

VELUX FONDEN

METHOD. A Digital Entangled Approach to European Intellectual History

PI:

Aglæe Pizzone

Department of Culture and Language, University of Southern Denmark

Co-PI:

Reka Forrai

Department of Culture and Language, University of Southern Denmark

Project purpose (5 lines in Danish):

Målet med dette projekt er at introducere et paradigmeskift i forståelsen af et nøglemoment i europæisk intellektuel historie, nemlig udviklingen af begrebet 'metode'. Gennem brug af maskinlæring og sprogteknologi har METHOD til hensigt at vise indflydelsen af pluralistiske og mangfoldige traditioner i det kulturelle miljø i det tidlige moderne Europa. Projektet har som ambition at forbedre undervisningsmetoder og fremhæve oversete forbindelser.

Number of characters (max. 28.800): 28.799

1. General presentation

Since the dawn of modernity Western reflections on how we acquire and pass on knowledge have centered the concept of **method**. While the term's semantic is often taken for granted, this proposal comes back to its origin and sheds light on unexpected entanglements in modern European intellectual history. "Method", from the Greek "the road to get through", was used in classical antiquity to define systems of precepts, argumentative processes, or more broadly as a synonym with art. Yet, in 16th-century Europe, when new educational approaches inspired by classical learning became institutionalized, its semantics shifted to indicating an organization of knowledge designed to be universally transmissible and epistemologically sound. Method epitomized the well-ordered way of teaching and learning to be adopted in institutions such as the gymnasium. While the shift is framed as an "original" product of Western Renaissance, informing all the subsequent ways of thinking about knowledge, this project explores the hypothesis of a generative impact of concepts, texts and people coming from the Greek-speaking geo-political space of the Byzantine Empire. We aim to investigate if and how notions of discursive and scientific organization coming from the Greek East contributed to Humanistic ways of thinking, fostering egalitarian modes of communication and knowledge transfer that appealed to rising European elites. The project will use machine learning and Natural Language Processing to map out consistently the semantics of method in Greek Byzantine and Latin Humanistic sources, taking full advantage of a broad corpus (see below 5.) and mobilizing an otherwise hardly manageable volume of linguistically complex material.

2. Impact

By advancing new ways of thinking about knowledge transmission and developing new digital tools along the way, **METHOD** will produce three types of impact:

1. Scientific - At its core, **METHOD** provides cutting-edge tools (natural language models, semantic and network maps) to analyse and visualize early modern texts, making complex sources more accessible (see 4.). Beyond this, its innovative approach to intellectual history can be replicated to open new research avenues (see 5.). Further, it brings up the role of female agency (see 6.) in a story (rhetoric, institutional education) hitherto framed as an exclusively male affair. Lastly, by examining cultural exchange, **METHOD** invites to shift the focus from the *content* of learning to its *modes*, highlighting the power of diverse ways of thinking.
2. Educational - The tools developed by the project will impact current teaching approaches, following a pathway described below in 7.

3. Cultural - By tracing the historical roots of pedagogical methods in modern Europe, the project challenges rigid views of cultural traditions as exclusive or identity-defining. Instead, it reveals Europe's deeply entangled cultural processes, shaped by cross-religious exchange and the movement of men *and women* across regions. **METHOD** underscores the diverse origins of discursive practices seen as foundational to Western European identity. Responding to the current debate on classical education, this project demonstrates that the so-called rediscovery of the classics also included the import to Europe of new ways of teaching and communicating, within a dialectical and practice-oriented framework.

3. Research question(s) and workgroups

The omnipresence of “method” within European educational theories has been described as resulting from endeavors of Western Renaissance humanists. As put by Anthony Grafton, “method was the catchword of promoters of humanist education from the 1510s onward”.¹ And yet, a fundamental fact remains overlooked. The migration of people and manuscripts from the Christian East before and after the fall of Constantinople in 1453, which had famously led to the rediscovery of the Greek classics, had also brought to the West a wealth of rhetorical and philosophical reflections theorizing method as a way of organizing knowledge for discursive but also didactic and hermeneutic purposes. The “rediscovery of Greek” *qua* language in the West, the influx of ancient texts, as well as the construction of Byzantium by European gazes are processes widely studied². Much less attention, if any, however, has been devoted to the impact of specific logic-discursive views of the world brought to Europe by Greek intellectuals and to the transnational reception of their ways of thinking into new intellectual frameworks. **This aspect is key to the issue of method**, which, more specifically, must be read against the background of Renaissance rhetoric. Between the 15th and the 16th century, humanists turned discursive arts – theorized and practiced - into a powerful cognitive tool, a new “art of thinking”.³ This change was boosted by the rediscovery of a rhetorical handbook circulating under the name of the Graeco-Roman rhetor Hermogenes (2nd-3rd c. CE). The handbook, a medieval “best-seller” teaching Byzantine elite how to do public speeches, arrived in the West together with a large body of theoretical reflections developed over a millennium. Such texts circulated both in manuscript form and as exegetical apparatuses appended to the handbook's first printed editions. Therein readers found theorizations about a method to organize and transmit both knowledge and discourses. Based on these considerations, **METHOD** asks the following research question: **to what extent did European humanists engage with the reflections on method developed during the Byzantine millennium?** To answer this question, we will look at the conceptual development of method in the

