

Josephus Frobenianus: Editions- und Rezeptionsgeschichte des Flavius Josephus im Basler Humanismus. Andreas Ammann.

Schweizerische Beiträge zur Altertumswissenschaft 51. Basel: Schwabe Verlag, 2021. 282 pp. 56 CHF.

Sixteenth-century Basel, the printer Johann Froben, his heirs, and the works of the ancient Jewish-Roman historian Josephus are the protagonists of this story. Andreas Ammann's scholarly work offers a nuanced exploration of the editions of Josephus published by the renowned Swiss press in sixteenth-century Basel. Specifically, it delves into four notable editions released between 1524 and 1548, which marked a significant transformation in the reception and transmission of Josephus's works. This transformation involved a shift from the traditional Latin translation to the editing and publication of the original Greek text, followed by a new Latin translation more faithful to the Greek original.

The book thoroughly examines the historical and cultural context in which these editions were produced, including the roles of humanist philologists, religious scholars, printers, and publishing entrepreneurs. Ammann seeks to address various questions regarding the process of transmission and transformation of Josephus's text, as well as its reception and influence within the context of Renaissance humanism. Structured around nine chapters, supplemented by an introduction and a concise conclusion, each chapter accurately analyzes the editions chronologically, situating them within their sociocultural milieu.

In chapter 1, Ammann explores Josephus's life, his ancient reception, and the persistence of his works until 1524. It focuses on the Latin translations, particularly the controversial *Josephus Latinus*. In the following chapter, Ammann lays the groundwork by examining the increasing significance of printing in Basel throughout the fifteenth and sixteenth centuries, followed by an in-depth exploration of the history of the Froben press. Chapter 3 delves into the initial edition of Josephus's works by Froben, examining its structure, paratexts, and editorial decisions, with a particular focus on the editorship. In chapter 4, Ammann narrates the story of a Greek manuscript of Josephus loaned to Froben, involving various historical figures and shedding light on Renaissance manuscript culture. Chapter 5 deeply examines the 1534 Latin edition, emphasizing the use of Greek manuscripts to enhance the Latin text and its reception among readers. Then Ammann, in chapter 6, investigates the legal dispute between Hieronymus Froben and Nikolaus Episcopius on the one hand, and the Cologne printers Gottfried Hittorp and Eucharius Cervicornus on the other, for their reproduction of a copy of Josephus's work that was protected by an imperial privilege. Chapter 7 focuses on the first Greek edition of Josephus's works published in 1544, examining the collaboration between

Hieronymus Froben, Diego Hurtado de Mendoza, and Arnoldus Arlenius. In chapter 8, Ammann analyzes the Latin translation of Josephus's works by Sigismund Gelenius in 1548, discussing the use of Greek sources and its impact on subsequent editions. The ninth chapter reflects on the importance of Josephus's works for Renaissance humanists, considering their linguistic, stylistic, and intellectual qualities and their enduring influence beyond the Renaissance period. The conclusion merits special attention, as it furnishes incisive analyses regarding the humanistic reception of Josephus: here Ammann proffers significant insights into the Renaissance humanists' interpretations and interactions with Josephus's oeuvre.

Included in the book is an appendix containing Hieronymus Froben's letter to Wolfgang Musculus, accompanied by a translated version, cited at the outset of chapter 8. Preceding the bibliography, a useful inventory of Greek and Latin editions of Josephus is provided. Furthermore, two indexes are featured: one listing passages cited by Josephus and another referencing the names of individuals cited throughout the text.

Ammann upholds a rigorous scholarly methodology, grounded in archival research, paleographical analysis, and synthesis of historiographical perspectives. In conclusion, *Josephus Frobenianus: Editions- und Rezeptionsgeschichte des Flavius Josephus im Basler Humanismus* represents a valuable contribution to Renaissance scholarship, the textual transmission of Josephus, and an erudite reading for scholars and students interested in the intellectual history of early modern Europe.

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doi:[10.1017/rqx.2024.98](https://doi.org/10.1017/rqx.2024.98)

Cultural Encounter and Identity in the Neo-Latin World. Camilla Horster and Marianne Pade, eds.

Analecta Romana Instituti Danici. Supplementa 54. Rome: Edizioni Quasar, 2020. 262 pp. €32.

This handsome and erudite volume travels under slightly misleading colors. The fruit of a project entitled *Cultural Encounter as a Precondition for European Identity*, housed at Danish Academy of Rome and Aarhus University and supported by the Carlsberg Foundation, it is the successor volume to a special issue of *Renaissanceforum* (11: 2016) entitled *The Metadiscourse of Renaissance Humanism*. Unsurprisingly, given their origin, both volumes focus more specifically on relations between Italian and Northern Germanic humanism than their titles would indicate. While the volume under review ventures slightly further afield, its essays concentrate particularly upon Danish (and more