

RARA AVIS IN ULTIMA THULE: PRAEFATIO

Petrus Pippinus Aspaas, Sigrides Albert & Fridericus Nilsen

Rara avis in Ultima Thule est libellus festivus Sunnivae des Bouvrie dedicatus. Praeter introductionem, libellus est omnis divisus in partes quattuor, quarum unam incolunt rerum mythologicarum scrutatores, aliam philosophico-litterati, tertiam historici regionum quae ipsorum linguā Nordområdene, Pohjoiset alueet sive Davviguovllut, Latinā autem Thule appellantur, quartam denique Latinitatis vivae fautores. Hi omnes linguā, institutis, legibus inter se differunt. Symbolae enim duodecim Anglice, Latine septem, Norvegice quattuor, singulae Francogallice, Boreosamice Sueticeque conscriptae sunt. Ex Gallia autem transalpina unus, ex Germania superiore una, ex sede domūs Habsburgensis antiquā unus, ex “fraterculo” Norvegis “dulci” (söta bror sive Suetia) alter, ex Danis paene iisdem quos timebat Laocoon “et dona ferentis” altera, ex illis qui teste Caesare “horum omnium fortissimi sunt” (Belgis nempe) unus, ex “cornutis” ut vocantur Finnis duo, ex studiorum universitatibus apud illos “novos orbes” quos detexit Tethys quattuor, ex variis denique almis matribus Norvegiae quattuordecim auctores libello aliquid contribuerunt.

Si quis, lectores, forte nunc adsit ignarus consuetudinis nostrae academicae, miretur profecto, quae sit tanta gravitas huiusce libelli, quod scriptores oneribus gravissimis obruti variisque in locis dispersi unum hoc negotium unā exercent, nec dubitet, quin de tanta personalitate – sive regina (id est rectrix universitaria) sive gubernatrice (id est decana) agatur, ut eā neglectā civitas universitaria stare non possit. Idem cum audiat esse profestricem ordinariam, quae procul a seditiosis consceleratisque senatibus academicis vitam pertulit omnem, negotium non improbet, sed sciat libellum hunc festivum esse rem vere honorificam, cui nemo contribuat nisi personae libellum recipienti amicissimae. Nunc autem ad libellum ipsum explicandum revertamur.

Pars introductoria

Sunniva des Bouvrie, die 16 Novembris anni 1944 in vico Bussum prope Amstelodamum nata, examine doctorali suo de Plauto a. 1970 Lugduni Batavorum superato, in oppidum Tromsoeanum anno sequenti appulit. Studiorum universitas, quae eo tempore hic locorum borealissimus institueretur, magistro vel magistra studiorum classicorum indigebat. Cum ei persuaderetur, ut opem suam offerret, Sunniva in numerum lectorum Kalendis Septembris a. 1972 inscripta est, videlicet eodem die, quo portas suas studiosis aperuit Universitas Tromsoensis. Praeter praefationem ipsam Tabulamque Gratulatoriam, sectio huius libelli introductoria colloquium inter Petrum Pippinum ASPAAS et Sunnivam non ita pridem habitum continet. Quo in colloquio – Norvegico idiomate habito – disseritur de controversiis suis pro aequalitate feminarum atque virorum in Universitate Tromsoensi (quae nunc UiT Universitas Arctica Norvegiae nuncupata est) peractis, de tironibus viva Latinitate docendis, de scientiis humanioribus per mundum culturalem disseminandis, de aditu suo anthropologico ad studia mythorum, quibus ipsa se aliquid ad vitam antiquam melius intellegendam attribuisse aestimat. In calce colloquii bibliographia Sunnivae opera academica monstrans invenitur.

RARA AVIS IN ULTIMA THULE: PREFACE

Per Pippin Aspaas, Sigrid Albert & Fredrik Nilsen

Rara avis in Ultima Thule (A rare bird in Ultima Thule) is a Festschrift dedicated to Synnøve des Bouvrie. Apart from the introduction, all the Festschrift is divided into four parts, one of which is occupied by researchers of myths, the other by philosophers and scholars of literature, the third by those who work on the history of what in their own language is called Nordområdene, Pohjoiset alueet or Davviguovllut, or Thule in Latin, while those who promote the study of living Latinity occupy the fourth.¹ All these differ from each other in language, customs and laws.² Thus, there are twelve articles in English, seven in Latin, four in Norwegian and a single article in each of the languages French, North Sami and Swedish. Furthermore, one author represents Transalpine Gaul; another, Upper Germany; a third, the ancient seat of the House of Habsburg; a fourth, the people that the Norwegians call “söta bror” (sweet brother), i.e., the Swedes; a fifth, the Danes that are (almost) identical to those whom Laocoon feared “even when bringing gifts”;³ two further authors are from the so-called “horned Finns”;⁴ yet another represents those who according to Caesar are “the bravest of all these”, namely, the Belgians;⁵ then, there are four affiliated to universities in those “new worlds” that Tethys revealed;⁶ and finally, from institutions of higher learning within Norway altogether fourteen authors have contributed to this book.