writings of three figures of reformers who contributed to what Anthony Grafton dubs “Nordic Methodical Humanism”: the Germans Philip Melanchthon (1497-1560)⁴ and Johannes Sturm (1507-1589)⁵ as well as the Frenchman Pierre de la Ramée (1515-1572)⁶. Their work will be analysed in conjuncture with the penetration in Europe of Byzantine material through two key cultural mediators: George of Trebizond (1395-1486)⁷ and Konstantinos Laskaris (1434-1501)⁸. These cases, both discrete and interlocked, are explored within a perspective of entangled history (see below 4.) within three work packages:

- 1. Semantic networks, analyzing the semantics of “method” in the source sets;
- 2. Manuscripts and people, tracing movements and encounters enabling cultural interchange;
- 3. Civic discourses, investigating the extent to which the new political constellations of the 15th and 16th century – i.e. centralized states, reformed communities, first constitutional monarchies – favored the reception of Byzantine concepts of method into the training programmes for their elites.

Diverse expertise and operational approaches are required to disentangle the conceptual and material links at stake as well as the actors involved culturally and politically. Methodologies range from machine learning and natural language processing to manuscript and translation studies. Each work-package feeds into the main objective by answering a relevant sub-question.

Main Research Question	
To what extent Greek medieval heritage contributed to shaping Renaissance reflections on method?	
1. Semantic networks	
Q1 Do Byzantine and Humanist treatments of "method" show semantic similarities?	
Working Hypothesis	
Greek rhetorical commentaries did not only provide an exegetical tool but also a way of thinking impacting on processes of thought and knowledge organization	
2. Manuscripts and People	
Q2 Which are the routes of dissemination of Byzantine material toward Northern Europe?	
Working Hypothesis	
Historical links do exist and are traceable but have been overlooked due to superimposed scholarly compartmentalization	
4. Civic Discourses	
Q3 Why should Byzantine rhetorical theory have been so readily mobilized by early modern Western educators and practitioners?	
Working Hypothesis	
Through the combination of hermeneutic and dialectic it had a universal, easily transferrable dimension, catering to the needs of emerging, diverse groups across Europe.	

3. State of the art

The conceptual development of method in the Renaissance has been investigated since the half of the past century.⁹ Researchers studied it in conjuncture with the impact of Graeco-Roman rhetoric on

Renaissance European poetics¹⁰ as well as the reception of Hermogenes' handbook in the new curricula, especially within Protestant Academies¹¹. Yet, early modern "method" has been regarded as inherently different from the kind theorized in pre-modern rhetorical treatises, the latter being still considered in recent literature as a quintessentially stylistic category¹². Bihlaier for instance in her recent and comprehensive work on method in Melanchthon, while acknowledging the debt to the Greek commentaries on Aristotle, does not consider pre-modern Greek rhetorical traditions, which in fact offer the same blend of Aristotelian logic, Stoic concepts of art and status-based argumentative strategies she investigates in Melanchthon. Renaissance studies have been selectively blind toward theoretical reflections coming from the Byzantine world. The transfer of linguistic knowledge and ancient textual heritage from the Greek speaking East is a well-studied phenomenon.¹³ However very little, if anything, exists as regards the transfer of concepts and/or ideas between Byzantium and Europe. Only recently Micha Lazarus, addressing the reception of Aristotle's *Rhetoric*, has stressed how Greek teachers brought with them also distinctive conceptual and didactic apparatuses.¹⁴ Equally, scholarship has treated the early modern reception of Graeco-Roman rhetorical theory as "unmediated", disregarding centuries of hermeneutic engagement in the Greek speaking East.¹⁵ **METHOD** argues instead for a non-segmented transmission across geographical and cultural areas. In the last decade Byzantine studies have valorized the theoretical and socio-cultural relevance of Byzantine rhetoric. Pizzone¹⁶ in particular has brought to light new texts and emphasized the use of method as a practical and theoretical organizational tool, broadly applicable to both discourse and knowledge, across the liberal arts.¹⁷ She has also highlighted similarities between Byzantine diagrammatic representations and Johannes Sturm's own exegesis on Hermogenes.¹⁸ Conceptual links with the Byzantine material have not been traced before because that material was hardly available for study: new sources and new editions however make the situation ripe for a change. A further difficulty is that educational and discursive traditions are studied separately when they belong to different Christian denominations. This is problematic because, while the period in question is characterized by extreme religious polarizations, it offers also striking cases of cohabitation. The Polish-Lithuanian Commonwealth, for instance, seen as the first European experiment of parliamentary, elective monarchy, included a diverse population of more than ten million. Not coincidentally pedagogical and discursive practices based on a universally applicable "method" found a fertile ground in such a geo-political space: in the newly founded reformed academies¹⁹ but also in the orthodox ones such as the Ostroh Academy, i.e. the first Ukrainian secular academy.²⁰ **METHOD** advances scholarship by breaking the compartmentalization of research on historical intellectual developments, which are chronologically and geographically adjacent. Beyond the current state of

the art, **METHOD** emphasizes the role of Greek texts (both ancient and medieval) as cultural mediators across linguistic and religious traditions. The project mobilizes a pool of novel methodologies to solve the following problems:

1. Both Renaissance²¹ and Byzantine scholars suffer from the hardly manageable amount of source material: by using machine learning **METHOD** meets this need.
2. There is no model available for machine learning for idiosyncratic humanistic Latin: we will create an adapted python library available for further application.
3. Current research on manuscripts and networks disregards the intersection between actors and objects: through the application of Actor-Network Theory we capture this nexus (see 4.).

Not only does **METHOD** shed light on blind spots of European Cultural History, it also advances replicable methodologies viable and expandable to other areas of research.

4. Theory and methodology

Theoretically, we look at early modern cultural transfer through the lens of “entangled history”,²² to reflect the deep transnational interconnectedness characterizing European history at the time. While we adopt the concept of “networks of learning”²³, we broaden the notion of network based on the insights of actor-network theory²⁴ by groundbreakingly considering the movements of **people, objects and concepts together**. We contend that the circulation of objects – in our specific case manuscripts but the phenomenon goes beyond them²⁵ - leave intellectual traces as significant as the circulation of people, albeit less immediately perceptible. We consider Greek manuscripts as agents of cultural mediation and tokens of potential engagements with Byzantine hermeneutical traditions. Given that Renaissance ways of dealings with the classics were shaped by the materiality of books, as shown by Grafton²⁶, we regard the traces left by Byzantine readers on those books as integral to the process. We look at marginal notes, comments, etc – in other words educational aids – as relevant to cognition, subscribing to the recent cognitive turn in medieval studies²⁷. At the same time we aim to capture transnational interconnections based on oral forms of knowledge-transfer and memory practices²⁸. Finally, we want to study the movements and migrations of concepts following the model of Koselleck’s and Richter’s *Begriffsgeschichte* (history of concepts)²⁹, looking at shifts and constants in the use of “method” in relation to educational/pedagogic concepts/tools/techniques.

Operationally, we aim to create an organic connection between theory and tools. Using network analysis, we will map two typologies—manuscripts and people—as nodes to visualize spatial co-

occurrences across our timeframe. Tracking both will help uncover hidden intellectual genealogies. Datasets and visualizations will be created through nodegoat (<https://nodegoat.net/>), inspired by actor-network theory. Additionally, drawing from Koselleck's ideas on *Begriffsgeschichte*,³⁰ we will apply Word Embedding Methodologies (WEMs) to study semantic networks. WEMs represent words as numbers for easier machine processing. We'll use the Word2Vec algorithm to represent words as numerical vectors, mapping out Byzantine and early modern sources to examine how key concepts are semantically treated. Text preparation will involve cleaning (removing punctuation, special characters, etc.) and tokenization, using spaCy for general NLP tasks, greCy for ancient Greek combined with the models currently developed at SDU (see 6.4), and a custom-built HumLatinCy for Latin texts. The data will be visualized as semantic networks with tools like NetworkX, Gephi, or Plotly, highlighting similarities and discrepancies in the treatment of "method" and associated terms. In the first phase, we will define the relevant semantic fields, while in the second one, historical research will analyze the results to explore underlying circumstances.

5. Empirical Data: Entangled History - Enacted

While apparently distant in time and space, **METHOD**'s five key figures are in fact entangled. George of Trebizond and Konstantinos Laskaris were crucial to the dissemination and translation of Byzantine material. The vocabulary worked out by George became a baseline to reckon with for the next generations of humanists. On the other hand, the material collected by Laskaris for his classes was used toward the first printed edition of Hermogenes' handbook in 1508-09 by Aldo Manuzio, around whom other prominent intellectuals gathered, including Erasmus. The latter mentions Byzantine material he engaged with at that time.³¹ Melanchthon, Sturm and Ramus, moreover, all attempted to reform dialectic and pedagogy using the materials elaborated and/or transmitted by George and Konstantinos.³² Sturm used Hermogenes both in his teaching and in his theoretical work, quoting George and using material from Konstantinos' manuscripts.³³ His reflections were consolidated in commentaries on Hermogenes sponsored by elite-members of the Polish-Lithuanian commonwealth and designed for that educational market.³⁴ Ramus, often seen as a precursor of Des Cartes,³⁵ attended Sturm's lectures on Hermogenes in Paris,³⁶ before the latter moved to Strasburg to create his Gymnasium. Melanchthon is credited with the "invention" of "didactic rhetoric" or "didactic mode".³⁷ And yet this is a notion already present in Byzantine rhetorical theory.³⁸ The triangular relationship between Sturm and the Greek exegetical material prepared/circulated by Goerge and Konstantinos on the one hand, and Sturm and his competitors on the other is an example of the entangled history we argue for. The network sustaining the relationship between our five case

