

MEDIEVAL AND RENAISSANCE
TEXTS AND STUDIES

VOLUME 259



ACTA CONVENTUS
NEO-LATINI CANTABRIGIENSIS

*Proceedings of the Eleventh International Congress
of Neo-Latin Studies*

Cambridge 30 July–5 August 2000

GENERAL EDITOR

RHODA SCHNUR

EDITED BY

JEAN LOUIS CHARLET, LUCIA GUALDA ROSA,
HEINZ HOFMANN, BRENDA HOSINGTON,
ELENA RODRÍGUEZ PEREGRINA,
and RONALD TRUMAN

Arizona Center for Medieval and Renaissance Studies
Tempe, Arizona
2003

Orationes concerning Letters at
the University of Valencia
in the Sixteenth Century¹

FERRAN GRAU CODINA

Let me introduce this paper with some words from the article "The Unity of Western Education" by J. W. Headlam, once Fellow of King's College Cambridge, published in 1915. This article is included in the book entitled *The Unity of Western Civilization*, edited by F. S. Marvin.²

The School goes back to the very origin of our civilization; if we are to understand its nature, we must transfer ourselves in thought to those early days when the first missionaries planted in the Somerset valleys and on the stern Northumberland coast the Cross of Christ. (. . .) Wherever they came, among their first duties was to found schools in which to train men who would succeed them. (. . .) It was by the school that the boys were initiated into the common system of Western Christendom, and were made citizens of the greater world, the centre of which was in Rome.³

Headlam outlines the history — the unitary history — of western education, or as I would call it, instruction. Some pages later, Headlam says:

¹ This paper has been assisted by the research project "Estudios de textos latinos humanísticos de autores valencianos de los s. XVI al XVIII. Relevancia de los mismos en el contexto europeo" (PB 97-1389 Ministerio de Educación y Cultura). My thanks to David Martínez Matallín, Laura Ulzurrun de Asanza, and Paul Hamill for their revision of this text.

² J. W. Headlam, "The Unity of Western Education," in F. S. Marvin, ed., *The Unity of Western Civilization* (Oxford, 1915), 180-197.

³ Headlam, "Unity of Western Education," 181-82.

That institution that was for so long the home of European unity has become the most useful agent for the perpetuation and exaggeration of national differences. . . . The national culture and national authors have at length forced their way into the schools, and the result has been that institutions which originally in reality, and for so long in appearance, were the vehicles for the expression of the common European civilization, have been almost entirely won over to the cause of the national expression.⁴

Finally, Headlam poses the question: "Is the older union of thought to be permanently lost?" The provisional answer is not an optimistic one, because he does not believe in "a spiritual and intellectual unity of the nations established on the basis of scientific education."⁵ Why? Because "now in education it is the technical side of scientific progress which almost inevitably becomes most prominent, and the greater the advance in knowledge the more will this be true."⁶ "None the less, a unity there is, but it is a deeper unity than this. It is the unity inherited from the past. Here we may find, not indeed a superficial uniformity, but a real unity of life and spirit."⁷

That article was published together with others on different aspects of unity, at a time, it must not be forgotten, of deep crisis in Europe early in the Great War.

In 1942, T. S. Eliot delivered a lecture as the Presidential Address at the meeting of the Classical Association at Cambridge on 15 April.⁸ He argued that the study of Greek and Roman civilizations and languages was of a different nature for native Europeans from, for instance, that of Chinese antiquity or Egyptology. His point is that "a great literature is more than the sum of a number of great writers" and that "the continuity of a literature is essential to its greatness." European literature, even though made up of different national literatures, makes a related whole.⁹ To understand a part, it is necessary to know the whole. The ideas of community and continuity are the basis of his argumentation. These ideas were also presented in the middle of an even deeper crisis in Europe, when his words seemed to be refuted by total war.

Against this background I would like to set in contrast our present-day world (different, of course, from that of Headlam and Eliot but still shaped by a national, that is, a partial education) and our own past.

Res publica litterarum implies unity of instruction in Europe. Different and diverse languages and nations were integrated in the past mainly by religion and education. So *Res publica litterarum* implies the function of school or university. But that expression, as well as *Res publica Christiana*, has a special connotation.