If, readers, there should happen to be present among you anyone who is unfamiliar with our academic way of doing things, we are sure that he would wonder what formidable authority is the cause of this book, since during a time when scholars in various quarters are buried under the weight of numerous burdens, they nonetheless undertake this particular activity together; and he would have no doubt that the person at the heart of it all – whether a queen (that is, a rector) or a governor (that is, a dean) – must be of such authority that, unless action were taken, the university could not possibly survive. If he were then to be informed that it is an ordinary professor having conducted her entire career far from the conspiracy-ridden politics of Academia, he would not object to the book, but would be confident that this Festschrift is a truly honorific one, to which nobody has contributed except those with truly warm feelings towards the recipient of the book.⁷ But let us now return to the contents of the book as such.

Pars introductoria

Born in Bussum just outside Amsterdam on 16 November 1944, Synnøve des Bouvrie passed her *doctoralexamen* with a thesis on Plautus at Leiden University in 1970. The year after, she arrived in the town of Tromsø, whose university, which during that time was just about to

¹ Compare Caesar, *De Bello Gallico* I,1.1–3. Here adapted from *Caesar's Commentaries*, transl. by W. A. Macdevitt, with an introduction by Thomas de Quincey (Everyman's Library, No. 702), London: Dent, 1915.

² *Ibid.*

³ Vergil, *Aeneid* II, 49.

⁴ See the contribution by Tuomo Pekkanen to this volume.

⁵ Caesar, *De Bello Gallico* I,1.3 (footnote 1 above).

⁶ Seneca, *Medea* 378.

⁷ Compare Cicero, *Pro Caelio* 1, as translated by D. H. Berry in *Cicero: Defence Speeches: A New Translation* (Oxford World's Classics), Oxford: Oxford University Press, 2000.

I Pars mythologica

Libri primā parte, c.t. Mythologica, de mythis variis praesertim Graecis deliberant auctores sex. Claudius CALAME ampla prolegomena in studium anthropologicum mythorum Graecorum proponit. Aditūs philosophicos ad mythos, quales ex. gr. Ernestus Cassirer praebet, respuens Claudius Calame magis attrahitur analysibus, quae fundamentum habent in operibus Ferdinandi de Saussure, Claudii Lévi-Strauss aliorumque. Tamen etiam alii aditūs (post-)structuralistici putantur non esse apti. Cum magnum momentum dimensionis syntacticae semanticaeque animadverterit, Claudius Calame momentum condicionis pragmaticae comprobatur. Investigando fragmentum quoddam alicuius Melici poematis Sapphūs demonstrat, quomodo heroicae narrationes traditionales inclinent accomodari ad id, quod auctor condicionem poematis “hic et nunc” appellat, vel ad condicionem rituales, qua idem compositum est. Symbolā insequenti Bruce LINCOLN inquit in duas versiones mythis “Scythici”, qui dicitur et cuius origo ab Herodoto narratur. Cum priores investigatores potius putaverint mythos esse enuntiationem authenticam, ab nullo auctore certo factam imaginationis communis alicuius populi ut totius, Lincoln asseverat huiusmodi mythis de origine agentibus e contrario repraesentari prudentia strategemata ideologica duorum diversorum gregum electorum: unā ex parte electorum gregis regalis, qui privilegia sua servare desideravit, alterā ex parte colonorum Graecorum, qui Graecos Scythis superiores esse reclamaverunt. Stian Sundell TORJUSSEN Sunnivae des Bouvrie symbolam, c.t. *De definitione mythis: de phaenomenis symbolicis in culti civili antiquo*, initium sumit, unde proficiscens investigat aliud genus fontium, nempe aureas tabulas “Orphicas”, quibus agitur de intiatorum vita post mortem in cultibus antiquis mysticis. Speciatim illa formula iterata, quae est “infans in lacte”, clarior redditur aditū anthropologico adhibito, quo monstratur scientia valida “vis attractivae”, quā sors animarum post hanc vitam verbis symbolice exprimitur. Aliam investigationem, quae pertinet ad thema mortis, praebet J. Erasmus BRANDT. Cum picturas in parietibus antiqui sepulcri Etrusci, q.e. Tomba dei Tori, inventas interpretetur, Erasmus Brandt asseverat illas scaenas, quibus secundum observatorem modernum partim est natura obscena, esse aptas, ut intellegantur secundum typum rituum transitoriorum, quem Arnoldus van Gennep exhibuerat. Itaque in picturis sepulcri “legendis” Brandt elementa accurate designare valet, quae spectant ad celebrationes liminares, ad iter liminare et ad conclusiones liminares cum ritibus funeralibus coniunctas. Symbolam quintam sectionis mythologicae scripsit Vilelmus HANSEN. Thema eius lucubrationis sunt “lacunae” mythicae sive omissiones in narratione quadam, quae causam habent in memoriā deficiente vel in defectibus logicis in narratione traditionali inveniendis, sicut narrator eandem recepit. Idem/eadem – sive conscientiā sive subconscientiā – saepe talibus omissionibus mederi conatur novis elementis narrativis inserendis, cum fabulam denuo narrat. Hansen sic nos ducit ad medullam processūs creativi mythorum, ut demonstratur plurimis exemplis exhibitis, quae non solum ex litteraturā Graeco-Romanā, sed etiam ex Sacrā Scripturā deprompta sunt. Denique Petrus JACKSON instigatur ab Rolandi Barthes Mythologiis classicis, cum inquirat in contemporaneas perceptiones antiquitatis Graeco-Romanae, vel distinctius dictum in quaestionem, quomodo haec periodus in pelliculis popularibus et in exhibitionibus museorum repraesentetur. Saepe voluntate optimā dispositores pellicularum atque curatores museorum invehi conantur in “mythos” longe lateque dissipatos, cum exhibitiones praebeant, quas historice magis correctas esse putant. Tales vero emendationes saepe possunt fieri “hypercorrectae”, mutando effectum mythicum in experientiam ineptam vel vanam atque nimis rationalem.