studies lends itself to highlighting obscured, though central, contributions to European intellectual history. A first analysis of this network shows the key role played by Caterina De' Medici as a cultural and religious mediator.³⁹ Not only did she bring to France her collection of Greek manuscripts including Laskaris' material. She also wanted – as described by Ramus in his *Proemium Mathematicarum* (1569) – to strategically replicate in France the thriving Tuscan humanistic environment thanks to the work of Constantinopolitan intellectuals, now represented by the manuscripts she had taken with her. Her conciliatory policy toward Catholics and Protestants facilitated the dissemination of ideas and pedagogical models across denominations. To capture all these entanglements, we will focus on four types of texts:

1. Hermogenes' handbook as baseline;
2. Translations of and commentaries on the handbook, from the Byzantine tradition to the five authors considered;
3. Byzantine educational handbooks circulating in the West;
4. Melanchthon's, Ramus' and Sturm's own dialectical, rhetorical and pedagogical works.

Emphasis is put on rhetoric as it came early in the curriculum. This is where “method”, although broached earlier, would be fully articulated not only as a tool for speech-making, but as a way of evaluating both reality and discourses. In essence, Byzantine pupils **learned how to learn** through rhetoric, gaining a meta-knowledge later applicable to the higher arts of the quadrivium (arithmetic, geometry, music, astronomy).

6. Project design

The project **running from 01/01/2026 to 31/12/2030**, is co-led by PIs Aglae Pizzone (**AP**) and Reka Forrai (**RF**). Professor Stefan Janicke (**SJ**), head of the Centres for Digital Humanities and for Data Visual Science at SDU IMADA and associate professor Tariq Yousef (**TY**), expert in OCR and NLP, provide support for the digital component.⁴⁰ The team includes **three postdocs** (**1**: months 6-42 employed 50%; **2**: months 9-33 employed 100%; **3**: months 33-57 employed 100%); Postdoc 1 will be a computer scientist with an expertise in NLP and/or data visualization for the humanities. Postdocs 2 and 3 are required an expertise both in ancient Greek and Latin. The starting date in January 2026 and the staggered employment start dates of recruited researchers allows for a broad circulation the relevant job advertisements through the team members' international network, boosted by the appointed advisory board

Advisory Board Member	Expertise
Marianne Pade, Aarhus University, Professor	Book History, Latin Humanism
Fabio Pagani, Catholic U. of America, Assistant Professor	George of Trebizond, Rhetoric in Italy

Elias Petrou, U. of Illinois, Urbana, Assistant Professor	Education in the 15th century East to West
Anna Vind, U. of Copenhagen, Associate Professor	Theology, Reformed rhetoric, Melanchthon

Below we describe the tasks of the three WPs, outlined above (3.), together with an overarching Synergy allowing for consistent progress. We designed WP3 as dependent on WP2 as we want to move from the conceptual to the material, tracing the trail of ideas back to people and books.

6.1 Work Package 1 Semantic Networks.

Postdoc 1 will work on the textual corpus previously prepared by AP and RF (months 1-6: **M1.1**, selection, preliminary clean up done through AI facilitated automated processes, consistent formatting of files). Postdoc 1 will prepare and tokenize the texts (**M1.2**, month 12), customize and train the model for HumLatinCy (**D1.1**; month 18), before working on data visualization (months 18-30, **M1.3**). From month 15 (s)he will work together with Postdoc 2 to read the black box results obtained through semantic network analysis (**D1.4**). They will co-write a paper on the WEMs methodology for the project's corpus (**D1.3**, *Historical Methods*).

Dissemination

Digital Humanities in the Nordic and Baltic Countries Spring 2027

Digital Humanities Conference, July 2028

6.2 Work Package 2 Civic Discourses.

AP will prepare a short, 50k-word, monograph for Cambridge Elements in the first phase (month 12) to position the project and foreground the idea of conceptual reception (**D2.1**). RF will explore the nexus between the first translations of the Hermogenian corpus into Latin (**D2.2**, *Medioevo Greco*, month 16) and their political meaning (**D2.3**, *Classica et Mediaevalia*, month 24). This analysis will be key to understand the vocabulary of later discussions and the perception of theories and concepts surrounding the corpus in broader geo-political contexts. An in-depth analysis of the vocabulary will also sustain the work of Postdoc 2, who will contextualize semantics developments from a socio-cultural and historical point of view, exploring the production of Sturm, Melanchthon and Ramus and their penetration in eastern European reformed circles. His/Her work will result in a monograph (target: Routledge Studies in Renaissance and Early Modern Worlds of Knowledge, **D2.4**). The work of Postdoc 2 and AP will support each other as the latter will investigate the engagement of these figures with Byzantine material (see below WP3).