⁴ Headlam, "The Unity of Western Education," 192.

⁵ Headlam, "The Unity of Western Education," 193.

⁶ Headlam, "The Unity of Western Education," 194.

⁷ Headlam, "The Unity of Western Education," 197.

⁸ T. S. Eliot, "The Classics and the Man of Letters," Presidential Address to the Classical Association on 15 April 1942, in *To Criticise the Critic and Other Writings* (London, 1965), 145-61.

⁹ Eliot, "The Classics and the Man of Letters," 147, 150.

Res publica Christiana means the Church, but implies the community of Christians, who are citizens of such a spiritual republic. *Res publica litterarum* means a community of letters, that is, a community of disciplines (*universitas studiorum*) and a community of professors, students, and civil or ecclesiastical authorities who have to look after that community. The history of such expressions, although interesting, is not the subject of this paper, but is implied in the contents of orations delivered in the University of Valencia in the sixteenth century.

The orations in defence of letters in Spain have been studied by J. Fr. Alcina,¹⁰ who has suggested that they owe a debt to both Erasmus of Rotterdam and the Italian philological humanism of the late *Quattrocento*, the latter represented mainly by Angelo Poliziano, and brought into Spain by Antonio de Nebrija, and implanted in Valencia by disciples of Nebrija such as Juan Andrés Estrany, Cosme Damián Savalls, or Miguel Jerónimo Ledesma, or other humanists like Francisco Decio, or physicians like Pedro Jaime Esteve.

All the orations share and make use of the commonplaces of humanism, but they also have peculiar features that throw light on the particular context of Valencia (or so I think); they also deal with recurrent topics through which we can catch a glimpse of the political and academic life of Valencia. The orations examined here are: (1) Cosme Damián Savalls' *Oratio paraenetica de optimo statu reipublicae litterariae constituendo, Valentiae habita ad patres iuratos, senatumque Valentinum tum publicum, tum literarium mense octobri 1531* (St. Luke's Day being the course opening day); (2) Franciscus Decius's *De re literaria asserenda oratio ad Patres Iuratos Senatunq[ue] literarium Lucalibus ipsis publice habita Valentiae anno 1534* (published in 1535); (3) Franciscus Decius's *De scientiarum et academiae Valentinae laudibus, ad Patres Iuratos Senatunq[ue] literarium oratio, per Onofrium Clementem discipulum non poenitendum, publice habita. Anno 1547*. I shall also mention the dedicatory epistles written by Pedro Jaime Esteve and Miguel Jerónimo Ledesma.¹¹

The three orations are exhortatory in character and have a similar structure and arrangement of subjects, and the same addressees: the *Iurati* of Valencia (city authorities), university professors, and students. Their exhortatory character lies in the fact that the orator reminds the addressees of their duties in so far as they are involved in the achievements of the University and are responsible for its members working at their best. Each part of the body depends on the others. Despite these similarities, the orations differ in tone, intensity, and the degree of bitterness and even virulence with which the audience is appealed to. Let us see now the main features of each oration.

The *Oratio paraenetica de optimo statu reipublicae litterariae constituendo* has been studied by H. Rausell in her doctoral thesis in order to establish the Erasmianism of its author

¹⁰ J. Fr. Alcina, "Poliziano y los elogios de las letras en España (1500-1540)," *Humanistica Lovaniensia* 25 (1976): 198-222.

¹¹ *Hippocratis Coi medicorum omnium principis Epidemion liber secundus a Petro Iacobo Steve medico Latinitati donatus, et fusissimis commentariis illustratus, adiuncta et singulis sententiis Graeca veritate, quo facilius diligens lector quanta sit servata fides intelligere possit* (Valentia, apud Ioannem Mey Flandrum, 1551) (B.N.M. /R. 26874); *GRAECARVM Institutionum compendium a Michaële Hieronymo Ledesma Valentino medico conscriptum* (Valentiae, excudebat Ioannes Mey, 1545) (B.N.M. /R.19072).

