

ABSTRACTS

a cura di Deborah Saidero

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INDICE

STUDI E RICERCHE

STEFANO PAGLIAROLI, <i>La lettera di Lorenzo Valla a Ludovico Saccano</i>	Pag.	3
LAURA DE LUISA, <i>Tommaso Parentucelli lettore del «Panegyricus» di Plinio il Giovane (Ms. Vat. Lat. 1775)</i>	»	13
GIANMARIO CATTANEO, <i>Angelo Poliziano, Pietro Crinito e il Mon. Gr. 182: differenti fasi e usi di uno zibaldone greco poliziano</i>	»	33
DAVIDE BALDI BELLINI, <i>Il libro come simbolo di libertà nel Rinascimento</i>	»	63
LORELLA TRIONFO, <i>Tra Machiavelli e Gelli. Ancora sulla paternità della «Sporta»</i>	»	87

TRADIZIONE E MEMORIA

BRATISLAV LUČIN, <i>La «Judita» di Marko Marulić alla luce del cinquecentesimo anniversario della prima edizione a stampa (1521-2021)</i>	»	103
GIUSEPPE MARCELLINO, <i>Una nuova lettera in volgare di Francesco Barbaro</i>	»	127
FILIPPOMARIA PONTANI, <i>Per i «Graeca» di Pontico Virunio: l'epicedio del cugino Paolo</i>	»	133
ARNALDO MARCONE, <i>Un poco noto contributo di Aldo Ferrabino su Sallustio</i>	»	145

NELLA BOTTEGA DI ERASMO

ALESSIO COTUGNO – MARCO SGARBI, <i>Premessa</i>	»	155
DANIELE CONTI, <i>Per un possibile episodio della fortuna del giovane Erasmo in Italia (e per l'esegesi di Machiavelli, «Discorsi», I Pr. e II, 2). Paolo Orlandini e gli «Antibarbari»</i>	»	159

INDICE

ELISA TINELLI, <i>Amore coniugale e amor divino: la filogamia di Erasmo nell'Italia del Cinquecento</i>	Pag.	211
SELENE MARIA VATTERONI, <i>Tra la «Moria» di Erasmo e la 'fantasia' dei Berneschi. Influssi erasmiani nei capitoli paradossali di Benedetto Varchi</i>	»	253
ALESSIO COTUGNO, <i>Tre indici fanno una prova. Sui rapporti testuali fra Erasmo e Speroni: problemi e metodi</i>	»	295
MARCO SGARBI, <i>Cornelio Musso e Sperone Speroni nell'officina di Erasmo</i>	»	315
CHIARA CASSIANI, <i>Giovan Battista Gelli interprete di Erasmo. La circolazione della «Circe» nell'Europa del Cinquecento</i>	»	339
ABSTRACTS a cura di Deborah Saidero	»	365
INDICI a cura di Elena Bonollo		
Indice delle fonti manoscritte	»	373
Indice degli stampati antichi	»	375
Indice dei nomi di persona e di località	»	377

ABSTRACTS

A cura di DEBORAH SAIDERO

STEFANO PAGLIAROLI

The Epistolary Exchange between Ludovico Saccano and Lorenzo Valla – This article focuses on an epistolary exchange between the humanists Ludovico Saccano and Lorenzo Valla, which can be dated back to the 1540s and which has been preserved, somewhat incorrectly, only in the miscellaneous manuscript Vatican lat. 2906. After outlining the publishing history of the two letters from Girolamo Mancini's work (1893) down to Brendan Cook's recent edition (2013), the author addresses some of the key philological-textual problems pertaining to the critical edition (and Italian translation) and offers some proposals for amendments with exegesis.

LAURA DE LUISA

Tommaso Parentucelli as a Reader of Pliny the Younger's «Panegyricus» (Ms. Vat. Lat. 1775) – This essay analyzes the notes by Tommaso Parentucelli (Pope Nicholas V) on the *Panegyricus* by Pliny the Younger, transmitted by the Ms. Vatican City, Biblioteca Apostolica Vaticana, Vat. Lat. 1775, which preserves all the *Panegyrici latini*, a late antique collection of imperial eulogies composed by several orators. Particular attention is paid to the textual tradition of the *Panegyrici*, to their fortune in the fifteenth century and in the Italian Renaissance and to Parentucelli's philological attitude, which led him to intervene on the text with comments, corrections and *notabilia*, all of which are discussed in detail.

