contexts of Vive's output as a whole and the developing northern humanist enterprise of his time. (Edward V. George, Texas Tech University, Emeritus)

♦ The Correspondence of Joseph Justus Scaliger. Edited by Paul Botley and Dirk van Miert. Supervisory editing by Anthony Grafton, Henk Jan de Jonge, and Jill Kraye. Travaux d’humanisme et Renaissance, 507. Vol. 1, April 1561 to December 1586; vol. 2, January 1587 to December 1596; vol. 3, January 1597 to June 1601; vol. 4, July 1601 to March 1603; vol. 5, April 1603 to April 1605; vol. 6, May 1605 to December 1606; vol. 7, January 1607 to February 1609; vol. 8, Appendices, Biographical Register, and Index. Geneva: Librairie Droz, 2012. 5000 pp. Hardback, $528; PDF, $396; Hardback + PDF, $633.60. Poet, textual critic, scholar of chronology, and fierce defender of his family genealogy, Joseph Justus Scaliger (1540-1609) was one of the great Neo-Latinists of his day. This volume contains a modern critical edition of every letter written by Scaliger or sent to him, along with the basic scholarly apparatus necessary to understand and appreciate each item.

Roughly two-thirds of the letters are in Latin, with almost all the remainder in French; clear principles dictated the choice of language, which in itself constitutes an interesting area of study opened up by this collection. For the most part Scaliger did not write his letters with an eye on publication, which distinguishes him from many of his humanist colleagues and makes for an unusually interesting, and revealing, collection. Among his correspondents are many of the great names of the day: Tycho Brahe and Johannes Kepler, Denis Lamblin and Justus Lipsius, Isaac Casaubon and Daniel Heinsius, along with Jacques-Auguste de Thou. Some of the letters are intimate and personal, ranging from an account of a recent illness to a note accompanying the gift of some bottles of wine. Rather more of them offer us the chance to eavesdrop on a great scholar at work, abusing his enemies and praising scholarly accomplishment, introducing young scholars on their way to a new position, following important editions through the press, and cultivating friendships in the republic of letters. A total of 627 letters survive in autograph manuscripts, with three-quarters of these being to and from Casaubon, de Thou, Lipsius,
Claude Dupuy and his sons, and Pierre Pithou. Ten manuscripts at the British Library, the Bibliothèque nationale de France, the Hamburg Staats- und Universitätsbibliothek, and Det Kongelige Bibliothek in Copenhagen are described in detail in the introduction, along with important printed editions of 1610, 1612, 1615-1662, 1624, 1627, 1628, 1638, 1656, 1709, 1727, and 1879. Some two hundred letters, one eighth of the total, are published here for the first time.

Each letter is introduced by a headnote that contains up to eight types of information: title, a list of the sources, details of extant replies, a discussion of the date, an analysis of the sources used to construct the text, details of any surviving address, miscellaneous observations, and a synopsis of the contents in English. Beneath the headnote is the text itself, the textual apparatus, and the footnotes. In addition to the labors necessary simply to produce a text, a great deal of work has been expended in some unexpected areas: the notes are often extensive, and the vagaries of early modern chronology have required some intricate maneuvering to solidify the proper date for each letter—a point that Scaliger himself would have appreciated. The bibliography, indices, and appendices are also most useful indeed.

One hates to use trite expressions in a review like 'monument of scholarship' and 'timeless work of erudition, not to be redone,' but sometimes these expressions are what the project calls for. Work began in 2004, which means that the two editors have invested a substantial part of their scholarly careers in editing these letters. Given the amount of material—the 5,000 pages referenced above is not a misprint—it is a tribute to the industry and learning of the editors that the project was completed this quickly. The edition has been prepared in accordance with the highest standards throughout. It is also worth noting, in deference to the web of connections that bound Scaliger to his correspondents within the world of letters, that this modern work of humanist scholarship is similarly anchored in the res publica literarum and reflects some extraordinary generosity on the part of several individuals. The project began when Anthony Grafton decided to use the Balzan Prize that he had been awarded to support this edition. He established the Scaliger Project at the Warburg Institute in London, where Jill Kraye gave generously of her time and expertise to oversee the project. Henk Jan de Jonge read and
commented on the entire edition before it was published, and another Dutch scholar, Ineke Sluiter, provided funds from her Spinoza Prize to help with expenses. Institutions like Princeton University and the Mellon Foundation stepped up as well. As the Acknowledgements at the beginning of the first volume indicate, many individual scholars have also helped, as have the custodians of manuscripts and rare books from around the world. Scaliger, I think, is smiling at us now, from wherever he is. (Craig Kallendorf, Texas A&M University)

♦ Icon Animorum or The Mirror of Minds. By John Barclay. Translation by Thomas May. Edited by Mark Riley. Bibliotheca Latinitatis novae, 8. Leuven: Leuven University Press, 2013. 380 pp. 75 euros. John Barclay (1582-1621) is better known in Neo-Latin circles for his Argenis, the best-selling novel of its century, than he is for the text presented here. Nonetheless the Icon animorum is worth our attention today as well. Barclay begins from the idea that human beings vary and that their character and behavior depend on their state of life, the century in which they live, the nation in which they are born, their innate character, and the influences of the environment in which they are raised. Barclay’s goal in his Icon is to identify these differences and to explain some of their causes. He concludes that every age and nation has a certain genius, an essential character, that directs an individual’s development and creates a variety of character types. Chapter one focuses on the four-step aging process that every person undergoes, in a discussion that draws on ancient sources like Aristotle and Horace, but with a focus on childhood that is distinctive to Barclay’s analysis. The second major section covers the national characters of France, Britain, Germany, Italy, Spain, eastern and northern Europe, and Turks and Jews, drawing on various ethnographic treatises, travel writers, and intelligencers and diplomatic agents. The third section, chapters 10 through 16, discusses the influence on personality of innate traits, environment, and several key professions. Theophrastus is a major source here, along with contemporary writers on characters like Joseph Hall and Sir Thomas Overbury, although Barclay’s treatment tends to be more serious than theirs, with an eye on moral improvement rather than mere entertainment. The result is a series of icons, or images, verbal portraits of English belligerence,