(Savalls).¹² So Rausell says that the sources of the *oratio* are a vernacular letter that Vives addressed to the *Iurati*, which Savalls states he has translated into Latin, and Erasmus's *De pueris statim ac liberaliter instituendis*. In the oration we find also highly favourable words relating to Erasmus, Vives, and other humanists such as G. Budé, Rudolf Agricola, Hermolao Barbaro, Poliziano, Pico della Mirandola, and, of course, Antonio de Nebrija, to whom he devotes great praise, and Andrés Estrany. Rausell is right, but we find the same kind of ideas in many other treatises, and as a matter of fact they furnish what we can call humanistic features. In this sense, what really distinguishes Savalls is that he mentions all these authors by name in a context where that practice is becoming unusual, if not dangerous, although he condemns Luther for dividing Christendom.

Moreover, there is an insistence on the importance of the university for the good health of society, so that *Iurati* must elect good professors because they are as important as the eyes to the body and the intellect to the soul. Places of learning are not dead buildings but a living community. The purpose of the professor is to sow virtue in the students, and in this sense it is better to have an intellectually mediocre professor than a competent but a morally irresponsible one. Students should love their professors, since they are their models to imitate.

In Decius's *De re literaria asserenda oratio*, there is a very similar approach, but the virulence with which Decius reprimands mainly the *Iurati* and professors stands out. In the dedicatory epistle his patron, Johannes Beruegalius, praises Decius's eloquence and makes a claim that will be found all over the forewords of other works, and also in amplified form in Decius's oration of 1547: Valencia is generous to foreigners, but mean and small-minded to its own citizens, its sons.¹³

In the *exordium* (there are marginal notes all through the text that indicate the parts of speech and figures — the *artificium* — in a very didactic way), Decius prepares his audience: although he is not saying anything new, nobody will hear what they are hoping for, because he is not so much praising letters as talking about the contempt for letters instead (so the *oratio* is more a *vituperatio* than a *laudatio*).

First of all, Decius questions the pride of the audience. He has seen with his very eyes the preeminence of the Germans and the Dutch, not because of their genius, but because of their hard work. So, by comparing Valencian people with North Europeans, he appeals to their pride and spirit of emulation. Professors are the first addressed, and accused of the harm suffered by the University. This harm is caused by two sorts of envy. The first divides students into factions. The second strives to secure audiences of students. Decius addresses himself to the *Iurati* in terms of very harsh invective, accusing them of corruption in the election of professors, and re-

¹² See Helena Rausell Guillot, "Una aproximación al erasmismo valenciano: Cosme Damián Çavall y Pedro Antonio Beuter, catedráticos, sacerdotes y erasmistas", Ph.D. diss., Universitat de València (1999).

¹³ "Debet itaque Valentino Decio Valentia non minus; at quid minus dixi? imo multo magis pro tanto in patriam officio quam Romanus Populus Decius illis Romanis multorum iam encomiis celebratissimis. Nisi plane filio suo aspera nouerca esse uult, quae ut alienis blanda parens esse solet Valentia" (p. 5).

minds them about their duties as *Iurati*. What really draws attention here is Decius's virulence in facing the *Iurati*. Decius also uses the same tone for students, whose laziness, carelessness, and somnolence contribute to their inferiority.

Past and future, forebears and posterity, are always present in his argumentation. We must be worthy of our forebears' legacy and transmit it to posterity. Thus the community moves on from generation to generation, including the *res publica litterarum*.

In the third oration, Decius's *De scientiarum et Academiae Valentinae laude* delivered twelve years later, in 1547, by a good disciple of his (Onofre Climent / Onofrius Clemens), the structure, subject, and circumstances of the oration are the same as in the previous speeches, but a praise of learning is added at the beginning: the liberal arts, that is, grammar, dialectic, rhetoric, and *mathematicae quatuor*, and medicine, law, and theology. Decius asks the *Iurati* for money and support and, of course, the appointment of the best professors. Nevertheless the University of Valencia can be compared now with the best universities: the humanities are taught, in part thanks to Mencía de Mendoza, Ledesma, and other professors; a man can be cultivated in Valencia. However, among his praises, Decius criticizes *Valentinorum mutabile semper ingenium*. And the bitterest complaint is that *excluditur filius, admittitur peregrinus*. Decius is not talking now about professors, but about preaching. Perhaps that has to do with a commonplace that describes Valencian people as hospitable and lovely (as A. Llull describes their ethos in his *De oratione libri septem* [Basel, 1558]), but not to their citizens. Valencian people are fond of novelty, and among novelties is the fashion for preaching by foreign preachers in a foreign language (I take this to be Castilian/Spanish). That makes people superficial. All of this is due both generally to human nature, and particularly to the Valencian ethos. In the second instance, envy of equals is attributed to the Valencian people. All the commonplaces about letters and the *Res publica litterarum* can be found in these exhortatory orations, but there is a particular feature: the protest against envy and jealousy among equals.