be inaugurated, lacked a teacher in classics. Persuaded into offering her services, Synnøve was included among the staff of this university on 1 September 1972, the very day when it opened its doors to its first students. Apart from the preface and a Tabula Gratulatoria, the introductory section of this Festschrift contains the transcript of an interview which Per Pippin ASPAAS recently made with Synnøve. In this interview she talks – in the Norwegian tongue – about her controversies over the equality of men and women at the University of Tromsø (now UiT The Arctic University of Norway), about the benefits of spoken Latin in the teaching at beginners' courses, about the dissemination of the humanistic disciplines throughout society, and about her anthropological approach to the study of myths, by means of which she thinks she has contributed to a better understanding of life in Antiquity. A bibliography documenting Synnøve's scholarly production rounds off the interview.

I Pars mythologica

In the first, mythological part of the book Claude CALAME offers no less than a program for the anthropological study of Greek myths. Rejecting philosophical approaches to myth as represented by the likes of Ernst Cassirer, Calame is more sympathetic towards analyses building upon the works of Saussure, Lévi-Strauss and others. However, even such (post-) structuralistic approaches are found to be inadequate. While recognizing the importance of syntactic and semantic dimensions, Calame underscores the importance of pragmatics. In analyzing a fragmentary Melic poem of Sappho he illustrates how traditional heroic narratives were prone to be accommodated according to what he calls a poem's "here and now", or the ritual situation in which it was performed. In the next article, Bruce LINCOLN investigates two versions of the so-called "Scythian" myth of origins as recounted by Herodotus. Whereas former investigators tended to see myths as the authentic, authorless expression of the collective imagination of an entire people, Lincoln vigorously argues that these myths of origins represent instead the shrewd ideological strategems of two distinct elites: a Scythian royal elite wishing to legitimate its privileges on the one hand, and Greek colonists claiming Greek superiority over the Scythians on the other. Stian Sundell TORJUSSEN takes Synnøve des Bouvrie's programmatic article on *The definition of myth: Symbolic phenomena in ancient culture* as his point of departure for the investigation of another distinct set of sources, namely the "Orphic" gold tablets dealing with the afterlife of the initiated in ancient mystery cults. In particular the recurring formula "kid I fell into milk" is elucidated by means of an anthropological approach that shows keen awareness to the "magnetic potential" of symbolic expressions of the fate of the soul after this life. Further investigation of the subject of death is offered by J. Rasmus BRANDT. Interpreting images found on the walls of the ancient Etruscan *Tomba dei Tori*, Brandt argues that the scenes, while partly of an obscene nature to the modern viewer, lend themselves to be interpreted according to the rites-de-passage model as this was developed by A. van Gennep. Thus, when "reading" the iconography of the tomb, Brandt is able to pin-point elements referring to the *liminal celebrations*, the *liminal journey*, and the *liminal conclusion* associated with funerary rites. The fifth article in the mythological section is by William HANSEN. The subject of his contribution are mythic "gaps", or omissions in a narrative that are caused either by lapses of memory or by logical defects in a traditional story as a narrator received it. He/she will often, whether consciously or subconsciously, try to remedy such omissions by filling in new narrative elements when retelling the story. Hansen brings us here to the very heart of the creative processes of myths, as his wide range of examples – stemming from both Greco-Roman literature and Biblical sources – serves to document. Finally, Peter JACKSON draws inspiration from Roland Barthes' classic *Mythologies* when studying contemporary concepts about Greco-Roman Antiquity, or more precisely, how this epoch is represented in popular films and museum exhibitions. Often with the best of intentions, film directors and museum curators tend to attack widespread "myths"

