

# Meaningful Memories

*Colloquium at Aarhus University*

Wednesday 15th April 2020, 12.30 – 18.00

Place: 1483-312 IMC Meeting Room



## Programme

- 12.30 Prof. Dr. Marianne Pade, School of Culture and Society, Classical Philology, Aarhus University  
*Canons and archive in Early Modern Latin*
- 13.00 Trine Arlund Hass, PhD, HM Queen Margrethe II's Distinguished Postdoc,  
The Danish Academy in Rome & Aarhus University  
*Remembering Caesar: Mnemonic Aspects of Intertextuality in Erasmus Lætus' Romanorum Cæsares Italici (1574)*
- 13.30 Anders Kirk Borggaard, PhD Fellow, Cultural Encounter, Aarhus University  
*When Aeneas picked up the Bible: Constructing a memory of King Christian III on a foundation of Virgil and Holy Scripture*
- 14.00 Coffee
- 14.30 Lærke Maria Andersen Funder, PhD, Part-time lecturer, Centre for Museology, Aarhus University  
*Re-membering the ideal museum; The reception of Museum Wormianum in early modern museography*
- 15.00 Maren Rode Pihlkjær, Cand.mag.  
*Changing cultural memory through translation: A new understanding of democracy*
- 15.30 Dr. Johann Ramminger, Thesaurus Linguae Latinae-Institute at the Bavarian Academy of  
Sciences, Munich  
*Annius of Viterbo's Antiquitates: An alternative cultural memory*
- 16.00 Coffee
- 16.15 Matthew Norris, PhD, Research fellow, Department of the History of Ideas and Science,  
Lund University.  
*In Search of the Three Crowns: Conserving, Restoring, and Reproducing Cultural Memory in Early Modern Sweden*
- 17.15 -18.00: Reception



*Book of abstracts*

# Canons and archive in Early Modern Latin

*Prof. Dr. Marianne Pade, School of Culture and Society, Classical Philology, Aarhus University*

Early Modern Latin, the variety of Latin in use between c. 1350-1700, holds a special place among the languages of the period: It had no native speakers, many of its users held up Ancient Latin as a standard to emulate, and it has therefore often been discarded as a mechanical copy of its model, a dead language. However, Early Modern Latin writers did not embrace the Latin from all periods of Antiquity equally, but many of them were familiar with other kinds of Latin than the ones they themselves would use or advocate. Because of the knowledge of the diachronical variations of Latin that we see in many influential writers of the period, I shall argue that the relationship between the Latin actually used by individual writers and communities and the strata of Latin available to them, may be fruitfully described as the relationship between linguistic canon and archive (Asmann).

# Remembering Caesar: Mnemonic Aspects of Intertextuality in Erasmus Lætus' *Romanorum Cæsares Italici* (1574)

*Trine Arlund Hass, PhD, HM Queen Margrethe II's Distinguished Postdoc, The Danish Academy in Rome & Aarhus University*

This study examines the biography of Julius Caesar as presented by the Danish theologian and poet, Erasmus Michaëlis Lætus, who in 1574 published a work containing biographies of 36 Roman emperors written in elegiac couplets. The author writes about his intended receivers and their reading experience in a prefatory text that he expects experienced readers to be reminded by the works classical sources, while younger, less experienced readers should become curious about getting to know the sources. Consequently, Lætus himself embeds the reading process in a memory framework which this study aims to explore. To do so, the cultural memory aspects of intertextuality as presented by Renate Lachmann (2004; 2008) are employed. The paper will focus on Lætus' use and management of the seemingly most frequently used *hypotext* for his biography of Caesar, Lucan's *De bello civile* in a significant passage of the biography.