The same protest is found in other writings. In the dedicatory epistle of the translations of P. J. Esteve, he complains about the jealousy of his colleagues:

Non dubito Bernarde magnifice, quin multi nos leuitatis ac petulantiae, nostramque hanc operam temeritatis, sint damnaturi, quos tamen partim liuore, partim uero maleuolentia idipsum facturos certo scio. (. . .) labentemque propemodum animum, ad firmam reuocasti spem, illud quidem egregie monens, bonorum hominum uirtutem imitatione, non inuidia dignam esse.

Similarly, Ledesma believes that for letters to flourish, *sophistae* must be eliminated from the University:

Atque ut id certius sit, ac firmitus Gymnasium celeberrimum in nostra hac urbe construere machinaris, in quo politiores litterae florent, exulantibus scilicet nugis ac sophismatibus in hoc usque tempus cuncta tyrannide sua opprimentibus. Nam si scires quae hactenus scommata, quos cachinnos ac ronchos ex eo tempore, quo primum ex academia Complutensi in patriam remeare tolerare

solus a sophistis coactus sim, esset quod stupesceres, non parum illis occasionis praebente Stranei nostri uiri absolutissimi factione barbaris semper inuisa, cuius me esse unum intelligebant.

P. J. Núñez adopted a different style in his oration of 1553 (published in 1554), *De causis obscuritatis Aristoteleae et de illarum remediis*. But he left Valencia in 1556, complaining of incomprehension among academics in Valencia. He wrote a letter to Jerónimo Zurita which said:

La aprobación que v. m. ha hecho de mis estudios me dá muy grande ánimo para passarlos adelante, porque si esso no fuesse, desesperaría no teniendo aquí persona con quien poder comunicar una buena corrección, o explicación, no porque no aya en esta Ciudad personas doctas, pero siguen muy diferentes estudios, y lo peor es desto, que querrian que nadie se aficionasse a estas letras humanas, por los peligros, como ellos pretenden, que en ellas ay, de como emienda el humanista un lugar de Cicerón, así emendará uno de la escritura, y diciendo mal de comentadores de Aristóteles, que hará lo mismo de los doctores de la Iglesia; éstas, y otras semejantes necedades me tienen tan desatinado, que me quitan muchas veces las ganas de pasar adelante, las quales cobraré yo de cada día, viendo la aprobación que v. m. haze de mis estudios . . .

A distance, I do not know if it is insurmountable, still separates our different nations and the education of their people. We all know that we belong to Europe, but what exactly is European culture? That is not so well established. For some, it may be the sum of different national cultures, but history offers us different examples.

Headlam's and Eliot's words, with which I began, were like flowers in the middle of a vast battlefield. I do not know if envy was the cause of such a deep discord as we have seen, but a fearsome rivalry may be nourished by destructive envy (stronger among citizens and neighbours). We have the past, where a community of culture, religion and language was real, as an inspiration, and I think of a future for Europe (and for the world), which will be, as it were, a Europe of towns, and citizens, a Europe of humanity, not a Europe (or a world) of nations and states, in which a renewed *res publica litterarum* could be possible.

Universitat de València-Estudi General

ACTA CONVENTUS

NEO-LATINI CANTABRIGIENSIS

GILBERT TOURNOY, Presidential Address	1
---------------------------------------	---

PLENARY PAPERS

JEAN-LOUIS CHARLET, Une querelle au sein de la Res publica litterarum: la question de Pline l'Ancien de 1469 au milieu du XVIème siècle	7
JULIA HAIG GAISSER, Allegorizing Apuleius: Fulgentius, Boccaccio, Beroaldo, and the Chain of Receptions	23
HEINZ HOFMANN, Die neuen Leiden des jungen Aristaeus: Mythologische Kreativität in neulateinischer Lehrdichtung	43
LUCIA GUALDO ROSA, L'Accademia Pontaniana e la sua ideologia in alcuni componimenti giovanili del Sannazaro	61
ELENA RODRÍGUEZ PEREGRINA, Lutero y su influencia en la España de Carlos V	83