II Pars philosophico-litteraria

Libri alterā parte continentur septem symbolae, quibus agitur cum de variis aspectibus litteraturae atque philosophiae antiquae et earum effectuum modernorum, tum de investigationibus ad sexūs spectantibus sensū latiore perceptis. Minna SKAFTE JENSEN incumbit in mulieres veteres, quae in Homeri Odyssea apparent, in comparatione aliorum generum hominum. Auctrix animum imprimis intendit in mulieres veteres atque speciatim in veterem servam Eurycleiam. Invenit autem Erycleiae esse indolem ambiguum, quae unā ex parte est maximae curae atque affabilitatis, praesertim erga Ulysses eiusque filium Telemachum, et quae alterā ex parte est terribilis atque dura erga sectatores Penelopae. Etiam Fridericus NILSEN mentem attendit ad mulieres Graeciae antiquae, sed eius cogitatio praecipua ponitur in Platonis perceptione mulierum, quae in dialogis, qui sunt *De Re Publica* et *Timaeus*, invenitur. Etiam si Plato res omnino diversas de mulieribus his in dialogis proferre videtur, Nilsen demonstrare conatur Platonem in utroque dialogo idem somnium ac Apollodorus, Hesiodus Euripidesque participare, nempe “somnia de supervacuitate mulierum”. Symbolā, quae deinde sequitur, Roar ANFINSEN investigat in duas interpretationes diversas alicuius loci (30b) *Apologiae* Platonis, qui maxime disputatur. Secundum interpretationem generalem Socrates / Plato existimat esse conexum necessarium inter virtutem unā ex parte et felicitatem bonaque materialia alterā ex parte, ita ut homo, qui secundum virtutem agit, necessario felix atque divitior fit. Tamen Anfinsen sub aspectū, quo John Burnet hunc locum tractat, argumentis adhibitis interpretationem praefert, quā nullus conexus huiusmodi exstat. Deinde Anfinsen quasdam quaestiones hermeneuticas ponit, quae imprimis ad perceptionem intellectionis praesumptae pertinent. Espen Andreas LAURITZEN etiam incumbit in philosophiam antiquam. In symbolā suā idem praecipue spectat ad Aristotelem eiusque rationem motionum animi in opera, q.e. *Rhetorices*. Quaestio centralis, quae in litteraturā disputatur, est, utrum an non exstet discrepantia rationis Aristotelicae inter primam partem huius operis eiusque partes reliquas. Principale argumentum, quod Lauritzen profert, constat in eo, quod talis discrepantia non invenitur et quod Aristoteles in parte primā monet effectūs motionum animi esse cavendos, qui sunt alieni argumento ipsi, quod ad condicionem oratoriam pertinet, sed quod Aristoteles aliis in partibus monstrat modos, quibus motiones animi (*ethos* et *pathos*) in conexū cum argumento (*logos*) talibus condicionibus adhiberi possunt. Thea Selliaas THORSEN inquit in figuras femineas celeberrimae Porticūs Pompeianae. In initio symbolae Thorsen exhibet nomina omnium viginti quinque feminarum, quae in hoc grege sculpturarum repraesentantur, inter quas Sappho et Corinna, specialiter attendens ad poetrides, ad quas pertinent Musae, Glycera (*hetaera* quaedam) et Venus. Omnes hae figurae non solum statuae sunt in porticu Pompeiana, sed eadem etiam apparent in poesi Augusteo. Decursū symbolae suae Thorsen monstrat perceptiones litterarias in sculpturis et perceptiones figurativas in litteraturā inveniendas conexūs frugiferas inter artes praebere. Ericus EGEBERG attentionem vertit ad specialem aspectum interpretationis operum Theodori Dostoevsky. Instigati notissimo opere Friderici Nietzsche, quod est *De tragoedia ex spiritu musicae nata*, Russi homines scientifici in litteraturam incumbentes decursū saeculi undevicesimi in fabulis Dostoevskianis spiritum specialiter tragicum videre voluerunt. Praesertim operum Dostoevskianorum commentator Venceslaus Ivanov magnum effectum exseruit in traditionem huiusmodi interpretationis. Ultimam lucubrationem partis philosophico-litterariae scripsit Gerarda BJØRHØVDE, quae nobis praebet descriptionem unius ex Canadae maximis atque maxime singularibus artificibus femineis, nempe Aemiliae Carr. Secundum Gerardam Bjørhovde historia Aemiliae Carr specialiter scitū digna est, quia eadem per totam vitam fascinata erat populis indigenis atque cultū civili Canadae et eosdem admirata erat. Talis fascinatio atque admiratio partes magni momenti egerunt in Aemiliā Carr et artifice et Canadiā excolendā. Historia Aemiliae Carr etiam eā de causā scitū digna esse videtur, quia Aemilia Carr, cum esset mulier, generaliter durius spatium temporis habuit, quam vir quidam haberet, usque dum serio aestimatur artifex.

