copy is in private possession. W. Keith Percival has shown that the editio princeps was based on the Vatican manuscript, which bears traces of the work of the printer, and, moreover, that all later printed editions descend directly or indirectly from Sweeneyhym and Pannartz's edition of 1473. However, as has often been the fate of practical manuals, editors of the Rudimenta regularly changed its text to suit their own purposes or the needs of their customers. Where Perotti had laid down rules for a more classical Latin usage than that prescribed by his mediaeval predecessors, subsequent editions reintroduced late mediaeval constructions and words which Perotti had excluded or even explicitly rejected. The same may be observed in the De conscribendis epistolis, the manual on letter writing placed at the end of the Rudimenta, which contains Perotti's description of the correct style for a humanist letter (for this see the chapter 'From Medieval Latin to Neo-Latin' in this volume). This was explicitly directed against the recommendations of mediaeval letter-writing manuals, but in later editions of his work we find that phrases and forms rejected by him were once again advocated. His rules were, so to speak, reversed, but even so the format Perotti invented maintained its usefulness for more than a century, as the vast number of reprints and new editions show.

Further Reading


Neo-Latin Journals
Only two journals are explicitly and exclusively devoted to Neo-Latin studies. The first is Humanistica Lovaniensia (HL), which was originally founded as a series of monographs concerning Renaissance humanism in the Low Countries, but was re-established in 1968 as an annual journal of Neo-Latin Studies. HL publishes articles in English, French, German, Italian, Spanish, and Latin, as well as annotated critical editions of Neo-Latin texts (with or without translations) and, occasionally, conference proceedings. The journal furthermore contains indices of names and manuscripts, as well as two important research tools: a lexicon of Neo-Latin words, entitled Instrumentum Lexicographicum Neolatinum (published since 1973), and the Instrumentum Bibliographicum Neolatinum (first included in HL in 1974), which is the most comprehensive annual bibliography of Neo-Latin studies, systematically ordered and accompanied by critical notes. A second Neo-Latin journal, entitled Neulateinisches Jahrbuch (NlatJb), was founded in 1999 and accepts articles in the same range of languages as HL. NlatJb furthermore provides surveys of Neo-Latin doctoral dissertations (since 2001) and Neo-Latin research projects (since 2008), as well as announcements relevant for Neo-Latin scholars and book reviews.

A number of periodicals founded during the second half of the twentieth century are centred on the lives and works of specific Neo-Latin authors, and sometimes act as the main communication media of a designated society. Examples include Moreana, the journal of the Amici Thomae Mori published since 1963,
the Erasmus of Rotterdam Society Yearbook founded in 1980, and Bruniana & Campanelliana, devoted to studies concerning Giordano Bruno and Tommaso Campanella since 1995. Serials devoted to ‘living Latin’ and thus not only studying, but also practising Neo-Latin, should be mentioned in this context as well. Examples include Latinitas (since 1953), Vox Latina (since 1965), Melissa (since 1984), and Vates. The Journal of New Latin Poetry (appearing online since 2010).\footnote{More examples (some of which have ceased to appear) are listed in Dirk Sacré, ‘Le latin vivant. Les périodiques latins’, Les études classiques, 56 (1988), 91-104.} Latinitas was re-launched by the Vatican in November 2013, with a Latin preface by Pope Francis.

A large number of journals devoted more generally to mediaeval and Renaissance studies or to the classical tradition also frequently publish articles devoted to Neo-Latin texts, authors, and genres. Among the most prominent of these are the Bibliothèque d’Humanisme et la Renaissance (BHR, in the beginning simply called Humanisme et Renaissance, established in 1934), Medievalia et Humanistica (first issue 1943), Italia Medioevale e Umanistica (first issue 1958), Renaissance Quarterly (RQ, first issue 1967), the Sixteenth-Century Journal (first issue 1969), English Literary Renaissance (first issue 1971), Lias. Sources and Documents relating to the Early Modern History of Ideas (first issue in 1974; published as Lias. Journal of Early Modern Intellectual Culture and its Sources since 2010), the Wolfenbütteler Renaissance-Mitteilungen (first issue 1977), Interpres: rivista di studi quattrocenteschi (first issue 1978), the International Journal of the Classical Tradition (IJCT, first issue 1994), Calamus Renascens: Revista de humanismo y tradición clásica (first issue 2000), Les Cahiers de l’Humanisme (first issue 2000), Silva: Estudios de humanismo y tradición clásica (first issue 2002), Camoenae Hungaricae (first issue 2004), and Camenae (published online since 2007). Bibliographical surveys of Neo-Latin scholarship, besides the overview published annually in HL, are provided by the Neo-Latin News, published as a supplement to the Journal of Seventeenth-Century News since 1954, and the chapter devoted to Neo-Latin since 1970 in the Year’s Work in Modern Language Studies (YWML), published by the Modern Humanities Research Association.

Demmy Verbeke

Neo-Latin Literature—The Balkans (Croatia)

During the early modern Period, Latin learning and Neo-Latin literature in the Balkans were limited to its Catholic regions and, to a much lesser extent, to centres of Protestantism (mostly present-day Croatia but also Slovenia and the coastal area of Montenegro). In the Orthodox lands and those under Ottoman rule, however, Latin had very little or no importance in religious, social, and cultural life.

The majority of Neo-Latin texts in the entire Balkans come from Croatia. For centuries the territory of present-day Croatia was divided into zones: from 1420 on, the vast part of the eastern Adriatic coast was under the rule of Venice (Dalmatia), and the northern areas, i.e., central Croatia and Slavonia, were under the rule of Hungarian and Croat kings and the House of Habsburg (Croatia). Parts of Croatia and Dalmatia gradually came under Ottoman rule from the mid-fifteenth century onward, and the only independent territory was that of the Republic of Ragusa (Dubrovnik). These geopolitical circumstances defined two major types of cultural traditions and two types of humanism. One of them developed in the wealthy coastal towns (Kotor, in present-day Montenegro; Dubrovnik; Split; Zadar; Šibenik), which continued the tradition of mediaeval Latin literature and had strong cultural links with Italy, and the other one developed in the north and was connected with the feudal institutions of the Catholic Church as well as with Hungarian and Austrian courts. From these circumstances emerge the distinctive characteristics of all Croatian Neo-Latin literature, such as intense religiosity and an increased interest in political and national themes, which manifests itself in the genre of antiturcica, orations and epistles to