

*Litteratur og lærdom.* Dansk-svenske nylatindage april 1985, redigeret af *Marianne Alenius* og *Peter Zeeberg*. Renæssancestudier 1. Museum Tusulanums Forlag, København 1987. 166 p. DKK 122.

This is a collection of papers read at the colloquium of Danish and Swedish Neo-Latinists in 1985. Since then, the study of Scandinavian Neo-Latin literature has been extended to cover all the five Northern countries. The papers are in Swedish and Danish but are provided with English summaries, many of them regrettably brief.

A few of the papers are dedicated to the general problems of Neo-Latin literature. Emin Tengström discusses the principles of the interpretation of Neo-Latin prose. These principles include textual criticism, linguistic and literary interpretation, the critical review of sources and aesthetic evaluation, which are well-known in classical scholarship. He also includes two methods which are something of a novelty, the analysis of the "ideology" and the social context, that is, the relations of the writer with his audience. Another Swede, Hans-Erik Johannesson, discourses upon the interpretation of Neo-Latin poetry. Besides recording the ideas of K.O. Conrady from 1955, he somewhat tentatively interprets a Swedish epithalamium from 1585. Bo Lindberg, in an illuminating paper, describes the position of Latin as a language of learning in Sweden in the 18th century, showing the difference between the appreciation of Latin as the vehicle of a humanist culture and its use, principally by scientists like Linné, as a mere means of international communication.

The other papers discuss special problems and authors. Women's studies are represented in two papers, one by Marianne Alenius, who argues that writings concerning women belong to a special category which she calls gynaecum-genre. They were, however, mostly composed by men. Those written in Latin were more appreciative of women than the ones written in Danish. Ruth Nilsson describes feminist ideas in Sweden. Marianne Pade takes up a subject that has been unduly neglected, funeral orations.

The Latin correspondence of two Swedes, Eric Benzelius and the lesser-known Jacob Hunterus, are analyzed by Eva Nylander and Erland Sellberg, respectively. Both studies are intriguing in showing that letter writing, a distinctive feature of humanism, was common in Sweden, too. Minna Skafte Jensen's analysis of the Danish poet H.J. Sadolin's lyric poems is a good example of philological and literary interpretation. Karsten Friis-Jensen discusses an epyllion of Saxo Grammaticus as an imitation of Virgil. Saxo, it is true, is chronologically outside the field of Neo-Latin, but the piece is an example of the classicizing tendencies apparent during the first renaissance of the 12th century. There are further

papers on individual authors by Johnny Christensen, by Ivan Boserup and Birger Bergh who both discourse upon Stiernhielm, the father of Swedish poetry, and by Peter Zeeberg, who talks about the occasional poetry of the great astronomer Tycho Brahe, highlighting his use of metaphors drawn from science in describing women in love.

Many of the papers emphasize the importance of Neo-Latin as a transmitter of classical traditions to nascent vernacular literatures. This is especially pointed out by Eric Jacobsen in the opening paper of the colloquium. Neo-Latin is not a mere curiosity but an important factor in the history of European civilization, not least in the Northern countries. This well-edited volume of informative articles simultaneously bears witness to the vitality of Neo-Latin studies in Scandinavia.

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*Marco Buonocore: Le iscrizioni latine e greche.* Musei della Biblioteca Apostolica Vaticana. Inventari e studi, 2. Città del Vaticano 1987. 117 p. 45 tavv. ITL 20.000.

La catalogazione delle raccolte archeologiche della Biblioteca Vaticana continua qui con le cinquanta iscrizioni latine e greche ivi conservate (in questo momento tutto l'instrumentum è escluso). La maggior parte di esse proviene da varie parti di Roma; il luogo esatto del ritrovamento è tuttavia raramente conosciuto. Le epigrafi rinvenute oltre i confini della città eterna sono sette: Ostia (1,2), Ostia-Porto (9), Frascati (31), Sassoferato (12,13), Tebe in Egitto (14). Il materiale, pervenuto alla Biblioteca nel corso dei secoli, è tipologicamente molto vario, presentando sia iscrizioni "sacre", documenti giuridici e tavole di patronato, che semplici testi funerari. Alcune iscrizioni sono di notevole importanza storico-culturale, così ad esempio i nn. 7-8, frammenti di due tavole di bronzo riguardanti gli onori decretati alla memoria di Germanico (morto nel 19 d.C.). Insieme con analoghe *tabulae* (quella *Hebana* [AE 1949,215+1952,164], e la nuova *Siarensis* [AE 1984,508]) essi gettano uno sguardo di primo interesse sull'ideologia imperiale del tempo. Tra altri documenti va menzionata anche la copia romana di una statua ateniese del III sec. a.C., la c.d. "statua di S. Ippolito". Sulle fiancate del trono della statua assisa sono incise tre iscrizioni in greco, databili fra il 222 e il 235 d.C., che riportano il ciclo pasquale a partire dal 222.

Seguono qui alcune osservazioni sui singoli testi (sono inclusi anche gli errori di stampa da me notati): P. 9: des (non "der"; abbr. PW). – Nr. 2 (p. 17): La data è il 13 agosto 190 d.C. (non l'11). Il collega di Commodo nel consolato era Sura Septimianus (non Sura Mamertinus). L'iscrizione