

READING AND STUDYING NEO-LATIN AUTHORS
BETWEEN c.1600–c.1950

FOREWORD

These essays have their origin in a conference held at the Institut d'Estudis Catalans (Barcelona) on 19-20 October 2023. This two-day conference took scholarly and erudite responses to, and study of Neo-Latin literature in all its forms between 1600 and 1950 as its central subject of enquiry. The gathering was organized by Alejandro Coroleu (Societat Catalana d'Estudis Clàssics) and William M. Barton, Valerio Sanzotta, and Florian Schaffnerath (Ludwig Boltzmann Institut für Neulateinische Studien, Innsbruck).

The studies brought together in this special issue of *Terminus* foreground the importance of reading and studying Neo-Latin authors before the establishment of Neo-Latin studies as an independent field of research, a phenomenon commonly dated to the late 1950s and early 1970s, as the work of G. Billanovich and J. IJsewijn along with their colleagues and students in Milan and Leuven began to bear fruit.

The collection opens with three essays concerned with central and eastern Europe. The focus of Marta Vaculinova's contribution ("Bohuslaus of Lobkowicz and Hassenstein: a poet between nations and denominations") is the Bohemian nobleman and outstanding Latin poet Bohuslaus of Lobkowicz and Hassenstein (ca. 1461–1510), whose reputation has undergone a series of fluctuations that reflect the attitudes of successive periods in Czech, and eventually European, theological and social thought. Basing her meticulous survey on a review of nearly fifteen literary history manuals and five literary lexicons, Piroska Balogh, "The Interpretation and

Research of Neo-Latin Literature in the Hungarian ‘historia litteraria’ Tradition between 1711 and 2011”, traces Neo-Latin studies in Hungary since the early eighteenth century. In her paper Balogh argues that the development of Hungarian Neo-Latin studies may be considered a paradigmatic example not only for Hungary but also for other territories in central and eastern Europe. In his own piece (“Sámuel Teleki and Janus Pannonius”) Alfonso Lombana Sánchez explores scholarly responses from Count Sámuel Teleki (1739–1822) to the Hungarian Neo-Latin writer Janus Pannonius, in particular Teleki’s own annotated edition of Pannonius, which was published in Utrecht in 1784. These three essays are followed by two further articles which attend to the development of Neo-Latin studies in (southern) Italy, from the late eighteenth century to the 1950s. In “Aragonesi e Borboni a lezione da Giovanni Pontano” Margherita Sciancalepore demonstrates how Pontano’s *De principe* and *De fortitudine* were read, interpreted, and re-proposed by Michelangelo Grisolia for the education of members of the royal family in late eighteenth-century Naples. For her part, Claudia Corfiati (“Mario Santoro, Tristano Caracciolo, la filologia, i giovani”) focuses on the 1950s as a period which witnessed an important impulse to the birth of medieval and humanistic philology and in general to Neo-Latin studies. The aim of Corfiati’s essay is to propose a critical reflection on the first monograph dedicated to the Neapolitan humanist Tristano Caracciolo (1437–1522) by Mario Santoro in 1957, and on the method with which this scholar approached the reading of Caracciolo’s works. The last two papers turn to Spain. In his contribution “Profesión, vocación e imagen de Antonio de Lebrija hasta 1950: de *grammaticus* a padre de la lingüística española” Joaquín Pascual Barea examines the Spanish reputation of Antonio de Nebrija in the over 500 years since his death. Pascual Barea relates changing interpretations of Nebrija to the historical contexts and experiences of those who wrote about him. He explores the influences in turn of the Enlightenment, Romanticism, the emergence of Liberalism and the period under Franco on interpretations of Nebrija. Finally, Alejandro Coroleu, “Neo-Latin studies in Catalonia (ca.1830–ca.1960)”, relates interest in, and translation of,

Neo-Latin literature, foreign and local, during those one hundred and thirty years to the construction of cultural identity in modern Catalonia.

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