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edit should have caught the misspelling of the name of fellow early modern Germanist Marc Forster (here as “Foyster”) in both the notes and bibliography.

JOHANNES WOLFART

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Deitz, Luc, Timothy Kircher, and Jonathan Reid, eds.

Neo-Latin and the Humanities: Essays in Honour of Charles E. Fantazzi.

Toronto: Centre for Reformation and Renaissance Studies, 2014. Pp. 289. ISBN 978-0-7727-2158-7 (paperback) \$34.95.

In February 2011, several scholars gathered to honour Charles Fantazzi with a colloquium on the occasion of his retirement that year as Thomas Harriot Distinguished Visiting Professor of Classics and Great Books at East Carolina University. Most of the eleven essays in this volume derive from the papers delivered at that event. The rest have been contributed by colleagues working in areas of interest to Professor Fantazzi, whose significant accomplishments and contributions in the field of neo-Latin studies are evident in the long list of publications, which precedes the essays, and in the concluding *laudatio*, which was delivered at the colloquium by Luc Deitz.

Timothy Kircher in “The Fruits of Neo-Latin Learning: An Introductory Note” provides an overview of the collection, which moves chronologically from the Middle Ages to the late sixteenth century and covers mainland Europe, Ireland, and New Spain. James Hankins in “Charles Fantazzi and the Study of Neo-Latin Literature” sets out the history and current state of neo-Latin studies and the seminal role Professor Fantazzi has played in its emergence as an important scholarly discipline. Ronald Witt in “The Rolls of the Dead and the Intellectual Revival of the Twelfth Century in Francia and Italy” discusses the practice in twelfth-century France of announcing the deaths of prominent individuals by means of notices, which were carried by messengers to monasteries and churches. Poetry, prose, and prayers were added to these rolls, which provide a record of Latin literacy among French clerics. Timothy Kircher in “Wrestling with Ulysses: Humanist Translations of Homeric Epic Around 1440” concretizes the debate over humanistic translation theory and practice in the early Quattrocento by means of a comparative analysis of four passages from the ninth book of Homer’s *Iliad* that were translated into Latin by Leonardo Bruni

and Lorenzo Valla. He concludes with a discussion of comments on humanist translation practice by Leon Battista Alberti, whose own translation of one of the Greek passages into the Tuscan dialect is also provided. Jeanine De Landscheer and Marcus De Schepper in “*Colligite Fragmenta: A Neglected Tumulus for Juan Luis Vives (1492–1540)*” present a critical edition of fifteen poems written to honour Vives in the Low Countries after his death. The text of each poem is presented along with a translation, *apparatus criticus*, and notes. Seven of these poems, which are part of a manuscript housed in the Staatsbibliothek in Berlin and published here for the first time, provide evidence for the Christian humanism of the friends and acquaintances of Vives and for the esteem in which Vives was held by his contemporaries. Paul Grendler in “The Attitudes of the Jesuits toward Juan Luis Vives” traces out the long-lasting effects of the personal and ideological antipathy of Ignatius Loyola toward his fellow Spaniard. Grendler documents shifting attitudes regarding the inclusion of Vives’s *Colloquia* as a textbook in the Jesuit schools that began opening around Europe during the second half of the sixteenth century. James Estes in “The Englishing of Erasmus: The Genesis and Progress of the Correspondence Volumes of the *Collected Works of Erasmus*” presents a history of this portion of the project from its inception in 1968. The volumes, published by the University of Toronto Press, reflect a fruitful collaboration among classical scholars (including Professor Fantazzi), who have served as the translators, and Renaissance or Reformation historians, who have provided the annotations. James Farge in “Scholasticism, Humanism, and the Origins of the Collège de France” examines the conflict among supporters of medieval scholasticism and Renaissance humanism within the contexts of the royal patronage of Francis I, academic status, and biblical studies. Luc Deitz in “Francesco Patrizi da Cherso on the Nature of Poetry” explores the debate over the nature of poetry that was sparked afresh by comments about Homer and Empedocles found in the *editio princeps* (1508) of Aristotle’s *Poetics*. Focusing on the second book of Patrizi’s *Della poetica*, Deitz traces out the line of Patrizi’s argument, which supports the notion that poetry cannot be explained or taught by rules. Dustin Mengelkoch in “*Euphonia* and *Energeia*: Jan Bernaerts and Statius’s *Thebaid*” demonstrates the impact of two concepts of Renaissance literary criticism—*euphonia* (“euphony”) and *energeia* (“hidden energy”)—on decisions Bernaerts made in the establishment of his text of Statius’s poem. Enrique González González in “A Humanist in the New World: Francisco Cervantes de Salazar (c. 1514–75)” presents a comprehensive portrait of an important figure

in sixteenth-century New Spain who was an admirer of Erasmus and Vives, an orator, a book censor, a priest, a social climber, an author of both commentaries and original works, and a teacher devoted to helping students learn Latin. Finally, Keith Sidwell in “*Laus Butleri*: Praising the 10th Earl of Ormond in Irish, English and Latin” discusses poems written in honour of the Irish aristocrat Thomas Butler, who had been educated with Edward, the son of Henry VIII. Butler appears to have presided later in Ireland over a trilingual court at which Latin, the common language of Renaissance intellectual culture, continued to hold an important place.

All of the essays, written by distinguished scholars of Renaissance literature, culture, and history, are in English, and passages in foreign languages are translated into English. Each essay is accompanied by its own short bibliography, and the entire collection is well served by a general index. As is fitting, the essays reflect the scholarly explorations of Professor Fantazzi, but they are able to stand up to scrutiny as informative, accessible, and elegantly written short studies of topics that will be of interest not only to specialists in the many areas covered by neo-Latin studies but also to scholars and students wishing to know more about the scope of the field, its methodologies, and the opportunities available for further research and study.

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De Seyssel, Claude.

La Monarchie de France. Éd. Renzo Ragghianti.

Société des textes français modernes, 247. Paris : Société des Textes Français Modernes, 2012. 190 p. ISBN 978-2-8124-1077-2 (broché) 20 €.

L'édition de Renzo Ragghianti rend désormais accessible aux lecteurs de la prose française du premier seizième siècle le contenu du manuscrit BnF français 5212, le seul manuscrit du *magnum opus* de Claude de Seyssel qui soit parvenu à la postérité. Après l'édition critique réalisée par Jacques Pujol (Claude de Seyssel, *La Monarchie de France et deux autres fragments politiques*, Paris, D'Argences, 1961), qui visait à restituer le contenu du manuscrit original, Renzo Ragghianti se contente prudemment de livrer au public le texte originel