The disciplines of classical scholarship were established in their modern form between 1300 and 1600, and Virgil was a test case for many of them. This book is concerned with what became of Virgil in this period, how he was understood, and how his poems were recycled. What did readers assume about Virgil in the long decades between Dante and Sidney, Petrarch and Spenser, Boccaccio and Ariosto? Which commentators had the most influence? What story, if any, was Virgil’s Eclogues supposed to tell? What was the status of his Georgics? Which parts of his epic attracted the most imitators?

Building on specialized scholarship of the last hundred years, this book provides a panoramic synthesis of what scholars and poets from across Europe believed they could know about Virgil’s life and poetry.

David Scott Wilson-Okamura received his Ph.D. from the University of Chicago. He is an Associate Professor of English at East Carolina University.
Multa renascentur quae iam cecidere, cadentque quae nunc sunt in honore . . .
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Acknowledgements

My cup is full. This book was written with the aid of several institutions: the University of Chicago, the Mellon Foundation, the Newberry Library, Macalester College, the Bibliothèque Nationale de France (through its Gallica collection), the Rare Book Library of Duke University, the Rare Book Collection of the University of North Carolina at Chapel Hill, and the Thomas Harriott College of Arts and Sciences at East Carolina University. Special thanks are due to Sarah Stanton, Sarah Roberts, and Rebecca Jones of Cambridge University Press; my copy-editor Caroline Howlett; and two anonymous readers. I am grateful to the many friends, classmates, colleagues, and teachers who answered questions, commented on drafts, made gifts of their books, and offered fellowship: Joel Baer, David Bevington, Garth Bond, April Brewer, Jean R. Brink, Colin Burrow, Nina E. Cannizzaro, Alan Cottrell, Raymond J. Cormier, my research assistant LeAnna Cox, Jeff Dolven, Charles Fantazzi, Robert Fehrenbach, Julia Haig Gaisser, Mario Geymonat, John Given, Timothy C. Graham, Peter Green, Andrew Hadfield, A. C. Hamilton, Richard F. Hardin, Peter C. Herman, Thomas Herron, Leofranc Holford-Strevens, Craig Kallendorf, Carol V. Kaske, Arthur Kinney, Christopher Kleinhenz, Roger Kuin, Elisabeth Leedham-Green, Allen Mandelbaum, Stuart McDougal, Scott Mc Gill, David Lee Miller, Jerry Leah Mills, Janel Mueller, James Nohrberg, Jim O’Hara, Wendy Olmsted, William Oram, Anthony Papalas, Adrian Pay, Lee Piepho, Joshua Phillips, Tanya Pollard, Anne Lake Prescott, Michael C. J. Putnam, Thomas P. Roche, Jr., Frank Romer, Charles Ross, Sarah Skwire, Andrew Smyth, John Stevens, Richard Strier, Sandra Tawake, Bart van Es, Matteo Venier, and Jan M. Ziolkowski. In particular I wish to thank W. R. Johnson, Joshua Scodel, my classmate Greg Kneidel, and Michael Murrin, il mar di tutto l senno. I am especially grateful to my in-laws, Arnold and Patricia Okamura, and my learned wife, Tricia Wilson-Okamura, who labored with me on the index. This book is dedicated to my parents, Ralph and Jean Wilson.
Virgil’s works are cited from *P. Virgillii Maronis Opera* . . . (Venice: Heirs of Luca Antonio Giunta, 1544), facsimile repr., *The Renaissance and the Gods*, 2 vols. (New York: Garland, 1976), as are the *Supplementum* of Maffeo Vegio; the life of Virgil by Aelius Donatus; and the Virgil commentaries of Marius Servius Honoratus, Tiberius Claudius Donatus, Pierio Valeriano, Agostino Dati, Antonio Mancinelli, and Jodocus Badius Ascensius; in the notes, this edition is cited as “Giunta 1544.” The Bible is cited from *The Geneva Bible: A Facsimile of the 1560 Edition* (Madison: University of Wisconsin Press, 1969). Except in the appendices, where Latin names are used throughout, the names of Renaissance authors are given in whatever form seems familiar now: hence “Jodocus Badius Ascensius” for “Josse Bade van Asche,” but “Cristoforo Landino” instead of “Christophorus Landinus.” Abbreviations, with the exception of ϒ, have been silently expanded. Translations are mine except where otherwise noted.
Texts and abbreviations

OI

SC

STC

Supp.
Maphaeus Vegius, *Libri xii Aeneidos supplementum* (1428), in Giunta 1544.

VT
Jan M. Ziolkowski and Michael C. J. Putnam (eds.), *The Virgilian Tradition: The First Fifteen Hundred Years* (New Haven: Yale University Press, 2008). Where two page numbers are provided (e.g., “279/280”), the first number indicates a Latin original, the second an English translation.