(in the sense of misconceptions) by producing representations that they see as more historically correct. However, such correctives can often end up being “hypercorrect”, reducing the mythic appeal of the past into a kitschy or flat, overly rational experience.

II Pars philosophico-literaria

The second, philosophico-literary part of the book contains seven articles on various aspects of ancient literature and philosophy and its modern repercussions, as well as gender studies in a wider sense. Minna SKAFTE JENSEN is concerned with old women in Homer’s *Odyssey* portraits of other kinds of people. Skaft Jensen focuses on the portraits of old women and especially the old slave woman Eurycleia. She finds in Eurycleia an ambiguous character, who on the one hand is the quintessence of care and kindness, especially towards Odysseus and his son Telemachus, whereas she on the other hand is brutal and hard against the suitors of Penelope. Also Fredrik NILSEN focuses on women in ancient Greece, but his main focus lies on Plato’s view of women in the two dialogues *The Republic* and *Timaeus*. Although Plato seems to say completely different things about women in these dialogues, Nilsen tries to show that Plato in both dialogues share the same dream as Apollodorus, Hesiod and Euripides, namely “the dream of women’s superfluity”. In the next article Roar ANFINSEN discusses two different interpretations of a much disputed passage (30b) in Plato’s *Apology*. According to the standard interpretation Socrates / Plato is of the opinion that there is a necessary connection between virtue on the one side and happiness and material goods on the other side, so that the person that acts virtuously necessarily becomes happy and wealthier. Anfinen, on the other hand, argues, in the light of John Burnet’s treatment of the passage, for an interpretation where there is no such a necessary connection. Anfinen thereafter raises several hermeneutical questions, especially on the concept of “pre-understanding”. Espen André LAURITZEN is also concerned with ancient philosophy. The main focus in his article is on Aristotle and his account of emotions in the *Rhetoric*. A central question in the literature is whether or not there is a discrepancy in Aristotle’s account between the first part of the *Rhetoric* and the other parts. Lauritzen’s main argument is that there is no such discrepancy, and that Aristotle in the first part warns against utilizing emotional influences that are foreign to the argument in a rhetorical situation, but that he in the other parts shows ways of utilizing emotions (*ethos* and *pathos*) in connection with argument (*logos*) in such situations. Thea Selliaas THORSEN investigates the female figures in the famous Portico of Pompey. At the beginning of her article Thorsen lists the names of all the 25 females that are represented in this sculpture group, among them Sappho and Corinna, paying special attention to the women poets as a group, along with the Muses, Glycera (a *hetaera*) and Venus. All these figures are not only statues in the Pompeian portico, but they also appear in Augustan poetry. Throughout the article Thorsen shows that literary motives in sculptures and sculptural motives in literature provide fruitful interartistic connections. Erik EGEBERG draws attention to a particular strain of interpretation of the writings of Fyodor Dostoevsky. Inspired by Friedrich Nietzsche’s famous work *Geburt der Tragödie aus dem Geiste der Musik*, Russian scholars of literature throughout the twentieth century have tended to see in Dostoevsky’s novels a particularly tragic spirit. Especially the Dostoevsky-commentator Vyacheslav Ivanov has exerted a strong influence on this tradition of interpretation. The last article in the philosophico-literary part is written by Gerd BJØRHØVDE, who provides us with a portrait of one of Canada’s greatest and most unique female artist, Emily Carr. According to Bjørhovde, the story of Carr is particularly interesting, because of Carr’s lifelong fascination with and admiration for the indigenous peoples and culture of Canada. This fascination and admiration played appears to have played an important role in Carr’s development both as an artist and as a Canadian. The story of Carr is also interesting since being a woman meant that Carr generally had a harder time than a man would, being taken seriously as an artist.

