Menno's thinking was not an earthly state or a Mennonite nation but a spiritual or "heavenly" reality. It is true, however, that the Mennonites have dreamed from time to time about an earthly state of their own, as in James Urry's interesting essay on Mennonite immigrant fantasies in 1930s Canada, "A *Mennostaat* for the *Mennovolk*?" (published in the *Journal of Mennonite Studies* in 1996).

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Ioannis Deligiannis

Fifteenth-Century Latin Translations of Lucian's Essay on Slander. Studia Erudita 1

Pisa and Rome: Gruppo Editoriale Internazionale, 2006. Pp. 390.

About eighty short works by Lucian of Samosata were known in the Renaissance, enough to take up eight volumes in the Loeb edition. Although they were condemned as sceptical by authors from Arethas of Caesarea to Gabriel Harvey, the fact that they are very entertaining must have helped them survive, as must the high quality of their Atticist prose. The encounters of readers such as Erasmus, More, and Rabelais with Lucian have been discussed in a number of studies: nearly thirty years ago, Christopher Robinson's *Lucian and his influence in Europe* gave a helpful overview with limited scholarly apparatus, and since then, monographs such as Christiane Lauvergnat-Gagnière's *Lucien de Samosate et le Lucianisme en France au XVI^e siècle*, Manuel Baumbach's *Lukian in Deutschland*, and David Marsh's *Lucian and the Latins* have attended with more precision to particular traditions of reading this author.

In his *Fifteenth-Century Latin Translations of Lucian's Essay on Slander*, Ioannis Deligiannis expands in very great detail on part of the story which is handled briefly in the first chapter of Marsh's study. His subject is Lucian's essay on slander, the *De calumnia*. This is probably nobody's favourite piece of ancient prose today, but it was admired in the period treated here, for several reasons. It is a neat piece of rhetorical work; the subject was close to the hearts of humanists whose success depended significantly on their reputations; and its account of Apelles' picture of Calumny Apelles became very famous as taken up in writing by Leone Battista Alberti and in graphic form by Botticelli and Mantegna. Deligiannis discusses a Greek manuscript of the *De calumnia*, Vat. Urb. Gr. 121, with Latin glosses and scholia made by a pupil of Manuel Chrysoloras between 1397 and 1400, and then the first three extant Latin translations of the whole essay, namely those of Guarino Guarini (1405–1406), Lapo da Castiglionchio the younger (1436), and Francesco

Griffolini (1460). His argument is supported by editions of the three translations and their dedicatory prefaces, and by appendices which present an edition of the glossed text in Vat. Urb. Gr. 121 as well as detailed descriptions of the manuscripts in which the translations are preserved.

To cut a long story short, Deligiannis demonstrates that although Guarino did not use Vat. Urb. Gr. 121 as he translated the *De calumnia*, his work has points in common with it, and shows the impact of Chrysoloras' teaching upon him. Guarino's translation is preserved in sixteen manuscripts, which appear to have circulated in several northern Italian cities but not, as far as the evidence suggests, in Florence. Lapo's translation, which is independent of Guarino's, was made in Florence, and had its primary circulation among members of the Papal Curia. It is preserved in twelve manuscripts. Griffolini, who was a member of the Curia, had access to Lapo's translation as he made his own, which circulated in Italy, Germany, and England, and was printed at Nuremberg in 1475. It is preserved in ten manuscripts.

The long story itself is longer than it need have been. Deligiannis establishes the characteristics of the manuscripts from which each translation was made, and works out the relationships of the manuscripts of each translation very meticulously, so that each chapter concludes with a stemma. This leads to the presentation of many lists of common errors, lists of individual errors, lists of points where the readings of a given translation agree or disagree with those of a given Greek manuscript, and so on. These lists certainly had to be made in order for Deligiannis to reach his conclusions, but it might have been a good idea to relegate them to appendices whenever possible so that the text of the monograph would read more clearly and fluently. The question of what belongs in appendices is likewise raised by the appearance of the same twenty-five-line account of the former owners of one of the manuscripts of Lapo's translation in the main text and again, verbatim, in Appendix 3. Some of the material which is presented in the appendices could have been cut altogether: it was not necessary, for instance, to give biographical details of Isaac Vossius and even the vital dates of his father just because Vossius once catalogued one of the manuscripts under consideration. There are other points at which the text could have been cleared up: for instance, the Greek text of MS Vat. Urb. Gr. 121 is copied directly from MS Vat. Gr. 87, whose script it imitates closely and whose distinctive errors it shares, but it takes Deligiannis five pages to make this point, not least because he brings two other manuscripts of Lucian, neither of which tells us anything important about Vat. Urb. Gr. 121 or Vat. Gr. 87, into his discussion. This book is a reworked doctoral thesis, and as is so often the case, the book would have benefited if the reworking had been taken further than it has been.

The publisher has produced a most attractive book, though at 120 Euros it is expensive; the only oddity in its presentation is that the pages of edited text have a great deal of white space upon them, as if they each reproduced a single page of typescript. Although English is evidently not Deligiannis' first language, he uses it almost faultlessly. A few biographical and historical points could have been pushed further: what connected the scholar Pyrrhus Vizanius with Bologna was surely that he was a member of the distinguished Vizani family of that city, related to the historian Pompeo Vizani; the Pietro Danesio whose name appears in one manuscript is very probably the humanist Pierre Danes; the "certain Presbyter Johannes" whose letter to Frederick I appears in another is certainly Prester John.

Nonetheless, there is much to admire here. This is a work of real scholarship. Deligiannis has plotted the dissemination of the early Latin versions of one Greek text with care and precision. This is a world away from broad-brush accounts of Lucian's "popularity among humanist scholars," or even from work in which printed editions and translations are counted up and the totals—"about 270 printings of his works ... before 1550" or the like—produced as evidence that everyone was reading him. This book will be worth consulting for a long time. But if it had been rewritten so as to express its hard-won findings in a narrative capable of being read with pleasure, it would have been even better.

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David Lowenstein and John Marshall, eds.

Heresy, Literature and Politics in Early Modern English Culture

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The broad remit of this avowedly interdisciplinary volume—contributions are made by seven historians and five literary scholars—is to analyse the changing ways in which heresy was conceptualized and combated in sixteenth- and seventeenth-century England. For all its instability, the term "heresy" often proved extremely useful to those in charge of hammering out orthodoxies: by positioning oneself in opposition to radical or allegedly errant beliefs one's own theological identity could be more precisely defined. As Carrie Euler's essay explains, this process was clearly under way during the reign of Edward VI, when continental anti-Anabaptist arguments (contained in at least eleven books published between 1547 and 1553) flooded into England. Such tracts—and Euler stresses that those from Zurich were at least as important as those from Geneva—helped to codify the hallmarks of a stable