

La Familia Derasme Contribution A Lhistoire De Lhumanisme French Pb

The Parisian magistrate Jacques-Auguste de Thou (1553-1617) was a major figure in the French Wars of Religion (1562-1598) and their immediate aftermath. Best known for his magisterial History of his own times (covering 1546-1607), and his complementary Memoirs (covering 1553-1601), de Thou was a key political negotiator, a famous book-collector and an influential patron to scholars and writers, as well as a respected poet in his own right and a prolific correspondent. This is the first monograph on de Thou since Samuel Kinser's bibliographical study of 1966. In the course of five chapters, thematically arranged between a substantial introduction and a dramatic conclusion, Ingrid De Smet meticulously unpicks de Thou's strategies of self-fashioning and career enhancement as well as the conditions that led to his fall from grace. In doing so, this monograph not only rehabilitates de Thou as a creative (neo-Latin) writer of international allure, it also uncovers and contextualizes the complexities of de Thou's life, writings, and thought. The notion of 'selfhood' conjures up images of self-sufficiency, integrity, introspectiveness, and autonomy – characteristics typically associated with 'modernity.' The seventeenth century marks the crucial transition to a new form of 'bourgeois' selfhood, although the concept goes back to the pre-modern and early modern period. A richly interdisciplinary collection, *Space and Self* integrates perspectives from history, history of literature, and history of art to link the issue of selfhood to the new and vital literature on space. As *Space and Self* shows, there have at all times been multiple paths and alternative possibilities for forming identities, marking personhood, and experiencing life as a concrete, singular individual. Positioning self and space as specific and evolving constructs, a diverse group of contributors explore how persons become embodied in particular places or inscribed in concrete space. *Space and Self* thus sets the terms for current discussion of these topics and provides new approaches to studying their cultural specificity. Bilingual Europe makes clear that Latin played an important role in European culture for a much longer period than we thought and it explores how and why this was so.

Erasmus: His Life, Works, and Influence is a comprehensive introduction to Erasmus's life, works, and thoughts. It integrates the best scholarship of the past twenty years and will appeal to undergraduates in all areas of cultural history as well as Erasmus specialists.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. This ebook is a static version of an article from Oxford Bibliographies Online: Renaissance and Reformation, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of European history and culture between the 14th and 17th centuries. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.oxfordbibliographies.com.

This collective volume has been dedicated to two distinguished scholars of Neo-Latin Studies on the occasion of their retirement after a long and fruitful academic career, one at the Université catholique Louvain-la-Neuve, the other at the internationally renowned Seminarium Philologiae Humanisticae of Leuven University. Both the rich variety of subjects dealt with and the international diversity of the scholars authoring contributions reflect the wide interests of the celebrated Neo-Latinists, their international position, and the actual status of the discipline itself. Ranging from the Trecento to the 21st century, and embracing Latin writings from Italy, Hungary, The Netherlands, Germany, France, Poland, the New World, Spain, Scotland, Denmark and China, this volume is as rich and multifaceted as it is voluminous, for it not only offers studies on well-known figures such as Petrarch, Lorenzo Valla, Erasmus, Vives, Thomas More, Eobanus Hessus, Lipsius, Tycho Brahe, Jean de la Fontaine and Jacob Cats, but it also includes new contributions on Renaissance commentaries and editions of classical authors such as Homer, Seneca and Horace; on Neo-Latin novels, epistolography and Renaissance rhetoric; on Latin translations from the vernacular and invectives against Napoleon; on the teaching of Latin in the 19th century; and on the didactics of Neo-Latin nowadays.

Although most of the letters from this period are familiar letters to friends or formal dedications to prospective patrons, there are occasional glimpses into the intense intellectual activity that filled these years.

Introduction : the private labors of public men -- Rabelais in a pickle : fixing flux in *Le quart livre* -- Spenser's secret recipes : life support in *The faerie queene* -- Correcting Montaigne : agitation and care in the *Essais* -- Marvell in the meantime : preserving patriarchy in *Upon Appleton House* -- Milton's storehouses : tempering futures in *Areopagitica*, *Paradise lost*, and *Paradise regain'd* -- Conclusion : a woman's work is never done.