COMMUNICATIONS

SYLVIA BROWN, In Praise of the <i>Filia Docta</i> : Elizabeth Weston and the Female Line	105
DAVIDE CANFORA, L'anonimo carme pastorale intitolato <i>Cinthias</i>	115
AVELINA CARRERA DE LA RED, ¿Por qué se prohibieron las <i>Adnotationes</i> de Philipp Melanchthon a la obra de Salustio en México a finales del siglo XVI?	121
ROBERT W. CARRUBBA, The Preface to the <i>Amoenitates Exoticae</i>	131
DONALD CHENEY, Elizabeth Jane Weston as Cultural Icon	139
JEAN-FRÉDÉRIC CHEVALIER, La victime tragique depuis les premières tragédies néo-latines jusqu'à <i>Jephthes</i> de G. Buchanan	145
JOHN CONSIDINE, Philology and Autobiography in Isaac Casaubon, <i>Animadversionum in Athenaei Deipnosophistas libri XV</i> (1600)	155
JUDITH DEITCH, Prefacing <i>Axiochus</i> : The Renaissance Plato and the <i>res publica litterarum</i>	163
E. DELBEY, Pontano élégiaque : l'énonciation de la subjectivité élégiaque dans la République des Lettres	171

SIEGMAR DÖPP, Ioannes Fabricius Montanus: The Two Autobiographies	181
AGNIESZKA DZIUBA, The Renaissance Portrait of the Polish King Sigismund I in Bernard Wapowski's <i>Chronica Polonorum</i>	187
PETER FISHER, What is a Hippopotamus? A Problem in Renaissance Taxonomy and Description	193
RICHARD I. FRANK, Budé and the Republic of Letters	201
MAIA WELLINGTON GAHTAN, A Renaissance Treatise on Time: Lilio Gregorio Giraldi's <i>De annis et mensibus</i>	207
BENJAMIN GARCÍA HERNÁNDEZ, Los reflejos plautinos en el latín de Descartes (<i>Med.</i> 1–3)	217
DONALD GILMAN, Petrarch's Poetics: A Definition and Defense of Creativity in the <i>Familiares</i> and <i>Seniles</i>	229
ROBERT GINSBERG, Philosophy and Pedagogy in the Rhetoric of Giambattista Vico's <i>De nostri temporis studiorum ratione</i> (1709)	239
FERRAN GRAU CODINA, <i>Orationes</i> concerning Letters at the University of Valencia in the Sixteenth Century	247
JOHN K. HALE, George Herbert's Oration before King James, Cambridge 1623	253
MICHAEL J. HEATH, Confession and Concession: The Texts of Erasmus's <i>Exomologesis</i>	263
GERHARD HOLK, Petrus Martyr de Angleria (Pietro Martire d'Anghiera): A Remarkable Italian Humanist and Historian of the New World	271
BRENDA M. HOSINGTON, On the Glory of Women: English and French Translations of Agrippa's <i>Declamatio de nobilitate et praecellentia foeminei sexus</i> (1542–1726)	279
AUGUST A. IMHOLTZ, Neo-Latin Nonsense in Nabokov	287
HANS-ERIK JOHANNESSEN, Poetics and Ideology in Neo-Latin Poetry	297
HILAIRE KALLENDOERF, Exorcism and the Interstices of Language: Ruggle's <i>Ignoramus</i> and the Demonization of Renaissance English Neo-Latin	303
ARNOLD L. KERSON, Fray Alonso de la Veracruz's Views on the Legitimacy of the Spanish Conquest of America as Revealed in His <i>De dominio infidelium et iusto bello</i> (1553–1554)	311
THOMAS LINDNER, Bemerkungen zum <i>Trophaeum Anglicum</i> von Leonardo Dati	321
DANIEL LÓPEZ-CAÑETE QUILES, Un Soneto de Quevedo y un Epigrama de Falcó	329
MARIANO MADRID CASTRO, Fuentes para los Comentarios de Jodocus Badius Ascensius	337
JOHN R. C. MARTYN, Memory Training in Renaissance Education	345
ELIZABETH N. MCCUTCHEON, Laughter and Humanism: Unity and Diversity in Thomas More's <i>Epigrammata</i>	351
DAVID MONEY, The Politics of Poetry: A Quick Look at Robert Walpole, and Two Thousand Other Cambridge Latin Poets	361
CLARE M. MURPHY, Thomas More's <i>De tristitia Christi</i> as Theo-Drama	371
STEPHEN MURPHY, The Metamorphoses of <i>De vita monachorum</i>	377

