Neo-Latin Societies

In 1973, the International Association for Neo-Latin Studies (IANLS) was founded at an international conference of Neo-Latin scholars in Amsterdam. The founding officers of IANLS were Jozef IJsewijn (1932-1998, president), Richard J. Schoeck (1920-2008, first vice-president), Jean-Claude Margolin (1923-2013, second vice-president), Pierre Tuynman (secretary) and Eckhard Kessler (b. 1938, treasurer). The first statutes of the association were ratified at a conference in Tours three years later and—apart from providing a concrete, albeit very broad, definition of Neo-Latin Studies—define the aims and purposes of the IANLS as follows: 1) to promote interest in Neo-Latin and the advancement of Neo-Latin studies; 2) to make accessible to all members, by means of publications to be approved by the Association, information of common interest, especially concerning the teaching of and research in Neo-Latin in colleges and universities, institutes, and other centres of learning; 3) to hold international congresses at regular intervals; 4) to promote, wherever possible, the publication of research and texts in Neo-Latin and related fields; and 5) to promote the teaching of Neo-Latin at all appropriate levels of education. Since the 1976 gathering in Tours, IANLS conferences have been organised every three years (in Bologna, St Andrews, Wolfenbüttel, Toronto, Copenhagen, Bari, Ávila, Cambridge, Bonn, Budapest, Uppsala, and Münster), playing an important role in bringing together scholars from all over the world and stimulating Neo-Latin research.

Besides these international associations, we also find a number of national societies devoted to Neo-Latin, such as the American Association for Neo-Latin Studies (formed in 1983), the Nederlandse Neolatinistenverband (since 1989) in the Netherlands, Orbis Neolatinus. Vlaamse Vereniging voor de studie van Humanisme en Neolatijn (since 1995) in the Flemish part of Belgium, the Deutsche Neulateinische Gesellschaft (since 1998), the Société Française d’Études Néo-latines (founded in 1998 and replaced by La Société Française d’Études Médio- et Néo-Latines in 2006), Hungaria Latina—Societas Neolatina Hungariae (founded in 2000) and the (British) Society of Neo-Latin Studies (active since 2005).

A third category of Neo-Latin societies are connected with a particular academic institution. Examples include the Seminarium Philologiae Humanisticae, uniting Neo-Latin scholars at KU Leuven since 1966 and the Cambridge Society For Neo-Latin Studies which has been active since 1991.

In the field of ‘living Latin’, of which the written form—at least according to the statutes of the IANLS—belongs to the field of Neo-Latin studies as well, mention should be made of the international Academia Latinitati Fovendae, established in 1967. In 1976, Pope Paul VI established the Latinitas foundation to promote the study of the Latin language, classical literature and mediaeval Latin as well as the increased use of the Latin language. Similar organisations devoted to the promotion of written and spoken Latin include Septentrionale Americae Latinatae Vivae Institutum (SALVI: North American Institute for Living Latin Studies, established in 1996), Societas Latina in Saarbrücken (founded in 1978), Melissa in Brussels (founded in 1986), and many more local Circuli Latini.

Demmy Verbeke

Neo-Latin Supplements to Classical Latin Works

The most famous Neo-Latin supplement to a classical Latin work is the Aeneidos liber XIII of Maffeo Vegio (1407-1458). The ancient lives state that Virgil left the Aeneid unfinished at his death. Modern scholars take this to mean that the poem lacked a final edit, but Vegio responded to the many readers who feel that the poem ends too abruptly with the death of Turnus, and he set out to tie up the loose ends from the story. The Rutulians surrender, bringing the conflict to a close; the Trojans bury their