



Text – Memory – Monument The use of the past in Italian Renaissance culture

Summerschool Rome, 17-29 July 2012

Preliminary programme

July 17 **Introductory lectures**

On *Studia humanitatis* and Cultural Memory Studies.

18 **Places of Power I: the Capitol and the heritage of republican Rome**

The Capitoline Hill, overlooking the Forum Romanum, was the political and religious centre of ancient Rome from times immemorial. In later periods, from the eleventh century and onwards, it once more became the centre of civic Rome, and the overwhelming symbolic value of this *lieu de mémoire* was exploited by politicians, writers and artists alike. The module will examine the complex interaction between the Capitoline Hill as geographical place, the practical and symbolic role attributed to it in Roman times, and the way Renaissance humanists, beginning with Petrarch, thinkers, artists, and architects used it to fashion themselves and contemporary Rome.

19-20 **Places of Power II: the Vatican and the heritage of imperial Rome**

The Papal State was not only the spiritual centre of the Christian Catholic world during the Middle Ages and the Renaissance, it was also a major, and rather ruthless, political power. The papal court, the Curia, was one of the most splendid courts of Renaissance Italy, and the patronage of the popes was eagerly sought both by artists and men of learning. The module will outline the origins of the Vatican as a place of worship and political entity and examine its use of the heritage from imperial Rome in literature, art and architecture.

21(-22) **Excursion to Florence**

Florence was the centre of the early Renaissance movement. On the first day we shall visit Palazzo Rucellai, Palazzo Medici, Bibliotheca Laurenziana with Michelangelo's library and the churches of Santa Croce, with the Pazzi Chapel, and Santa Maria Novella. On the second day (optional) we shall visit the Uffizi Galleri and Villa Gamberaia.

23-24 Places of study and leisure: palaces and villas, urban and rural lifestyle

In fifteenth-century Italy both the architectural form and the concept of the palace and the villa change. Renaissance thinkers often discussed the relative merits of the *vita activa*, a life of participation in public affairs, and the *vita contemplativa*, the reclusive life of the religious or the philosopher. Theoreticians of architecture and education wrote treatises, with ample use of antique parallels, about the fitting architectural settings for each lifestyle and the correct manners to go with them; the urban palace, be it a cardinal's court or just any rich man's house, should be adapted to the busy, public life of the town, whereas the rural villa would be the ideal environment for philosophical discussions and bucolic pleasures. Lectures will introduce participants to some central Renaissance treatises on manners, to the neo-Platonic dialogue, to bucolic literature and there will be presentations of and visits to villas and palaces.

25-26 Images of man: portraits and biographies

In his still influential *The Civilization of the Renaissance in Italy* (1860) the Swiss historian Jacob Burckhardt maintained that one of the characteristics of Renaissance culture was its focus on Man, as opposed to God, its cultivation of the individual. Though many of Burckhardt's ideas have long been proved mistaken, it is true that two genres that developed and blossomed during the period is the portrait and the literary biography, two different ways to focus on the individual. The module will discuss the development of the painted portrait, the revival of antique biographical forms and some philosophical aspects of this celebration of Man as an individual being.

27-28 Images of words: books and monuments

During the Renaissance graphic culture underwent two major transformations. The first had to do with the visual representation of words, the second with the way texts were multiplied. From the end of the fourteenth century humanist copyists consciously strove, on the basis of Carolingian models, to develop the kind of script which established and consolidated itself as the standard for classical and humanist texts, as opposed to the traditional gothic script still in use for liturgical and scholastic texts. During the fifteenth century we then see the gradual reappearance of a classicizing style in Latin epigraphy, mirrored also in display script in books. After the inventing of the printing press at the middle of the century humanist script gained new domains. The module will analyse the development of Florentine and Roman graphic culture in the fifteenth century, on parchment, stone and paper, and discuss the effects of the invention of the printing press. There will be visits to libraries and epigraphical monuments.

29 Summarizing workshops

Preliminary list of teachers

Unn Irene Aasdalen, Ph.D., University of Copenhagen
Leonardo Cecchini, Prof., Dr., Aarhus University
Karsten Friis-Jensen, Prof., dr.phil., University of Copenhagen
Trine Arlund Hass, Ph.D., Aarhus University
Hannemarie Ragn Jensen, MA, University of Copenhagen
Outi Merisalo, Prof., Dr., University of Jyväskylä
Marianne Pade, Prof. Dr.phil., Aarhus University & Danish Academy in Rome
Gitte Lønstrup Dal Santo, Ph.D., Danish Academy in Rome

Preliminary list of sights in Rome

Accademia di San Luca
Biblioteca Casanatense
The Capitol
Palazzo Altemps
Santa Maria del Poppolo
The Vatican City
Villa Farnesina
Villa Giulia
Villa Lante (Finnish Institute)