III Pars Thulensis

Tertiā parte libri festivi agitur de populis septentrionalibus, vel de Thule. Per-Bjarne RAVNÅ inquirat in conexūs possibilis inter Imperium Romanum atque Norvegiā septentrionalem. Archaeologi Norvegi, ut asseverat, potius studium historiae Romanae sui generis neglegunt putantes idem esse nullius momenti vel omnino marginale, cum agatur de vitā illius temporis in extremo septentrione intellegendā. Tamen reliquiis vestimentorum Romanorum in sepulcro quodam tertii saeculi p.Chr.n. iuxta locum Steigen inventis postulatur, ut scientia historiae Romanae et specialiter systematis militiae Romanae penitus exaretur. Ut Ravnå putat, vir defunctus iuxta locum Steigen inventus verisimiliter erat veteranus copiarum, quae *auxilia* vel *numeri* appellantur, qui vir scientiam profundam linguae Latinae cultūsque civilis sibi acquisiverat. Petrus SANDIN partem septentrionalem continuat inquisitione omnium hominum Hyperboreorum, qui in litteraturā antiquā inde ab Herodoto atque Pindaro usque ad grammaticos historicosque Byzantinos commemorantur. Cum omnes fontes notos enumeret et in traditionem textualem uniuscuiusque exempli allati attendat, Sandin continuatum momentum latitudinis lexicalis atque criticae textualis in studiis litteraturae classicae demonstrat. Tuomo PEKKANEN deliberat de disputatione latā alicuius epitheti specialis, quod in *Historia Norvegiae* (circiter annum 1200 exaratā) invenitur, quo Finni appellantur *cornuti* sive “cornibus instructi”. Versio simplex, quae est “cum cornibus”, plura problemata evocat et aliis testimoniis historicis vel (palaeo-)anthropologicis vix coniungi potest. Solutio Tuomonis Pekkanen spectat ad alium et documentis bene probatum sensum verbi, quod est *cornutus*, nempe “cum unguibus”. Propter specialia genera calceamentorum ab indigenis gestorum, quae aspectum unguularum praebent, haec interpretatio fit verisimilis. Espen KARLSEN fontem textualem maxime neglectum exhibet, quo demonstrantur saepe perturbatae perceptiones Scandinaviae, quae in Europā in initio aetatis typographicae florebant. Notissimis incunabilis sic dictis, quibus exhibetur Hartmanni Schedel *Liber chronicarum*, continetur textus, quo agitur de geographia atque stemmate regali Daniae, Suetiae Norvegiaeque. Quem textum edidit atque primā vice in linguam Norvegicam vertit Espen Karlsen. Petrus Pippinus ASPAAS et Haraldus GASKI alium fontem ad Scandinaviam spectantem praebent, nempe textum Caspari Peucer professoris Vitembergensis de shamanismo Samico anno 1560 in lucem editum. Ille textus, qui in modernā litteraturā historiae religionis Samicae raro affertur, hic editur unā cum apparatus critico et ei praeterea adiunguntur commentationes historicae atque versiones et in sermonem Samicum septentrionalem et in linguam Norvegicam. Denique Reijo PITKÄRANTA alium atque omnino contemporaneum fontem introducit, nempe *Nuntios Latinos* septimanatim radiophoniā Finnicā exhibitos. Cum ipse sit unus ex “patribus fundatoribus” horum nuntiorum, Pitkäranta relationem praestantem historiae huius incepti inde ex eius initio anno 1989 facto praebet. Deinde pergit disputando, quomodo Norvegia decursū viginti quinque annorum praeteritorum in *Nuntiis* apparuerit. Pitkäranta statuit hanc civitatem Finniae vicinam revera satis saepe commemoratam esse conexibus et positivis et calamitosis, cuius aspectus ultimi exemplum eminentissimum est impetus violentus alicuius tromocratis die 22 m. Iul. a. 2011 factus.

IV Pars Latinitatis vivae

Libri parte quartā, c.t. *Latinitas viva*, septem symbolae continentur, quibus varii aspectus tractantur illius disciplinae, quae “Latinitas recentior sive recens” appellatur, cum non solum agatur de ipso usū linguae Latinae, sed etiam de quibusdam quaestionibus litterariis. Sigrides ALBERT in initio huius partis explicare conatur linguam Latinam esse fundamentum cultus civilis Europaei maximi momenti, cum eiusdem usus practicus sive modo scripto litterarioque sive vivā voce prolatus traditionem paene trium milium annorum habeat et copia litteraturae Latinae, quae post antiquitatem usque in hodiernum diem exorta est, textus antiquos multimodis superet. Similiter Benedictini plurima ad commune fundamentum tum Europaeum