Dissemination

Renaissance Society of America July 2027 (panel proposal)

6.3 Work Package 3 Manuscripts and People.

As a preparatory work in August 2026 AP will present a round table at the International Congress of Byzantine Studies (already accepted) on the reception of Byzantine rhetorical theory in Western Europe during the Renaissance (M3.1). RF and AP together with Post-doc 3 (months 33-57) will map the movements of target manuscripts and people, producing an on-line visualization tool (D 3.5). Post-doc 3 will submit two papers detailing underlying methodology (D 3.2, *Digital Humanities Quarterly*, month 44) as well as the results obtained (D 3.4, *Current Research in Digital History*, co-authored with RF, month 57). AP will produce three papers focused on Melanchthon, Sturm and Ramus, and the cultural mediation of Caterina de' Medici (D3.1, 3.3, 3.6 *Rhetorica; The Journal of the History of Ideas; Renaissance Studies*), relying on and analyzing the results of both WP 2 and 3.

Dissemination

The project will join the Historical Network Research Community (<https://historicalnetworkresearch.org/about/>) applying to participate in the annual conference in 2028 International Society for the History of Rhetoric July 2029 (panel proposal)

Synergy

The whole research group will meet twice a month. To maximize dissemination, three interim international workshops will be organized at SDU (month 18, M4.1), at Catholic University of America (month 30, M4.2) and at the University of Illinois (month 46, M4.3), with direct involvement of the advisory board members. Travel budget has been factored in accordingly. We will involve in the organization of the last workshop members from the project GReCI, a twinning Horizon project led by the Universities of Cyprus, Norway and Franche Comté (<https://greci-twinning.org/>). Both the project's scope (the reception and appropriation of ancient Greek culture in early modern Europe (15th-17th century) and its institutional background are an ideal complement to **METHOD**, whose conceptual component is absent in the twinning project. Advisory board members are also committed to providing feedback on drafts and to contributing to the final conference (month 53, M4.4). Papers will be collected for a closing edited volume (month 60, D4.1, Brepols). Ilias Petrou from the advisory board will liaise with the organization of the Thesaurus Linguae Graecae to provide **METHOD** with the already available digitally encoded Byzantine sources.

In terms of communication, all the digital tools developed by the project will be accessible on the project website, advertised through dedicated social media channels and further amplified by the network. The project will also be present on GitHub and prepare a show-case entry for Europeana (D4.3). Finally, AP will prepare a trade book for a broad audience reflecting on the impact that the end of debate has had on educational and societal models in the post-truth world (D4.2).

6.4 Risks and Feasibility

The project relies on a corpus of texts consistently available in OCR/Unicode format, with Greek sources drawn from the Thesaurus Linguae Graecae and transcriptions from **AP**'s previous projects. **AP** and **TY** are also developing a Carlsberg-funded Digital Infrastructure Project to create a language model for Byzantine rhetorical commentaries, offering a key comparison point for **METHOD**. Computational power is provided through SDU's UCloud infrastructure.

The main risk—if any—is that conceptual mapping of early modern and Byzantine sources may reveal greater divergences than expected. However, this would be a significant finding in itself, warranting further exploration. The tools developed will moreover advance digital research on Latin humanistic texts.

6.6 Work plan

years	YEAR 1			YEAR 2			YEAR 3			YEAR 4			YEAR 5		
month	1-4	5-8	9-12	13-16	17-20	21-24	25-28	29-32	33-36	37-40	41-44	45-48	49-52	53-55	57-60
WP1	M1.1 M1.2 ◆ D1.1 M1.3 D1.3 ◆ D 1. 4														
WP2	D2.1 D2.2 ◆ D2.3 D2.4 ◆														
WP3	M3.1 ◆ D3.1 D3.2 D3.3 ◆ D3.5 D3.6 D 3. 4														
Synergy	M4.1 M4.2 M4.3 D4.2 M4.4 D4.3 D4.1														

◆ Dissemination events (when in the same quarter, different team members are involved).

7. Institutional Background and Potential

METHOD both contributes to and benefits from the current institutional and research environment of the Institute of Language and Culture at SDU in three ways:

1. **Personal career development.** The project is envisaged as a preparation toward AP's ERC Advanced proposal with a broader scope including other European areas (Flanders, England, Spain, Slavic world) and a larger Carlsberg Semper Ardens Advance (AP eligible for the call Fall 2025). In turn the project would benefit from the previous work carried out by projects such as the Semper Ardens Accelerate project "A Rhetoric for the Empire" and the Carlsberg infrastructure grant E-Rhetoric.
2. **Educational.** Digital Humanities are thriving at SDU, yet HUM student engagement with digital methods remains limited. Currently, IMADA postgrads tackle issues posed by HUM faculty—a practical but ad-hoc approach that hinders broader growth. **METHOD** aims to shift this dynamic by equipping HUM students with hands-on digital skills. A successful pilot by **RF**, using *nodegoat* in a BA course on Medieval mendicant orders, proves the potential of this model. This initiative aligns with a wider departmental push to integrate advanced digital training, as seen in the MSCA doctoral program From Antiquity to Community led by **AP**, with **RF** in a leadership role. A 2026 summer school will further explore the feasibility of a cross-faculty MA program in digitally driven history and heritage conservation.
3. **Institutional.** Research at the Department of Culture and Language is organized into groups, with **AP** and **RF** linked respectively to "Empires, States, and Imperialisms" and "Narratives". **METHOD** enriches both groups, by addressing rhetoric—its epistemic, aesthetic, and political dimensions—an area crucial yet currently underrepresented. It also builds on the department's strength in transnational and multilingual cultural production, a hallmark of the DNRF Centre for Medieval Literature over the past decade. Additionally, through collaboration with Anna Vind and the Centre for Copenhagen Luther Research, **METHOD** deepens ties with the University of Copenhagen, aligning with key departmental and faculty-level endeavours, such the upcoming ERC Synergy Grant led locally by Lars Boje Mortensen and the Center for Nordic Humanities.