It is easy to forget how deeply embedded in social hierarchy was the literature and learning that has come down to us from the early modern European world. From fiction to philosophy, from poetry to history, works of all kinds emerged from and through the social hierarchy that was a fundamental fact of everyday life. Paying attention to it changes how we might understand and interpret the works themselves, whether canonical and familiar or largely forgotten. But a second, related fact is much overlooked too: works also often emanated from families, not just from individuals. Families were driving forces in the production—that is, in the composing, editing, translating, or publishing—of countless works. Relatives collaborated with each other, edited each other, or continued the unfinished works of deceased family members; some imitated or were inspired by the works of long-dead relatives. The reason why this second fact (about families) is connected to the first (about social hierarchy) is that families were in the period a basic social medium through which social status was claimed, maintained, threatened, or lost. So producing literary works was one of the many ways in which families claimed their place in the social world. The process was however often fraught, difficult, or disappointing. If families created works as a form of socio-cultural legacy that might continue to benefit their future members, not all members benefited equally; women sometimes produced or claimed the legacy for themselves, but they were often sidelined from it. Relatives sometimes disagreed bitterly about family history, identity (not least religious), and so about the picture of themselves and their family that they wished to project more widely in society through their written works, whether printed or manuscript. So although family was a fundamental social medium out of which so many works emerged, that process could be

conflictual as well as harmonious. The intertwined role of family and social hierarchy within literary production is explored in this book through the case of France, from the late fifteenth to the mid-seventeenth century. Some families are studied here in detail, such as that of the most widely read French poet of the age, Clément Marot. But the extent of this phenomenon is quantified too: some two hundred families are identified as each containing more than one literary producer, and in the case of one family an extraordinary twenty-seven.

In the twentieth century, Mansfield concludes, more modern ways of studying Erasmus have emerged, notably through seeing him more precisely in his own historical context.

Bruce Mansfield shows how shifting interpretations and changing critical regard for Erasmus and his work reflect cultural shifts of the last century.

The contributions in this volume offer the first comprehensive effort to describe and analyse the collection, classification, presentation and methodology of information in the knowledge society of medieval Islam, as well as the rational sciences of Hellenistic origin.

Erasmus in the Twentieth Century Interpretations C 1920-2000 University of Toronto Press

The name Erasmus of Rotterdam conjures up a golden age of scholarly integrity and the disinterested pursuit of knowledge, when learning could command public admiration without the need for authorial self-promotion. Lisa Jardine, however, shows that Erasmus self-consciously created his own reputation as the central figure of the European intellectual world. Erasmus himself—the historical as opposed to the figural individual—was a brilliant, maverick innovator, who achieved little formal academic recognition in his own lifetime. What Jardine offers here is not only a fascinating study of Erasmus but also a bold account of a key moment in Western history, a time when it first became possible to believe in the existence of something that could be designated "European thought."

Erasmus' Familiar Colloquies grew from a small collection of phrases, sentences, and snatches of dialogue written in Paris about 1497 to help his private pupils improve their command of Latin. Twenty years later the material was published by Johann Froben (Basel 1518). It was an immediate success and was reprinted thirty times in the next four years. For the edition of March 1522 Erasmus began to add fully developed dialogues, and a book designed to improve boys' use of Latin (and their deportment) soon became a work of literature for adults, although it retained traces of its original purposes. The final Froben edition (March, 1533) had about sixty parts, most of them dialogues. It was in the last form that the Colloquies were read and enjoyed for four centuries. For modern readers it is one of the best introductions to European society of the Renaissance and Reformation periods, with lively descriptions of daily life and provocative discussions of political, religious, social, and literary topics, presented with Erasmus's characteristic wit and verve. Each colloquy has its own introduction and full explanatory, historical, and biographical notes. Volumes 39 and 40 of the Collected Works of Erasmus series – Two-volume set.

Though Bartolomeo Scappi's Opera (1570), the first illustrated cookbook, is well known to historians of food, up to now there has been no study of its illustrations, unique in printed books through the early seventeenth century. In Food and Knowledge in Renaissance Italy, Krohn both treats the illustrations in Scappi's cookbook as visual evidence for a lost material reality; and through the illustrations, including several newly-discovered hand-colored examples, connects Scappi's Opera with other types of late Renaissance illustrated books. What emerges from both of these approaches is a new way of thinking about the place of cookbooks in the history of knowledge. Krohn argues that with the increasing professionalization of many skills and trades, Scappi was at the vanguard of a new way of looking not just at the kitchen—as workshop or laboratory—but at the ways in which artisanal knowledge was visualized and disseminated by a range of craftsmen, from engineers to architects. The recipes in Scappi's Opera belong on the one hand to a genre of cookery books, household manuals, and courtesy books that was well established by the middle of the sixteenth century, but the illustrations suggest connections to an entirely different and emergent world of knowledge. It is through study of the illustrations that these connections are discerned, explained, and interpreted. As one of the most important cookbooks for early modern Europe, the time is ripe for a focused study of Scappi's Opera in the various contexts in which Krohn frames it: book history, antiquarianism, and visual studies.