GIANMARIO CATTANEO

Angelo Poliziano, Pietro Crinito and the Mon. Gr. 182: Different Phases and Uses of Poliziano's Greek Notebook – The München manuscript, preserved at the Bayerische Staatsbibliothek, gr. 182, is one of Poliziano's most renowned handwritten notebooks, which has come down to us thanks, especially, to Pietro Crinito. The notebook contains extracts from various Greek authors (Suidas, annotations to

Hesiod and Aristophanes, Pseudo-Apollodorus and Eustathius of Thessalonica) which Poliziano had copied. This essay examines the part of the manuscript which contains excerpts of Suda lexicon (ff. 1r-59r). It focuses, in particular, on the relationship between Suidas' excerpts in Mon. Gr. 182 and Poliziano's commentary and on the ways in which Crinito used those same excerpts. The appendix contains an edited version of some folios of the manuscript which bears witness to how Poliziano and Crinito worked.

DAVIDE BALDI BELLINI

Books as Symbols of Freedom in the Renaissance – Since books result from the extraordinary synergy between intelligence and creativity on one hand and activities once considered mean on the other, they are emblems of freedom both for their physical uniqueness and their metaphysical plurality. This contribution offers various examples from the XV and XVI centuries pertaining to several fields, such as the ostention of the *Pandects* in 1529, philological analyses which free texts from impurities, the importance of *traducere*, the awareness that “without books nothing can be done”, Pier Vettori's praise for books and builders of libraries (limitless sources of freedom) and the invention of the print which freed manuscripts from potential losses and made the free circulation of books possible.

LORELLA TRIONFO

On the Paternity of «La Sporta»: Machiavelli vs. Gelli – Giovan Battista Gelli's comedy *«La Sporta»* was accused of having been stolen from Nicolò Macchiavelli shortly after its publication. This essay attempts to shed light on the issue by offering an in-depth analysis of the sources that reported this accusation and by collecting and objectively examining textual data. The findings induce the author to believe that the sixteenth-century witnesses on Gelli's unacknowledged debt to Macchiavelli are trustworthy. This debt can likely be seen in the more 'Plautine' parts of *La Sporta*.

BRAYISLAV LUČIN

Marko Marulić's «Judita» in Light of the 500th Anniversary of the First Printed Edition (1521-2021) – This essay was written for the fifth centennial of the first edition of *Judita*, the first epic poem of Croatian literature written in Croatian by Marko Marulić of Split. The author highlights the extraordinary importance of this first edition and provides all the data available on the circumstances of its release. The analysis of its form, content and genre confirms that it is a biblical poem (in the full sense of the word) which played a key role for Croatia's literary Renaissance.

The author then provides an overview of its editorial and critical fortune over the past five centuries and in the final part of the essay focuses on the multifaceted reception of the poem in the past few decades (i.e., commented editions, translations, theatrical versions).

GIUSEPPE MARCELLINO

A New Letter in Vernacular by Francesco Barbaro – This contribution publishes an unedited official letter written in vernacular by Francesco Barbaro during his lieutenancy for the Patria del Friuli (July 1448-July 1449). In the letter, which was written at Cividale on 27 March 1449, Barbaro addresses the Community of Gemona in order to verify the causes of the complaints raised by some Venetian merchants for the assignment of two new local officials. After some preliminary considerations on the use of the vernacular in administrative and local communication, the essay analyzes the Northern-Veneto koine of the document and highlights the typical traits of coeval chancery language.

FILIPPOMARIA PONTANI

On Pontico Virunio's «Greca» and the Epicedium for His Cousin Paolo – This contribution provides the *editio princeps* of a short prose text written in Greek by the humanist Pontico Virunio (ca. 1465-1524/1525) for the death of his cousin Paolo Veneziano in the early XVI century which is contained in the manuscript B.41 of the Augusta Library in Perugia. Through a comparison with Andrea Ubaldi's biography, the essay first focuses on some moments of Pontico's stay in Emilia-Romagna. It then offers a comparison with Giovanni Gozzadini's hexameter encomium contained in the code Ang. gr. 63 of the Angelica Library in Rome in order to examine some aspects of Pontico's controversial Greek culture which fluctuates between a refined and overelaborate erudition and an at times unexpected inaccuracy.

ARNALDO MARCONE

A Little-Known Contribution on Sallustius by Aldo Ferrabino – Published herein is a short contribution on Sallustius which Aldo Ferrabino delivered at the beginning of 1950 when he was appointed to the Chair of Roman History. Born in Cuneo in 1892, Ferrabino graduated in Turin under the supervision of Gaetano De Santis and then became professor at the University of Padua, where he was also Chancellor from 1923 to 1947, before moving to the University of Rome. From 1948 to 1954 he was a senator for the Christian Democrat Party. From 1954 to his death in Rome in 1972 he was President of the *Italian Encyclopedia*. He also

served as President of the Superior Council of the Academies and the National Centre for the Unified Catalogue of Italian Libraries. From 1950 onwards he was a member of the Accademia Nazionale dei Lincei and then President of the Italian Institute for Ancient History.