Bibliographic References

- ¹ Grafton A. and Jardine L., *From Humanism to the Humanities. Education and the Liberal Arts in Fifteenth- and Sixteenth-Century Europe*, Cambridge, Mass. 1986, p. 124.
- ² Garin E., *Il ritorno dei filosofi antichi*, Napoli 1994; Id., *La cultura del Rinascimento*, Milano 1998, pp. 34-56; 66-84; Brownlee M. and Gondicas D. (eds.), *Renaissance Encounters: Greek East and Latin West*, Leiden 2013; Ciccolella F. and Silvano L. (ed.), *Teachers, Students, and Schools of Greek in the Renaissance*, Leiden-Boston, 2017; Petrou E., 'Public and Private Schools in Byzantine Constantinople in the 15th Century', in P. G. Antonopoulos, I. A. Giarenis and D. C. Agoritsas (eds.), *Scholars and Scholarship in Byzantium: Festschrift for Univ.-Prof. Dr. C. N. Constantinides*, Athens 2019, pp.1-9; Ashenbrenner N., *The Invention of Byzantium in Early Modern Europe*, Dumbarton Oaks Medieval Humanities, 2021.
- ³ Gadamer H., *Rhetorik und Hermeneutik*. Göttingen 1976, p. 20.
- ⁴ Bihlmaier S., *Ars et methodus Philipp Melanchthon's Humanist concept of philosophy*. Goettingen 2018; Kearney M., 'Melanchthon's Didactic Genre and the Rhetoric of Reformation', *Rhetorica* 40.1 (2022), pp. 23-42.
- ⁵ Tinsley B.S., 'Johann's Sturm's Method for Humanistic Pedagogy.' *The Sixteenth Century Journal* 20, no. 1 (1989), pp. 23-40; Spitz L. W. and Tinsley B. S., *Johann Sturm on Education. The Reformation and Humanist Learning*, Saint Louis 1995; Schröder B. (ed.), *Johannes Sturm (1507-1589) – Pädagoge der Reformation*, Jena 2009.
- ⁶ S.J.J. Burton. *Ramism and the Reformation of Method*, Oxford 2024.
- ⁷ Monfasani J., *George of Trebizond. A Biography and a Study of his Rhetoric and Logic*, Leiden 1975.
- ⁸ Manzano T. M., *Konstantinos Laskaris Humanist, Philologe, Lehrer, Kopist*, Hamburg 1994.
- ⁹ Gilbert N.W., *Renaissance Concepts of Method*, New York and London, 1960; Jardine L., *Francis Bacon: Discovery and the Art of Discourse*, Cambridge 1974, pp. 17-65; Ead., 'Distinctive Discipline: Rudolph Agricola and Modern Methodical Thinking', in F. Akkerman and A. J. Vanderjagt (eds.), *Rodolphus Agricola Phrisius 1444-1485*, Leiden-Boston 1988, pp. 38-57; Crescini A., *Le origini del metodo analitico: il cinquecento*, Udine, 1965; Grafton and Jardine, *From Humanism to the Humanities*, cit.; Bihlmaier, *Ars et methodus*, cit.
- ¹⁰ Patterson A. M., *Hermogenes and the Renaissance: Seven Ideas of Style*. Princeton 1970; Montagne V., 'Le De suavi dicendi forma de Jean Sturm: notes sur la douceur du style à la Renaissance', *Bibliothèque d'Humanisme et Renaissance*, 66, 3 (2004), pp. 541-563; 'Douceur et ironie à la Renaissance: à propos d'une analyse de Jean Sturm', *Réforme, Humanisme, Renaissance* 74 (2012), pp. 25-40.
- ¹¹ Ong J., *Ramus, Method, and the Decay of Dialogue*, Cambridge 1958; Gilbert, *Renaissance Concepts*, cit.; Monfasani, *George of Trebizond*, cit.; Conley T., *Rhetoric in the European Tradition*, Chicago and London 1994, pp. 119-120; Classen C. J., *Antike Rhetorik im Zeitalter des Humanismus*, Berlin-Boston 2012; Vasoli, C., *La dialettica e retorica dell'umanesimo. «Invenzione» e «Metodo» nella cultura del XV e XVI secolo*, Napoli 2007; 'Notes sur l'éloquence chez Johannes Sturm (1507-1589)', in M. Vénuat and R. Vulcan (eds.), *La naissance des académies protestantes (Lausanne, 1537, Strasbourg, 1538) et la diffusion du modèle*, Clermont-Ferrand 2017, pp. 79-92; Mack P., *A History of Renaissance Rhetoric 1380-1620*, Oxford 2011.
- ¹² Hamou P., 'Sur les origines du concept de méthode à l'âge classique: La Ramée, Bacon et Descartes', *Revue LISA* (2017) <https://journals.openedition.org/lisa/6249>.
- ¹³ Marciniak P. and Smythe D. (eds.), *The Reception of Byzantium in European Culture since 1500*, London 2016; Ciccolella F. (ed.), *When Greek Flew Across the Alps*, New York-Leiden 2022; Kulhankova M. and Marciniak P. (eds.), *Byzantium in the Popular Imagination*, New York 2023.
- ¹⁴ 'Aristotelian Criticism in Sixteenth-Century England', in *Oxford Handbook Topics in Literature*. <https://doi-org.proxy1-bib.sdu.dk/10.1093/oxfordhb/9780199935338.013.148>, accessed 4 Nov. 2024.
- ¹⁵ Patterson, *Hermogenes* cit.
- ¹⁶ Papaioannou S., *Michael Psellos: Rhetoric and Authorship in Byzantium*, Cambridge 2013; 'Rhetoric and Rhetorical Theory', in A. Kaldellis and N. Siniosoglou (eds.), *The Cambridge Intellectual History of Byzantium*, Cambridge 2017, pp. 101-112; 'Sicily, Constantinople, Miletos: The life of a Eunuch and the history of Byzantine humanism', in T. Antonopoulou, M. Loukaki and S. Kotzabassi (eds.), *Myriobiblos. Essays on Byzantine Literature and Culture*, Berlin 2015, pp. 261-284; 'Ioannes Sikeliotes (and Ioannes

