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### Rhenanus, Beatus. *Epistulae Beati Rhenani*. La Correspondance latine et grecque de Beatus Rhenanus de Sélestat

Mark Crane

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contextualizes, and reconciles all previous readings, demonstrating that “Italian evangelism was Neoplatonic, Augustinian, and Pauline in nature—a confluence of monastic and mendicant piety to which Valdesian, Lutheran, Calvinist, and Erasmian influences were added,” and that, in Michelangelo’s oeuvre, all these streams contributed to celebrating “the ascent paradigm at the heart of the Christian spiritual tradition” (155).

JAMES M. SASLOW

Queens College and the Graduate Center  
City University of New York

**Rhenanus, Beatus.**

*Epistulae Beati Rhenani. La Correspondance latine et grecque de Beatus Rhenanus de Sélestat.*

Édition critique raisonnée, avec traduction et commentaire. Vol. 1 (1506–1517). Ed. James Hirstein with Jean Boës, François Heim, Charles Munier†, Francis Schlienger, Robert Walter† et al. Turnhout: Brepols, 2013. Pp. clxiii, 941. ISBN 978-2-503-51358-4 (hardcover) €185.

This volume presents the first fruits of a team of scholars who have been working over the last decade-and-a-half on a critical edition of all the surviving Latin and Greek correspondence to and from the Alsatian humanist Beatus Rhenanus (1485–1547), along with translations of all of the letters into French. Beatus was a friend of the leading lights of the Northern Renaissance—such as Erasmus, Jakob Wimpfeling, and Sebastian Brant—and collaborator with presses famous for producing editions of classical literature and criticism, such as Mathias Shürer in Strasbourg, Josse Bade in Paris, and Johann Froben in Basel. He was active as an editor of ancient Greek and Latin texts. He was also responsible for the *editiones princeps* of the works of the Roman historian Valleius Paterculus and the Church Father Tertullian, as well as important critical works on the Roman historians Tacitus and Titus Livy. Despite these credentials, Beatus was ignored, for the most part, by twentieth-century scholars. This project will make it impossible for scholars to ignore him any longer.

Since the end of the nineteenth century, scholars interested in Beatus and his circle have had recourse to a one-volume edition of the correspondence

produced (and reprinted in 1966) by the Austrian scholar Adalbert Horawitz and the German scholar Karl Hartfelder. While a masterful piece of scholarship in its own right, this older edition contains a sparse critical apparatus and is very lightly annotated. The new edition addresses these limitations by offering detailed notes on the surviving manuscript and printed sources, and contains extensive and detailed historical annotations, which take advantage of over a century of scholarship. It includes at least fifty-five letters discovered since the publication of the older edition; and in the case of letters published earlier, new (and in some cases much-improved) witnesses to letters are now presented to the reader. The editors have also re-attributed a handful of those letters to other authors. Perhaps the most valuable service of the new edition, for those readers without the requisite skills to read Latin and Greek, is the inclusion of translations of the letters into French. This will no doubt bring Beatus to a much wider audience.

The first of six projected volumes, this one covers the earliest years of Beatus's scholarly activity. The earliest letters, written while he was finishing his BA at the University of Paris, reflect his close ties with Lefèvre d'Étaples and his circle, including Josse Clichtove and Michael Hummelburg. After completing his MA in 1507, Beatus returned to Seléstat for a year before moving on to Strasbourg, where he worked on editions of pagan authors and neo-Latin poetry. After a brief return to Seléstat he spent most of his time in Basel, where he studied Greek under Johannes Cuno, the leading German scholar of Greek of his generation. During his stay there he became an important collaborator with Erasmus, overseeing the printing of several of his works through the Froben press, including his famous 1516 New Testament edition and the works of St. Jerome.

Despite the relative paucity of interest in Beatus shown by twentieth-century scholars, his legacy has been kept alive by a circle of enthusiasts in his native city of Seléstat, whose efforts over the years have eased the burden significantly of editor James Hirstein and his team. The Humanist Library in Seléstat (designated a UNESCO World Heritage Site in 2011) holds not only an impressive collection of books that were owned by Beatus and bequeathed to the city upon his death, but also a number of letters and other documents he produced.

If the first volume is any indication, this series will be an invaluable contribution for generations to come. The editorial standards are incredibly high

and the notes are as useful as they are copious. When complete, the series will have done the great service of bringing scholarship on this important transmitter of classical and early Christian literature into the twenty-first century.

MARK CRANE

Nipissing University

**Sperling, Jutta Gisela, ed.**

***Medieval and Renaissance Lactations: Images, Rhetorics, Practices.***

Women and Gender in the Early Modern World. Farnham, UK: Ashgate, 2013. Pp. xv, 319 + 30 ill. ISBN 978-1-4094-4860-0 (hardback) \$104.96.

Through a series of thirteen essays, *Medieval and Renaissance Lactations: Images, Rhetorics, Practices* explores commercial and non-commercial forms of wet-nursing in Western Europe from the fourteenth to the eighteenth century. Following the short but helpful introduction, these essays analyze “the allegorical and metaphorical content of breastfeeding imagery, the scientific and political significance of discourses on lactation, and the social and cultural effects of both maternal and non-maternal nursing” (1). Drawing on sources ranging from epistolary exchanges and legal records to paintings and poetry, the collection seeks to establish milk-sharing as essential to understanding the construction of gender in medieval and Renaissance societies.

While the collection lacks an explicit organizational plan, the arrangement of the essays suggests a four-part structure. The first two essays discuss circumstances under which lactation could be gendered male. Mohammed Hocine Benkheira examines a medieval Islamic theory, “the milk of the male,” which was designed to displace the concept of matrilineality via milk-sharing and so affirm male causality in legal kinship. Next, Barbara Orland, framing her article with a critique of Lacqueur’s one-sex model, cogently argues that seventeenth-century humoral and hydro-mechanical medical theories allowed for male lactation without recourse to notions of effeminacy and abjection.

The second grouping of essays surveys the complex relationship between mothers, wet-nurses, and nurslings in early modern Europe. Rebecca Lynn Winer’s investigation of wet-nursing contracts in fourteenth-century Barcelona reveals that Aragonese mothers—unlike the Florentine women studied by