commonplace Books in Seventeenth-Century Sweden”; Florian Schaffenrath, “Das Höllenfahrtsepos *De Christi ab inferis reditu* (1805) des Nikodemus Musnicki SJ”; Albert Schirrmeister, “Freiheit und Sitten der Schweizer: Politische Semantik in Schriften Joachim Vadians”; Sonja M. Schreiner, “Von Uppsala nach Graz. Linnés *Amoenitates academicae* in einer österreichischen Auswahledition”; Margherita Sciancalepore, “Il carteggio tra Pontano e il Panormita”; Nicol Sipekiová, “Three Virtues of Latin Language in *Syntaxis ornata*—Purity, Elegance and Richness”; Peter Sjökvist, “*Natura hoc debuit uni*—Latin Texts on Medals Celebrating the March

of the Swedish King Charles X Gustavus on the Frozen Danish Straits of the Little Belt and the Great Belt in 1658”; Minna Skaft Jensen, “Interpretation of Neo-Latin Poetry: Some Questions”; Anna Skolimowska, “The Culture Code of the Bible in the Latin texts of Ioannes Dantiscus (1485-1548)”; Daniel Škoviera, “Die prosimetrische Promotionsschrift *Stoa vetus et nova*”; Violet Soen, “Challenges to Clemency: Seneca, Lipsius and the Dutch Revolt”; Carl P. E. Springer, “Death and Life after Death in Martin Luther’s Latin Elegies”; Lav Subaric, “*Iason Maynus Orator*: The Life and Orations of an Italian Law Professor”; György Szabados, “The Annals as a Genre of Hungarian Jesuit Historiography in the 17th-18th Centuries: From the State History to the History of the State”; László Szörényi, “Tradizione e rinnovamento nella poesia di Pál Makó”; Ibolya Tar, “Die Racacinus-Elegie von Janus Pannonius”; Nikolaus Thurn, “Nathan Chyrtaeus’ Rezeption volkssprachlicher Formen und Inhalte: Humanistische Rätselgedichte”; Stefan Tilg, “Anton Wilhelm Ertl’s *Austriana Regina Arabiae* (1687): A Little-Known Latin Novel”; Nienke Tjoelker, “John Lynch’s *Alithinologia* (1664): Ciceronian Disputation and Cultural Translation in the Early Modern Period”; Gilbert Tournoy, “The *Institutio principis Christiani* of Erasmus and Its First French Translation in Print”; Grażyna Urban-Godziek, “*De consolatione somni*. Three Ways of Conquering Love’s Torments Inspired by Boethius and Petrarch: Giovanni Pontano, Janus Secundus, Jan Kochanowski”; Marta Vaculínová, “Gustav II Adolph, King of Sweden, in the Latin Poetry of the Czech Humanists”; Sebastiano Valerio, “Il *De principe* of Aulo Giano Anisio”; Juan J. Valverde Abril, “Fray Luis de Granada, la *Collectanea moralis philosophiae* y Erasmo”; László Veszprémy, “Telling and Retelling of Early History between the Middle Ages and the 18th Century: The Hungarian Raids. The Cases of the Battles of Pressburg (907) and Lechfeld (955)”; Joseph Wallace, “Astrology and Politics in John Selden’s Edition of the *Marmora Arundelliana*”; and Christine Wulf, “Bürgerlicher Späthumanismus in Inschriften.”

The theme of this congress was ‘Litteras et artes nobis traditas excolere—Reception and Innovation,’ and a good number of the essays in the volumes reflect this interest. What is striking here is both the number of essays—this is the largest set of proceedings of any IANLS congress to date—and the variety of subjects they treat, sug-

gesting that Neo-Latin as a field is indeed flourishing. This is the first of the proceedings to have been published by Brill, and it is hoped that the change in publishers will result in more rapid publication and wider dissemination. The fifteenth congress of the IANLS was held in August in Münster, and plans for the sixteenth (to be held in Vienna in August, 2015) are already underway. The proceedings for these congresses will be somewhat shorter, but they will remain the best single indicator of where the field is going at a given moment. (Craig Kallendorf, Texas A&M University)