interpretive possibilities latent in individual passages. There is no considering, for instance, what effects are set in motion by Milton's having placed Eve's account of her origins in a context where she recalls them playfully, suggesting to Adam the difference between her first impressions of him ("I didn't think you were so cute") from what she has come to find in him. And for all Sauer's helpful discussion of how Milton's depictions of Sin and Eve engage Ovidian precedents, vast differences are erased rather than probed. (Whereas Ovid's gods punish Narcissus for rejecting human love, Milton's God redirects Eve's initial attraction to her own "human face divine," and Eve subsequently expresses pleasure in the sweetness of a consummated relationship.) Sauer's indictment of Milton's patriarchs is a possible reading; yet it is presented without that openness to alternative possibilities that constitutes the most exhilarating feature of her larger argument.

The last two chapters provide some of the best reading of poetry in the book. Chapter 5 treats "Colonialism and Censorship in Paradise" and enhances our appreciation that "Milton represents paradise as dynamic and as accommodating of diversity and change," not least when he makes "each voice contribute to the creation of a multifaceted truth" (p. 113). Finally, "The Voices of Nebuchadnezzar in *Paradise Regained*" deftly demonstrates how Milton drew on the Book of Daniel to make the temptation on the pinnacle a variation on the story of Babel's Tower. Reading Nebuchadnezzar as a successor to Nimrod, Sauer proposes that Satan is their original and that his fall amounts to "the silencing of the single negating voice and the symbolic collapse of monarchy" (p. 138). Sauer is at her most inspired in condemning tyranny, and in this she pays apt homage to her author.

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A. A. Den Hollander. *De Nederlandse Bijbelvertalingen 1522-1545 / Dutch Translations of the Bible 1522-1545*. Bibliotheca Bibliographica Neerlandica XXXIII. Nieuwkoop: De Graaf, 1997. Pp. xiv, 565.

With this meticulous study, A. A. Den Hollander has made a major contribution to the history of printed works and their printers, providing an invaluable reference work that will assist scholars of the early Reformation of the Netherlands as well as specialists of the history of the book.

Den Hollander's specific goal is to examine in considerable detail the sources and print history of the Dutch bible translations published between 1522 and 1545. Publication of vernacular bibles, especially relatively inexpensive New Testament editions, was a key component to the success of the Reformation. This is certainly the case in the Netherlands, home to many dynamic printing establishments (especially in

Antwerp) which produced 89 Dutch editions of the bible or its parts during this period. Inspired both by Erasmus' humanistic ideal to read the bible in its original languages and by the Lutheran emphasis on the need for an unmediated encounter with the Word of God, lay people bought up the newly translated bible editions as quickly as the printers could produce them. The question is, how were printers able to meet that need quickly given the relative paucity of Dutch translations prior to the Reformation?

In order to answer this query, Den Hollander has divided his work into four sections, starting with a very helpful introduction in both Dutch and English (this and the conclusion, however, are the only portions of the work in English, despite the book's bilingual title). Here Den Hollander lays out the philological methodology and goal of his study, that is, to establish the family relationships among versions of printed bibles and to determine the sources for each. In the end he arrives at a total of 23 family trees for the over 80 editions of the bible or its parts.

Den Hollander notes that while the first completely printed bible did not appear in Dutch until Jacob van Liesvelt's edition of 1526, there had been a long tradition of translations of the bible or its parts in manuscript. For these early works, including the Delft Bible of 1477 (which like most inculaba was a blend of hand decorated manuscript and printed text), the foundational text for the translation was the Latin Vulgate. In 1522 a new era in the history of Dutch bible translations began when the Amsterdam printer Doen Pietersoen produced an edition of the gospel of Matthew based instead on Erasmus' Greek *Novum Testamentum*. In this year Luther released his translation of the New Testament which, starting in the following year, became the most popular — but not the sole — source for Dutch translations. In fact, as described in intricate detail in chapter 3, "The Text Tradition," Netherlandic printers proved to be extremely eclectic in their choice of sources for their own bible editions, relying on the Vulgate, the Delft Bible, Luther's versions, the Zürich edition of 1531 and in some cases, resorting to such lesser known editions as the translation of the Old Testament prophets by the German Anabaptists Hans Denck and Ludwig Hätzer. Den Hollander then traces how successive printers borrowed from the editions of their compatriots, leading to a complex series of interconnected family trees. For example, in his 1526 bible, Jacob van Liesvelt relied upon the 1525 edition of the Old Testament printed by his fellow Antwerp printer Hans van Ruremund, the Luther editions of 1524 and 1525, the separately issued Luther edition of Jonah, the Vulgate, the text in Oecolampadius' 1525 commentary on Isaiah, and the 1525 translation of Maccabees by another Antwerp printer, Christoffel van Ruremund. It is in this chapter that Den Hollander performs his most intricate work, comparing verse variants between Dutch editions and their foreign sources, as well as among the various Dutch versions. Although this is the central focus of the book, it is the one least accessible to the non-specialist. At the same time, the conclusions drawn from this labyrinthine analysis reveal among other things the remarkable industry of the Dutch printers.

More accessible is Den Hollander's second chapter wherein he describes the life and work of the 27 Dutch printers who together were responsible for the numerous

bible editions under study. Here the known biographical details of each printer help flesh out our knowledge of the printers' trade during this dynamic era of book production. Many of these printers were related to each other by blood, marriage, or merely by collaboration on large projects. The reform zeal of several printers is obvious from their known publications; other printers, however, saw the printing of vernacular bibles as in no way contradictory to their dissemination of orthodox Catholic works and official decrees. Despite the fact that the publication of unapproved vernacular bibles and heterodox literature was highly illegal, only a small number of Netherlandic printers faced official censure. Among them was Jacob van Liesvelt, executed on November 28, 1545 (oddly, Den Hollander refers to his widow bringing two editions of the New Testament to the market in 1544).

Den Hollander rounds out his volume with a bibliographical list of all editions referred to in the text, including photographs of frontispieces and details of size, pagination, location of surviving volumes, and the like. Among other things, this section, which accounts for half of the book, offers a very useful guide to the print types of the early Dutch printers and provides visual testimony to the rich variety among bible editions as well as the sophistication and acumen of the printers of the Low Countries.

Apart from very few typographical errors, the book is extremely well produced. Its cost (250), even in this era of book inflation, is quite high, although this can be explained in part by its size, use of specialized symbols, charts, diagrams and numerous photographs. Despite this unfortunate reality, Den Hollander has crafted a volume that should be consulted by all scholars interested in the Dutch Reformation or the history of the book trade. Even though the English translations are limited to an introduction and summary, scholars with little understanding of Dutch can follow much of the biographical discussion of chapter 2 and certainly profit from the bibliographical listing of chapter 4. Overall, a very solid and important piece of scholarship.

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