

dominance of Greek printing ended in Geneva with the younger Robert's publication in 1572 of the *Thesaurus Graecae Linguae*, which continued to be a valuable resource into the nineteenth century.

In the middle decades of the sixteenth century there was a fruitful relationship between the *lecteurs royaux* and the *poetae docti* of the Pléiade. Its best-known member, Pierre de Ronsard, 'drank from the golden springs of that divine man'.⁴²² The 'divine man' is Jean Dorat (Auratus/golden), who taught Ronsard and other members of the group privately and eventually became *lecteur royal* in Greek in 1556.⁴²³ Ronsard celebrates the recovery of the ancient Greek lyric poets and Pindar, offering a toast to the elder Henri Estienne for his discovery and publication of the *Anacreontea* and acknowledging the unnamed Byzantine refugees who brought manuscripts of Simonides and Pindar from Constantinople to the French court of Henry II.⁴²⁴ Like Ronsard, Jacques Amyot received instruction in Greek with classmates Jean Calvin and Henri Estienne at the Collège royal. Revered in his age as *le prince des traducteurs* to whom Michel de Montaigne gave *la palme*, Amyot was an accomplished philologist as well as a translator. He searched for manuscripts in Rome and Venice, collated them, emended them, and discovered two books of Diodorus's *Bibliotheca* not previously known to Western humanists.⁴²⁵ In other words, by the middle decades of the sixteenth century the Collège royal was functioning as Budé had envisaged. In a letter addressed to François I and prefixed to his *Commentarii linguae graecae* (1529), Budé urges the establish-

ment of an institute of advanced study. He uses the Greek word *μουσεῖον*, thereby evoking the *mouseion* established in the third century BC in Alexandria, Egypt, a temple of the muses for writers, intellectuals, and scientists.⁴²⁶

Further Reading

- Demerson, Genevieve, 'Dorat (Jean) (Limoges, 1508-Paris, 1588)', in *Centuriae latinae*, ed. by Colette Nativel (Geneva: Droz, 1997) *Travaux d'humanisme et renaissance*, no. 314, pp. 323-331.
- Fumaroli, Marc (ed.), *Les origines du Collège de France (1500-1560). Actes du Colloque international (Paris, décembre 1995)* (Paris: Collège de France/Klincksieck, 1998).
- Grafton, Anthony, *Joseph Scaliger. A Study in the History of Classical Scholarship*, 2 vols. (Oxford: Clarendon, 1983-1993).
- Kecskeméti, Judith, a.o. (eds.), *La France des humanistes. Henri II Estienne, éditeur et écrivain* (Turnhout: Brepols, 2003).
- La Garanderie, Marie-Madeleine de (transl.), *La correspondance d'Érasme et du Guillaume Budé* (Paris: Vrin, 1967) *De Pétrarque à Descartes*, 13.
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GERALD SANDY

Pioneer of Neo-Latin Studies— Henry De Vocht

Hendrik Alfons De Vocht (Turnhout, 1878-Leuven, 1962), commonly referred to as Henry or Henri De Vocht, entered the Catholic priesthood after five years of study at the Seminary of Mechlin in 1902. He then moved to Leuven, where he studied Germanic languages and literature, and eventually received his PhD in 1906 with a dissertation on the influence of Erasmus on English drama in the sixteenth and seventeenth centuries. He was appointed to a lectureship at the University of Leuven in 1910, and was promoted to professor of English literature and language in 1912. One of the most notorious stories about De Vocht is his flight from Leuven, following the German invasion

Heritage in France, ed. by Gerald Sandy (Leiden: Brill, 2002), pp. 393-424.

⁴²² Quoted from Pierre de Nolhac, *Ronsard et l'humanisme* (Paris: Champion, 1921) *Bibliothèque de l'École des hautes études*, 227, p. 133.

⁴²³ On Dorat's revolutionary teaching methods, see Philip Ford, 'Homer in the French Renaissance', *Renaissance Quarterly*, 59 (2006), 1-28, pp. 14-18.

⁴²⁴ Rosenmeyer, 'The Greek Anacreontics', p. 400, and Nolhac, *Ronsard et l'humanisme*, pp. 130-131.

⁴²⁵ Gerald Sandy, 'Jacques Amyot and the Manuscript Tradition of Heliodorus' *Aethiopica*, *Revue d'histoire des textes*, 14-15 (1984-1985), 1-22.