Geometres) Revisited. With an Appendix: Edition of Sikeliotes' Scholia on Aelius Aristides', in A. Binggeli and V. Déroche (eds.), *Mélanges Bernard Flusin*, = Travaux et mémoires 23 (2019), pp. 659-692; Roilos P., 'Ancient Greek rhetorical theory and Byzantine discursive politics: John Sikeliotes on Hermogenes', in T. Shawcross and I. Toth (eds.), *Reading in the Byzantine Empire and Beyond*, Cambridge 2019, pp. 159-184; Valiavicharska V., 'Figure, Argument, and Performance in the Byzantine Classroom', *Rhetoric Society Quarterly* 41.1 (2011), pp. 19-40; 'The Advanced Study of Rhetoric Between the Seventh and the Ninth Century', *Jahrbuch der Österreichischen Byzantinistik* 70 (2021), pp. 487-508; Pizzone A., 'Self-authorization and strategies of autography in John Tzetzes. The Logismoi rediscovered', *Greek, Roman and Byzantine Studies*, 60.4 (2020), pp. 652-690; 'Tzetzes and the prokatastasis: a tale of people, manuscripts, and performances', in E. Prodi (ed.), *TZETZIKAI EPEYNAI*, Bologna 2021, pp. 19-74; 'Emotions and λόγος ἐνδιάθετος: Πάθη in John Sikeliotes' commentary on Hermogenes' On types of style', in C. Cairns, M. Hinterberger, A. Pizzone and M. Zaccarini (eds.), *Emotions through Time: From Greece to Byzantium*. Heidelberg 2022, pp. 141-165; Pizzone A. (ed.), *The Corpus Hermogenianum and Its exegetical Tradition in the Middle Byzantine Period*, Palgrave, 2025 forthcoming.

¹⁷ Pizzone, A., 'Guided by Method. Spatial and temporal negotiations of *technē* in the Byzantine Hermogenian tradition', in A. Pizzone (ed.), *Boundless Invention* cit.

¹⁸ Pizzone A., 'Questions of *methodos*: Byzantine rhetorical theory from Constantinople to Strasbourg', *Interfaces*, forthcoming.

¹⁹ Conley T. M., 'Some Renaissance Polish Commentaries on Aristotle's Rhetoric and Hermogenes' On Ideas', *Rhetorica. A Journal of the History of Rhetoric* 12 (1994), pp. 265-292; Lepri V., *Knowledge Transfer and the Early Modern University. Statecraft and Philosophy at the Akademia Zamojska (1595–1627)*, Leiden-Boston 2019; Brotto L., 'What Student Agency at the Academy of Zamosc? Remarks on Some Political Oratory Texts', in V. Lepri (ed.), *Knowledge Shaping: Student Note-Taking Practices in Early Modernity*, Berlin-Boston 2023, pp. 93-118; Veteikis T., 'Teaching Greek in 16th-Century Lithuania and its Neighbourhood: Evidence from the Three Major Academies', in J. Akujaervi and K. Savin (eds.), *Reading, Writing, Translating: Greek in Early Modern Schools, Universities and Beyond*, Lund 2024, pp. 203-253.

