

David R. Carlson, *The Hermathena-Authorship and Thomas Elyot: Lexical Evidence for an English Apuleianism.*

The English humanist anti-scholastic polemic *Hermathena* (1522), published under the pseudonym ‘Papyrius Geminus Eleates’, has been attributed to Thomas Elyot (c. 1490–1546), the English prose author and lexicographer. However, comparison of the Latin usage of the *Hermathena*-author, who also published a letter in commendation of the *Propugnaculum aduersus Lutherum* of Edward Powell (c. 1478–1540), with that of Elyot, who published Latin letters as well as his Latin-English dictionaries, indicates that Elyot probably did not also write *Hermathena*. Although both Elyot’s Latin and that of the *Hermathena*-author are to be affiliated with the late humanist movement known as ‘Apuleianism’, especially in word-choice, the vocabularies are measurably different.

Papyrius Geminus Eleates, *Hermathena, seu de victoria Eloquentiae* (1522); Sir Thomas Elyot (c. 1490–1546); *The dictionary of syr Thomas Eliot* (1538); *Bibliotheca Eliotæ* (1542); Edward Powell, *Propugnaculum aduersus Lutherum* (1523); Apuleianism.

Reinhold F. Gleis, “Noster Pater, coelo in ens” – The Impact of Classical Tupí on Latin in Anselm Eckart’s SJ *Specimen Linguae Brasilicae Vulgaris* (1778).

In his essay *Specimen Linguae Brasilicae Vulgaris* (1778), the Jesuit missionary Anselm Eckart (1721–1809) provides a number of examples from ‘Classical’ Tupí, which was, at colonial times, one of the most important languages of South America. In contrast to the missionary grammars compiled by the Jesuits José de Anchieta (1595) and Luis Figueira (1621), the essay is not written in Portuguese, but in Latin. In translating Tupí, however, Eckart did not use the common Latin language, but a sort of ‘epi-linguistic’ Latin that follows the structure of Tupí very closely. This way, he was able to demonstrate not only grammatical features of Tupí, but also cultural peculiarities of the Amerindians mirrored by language. It becomes clear that Eckart’s *Specimen* is not only an important addition to the grammars of Anchieta and Figueira and to our knowledge of Classical Tupí, but also a document of the flexibility and of the manifold applications of Latin in modern times.

Tupí language, *Lingua Brasilica Vulgaris*, Anselm Eckart SJ, Amerindian languages, Missionary Linguistics, epi-linguistic Latin.

Oliver Grütter, Nathan Chytraeus: *Fastorum Ecclesiae Christianae Libri duodecim* (1594). Übersetzung und kommentierende Lektüre der Einleitung.

Nathan Chytraeus’ twelve-volume work *Fastorum Ecclesiae Christianae Libri duodecim* (Hanau 1594) marks a most exemplary Christian ‘imitatio’ of Ovid’s calendar poem in the early modern period. This paper systematically interprets a coherent excerpt from Chytraeus’ *Fasti*, aiming to instigate and encourage further inquiry into this little-known text. The first sixty-one verses warrant separate analysis due to their programmatic character and their literary-historical reflexivity. Chytraeus understands his work to be in a double relation: once to the *Fastorum libri duodecim* by ‘alter Vergilius’ Baptista Mantuanus, and once to the projected, but never realized calendar poem of Johannes Stigelius. A commenting reading of the introduction can thus uncover connections not only to classic didactic poetry (Lucretius, Vergil, and Ovid), but also to the ‘Neolatinitas’. The – separately printed – first edition of the *liber primus* (Leipzig 1573) serves as reference for a philological analysis.

Neo-Latin Christian calendar poem, didactic poetry, Ovidian tradition, reception history, humanism, Protestantism.

Walther Ludwig, Ciceros *De officiis* im humanistischen Schulunterricht – Hieronymus Wolf und sein besonderer Kommentar (1563).

Hieronymus Wolf (1516–1580), rector at the Gymnasium of Augsburg and city librarian, was one of the most prominent Classicists of the 16th century. hitherto and not as well known as he deserves it. His commented editions and translations of the Greek orators Isocrates, Demosthenes and

Aeschines and of Byzantine authors were outstanding. Nicolaus Reusner called him “philologus incomparabilis”. Laudatory poems on him and his epitaphs are interpreted in this article. He was a student of Melanchthon and Protestant, his books were on the *Index librorum prohibitorum*, but nevertheless read and esteemed by Catholics too. Cicero was his favorite author. His voluminous and significant commentary on *De officiis*, a result of his teaching Latin, is unique among the explanations of that work. It does not only have the usual ingredients of a commentary, but is also discussing the truth of its statements, and he uses it for the presentation of and the adhortation to a humanist education in his own time.

Humanist education in the 16th century, moral philosophy, types of commentaries, *Index librorum prohibitorum*, Aristotle, Cicero, Hieronymus Wolf, Paul Schede Melissus, Nicolaus Reusner.

Walther Ludwig, Der größte lateinische Panegyricus: das jesuitische Festbuch zur böhmischen Krönung des Kaisers Karl VI. (1723) – mit einem Exkurs über *Carmina cabalistica*.