III Pars Thulensis

The third part of the Festschrift is about the peoples of the North, or Thule. Per-Bjarne RAVNÅ discusses possible connections between the Roman Empire and Northern Norway. Norwegian archaeologists, he argues, tend to neglect the study of Roman history in its own right, regarding it as irrelevant or at best extremely peripheral to our understanding of life in the Far North in the period. However, the discovery of remains of Roman clothing in a third-century CE grave in Steigen, Nordland County, calls for in-depth knowledge of Roman history, and the Roman military system in particular. According to Ravnå, the deceased man from Steigen probably was a veteran of troops known as *auxilia* or *numeri*, and must have acquired intimate familiarity with Latin language and culture. Pär SANDIN continues the part on the North with a survey of all Hyperborean individuals mentioned in ancient literature from Herodotus and Pindar to Byzantine grammarians and historians. By enumerating all known sources and paying attention to the textual tradition in each quoted example, Sandin demonstrates the continuing relevance of lexical comprehensiveness and textual criticism to the study of classical literature. Tuomo PEKKANEN delivers a wide-ranging discussion on one particular epithet found in the *Historia Norvegiae* from about the year 1200, where the Finns are called *cornuti* or “horned”. The straightforward translation, “with horns” leads to numerous problems and can hardly be reconciled with other historical or (palaeo-) anthropological evidence. Pekkanen’s solution is to point to another and well-documented meaning of *cornutus*, namely, “with hoofs”. Certain types of indigenous footwear resemble hoofs, making this interpretation more reliable. Espen KARLSEN presents a largely neglected textual source that illustrates the often confused concepts of Scandinavia that flourished in Europe at the dawn of the age of printing. A famous incunable, Hartmann Schedel’s *Liber chronicarum* contains a text dealing with the geography and royal lineages of Denmark, Sweden and Norway. It is edited and translated for the first time into the Norwegian language by Karlsen. Per Pippin ASPAAS and Harald GASKI present another source on Scandinavia, namely, the Wittenberg professor Caspar Peucer’s text on Sami shamanism published in 1560. Rarely quoted in modern literature on the history of Sami religion, the original text is presented with a critical apparatus and accompanied by a historical contextualisation and translations into both North Sami and Norwegian. Finally, Reijo PITKÄRANTA introduces another and fully contemporary source, namely, the weekly *Nuntii Latini* of the Finnish Broadcasting Company. Himself a founding father of this news service, Pitkäranta provides an authoritative account of the history of this undertaking since its inception in 1989. He then proceeds to discuss how Norway has been covered in the *Nuntii* over the past 25 years. Pitkäranta finds that this neighbouring country of Finland has in fact figured fairly frequently, both in positive and disastrous contexts, the one-man terrorist assault of 22 July 2011 being the most prominent example of the latter category.

IV Pars Latinitatis vivae

The fourth part of the book bears the title “Living Latinity”. It contains seven articles, all of which treat various aspects of the discipline known as Neo-Latin. Not only the use of the Latin language itself, but also certain literary subject matters are placed under scrutiny. Sigrid ALBERT attempts in the article opening this section to explain that the Latin language is an important fundament for European culture, since it active use – be it in written or in oral form – knows an unbroken tradition of nearly three millennia. The Latin literature stemming from postclassical times is so vast that it by far exceeds the extant corpus of texts from Antiquity. In a similar manner, the Benedictines have contributed greatly to the common fundaments of Europe, partly by making sure that Latin texts – including ancient ones – were preserved for posterity, partly by writing Latin works of their own. The Latin language has thus been used over the course of the centuries by many peoples and in numerous contexts, and still serves

praeter aliā curā suā intellectuali textūs Latinos (etiam antiquos) asservantes et tradentes atque ipsi quōque opera Latina conscribentes. Itaque apparet linguam Latinam decursū saeculorum ab multis populis in conexibus variis adhibitam adhuc esse linguam internationalem atque supranationalem. Petrus Pippinus ASPAAS conspectum potius generalem saeculorum septimi decimi et duodevicesimi nobis proponit demonstrans homines scientificos eruditosque illius temporis usū linguae Latinae coniunctos fuisse, cum omnibus terminis civilibus, ideologicis religiosisque superatis Latine inter se communicarent operibus suis inquisitionibusque Latine exaratis. Illo enim tempore linguae vernaculae – Francogallicā fortasse exceptā – nondum erant in eo, ut tamquam linguae internationales adhiberi possent. Usum practicum sermonis Latini etiam in scholari institutione Latinā esse utilissimum demonstrat Milena MINKOVA. Quae enim ex experiētiā propriā hauriens multa exempla proponit, quibus adhibitis in superioribus quōque classibus et grammatica Latina et lectio Caesaris modo activo, id est magistris discipulisque quadamtenus Latine loquentibus doceri possunt. Didascalicum aspectum etiam, sed alio modo tractans Terentius TUNBERG incumbit in Colloquia familiaria, quae dicuntur, et quae conscribere tempore renascentiae magni humanistae non dedignati sunt. Nam talibus textibus formā satis facilibus iidem discipulos linguam Latinam eiusque bonum usum cottidianum addiscere voluerunt, ita ut sine difficultate inter se et cum aliis Latine sermocinari valerent. In varios textūs huiusmodi auctor incumbit eorum scopos explicans atque hunc in modum demonstrans, quam utiles esse possint iidem in hodiernā quōque institutione Latinā. Alium aditum ad totum thema habet Vibeca ROGGEN. Nam eadem incumbit in quaestionem, quot et qualia verba Latina Graecaque in linguas modernas translata sint, quomodo hoc factum sit et quae verba adhuc adhibeantur. Linguas autem Anglicam, Hispanicam atque Norvegicam ut exempla adhibet sic maximam hereditatem Latinam in his linguis inveniendam exhibens. Hunc in modum etiam demonstrare valet, quale emolumentum in sermonibus vernaculis perspiciendis scientia linguae Latinae habeat. Aspectus magis litterarius symbolis reliquis praebetur. Duae autem lucubrationes ad auctores speciales spectant. Theodoricus SACRÉ in opus Latinum saeculi septimi decimi nondum editum incumbit idemque explicat etiam in conexum historicum biographicumque auctoris inquirens. Agitur autem de Sigismundo Chisio, qui erat nepos Alexandri VII papae et qui pepigerat magnum poema de familia Chisiana agens. Ipse autem papa nepotem suum in operibus carminibusque Latinis conscribendis promoverat et Sigismundum etiam momentum familiae Chisianae in historia Romana docuerat. Curtius SMOLAK denique auctorem saeculi duodevicesimi ex Germania exoriundum, qui ad Ordinem Sancti Benedicti pertinebat, thema sibi proposuit. Ille Coelestinus Leuthner, de quo agitur, multa carmina Latina varii generis composuerat, in quae hac symbolā sub aspectū speciali inquiritur. Nam Coelestinus Leuthner erat fervidissimus amator Beatae Mariae Virginis, quā de causā illā ipsius addictio in poesi eius bene inveniri potest. Hac vero in symbolā vestigia imprimis Sanctae Mariae in carminibus Leuthneri repperiri demonstrantur. Praeterea structurae compositionisque modus, cum comparentur cum epigrammatis antiquis explicantur, ita ut scopus Coelestini Leuthner perspicuus reddatur.