⁴²⁶ Budé, *Opera Omnia*, IV, sig. fol. α 3, *μουσεῖον ἀπάσης τῆς Κελτικῆς*. Budé produced a French translation of the Greek letter for François I, available in Luigi-Alberto Sanchi, *Les 'Commentaires de la langue grecque' de Guillaume Budé* (Geneva: Droz, 2006) *Travaux d'humanisme et renaissance*, 160, pp. 23-33.

in 1914, 'down burning streets raked by rifle fire' with an important collection of sixteenth-century humanist letters hidden under his coat.⁴²⁷ He thus made sure that these letters would eventually get published in 1928 as the first volume of *Humanistica Lovaniensia*, a new series of monographs and editions on the history of humanism in Brabant, founded by De Vocht himself. This edition, like many of his subsequent publications, was enriched by his unmatched knowledge of the archival material concerning the Old University of Leuven kept at the State Archives in Brussels, which he studied during his enforced stay in the capital from 1914 to 1918. Throughout his career, De Vocht made many research trips, especially to the United Kingdom, but also to Scandinavia, Germany and Central Europe. He maintained friendly contacts with several prominent colleagues, such as the great editor of the correspondence of Erasmus, Percy Stafford Allen (1869-1933). He furthermore taught a course on the history of humanism at the University of Leuven from 1937 onwards, which he continued to teach after his official retirement in 1950. His unabated enthusiasm for scholarship is also evident in his publication list, which includes no fewer than fifty-two books and an even larger number of articles and book chapters. His *magnum opus* was the four-volume *History of the Foundation and the Rise of the Collegium Trilingue, 1517-1550* (1951-1955), which is still considered to be the most important study of this humanistic institution. De Vocht received several distinctions celebrating his achievements as a scholar and a priest, including his elevation to several Belgian national orders of honorary knighthood (thus becoming a Knight and Commander in the Order of Leopold as well as an Officer and,

eventually, Grand Officer in the Order of the Crown); an honorary doctorate from the University of Tartu in Estonia; and an appointment as Chaplain of His Holiness Pius XII.

Further Reading

Ijsewijn, Jozef, and Jan Roegiers (eds.), *Charisterium H. De Vocht 1878-1978* (Leuven: Leuven University Press, 1979) Supplementa Humanistica Lovaniensia, 2.

DEMMY VERBEKE

Pioneers of Neo-Latin Studies—

Jozef Ijsewijn

Jozef A. M. K. Ijsewijn (Zwijndrecht, 1932-Leuven, 1998) first came into contact with Neo-Latin literature as a student of Henry De Vocht at the University of Leuven, where he studied classical philology from 1951 until 1955. He obtained his PhD in classical philology in 1959 with a dissertation entitled *De sacerdotibus sacerdotisque Alexandri Magni et Lagidarum eponymis*, which was to be his last contribution to the field of papyrology and the Ptolemaic history of Egypt. In 1963, he became a lecturer in Leuven, which eventually led to his appointment as professor of Latin literature at the same university in 1967. Ijsewijn had a particular interest in the 'living Latin' movement, and he established friendly contacts with several leading contemporary Latin poets such as Josef Eberle (1901-1986), Harry C. Schnur (1907-1979), and Johann Alexander Gaertner (1912-1996). His Latin skills also led to his appointment as the official Latin *scriptor* of the University of Leuven, writing Latin letters, diplomas for honorary degrees and inscriptions for university buildings. In 1966, he founded the *Seminarium Philologiae Humanisticae*, intended as a research group for the study of literary works and documents written in Latin worldwide from the fourteenth century to the present. In 1971, the first *International Congress for Neo-Latin Studies* was held in Leuven at Ijsewijn's initiative, leading to the foundation of the *International Association for Neo-Latin Studies* in Amsterdam in 1973, of which he became the first president (1973-1976). Ijsewijn was also the author of the *Companion to Neo-Latin Studies* (first edited in 1977), the

⁴²⁷ The quote stems from the preface in Percy S. Allen and Helen M. Allen (eds.), *Opus epistolarum Des. Erasmi Roterodami. Tom. V*. See for the story also Michiel Verweij, 'La correspondance de Cranevelt et le cercle d'Adrien VI: un réseau humaniste en plein fonctionnement', in *De pauze uit de lage landen Adrianus VI 1459-1523. Catalogus bij de tentoonstelling ter gelegenheid van het 550^{ste} geboortjaar van Adriaan van Utrecht* (Leuven: Leuven University Press, 2009) Supplementa Humanistica Lovaniensia, 27, pp. 107-116, esp. p. 108.