

Some of Erasmus's personality emerges from his correspondence. He tells jokes, clearly values his friendships, and evinces sympathy, such as when Amerbach loses a daughter (85). Erasmus also shares stories, both humorous and tragic. We also, however, witness his increasingly short temper and frustration with adversaries. Erasmus was becoming increasingly blunt, even irascible. He wrote to Juan Ginés de Sepúlveda about his recent book: "The more I love the learning, intelligence, and eloquence to be found in it, the sorrier I am that you put so much effort into such subject matter" (137–38). After Amerbach had employed a messenger who did not deliver the messages, Erasmus sarcastically wrote, "It was really smart of you, to be sure, to commit anything to such a blockhead!" (44). There is also the recurring theme of illness and hard work. Erasmus continued to be prolific and wrote that he was so "overwhelmed by the labours of my studies . . . that I thought it would be the death of me" (84). Until his death a few years later, Erasmus remained determined to use his pen to further his vision of scholarly religious reform within a more peaceful, tolerant, and united Christian church.

While Erasmus's correspondence is obviously important for the insight it provides into the theological and political controversies of the period, his letters also reveal the personal side, providing a fascinating, though constructed, window into his life and personality. Erasmus was cognizant that his letters would be shared and perhaps printed. Thus, while we must read with caution, these letters do reveal much about Erasmus's joys, fears, and hopes for the future. The impeccable scholarship and excellent translation found in CWE volume 19 is a valuable and enjoyable resource for scholars and students of both Erasmus and the early 1530s.

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*Traduzione delle "Amatoriae narrationes" di Plutarco.* Angelo Poliziano.  
Ed. Claudio Bevegni. Edizione Nazionale delle Opere di Angelo Poliziano 7. Florence:  
Olschki, 2018. xlv + 40 pp. €25.

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Angelo Poliziano, though dead by the age of forty, was a prolific poet and philologist whose contributions to Italian literature, classical philology, and Renaissance humanism cannot be overstated. Poliziano's role as a translator of ancient Greek texts—which, indeed, was the role that first secured him Medici patronage following his translation of Homer's *Iliad* into Latin—has often been overlooked, much to scholarship's detriment. Claudio Bevegni's concise but impactful study of Poliziano's 1479 translation of the *Amatoriae narrationes*, attributed to Plutarch, aims to remedy this omission.

Bevegni's introduction to the Latin translation is a worthy addition to criticism on its own—at forty pages, it is nearly double the length of the Latin text itself. Bevegni provides a study of the process, with some conjectures to the reasoning, that went

into Poliziano's rendering of the Plutarchan text. Bevegni does so through some codicological sleuthing in which he identifies among the most likely candidates in the Medici collection of the Laurentian Library the specific manuscript containing the text of Plutarch's *Amatoriae narrationes*. Bevegni then concludes (through comparisons and processes of elimination) that Laurentianus gr. 80.21 is the codex used by Poliziano. He then compares Poliziano's Latin rendering with the original Greek, indicating multiple examples of the humanist's additions, amplifications, omissions, and other deviations from the Greek text that generally serve to clarify or enrich the meaning of the Plutarchan text.

Poliziano's linguistic liberties with the Greek text will be of particular interest to scholars studying the poetry and philological interventions of the fifteenth-century humanist. Poliziano's tendency to amplify banal or repeated phrases with less prosaic formulas in the Latin rendering of the *Amatoriae narrationes* is in line with his penchant for variety. Moreover, Poliziano's translation of the erotic terminology, as indicated by Bevegni in a couple of illustrative examples, further underscores the consistency of the poet-philologist, as it reflects the use of similar terminology in his own poetic works. Finally, Bevegni's brief examination of Poliziano's emendations of the Greek text emphasizes Poliziano's erudition at a young age, in particular those instances in which the philologist's corrections anticipate the consensus of current-day scholarship of the Plutarchan text.

Bevegni does not shy away from including those instances in which Poliziano, in the role of translator and philologist, makes incorrect readings or emendations of the text. On this latter point, Bevegni becomes somewhat of a Poliziano apologist, providing conjectures such as haste or distraction as to why the preeminent Greek scholar of his day might make such notable mistakes. Such digressions, in my opinion, are not necessary. Notwithstanding minimal translation errors and transcription oversights, Poliziano's rendering remains a worthwhile translation of the *Amatoriae narrationes*, both for the overall faithfulness to Plutarch's text and for the glimpse into Poliziano's own translation process.

The second part of Bevegni's monograph is the text of the *Amatoriae narrationes* itself. Preceding the translation is Poliziano's letter to the text's dedicatee, Pandolfo Collenuccio, a jurist from Pesaro. The letter, transcribed and translated into Italian by Bevegni, and touching upon information of both personal (the shared interest of Poliziano and Collenuccio in translating Greek texts) and historical (a reference to the war and plague of 1479), not only provides context for the present work but also offers some insight into the leisure activities of Poliziano and similar humanists of the fifteenth century, specifically the projects that interested them when not actively engaged in work for their patrons.

The text that follows differs from previous printings of Poliziano's translation by presenting a dual-language format, with Poliziano's Latin and related notes appearing on the left, and the original Greek of Laurentianus gr. 80.21 on the right. In addition to the

transcription of the Greek manuscript, Bevegni includes both the *apparatus criticus* related to the Plutarchan text, and also the marginalia present in the codex, much of it identifiable as that of Poliziano's own hand. Such inclusions expand the audience for Bevegni's study, making it a useful reference for scholars of incunabula and early Renaissance reception of Plutarch.

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*Giannozzo Manetti: The Life of a Florentine Humanist*. David Marsh.

I Tatti Studies in Italian Renaissance History. Cambridge, MA: Harvard University Press, 2019. x + 310 pp. \$49.95.

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While Giannozzo Manetti was regarded by many of his contemporaries as one of the major intellectual protagonists of fifteenth-century Italy, in later centuries Manetti's notoriety has largely rested on a single work: his 1452 treatise *On the Dignity and Excellence of Man*. While this treatise, printed in 1532, reached a wide readership and ultimately came to be regarded as an important manifesto of Renaissance humanism, the rest of Manetti's substantial oeuvre has been mostly forgotten. In recent years, a number of important editions, translations, and studies of works by Manetti have been published, creating the conditions for a major reassessment of Manetti's contributions. Until now, though, there has been no English-language biography of Manetti. Marsh's book thus fills a critical lacuna, offering a rich account of Manetti's life accessible enough to introduce this major humanist to a broader readership, while also furnishing specialist scholars with a thorough survey of Manetti's writings that should serve to spark and guide future research.

While the reader will find substantial information about Manetti's personal life, business dealings, and friendships, the primary focus of Marsh's book is Manetti's career as a writer, orator, and politically engaged intellectual. The book is structured around a biographically contextualized survey of the entire gamut of Manetti's writings, presented in chronological order (with few exceptions) and grouped into chapters that reflect different major phases of Manetti's career. Manetti was a prolific author, and Marsh analyzes more than three dozen of his works—treatises, orations, dialogues, histories, biographies, and more. With the growing interest in Manetti's writings, a number of his Latin works have recently been translated into English for the first time: in addition to Marsh's translation of *Against the Jews and the Gentiles: Books I–IV* (ed. Stefano U. Baldassarri and Daniela Pagliara [2017]), Harvard University Press's I Tatti Renaissance Library series has published editions with English translations of Manetti's *Biographical Writings* (ed. and trans. Stefano U. Baldassarri and Rolf Bagemihl [2003]), *A Translator's Defense* (ed. Myron