(1581-1647), as influenced by Lipsius. In the seventeenth century, Virgilio Malvezzi (1595-1653) can be identified as an Italian representative of Anti-Ciceronianism, and in Spain, Gongorism was countered by Francisco de Quevedo (1580-1645), the life-long rival of Góngora, and by Baltasar Gracián (1601-1685), whose style came to be known as conceptismo. Moreover, the Anti-Ciceronian mode had a great influence in the development of scientific prose in the seventeenth century, with writers such as René Descartes (1596-1650), Henry Wotton (1568-1639), Thomas Browne (1605-1682), Blaise Pascal (1623-1662), Jean La Bruyère (1645-1696), and many others.

Sources and Further Reading
Ueding, Gert (ed.), Historisches Wörterbuch der Rhetorik (Tübingen: Niemeyer, 1992-).
Tom Deneire

Neo-Latin Book Series
Several series of publications are specifically dedicated to or are otherwise relevant for Neo-Latin studies. Most of these provide editions (with or without translations into a modern vernacular) of Neo-Latin texts; others include monographs devoted to specific Neo-Latin authors or genres, or print the proceedings or catalogues of conferences and exhibitions devoted to Neo-Latin topics.

A first group of Neo-Latin book series offers editions without distinction of genre or author. The German publishing house Teubner, famous for its critical editions of classical Greek and Latin texts, had already started a subseries entitled Bibliotheca Scriptorum Latinorum Recentioris Aetatis at the end of the nineteenth century. A similar series, entitled Bibliotheca Scriptorum Medii Recentisque Aevorum, was founded in Hungary in 1930, and published mediaeval and Neo-Latin texts from 1930 to 1946 (and was re-established in 1976). In Italy, we find the Nuova collezione di testi umanistici inediti o rari (established in 1939), the Carteggi umanistici (publishing six volumes devoted to Italian humanists between 1984 and 1999), and Parthenias—Collezione di poesia neolatina (five volumes between 1990 and 1999). The most prestigious series in France is Les Classiques de l'Humanisme, published by Les Belles Lettres under the auspices of the Association Guillaume Budé. It offers annotated bilingual Latin-French editions (since 1954) of a vast corpus of Neo-Latin authors, thus mirroring the famous Collection des Universités de France of classical Greek and Latin texts. Since 2001, the I Tatti Renaissance Library has published several bilingual Latin-English editions a year of major literary, historical, philosophical, and scientific works of the Italian Renaissance. Other series of editions which also include Neo-Latin texts written outside Italy are the Renaissance Texts Series (first volume 1967), supported by the Renaissance Society of America, the Bibliotheca Neolatina (first volume 1988), the Colección Humanistas Españoles (first volume 1990), the Hamburger Beiträge zur Neulateinischen Philologie (first volume 1997), the Bibliotheca latinitatis novae (founded in 1998), the Medieval and Renaissance Texts and Studies published under the auspices of the Arizona Center for Medieval and Renaissance Studies, which has had a separate series devoted to Neo-Latin Texts and Translations since 1999, Pluteus Neolatinus (first volume 2010), devoted to Neo-Latin texts from c. 1750 to c. 1950, and Officina Neolatina. Selected Writings from the Neo-Latin World (first volume 2011).

A second group of editions of Neo-Latin texts is specifically devoted to the work of a single author. Prominent examples include the Yale edition of the complete works of Thomas More (for which actual work began in 1960 and which was completed in 1997), the so-called

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Amsterdam edition of the works of Erasmus conceived in 1960, and the series of annotated English translations of the same printed by the University of Toronto Press, of which the first volume appeared in 1974. Similar editorial projects focus on the correspondence of luminaries from the Renaissance and early modern period, such as Eneas Silvius Piccolomini (1405-1464), Konrad Celtis (1459-1508), Konrad Peutinger (1465-1547), Philipp Melanchthon (1497-1560), Théodore de Bèze (1519-1605), and Justus Lipsius (1547-1606).

In 1928, Henry De Vocht (1878-1962) founded Humanistica Lovaniensia, a series of monographs on Renaissance humanism, which included studies and editions of Neo-Latin authors (especially from the Low Countries). In 1978, ten years after the revival of Humanistica Lovaniensia as an annual journal of Neo-Latin studies, the role of the original series was taken over by the Supplementa Humanistica Lovaniensia, which publish conference proceedings, exhibition catalogues, monographs and critical text editions. NeuLateinisches Jahrbuch, the other journal exclusively devoted to Neo-Latin studies, has a similar pendant in Noctes Neolatinae, a series of editions and monographs published since 2001. Other noteworthy series of editions and/or studies include the Travaux d’Humanisme et Renaissance (first volume 1954), Humanistische Bibliothek (published under the auspices of the Seminar für Geistesgeschichte und Philosophie der Renaissance in Munich since 1967), Humanismo y pervivencia del mundo clásico (i.e. a series of conferences started in 1990, followed by the publication of the conference proceedings), Europa humanística (first volume 1995), and Palmyrenus. Colección de textos y estudios humanísticos (first volume 2002).

Demmy Verbeke

Neo-Latin Grammars—Guarino of Verona’s Regulae grammaticales

Guarino (1374-1460) composed his Latin textbook, the Regulae grammaticales (Rules of Grammar), around 1418, but he may well have revised the work later, in the light of experiences collected during his long teaching career.322 It was directed at pupils just beyond the elementary stages of education, who had already learned how to decline nouns and conjugate verbs. The topics treated in the Regulae, and the way in which they were dealt with, clearly show the continuity between humanist Latin grammar and the elementary Latin taught in the late Middle Ages. However, the Regulae also points forward and at least in one respect paved the way for later humanist grammars. Guarino’s chief reform was pedagogical: in his treatment of syntactical phenomena he dispenses with a good deal of the technical vocabulary and the explanatory concepts used in mediaeval grammars, stressing the desirability of brevity and simplicity as principles for grammatical instruction.

In his still influential monograph on Guarino, La scuola e gli studi di Guarino Guarini Veronese (1896), Remigio Sabbadini maintained that there were four main sources for Guarino’s Regulae: Francesco da Buti (late fourteenth century); Alexander of Villedieu’s Doctrinale (late twelfth century); an anonymous treaty on the eight parts of speech (probably thirteenth century), named Ianua after its incipit; and the late antique grammarian Priscian. Since three of these four sources are mediaeval, Sabbadini concluded that Guarino’s work in no real sense of the word represented the break with the past he would have expected from a very successful humanist grammar; evolution maybe, but not rebellion.323

In his 1972 article on ‘The historical sources of Guarino’s Regulae Grammaticales’, Keith Percival re-examined Sabbadini’s evidence and

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