The Jesuits of Bohemia put together a commemorative volume for the coronation of the Emperor Karl VI as King of Bohemia in 1723. It is the most extensive and complex Latin panegyric so far known, containing 288 pages in folio with various Latin, Greek and Hebrew texts, an engraved title page and 13 emblematic pictures. Despite the volume's size, and it has not yet received an analysis in its artistic, historical and literary aspects. The dominant and unifying allegory representing Karl VI is the “Fons inexhaustus” (the title is beginning with these words) which continuously produces life giving water. The volume consists of 13 parts with similar structuring for which the 13 Jesuit Colleges of Bohemia seem to have been respectively responsible. These parts are – after engravings – filled with oratorical prose, *Inscriptiones lapidariae*, lyrics in classical and in new metrical compositions, epics, and “versus cabalistici”, which all receive exemplary interpretations in this article. The epic relating the conquest of Belgrad ends with a prophecy of Karl VI becoming king of the Holy Land and of the House of Austria occupying the throne of Constantinople.

Emperor Karl VI, Jesuits, Bohemia, Prince Eugen, panegyrics, emblems, epics, lyrics, “versus cabalistici”.

Veronika Lukas, Von der Freiheit eines Ordensmannes. Jacob Balde, *Lyrice* 1, 1–3.

Jacob Balde's four books of *Lyrice* constitute, at the formal level, a perfect imitation of Horace's *Carmina*. More deeply, however, they can be read as a kind of Christian anti-Horace. To begin with, Balde provides no pendant to Horace's dedicatory ode to Maecenas and in fact dedicates his odes to nobody at all. Instead, the first three of them, taken together, might appear to be a subtle homage to the ideals of life in religious orders. *Lyrice* 1,1 presents a nobleman who prefers a modest life gardening to election as king. *Lyrice* 1,2 addresses obedience to one's teacher. *Lyrice* 1,3 celebrates the ‘constantia’ of Thomas More who rejected his wife and daughter out of steadfastness to his ideals. These are precisely the principles of regular religious life: poverty, obedience, and celibacy. Each of them, in Balde's view, grants freedom from earthly bonds, material needs, obligations to family and subjection to secular power. He who has been freed of these ties has no need for a patron like Maecenas. Despite all this, Balde does provide a dedicatory ode for his *Lyrice* – but at the end, rather than the beginning, of the first book. There, in the first of his Marian odes (*Lyrice* 1,43), Balde casts the Virgin herself in the role of the Horatian Maecenas. Nevertheless, through the course of a whole book of more than forty odes, he has acted to this point as a free poet without any patron.

Jacob Balde, Jesuit lyric, imitation of Horace, ‘aemulatio’, reception of Statius.

Aron Ouwerkerk, Daniel Heinsius' Socrates in *De contemptu mortis*. The subversive fashioning of a character sui generis.

Daniel Heinsius' didactic epic *De contemptu mortis* (1621) has prompted several scholars to explore which textual sources could have inspired the author in his writing. The aim of this article is to

further consider one of those likely sources, namely Lucretius' *De rerum natura*, by carefully juxtaposing the well-known passages on the philosopher Epicurus with Heinsius' praise of Socrates (chiefly *DCM* 1.130–230). This Lucretio-Heinsian comparison will lead to a broader understanding of the special relation with Socrates that Heinsius may have had, offering textual interpretations not yet accounted for. Finally, Plato's *Phaedrus* will be induced as a possible explanation for the discrepancies that do exist between Heinsius and Lucretius' *DRN*. In short, what emerges is a better glimpse into the ways that one of the most prominent early modern Dutch intellectuals engaged with the classics in his own writings.

Classical reception, Daniel Heinsius, didactic poetry, intertextuality, Lucretius, metatextuality, Plato, Socrates.

Dennis Pulina, Auspizien im neulateinischen Epos – ein antikes Rechtsinstitut als Mittel frühneuzeitlicher Herrscherpanegyrik.

Pagan deities were a substantial component of early modern Latin epic poetry. As well as pagan gods, the poets of the Quattrocento also drew on auspices, the interpretation of divine signs. In the epic world, auspices could teach people about divine will. They enabled the poets to clearly communicate the exceptional nature of their heroes to the characters in the narrative as well as to the reader. Auspices could serve as a visible testimony to the epic character's status and legitimize their actions; furthermore, they could increase the power of a character's human agency by implying divine assistance or a certain sacredness. The poets exercised a huge degree of poetic license in their portrayal of these signs and, in doing so, used their poems to compete intertextually with one another in a constant attempt to create better, more significant auspices and exalt their heroic figures above those that came before. This way, it was possible to establish typological references to ancient heroes in order to predict and confirm the greatness of early modern characters.

Epic heroism, panegyrics, auspices, reception of ancient religion and law, typology.

Claudia Schindler, Der Kakao: Ein europäisches Getränk? Luxus, Rausch und Wirksamkeit in Tommaso Strozzi's *De mentis potu sive de coccolatis opificio* (1689).

The Neo-Latin didactic poem *De mentis potu sive de coccolatis opificio*, written by the Neapolitan Jesuit Tommaso Strozzi and published in Naples in 1689, deals with the production, consumption, and therapeutic effects of chocolate. The poem combines technical instructions, historical and cultural digressions, and contemporary medical debates with classicizing aetiologies. Strozzi proves that cocoa, despite its Mexican origin, is in fact a genuinely European produce that is deeply rooted in European cultural traditions. Mexico and its inhabitants may seem like a paradise-like counter-world to a morally depraved Europe. Yet, at the same time, the Europeans are shown to be superior to the indigenous peoples. Only *they* possess the know-how to adequately refine cocoa and make it into a luxury good. The ubiquitous references to classical and Neo-Latin traditions in *De coccolatis opificio* are more than just a learned game. They are striking examples of how, in the early modern period, classical models were adopted and adapted to the purpose of legitimizing Europe's perceived historical superiority over the newly discovered territories.

Chocolate, Neo-Latin didactic poetry, Jesuits, Europe, Mexico, classical tradition.