# When Aneas picked up the Bible: Constructing a memory of King Christian III on a foundation of Virgil and Holy Scripture

*Anders Kirk Borggaard, PhD Fellow, Cultural Encounter, Aarhus University*

When King Christian III of Denmark-Norway died on New Year's Day 1559, his death marked the end of one of the most eventful periods in Danish history. Christian had swiftly carried out the Lutheran Reformation and, as an integral part of the reformation programme, reformed the scholarly and educational environment. In the years that followed his death, humanists singing the praise of the king, made frequent recourse to both Classical and Biblical literature in the attempt to construct *functional memories* of the man who had brought peace after a time of war, led the kingdom to a previously unseen flourishing, and opened his realm to the reborn Gospel and the unadulterated Word of God. Using Aleida Assmann's *Cultural memory studies* as a theoretical point of departure in combination with the concept *dynamis/energeia* of the SFB644 *Transformationen der Antike*, this paper approaches one of the many memories created, the *Epicedium in obitum Serenissimi Potentissimique principis Christiani Tertij Daniae. etc. Regis* (Hafniæ 1559) composed by Johannes Sascrides, Flemish humanist and professor of Hebrew at the University of Copenhagen.

# Re-membering the ideal museum; The reception of *Museum Wormianum* early modern museography

*Lærke Maria Andersen Funder, PhD, Part-time lecturer, Centre for Museology, Aarhus University*

Danish polyhistor and collector Ole Worm's (1588-1654) museum catalogue, the *Museum Wormianum* (Leiden 1655) has been the central source in the scholarship establishing Worm's central role in the history of collecting (Schepelern 1971; Mordhorst 2006). But how normative was the *Museum Wormianum* for collecting in the decades that followed its publication? At the turn of the 17th century a new genre of museum literature appeared, the museographies. These works did not describe individual collections, as the museum catalogues, but gave general guidelines for making an ideal collection. Through an exploration of the reception of Worm in Johann Daniel Major's (1634-1693) museographic works, I discuss how Worm's concept of the museum was received, shedding light on how individual practices influence the formation of scholarly culture and how the reception of *Museum Wormianum* may reflect changes in the development of the notion of the museum in the early 18th century.

# Changing cultural memory through translation: A new understanding of democracy

*Maren Rode Pihlkjær, Cand.mag.*

In 1452 Lorenzo Valla finished the first ever Latin translation of Thucydides' History of the Peloponnesian War in which he introduced the Greek word and political phenomenon democracy to the humanist society. In this article it is examined and discussed how Valla in his translation offered a new understanding of democracy differing from the cultural memory in both the original opus and the recipient culture by changing the use of belonging to othering.

## Annius of Viterbo's *Antiquitates*: An alternative cultural memory

*Dr. Johann Ramminger, Thesaurus Linguae Latinae-Institute at the Bavarian Academy of Sciences, Munich*

In 1498 Annius of Viterbo published the *Antiquitates*, comprising fictive source texts (with such names as Berosus and Fabius Pictor attached to them), and his own learned works on Etruscan antiquity. Where humanists had seen Italy full of *lieux de memoire* of the history of Rome, Annius saw the memory places of a much older Etruscan civilization which he set out to combine into an alternative cultural identity. Annius repurposed humanist etymological 'rules' to reconstruct connections to Chaldean and Hebrew/Arameic, and used the humanist forms of the (philological) miscellany and commentary to solve problems in his sources. Annius's combination of 'new' sources, 'misunderstood' Roman and Greek texts, and historical information from the Old Testament into an Etruscan cultural memory was not unsuccessful. Countries such as Germany or France happily adopted a version of their past that allowed them to bypass the 'Roman connection' imposed by the Italian humanists.



# In Search of the Three Crowns: Conserving, Restoring, and Reproducing Cultural Memory in Early Modern Sweden

*Matthew Norris, PhD, Research fellow, Department of the History of Ideas and Science, Lund University.*

Among the disputes concerning political, historical, and cultural priority that beleaguered Swedish-Danish relations during the sixteenth and seventeenth centuries, the quarrel over the provenance of the heraldic emblem of the Three Crowns played a central role. In Sweden the dispute led directly to the formation of an expansive, state-managed heritage industry that remains largely intact today. This presentation will discuss Swedish efforts to establish the antiquity and domestic origin of the emblem through the lens of early modern theories of memory, and show how these efforts were bound together with developing strategies for the conservation, restoration, and reproduction of historical monuments.