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SEVENTEENTH-CENTURY NEWS

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The text is broken into sections, with each section introduced by a paragraph, then unpacked line-by-line, in a discussion that covers language and content with a special eye on Biblical parallels and narratological principles. The edition also contains several indices and an extensive bibliography.

In the end, this poem is unlikely to arouse the enthusiasm today that it did in its own time, given that Latin is no longer the common property of educated people and that the religious subject of the poem no longer sits at the center of postmodern culture. However as long as we care about our past, we will have to continue to work to understand why a poem like the *Christias* achieved a popularity that no longer seems self-evident to us. And as we do so, we should express our appreciation to this editorial team, which has provided a worthy edition for us to study. (Craig Kallendorf, Texas A&M University)

♦ *L'insegnamento delle discipline*. By Juan Luis Vives. Introduction, translation, and commentary by Valerio del Nero. *Immagini della ragione*, 13. Florence: Leo S. Olschki, 2011. xlvi + 260 pp. 24 euros. In 1531 Vives published the massive *De disciplinis libri xx* (here *DD*), embracing a systematic criticism of education titled *De causis corruptarum atrium*; an equally systematic plan for overhaul, *De tradendis disciplinis* (*DTD*); and a series of short treatises headed *De artibus*. Del Nero translates only the *DTD* here. He bases his translation on the 1531 *editio princeps* and helpfully marks the page breaks of both the 1531 and the 1780's Mayans edition. The eight-page bibliography is a rich update.

Del Nero sees in the entire *DD* complex “an ambitious and methodical plan which situates the author at the center of a network of relations with some of the top humanists of the time ... and makes of the *De disciplinis* a particularly vital intersection in the milieu of the truly rich culture of cinquecento Europe” (vi). The *De disciplinis* expounds Vives's humanistic answer to late scholastic habits of learning. Del Nero calls it Vives's *capolavoro*, rising out of his earlier activity in Paris, Louvain, Bruges, and England and presaging later writings of linguistic (the *De ratione dicendi*) or ethical-epistemological (*De anima et vita*) depth (x). To engage the formidable *DD* del Nero recommends a twofold approach: “historicizing” Vives's position in

the classical, medieval, and humanistic continuum; and intertextual reading which confers coherence on his own entire intellectual oeuvre” (xii-xiii). Vives, says del Nero, “cracks open any cultural model that purports to be oriented toward a principle of philological, theological, or scientific authority” (xxiv). At the same time, censorship of the reading list comports with the demands of the envisioned *respublica Christiana* (xxv).

Samples of the translation show that the *DTD* is rendered (in the opinion of this non-native speaker) into lively, readable, reliable, and sometimes expansive Italian. An example of the latter quality: At *DTD* 2.8 Vives recommends Gellius with caution (124). Vives: “legendus est quidem, sed ita, ut te rem levem scias inspicere.” Foster Watson’s English, from *Vives: On Education, A Translation of the De tradendis disciplinis of Juan Luis Vives*, translated by Foster Watson (Cambridge, 1913): “He may be read, but with a consciousness of the slightness of his value.” Del Nero: “Sicuramente è un autore che deve essere letto, ma in modo tal che tu sia consapevole di avere tra le mani uno strumento di non eccelsa funzionalità.” Compression of the original gives way to visual impact and circumlocution.

The generous annotation rouses envy that Latinless English speakers are not served by an English translation with similarly valuable ancillary equipment. Foster Watson’s sketchily annotated version is still the only available English translation of the *DTD*. Among the minor flaws in del Nero, however, one finds unpredictable omissions in the notes: Athenaeus, Petrus Crinitus, and Peter Textor get identified, but not Raphael of Volterra, Sulpicius Verulanus, Johannes Despauterius, or Isidore of Seville.

Assuming that the principal target audience is Latinless readers of Italian, it is puzzling that the edition offers neither an analytical table of contents nor an index, nor informative running heads, and even declines to set off chapter or subsection headings in bold introductory easy-to-spot type. Watson’s English translation would have served as a model for all these features. A reader not already familiar with the *DTD* will need to exercise diligence in seeking to pinpoint Vives’s views on a given topic in del Nero’s translation.

In sum, this book is a valuable, if not always easy to use, updated guide to the *DTD*, as well as a positioning of the entire *DD* in the

contexts of Vives's output as a whole and the developing northern humanist enterprise of his time. (Edward V. George, Texas Tech University, Emeritus)

◆ *The Correspondence of Joseph Justus Scaliger*. Edited by Paul Botley and Dirk van Miert. Supervisory editing by Anthony Grafton, Henk Jan de Jonge, and Jill Kraye. *Travaux d'humanisme et Renaissance*, 507. Vol. 1, *April 1561 to December 1586*; vol. 2, *January 1587 to December 1596*; vol. 3, *January 1597 to June 1601*; vol. 4, *July 1601 to March 1603*; vol. 5, *April 1603 to April 1605*; vol. 6, *May 1605 to December 1606*; vol. 7, *January 1607 to February 1609*; vol. 8, *Appendices, Biographical Register, and Index*. Geneva: Librairie Droz, 2012. 5000 pp. Hardback, \$528; PDF, \$396; Hardback + PDF, \$633.60. Poet, textual critic, scholar of chronology, and fierce defender of his family genealogy, Joseph Justus Scaliger (1540-1609) was one of the great Neo-Latinists of his day. This volume contains a modern critical edition of every letter written by Scaliger or sent to him, along with the basic scholarly apparatus necessary to understand and appreciate each item.

Roughly two-thirds of the letters are in Latin, with almost all the remainder in French; clear principles dictated the choice of language, which in itself constitutes an interesting area of study opened up by this collection. For the most part Scaliger did not write his letters with an eye on publication, which distinguishes him from many of his humanist colleagues and makes for an unusually interesting, and revealing, collection. Among his correspondents are many of the great names of the day: Tycho Brahe and Johannes Kepler, Denis Lambin and Justus Lipsius, Isaac Casaubon and Daniel Heinsius, along with Jacques-Auguste de Thou. Some of the letters are intimate and personal, ranging from an account of a recent illness to a note accompanying the gift of some bottles of wine. Rather more of them offer us the chance to eavesdrop on a great scholar at work, abusing his enemies and praising scholarly accomplishment, introducing young scholars on their way to a new position, following important editions through the press, and cultivating friendships in the republic of letters. A total of 627 letters survive in autograph manuscripts, with three-quarters of these being to and from Casaubon, de Thou, Lipsius,