Gratiarum actio

Primum omnium Sunnivae gratias agere volumus pro studiis laboribusque suis indesinentibus decursū annorum exhibitis, quibus docuit, investigationes fecit atque scientiam suam linguarum classicarum cultūsque civilis disseminavit propagavitque. Speciales autem gratiae debentur Instituto Cultūs Civilis Litteraturaeque in studiorum Universitate Tromsoeanā unā cum gubernatore Ketil Zachariassen atque administrationis praeposita Beata Paulsen, quod inceptum nostrum sustentaverunt; idem debetur periodico, c.t. *Nordlit*, cum editore suo principali Michaele Schmidt; gratias etiam agimus Sigmundo Nettet, quod copias imaginum electronicas nec non frontispicium confecit. Denique omnibus auctoribus auctricibusque gratias agimus pro cooperatione efficaci fructuosāque. *Gaudeamus igitur!*

as an international, or supranational, language. Per Pippin ASPAAS provides a rather broad survey of how scholars within the natural sciences as well as the humanities were attached to the use of Latin during the sixteenth and eighteenth centuries. All the terms relating to culture, ideology and religion aside, scholars used Latin to communicate with each other and wrote their books and articles in that language. For during this period the vernaculars – with the possible exception of French – had not yet reached a position in which they merited to be characterized as international languages. How convenient use of the Latin tongue can be even in teaching at school is demonstrated by Milena MINKOVA. Drawing upon her own experience as a teacher she gives numerous examples of how pupils of advanced classes can benefit from gaining familiarity with both Latin grammar and texts of Caesar on their curriculum through a certain degree of active Latin conversation between teacher and pupils in the classroom. Another pedagogical subject is treated – albeit somewhat differently – by Terence TUNBERG, who studies the so-called *colloquia familiaria* (intimate conversations) that were written by some of the greatest humanists of the European Renaissance. Such texts, composed as they were in a rather uncomplicated style, were intended by the humanists to aid students learn to master the nuances of the Latin language in everyday conversation, so that they should be able to use it fluently when talking to each other, or with others, in Latin. Tunberg presents various texts of this kind, and in explaining their aims and scope he also demonstrates how they can be used fruitfully even in present-day teaching of Latin. Vibeke ROGGEN is approaching the same subject from another angle, namely by discussing the question of Greek and Latin words that have found their way into modern languages. Not only how many and what kind of words that were adopted, but also in what manner this process has taken place and still takes place constitute the focus of Roggen's article. As examples she uses English, Spanish and Norwegian, all of which are found to have a massive Latin heritage in their vocabularies. In this way she is able to prove how vital intimate knowledge of Latin is to the linguistic investigation of the vernaculars in question. The remaining two articles are more literary oriented and deal with individual authors. Dirk SACRÉ provides a study of a hitherto unpublished Latin text by a seventeenth-century author, whose biography and broader historical context are placed under scrutiny. The author in question is Sigismondo Chigi, nephew of Pope Alexander VII and the man behind a grand poem on the Chigi family. Pope Alexander had promoted this nephew through the composition of poems and other works in Latin and even taught him the role of his family in Roman history. Finally, Kurt SMOLAK has chosen as his subject a German-born author from the eighteenth century who was a member of the Benedictine Order, Coelestinus Leuthner. This monk composed a variety of Latin poems in different genres. In Smolak's article these poems are analysed from a rather distinct angle. Leuthner was an ardent lover of the Blessed Virgin Mary, an addiction which has left a marked imprint on his poetry. The article places particular emphasis on tracing Saint Mary's footprints in Leuthner's oeuvre. Moreover, by studying their structure and the method in which they were composed in comparison with ancient epigrams, Coelestinus Leuthner's poetic aims are elucidated.

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