²⁰ Kheleniuk A., 'Ostroh Academy: The History and Tradition', *Przegląd Historyczno-Oświatowy* 1-2 (2020), pp. 20-40.

²¹ Bihlmaier, *Ars et Methodus* cit.

²² Osterhammel J., *Geschichtswissenschaft jenseits des Nationalstaats: Studien zu Beziehungsgeschichte und Zivilisationsvergleich*, Göttingen 2001.

²³ Steckel S., Gaul N. and Grünbart M. (ed.), *Networks of Learning: Perspectives on Scholars in Byzantine East and Latin West, C. 1000-1200*, Muenster 2014.

²⁴ Latour B., 'On Actor-Network Theory: A Few Clarifications', *Soziale Welt*, vol. 47, no. 4, 1996, pp. 369-381.

²⁵ Schwab M.E. and Grafton A., *The Art of Discovery*, Princeton, 2022.

²⁶ Grafton A., *Commerce with the Classics: Ancient Books and Renaissance Readers*, Ann Arbor 1997. Cf. Pade M., 'Valla's Thucydides: Theory and Practice in a Renaissance Translation', *Classica et Medievalia* 36 (1985), 275-301.

²⁷ J. Dresvina and V. Blud, *Cognitive Science and Medieval Studies. An Introduction*, Chicago 2020; J. Higueira Rubio (ed.), *Per cognitionem visualet. The Visualization of Cognitive and Natural Processes in the Middle Ages*, Turnhout 2023.

²⁸ Grafton A. and Blair A. (eds), *The Transmission of Knowledge in Early Modern Europe*, Philadelphia 2010.

²⁹ Brunner O., Conze W., Koselleck R. (eds.), *Geschichtliche Grundbegriffe*, Stuttgart 2004; Richter M. 'Begriffsgeschichte and the History of Ideas', *Journal of the History of Ideas* 48, no. 2 (1987), pp. 247–263.

³⁰ Wevers M. and Koolen M., 'Digital Begriffsgeschichte: Tracing semantic change using word embeddings', *Historical Methods: A Journal of Quantitative and Interdisciplinary History*, 53(4), pp. 226–243 (232).

³¹ Johansen Schønning T., *Sacramental Reading. Erasmus' Hermeneutics in the Dispute on the Freedom of the Will*, PhD dissertation, University of Copenhagen; Hofmann M., *Erasmus: Rhetoric and Theology. The Hermeneutic of Erasmus*, Toronto 1994; Rabil A. jr., *Erasmus and the New Testament: The Mind of a Christian Humanist*, San Antonio 1972; Mann Philipps M., *The Adages of Erasmus*, Cambridge 1964.

- ³² Hamou P., 'Sur les origines du concept de méthode', cit.; Hotson H., 'Catchment Areas and Killing Fields: Towards an Intellectual Geography of the Thirty Years' War', in L. Suarsana, M. Heffernan and P. Meusburger (eds.), *Geographies of the University*, Charm 2018, p. 135; Levine J. M., *Humanism and History*, Ithaca 2019, p. 139; Mack, *History* cit., pp. 104-135.
- ³³ Pizzone, 'Questions of methodos', cit.
- ³⁴ Lepri, *Knowledge Transfer*, cit.
- ³⁵ Robinet A., *Aux sources de l'esprit cartésien, l'axe La ramée - Descartes, de la Dialectique de 1555 aux Regulae*, Paris 1996; de Buzon F., 'Mathématiques et dialectique: Descartes ramiste?', *Les Études philosophiques* 75 (2005), 455-467.
- ³⁶ Strazzoni A., 'Ramism', in M. Sgarbi (ed.), *Encyclopedia of Renaissance Philosophy*, Berlin 2022; Conley cit. p. 119.
- ³⁷ Kearney, 'Melanchton's didactic genre' cit.
- ³⁸ Valiavitcharska, 'The Advanced Study' cit.
- ³⁹ Hermant M., 'Les manuscrits de Catherine de Médicis', in G. Fonkenell and C. zum Kolk (eds.), *Catherine de Médicis (1519-1589). Politique et art dans la France de la Renaissance*, Paris, 2022; Frommel S. and Wolf G. (eds.), *Il mecenatismo di Caterina de' Medici*, Milano 2008; Weber B. C. 'Catherine de' Medici: A Royal Bibliophile", *The Historian*, vol. 12, no. 1, 1949, pp. 88-95.
- ⁴⁰ Yousef T. and Jänicke S. A Survey of Text Alignment Visualization. *2022 IEEE Transactions on Visualization and Computer Graphics*; Jänicke S. and Wrisley D.J., Interactive Visual Alignment of Medieval Text Versions, *2017 IEEE Conference on Visual Analytics Science and Technology (VAST)*. Phoenix, AZ, USA, 2017, pp. 127-138.