

*APGRD/TORCH/BCLA/OCCT Research Seminar 2021 - 25th October*

## What is a language?

### 1. Defining neo-Latin

"Latin writing in a broadly classical style and in a range of both classical and post-classical forms and genres", and "a central part of the cultural landscape of Renaissance and early modern Europe and beyond at least until 1700". Moul 2017: 2

'Neulateinische Literatur beginnt mit der Orientierung der verwendeten lateinischen Sprache an der klassischen Antike und mit dem Bestreben, speziell mittelalterliche Orthographien, Worte und Konstruktionen ebenso wie mittelalterliche literarische Formen auszumerzen.' Ludwig 1997:334.

### 2. Antigone as anti-John the Baptist

#### *Antigone*

- 'Behold me, citizens of my native land, as I make my last journey, and look on the light of the sun for the last time.' (806–10)
- 'No longer may I, poor creature, look upon the sacred eye of the shining sun.' (879-80)

#### *Baptistes*

- 'The enjoyment of the light which God granted me I gladly return to him at his request.' (1045-6)
- '[Death is a gate] to the shining house of enduring light' ('...splendidam ad lucis domum' 1060)
- 'the father of the world who dwells in eternal light; for to gaze on him is life, and not to see him is death.' (1085-6)

#### *Antigone*

- 'heaped-up mound of my strange tomb' ('ἔρμα τυμβόχωστον ... τάφου ποταινίου', 848–9).
- Creon adds oppressive detail to the picture: calls on the guards to 'enclose her in the encompassing tomb' ('κατηρεφεῖ τύμβῳ περιπτύξαντες', 885–6) and for Antigone to be left 'entombed while yet living' ('ζῶσα τυμβεύειν', 888).
- Antigone again calls on her 'tomb', her 'deep-dug home' ('ὄ τύμβος ... ὄ κατασκαφῆς οἴκησις', 891–2), and her arrival while still living at the 'caverns of the dead' ('ζῶσ' ἐξ θανόντων ἔρχομαι κατασκαφάς', 920).

#### *Baptistes*

- 'this is man's departure from prison, and the passage to a life without death...' 1062-3
- 'So my spirit is eager to fly free from the unbarred prison of the body to where the whole world will sooner or later pass. In my view a long life is nothing but lingering slavery in a grim prison.'

('ergo recluso corporis **de carcere**,/ eo evolare spiritus liber cupit/ quo cunctus ibit orbis serius ocuis./ nam longa vita nil, opinor, aliud est/ quam lenta duro servitus **in carcere**.' 1093-7).

### 3. Translation as Prism

‘Translation’s dominant metaphor would change: it would no longer be a ‘channel’ between one language and another but rather a ‘prism’. It would be seen as opening up the plural signifying potential of the source text and spreading it into multiple versions, each continuous with the source though different from it’. Reynolds 2019: 2-3.

### Bibliography

- Burke, P. and Hsia, R. Po-Chia (2007), *Cultural Translation in Early Modern Europe* (Cambridge)
- Deneire, T. (2014), *Dynamics of Neo-Latin and the Vernacular* (Boston; Leiden).
- Dewar-Watson, S. (2010), 'Jocasta: "A Tragedie Written in Greeke"', *International Journal of the Classical Tradition*, 17 (1), 22-32.
- Ford, P., Bloemendal, J., and Fantazzi, C. (2015), *Brill's Encyclopaedia of the Neo-Latin World*, 2 vols. (Brill).
- Helander, Hans (2001), 'Neo-Latin Studies: Significance and Prospects', *Symbolae Osloenses*, 76, 5-102.
- IJsewijn, J. and Sacré, D. (1990-98), *Companion to Neo-Latin Studies*.
- Kenward, Claire (2016), 'The Reception of Greek Drama in Early Modern England', in Betine van Zyl Smit (ed.), *A Handbook to the Reception of Greek Drama* (Wiley-Blackwell), 173-98.
- Knight, S. and Tilg, S. (2015), *The Oxford Handbook of Neo-Latin* (Oxford).
- Leonhardt, Jürgen (2013), *Latin: story of a world language*, translated by Kenneth Kronenberg (Cambridge, Massachusetts: Cambridge, Massachusetts : The Belknap Press of Harvard University Press).
- Ludwig, W. 1997: “Die neuzeitliche lateinische Literatur seit der Renaissance”, in: *Einleitung in die lateinische Philologie*, ed. by Fritz Graf, 323–356, Stuttgart und Leipzig
- McGregor, J. H. (1982), 'The Sense of Tragedy in George Buchanan's *Jephthes*', *Humanistica Lovaniensia*, 31, 120-40.
- Moul, Victoria (2017), *A guide to neo-Latin literature* (Cambridge : Cambridge University Press).
- Pollard, T. (2012), 'What's Hecuba to Shakespeare?', *Renaissance Quarterly*, 65 (4), 1060-93.
- Pollard, T. (2017), *Greek Tragic Women on Shakespearean Stages* (Oxford).
- Pollard, T. (2020), 'Orestes in Early Modern England', *Translation and Literature*, 29, 101-16.
- Reynolds, Matthew (2019), 'Introduction', in Matthew Reynolds (ed.), *Prismatic Translation* (10; place: Modern Humanities Research Association, Legenda), 1-18.
- Schleiner, L. (1990), 'Latinized Greek Drama in Shakespeare's Writing of "Hamlet"', *Shakespeare Quarterly*, 41 (1), 29-48.
- Sharratt, P. and Walsh, P. G. (1983), *George Buchanan Tragedies* (Edinburgh).
- Silk, M. (2004), 'Shakespeare and Greek Tragedy', in C. Martindale and A. B. Taylor (eds.), *Shakespeare and the Classics* (Cambridge), 241-57.