Desiderius Erasmus was one of the most influential writers of his time and widely acclaimed as the principal Northern humanist. He was, however, not only a man of letters but also a shrewd observer of society, a sharp critic of the institutional church, and a scholar on the cutting edge of biblical studies. Although not a systematic philosopher or theologian, he left his stamp on the intellectual milieu of his time and was regarded by Catholic apologists as the inspirational source of the Lutheran reformation. In this book, Erika Rummel introduces readers to Erasmus' ideas on education, piety, social order, and the epistemology underpinning his thought. The educational programme proposed by Erasmus aims at creating a Christian humanist, speaking with Ciceronian eloquence and breathing the spirit of the gospel. The perfect piety envisaged by Erasmus involves a progression from the observance of rites to inner devotion and a love of Christ that guides every action. The ideal social order, according to Erasmus, is hierarchical. He depicts the three estates arranged in concentric circles around Christ, with the clergy closest to him, followed by the nobility and the common people. The Christian prince reflects the qualities of God, whose steward he is. A father-figure to his people, the ruler dispenses justice and provides spiritual leadership. Erasmus' magnum opus, his pioneering edition of the Greek New

Erasmus was above all an educator, and his writings as a teacher and theorist give him a claim to be regarded as the greatest figure in the history of education since antiquity. By the decade of the 1520s, he had become the leading spokesman for the cause of humanistic education in Europe. The five translations in Collected Works of Erasmus 23 and 26 reflect Erasmus' main ideas about education: concern for the most desirable and effective curriculum; the need to read and appreciate the best writings of the finest classical authors; the importance of well-trained, well-paid, competent, inventive, and compassionate teachers; practical advice on the temperament and conduct of parents; the provision of

adequate education for women and mature students; in short, the development of a philosophy of education that would produce the kind of person best educated for the service of God and man. Contained in these volumes are the first modern English translations of *De conscribendis epistolis* | On the Writing of Letters, *Conficiendarum epistolarum formula* | A Formula for the Composition of Letters, *De civilitate* | On Good Manners for Boys, *De pueris* | A Declamation on the Subject of Early Liberal Education for Children, and *De recta pronuntiatione* | The Right Way of Speaking Latin and Greek A Dialogue. These works present Erasmus' educational program for children from the very young to pre-university age - a compendium of his views on the nature and value of a humanistic education that remains of importance for all times and places.

These volumes are the first in a series containing works by Erasmus 'that concern literature and education': interests which to him were scarcely separable. The aim of Erasmian education was a civilized life, expressed in Christian piety and the fulfilment of public and private duties and embellished by learning and literature. Towards these ends the soundest training for youth was what Erasmus often called *bonne litterae*, 'good letters,' a literary and rhetorical training based on Greek and Latin authors. For centuries the classical curriculum was the core of liberal education, and Erasmus was long regarded as its exemplar. Though never a university teacher except briefly at Cambridge (1311-14), he was a 'teacher of teachers' through his treatises on pedagogy and rhetoric and his many works of scholarship. The four works presented here in annotated translations are characteristic expressions of his dedication to learning and his confidence in the values of classical literature for the modern world of his time. *Antibarbari* (1520), translated and annotated by Margaret Mann Phillips, is a defence of the humanities against ignorant and misguided critics who question both their supposed worth and the appropriateness of pagan writings for Christian pupils. The reply of Erasmus becomes a manifesto on behalf of reason, scholarship, and literature. As for paganism, he insists that if secular knowledge is used properly it cannot harm but must help Christians. 'None of the liberal disciplines is Christian' because they all antedated Christianity, yet they 'all concern Christ' because they can be put to Christian uses. *Parabolae* (1514), translated and annotated by R.A.B. Mynors, a work that 'contributes eminently to style,' is a collection of similitudes drawn from observations of men, customs, and nature. Many are culled from Plutarch and Seneca, but for those from Seneca, and from Aristotle, the moral applications are added by Erasmus. As an exercise in the rhetoric of moral philosophy - 'many jewels in one small box,' Erasmus terms it - this book quickly became popular and long remained so. *De copia* (1512), translated and annotated by Betty I. Knott, is not a plan for the entire curriculum but a treatise on the 'abundant' or rich style in writing and speaking Latin, a guide to attaining fluency and variety in discourse. As a manual for students *De copia* broke new ground. It was a remarkably successful work, used in schools in many lands for generations. From 1312 to 1600, more than 130 printings are recorded. *De ratione studii* (1312), translated and annotated by Brian McGregor, furnishes a concise but clear exposition of the curriculum, text, and methods of Erasmus' programme for liberal studies in grammar schools. Here as in all of his writings on education, language is the heart of the matter. The main goals are accurate, effective expression and communication in Latin, though Erasmus expects much besides literature to be learned from the study of literature. He emphasizes the necessity for competent and sympathetic teachers. Each translation is introduced by the translator, and a general introduction by the editor discusses the significance of each of the works, its relation to the others, and its subsequent fortunes. Wallace K. Ferguson provides an introductory essay, 'The Works of Erasmus.' Volumes 23 and 24 of the *Collected Works of Erasmus* series – Two-volume set.

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