H. J. M. NELLEN, Hugo Grotius's Correspondence with His Brother Willem de Groot	385
KARL AUGUST NEUHAUSEN, <i>Lusus quidam Westmonasterienses</i> ab oblivione nunc vindicandi: Appendix sive Contemporaneas res bina per saecula (1704–1905) orbe toto terrarum feliciter gestas quam lepide nonnulli poetae Londinienses Latinis versibus singulas usque depinxerint	395
HOWARD B. NORLAND, Gager's <i>Meleager</i> : An Inventive Adaptation of Senecan Form	409
JUAN M ^a NÚÑEZ GONZÁLEZ, In Gasparini Barzizzii <i>De compositione</i> opusculum quaestiunculae	419
KLÁRA PAJORIN, La funzione e l'importanza dei nomi umanistici	427
JOAQUÍN PASCUAL BAREA, Coincidences and Differences between the Latin and the Spanish Poems, Treatises, and Epistles of Rudericus Carus (Rodrigo Caro)	435
VICENTE PICON GARCIA, Nuevos textos del teatro jesuítico en España, II: Las comedias <i>Techmitius</i> y <i>Triunfo de la fe</i>	443
OLGA ZORZI PUGLIESE, The Role of Latin in the Composition of Castiglione's <i>Il libro del cortegiano</i>	449
STELLA P. REVARD, Milton and Cambridge	455
VIBEKE ROGGEN, Entertainment and Learning in the Neo-Latin Rebuses by the Seventeenth-Century Norwegian Nils Thomassøn	463
FRANÇOIS ROUGET, <i>Illustris Blondelli Comparatio Pindari et Horatii</i> : Les commentaires sur les œuvres de Pindare et d'Horace à la fin du XVIIe siècle	473
JOSÉ MANUEL RUIZ VILA, Personajes femeninos en el <i>De viris illustribus Urbis Romae a Romulo ad Augustum</i> (1779) de Charles François Lhomond	483
CARLO SANTINI, La versione latina dell' <i>Iliade</i> di Giuseppe Pasquali Marinelli	493
PAUL GERHARD SCHMIDT, Erasmus von Rotterdam, "Ratio seu methodus verae theologiae"	503
ANGEL SIERRA DE COZAR, Nuevos textos del teatro jesuítico en España, I: <i>Parenesia y Demophilus</i>	509
JERZY STARNAWSKI, Zamość: Das letzte Bollwerk der Renaissance in Polen	517
FABIO STOK, L'Umanesimo scandinavo di Olaus Magnus	525
LÁSZLÓ SZÖRÉNYI, L'epopea di Elia Berger sulla Santa Croce e la storia ungherese	535
NIKOLAUS THURN, Die Aeneis-Allegorese in Cristoforo Landinos <i>Disputationes Camaldulenses</i>	545
PIOTR URBANŃSKI, Joannes Dantiscus and Italian Neo-Latin Poetry	555
SEBASTIANO VALERIO, Paolo Paladino: militare e umanista alla corte di Federico d'Aragona	565
JUAN JESÚS VALVERDE ABRIL, Juan Ginés de Sepúlveda, <i>Epistolarum libri Septem</i> , Salamanca, 1557: Testamento Literario de un Humanista	573
DIRK VAN MIERT, The Religious Beliefs of Hadrianus Junius (1511–1575)	583
MICHIEL VERWEIJ, The Cranevelt Letters and Rome	595

ZWEDER VON MARTELS, The Central Position of the Authors of Late Antiquity in Humanist Thought: The Case of Aeneas Silvius Piccolomini	603
INDEX	611