DANIELE CONTI

On a Possible Episode of Erasmus' Fortune in Italy (and on the Exegesis of Machiavelli's «Discorsi», I Pr. and II, 2). Paolo Orlandini and the «Antibarbari» – This article provides an edition of a little-known Latin text by Paolo Orlandini († 1519), a Camaldolese monk and pupil of Marsilio Ficino. Entitled *Symposium praecellentiae*, the dialogue discusses and analyzes the causes of the preeminence of the ancients and the inferiority of the moderns. The aim of the first part of the essay is to illustrate the fifteenth-century premises of the theses set forth in the dialogue. In particular, it focuses on the history of the most unusual thesis, which ascribes the cause of the impossibility for the moderns to restore the political, military and literary values of antiquity to the anthropological change introduced by the Christian religion. The second part presents the dialogue, discusses its date and circumstances of composition, and finally suggests the *Antibarbari* by Erasmus of Rotterdam as its main (but possibly indirect) source.

ELISA TINELLI

Marital Love and Divine Love: Erasmus' Philogamy in Sixteenth-Century Italy – This essay highlights the characteristics of the Italian reception of Erasmian philogamy, which manifested itself, for example, in the interest for matrimonial Colloquia. Starting from the assumption that there was a certain interdependence between the spread of the Reform in Italy, with its questioning of the sacramentality of marriage, and the interest of some heterodox circles for those Erasmian writings more easily traceable to the Lutheran perspective, our aim is to demonstrate that the humanistic roots of the debate *de optimo vitae genere*, which was increasingly intertwined with the *quaestio un uxore sit ducenda* during the sixteenth century, gave life to a cultural context particularly open to the suggestions of the Dutch humanist's philogamic position.

SELENE MARIA VATTERONI

From Erasmus' «Moria» to Berneschi's 'fantasy'. Erasmian Echoes in Benedetto Varchi's Paradoxical Chapters – This essay takes up a line of research – that of Berneschi's poetry – which had so far been only suggested in the field of studies pertaining to the fortune of Erasmus in Italy in the early sixteenth century. Focus

of attention are the six chapters of paradoxical praise written by Benedetto Valli, who was one of the first to approach this genre outside the Roman circle of the Vignaiuoli. The aim is to measure the influence of the *Moria* on these texts by tracing the instances of direct dependence from Erasmus' work and by examining the thematic and ideological affinities which can be traced back to a common literary, philosophical and religious substratum. By so doing, we wish to provide a preliminary outline of how Erasmus' ideas penetrated Italian culture in a key moment of the early modern era.

ALESSIO COTUGNO

Three Indices make a test. On the Intertextual Relationships between Erasmus and Sperone Speroni: Problems and Methods – This article tackles the issue of the intertextual relationships between Sperone Speroni and Erasmus of Rotterdam by comparing the *Dialogue on Rhetoric* (1542) with the *Ciceronianus sive de optimo genere dicendi* (1528) and examining differences and similarities between the two texts. The analysis focuses mainly on the accounts of the literary traineeships undertaken by Nosopono in the *Ciceronianus* and by Antonio Brocardo in the *Dialogue on Rhetoric* and highlights the importance of the three indexes that the two protagonists set up on the basis of their models. In the final part of the essay, the author makes some methodological considerations on the nature of the text clues provided so as to establish whether they provide a solid basis for further research on the influence of Erasmus on Speroni's works.

MARCO SGARBI

Erasmus' Influence on Cornelius Musso and Sperone Speroni – This essay highlights the different influence which Erasmus had on the preacher Cornelius Musso and on the literatus Sperone Speroni. In Musso's case quotations from Erasmus' works were directly translated into the sermons without acknowledging the author in any way. In Speroni's case, the appropriation of Erasmus was theoretical and impacted his development of a Christian anthropology which brilliantly solved the aporetic opposition between active life and speculative life. By analyzing both cases, this essay aims at showing the presence of Erasmus in sixteenth-century Italian culture.

CHIARA CASSIANI

Giovan Battista Gelli as an Interpreter of Erasmus. The Circulation of «Circe» in Sixteenth-Century Europe – This essay examines the influence of Erasmus' ideas, and in particular of the *Moriae encomium*, on the dialogues by Giovan Battista Gelli

(1498-1563), a Florentine academic who lived at the time of Cosimo I. The formal and thematic features of his book *«Circe»* determined its great European success, which preceded that of other contemporary heterodox texts. This study traces the most important moments in the circulation of the dialogues. It compares the personalities of the translators, authors and printers, both in Catholic Italy and Spain and in the Protestant setting of France and England. The figure of the censor Girolamo Giovannini and that of Giovanni Lorenzo Ottavanti, an Italian exile in Spain, emerged in the network of environments and personalities. As the cultural exchanges intensified, the horizon opened to the intertwining of politics and religion in the France of Caterina de' Medici and to the fortune of the satirical genre in Elizabethan England.

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