

zukommen versuchte. In einem nicht gerade eingängig strukturierten Beitrag wendet sich Renate Frohne dem schwierigen Feld der Etymologien in Vadian's Scholien zum Werk «De chorographia» des Pomponius Mela zu. Im Gegensatz zu seinen in deutscher Sprache verfassten Chroniken begnügte sich Vadian hier nicht mit der bloßen Wiedergabe von früheren etymologischen Erklärungen, sondern behandelt sie mehr oder weniger ausführlich und versucht sie damit für den Leser nachvollziehbar zu machen, wenn Vadian auch eine gewisse Oberflächlichkeit anzulasten ist. Benedikt Zäch widmet sich der Numismatik, ein Gebiet, mit dem sich Vadian nicht intensiv und auch nicht systematisch beschäftigt zu haben scheint. Gleichwohl kann Zäch Vadian's Lektüre von Guillaume Budé's grundlegender Arbeit «De asse et partibus eius» nachweisen. Zudem hatte sich Vadian als Bürgermeister mit praktischen Fragen der Münzpolitik auseinanderzusetzen, während ab den 1530er Jahren Münzfunde und die Münzgeschichte auch als historische Quellen in sein Bewusstsein traten. Bezüglich der Archäo-

logie im engeren Sinne konstatiert Martin Peter Schindler bei Vadian nur ein geringes Interesse, obwohl er auch Beobachtungen archäologischer Art in seine Darstellung einbaute, worunter sich auch eigentliche Fundmeldungen befinden. Abschließend zieht Christian Sieber in sehr kompetenter Art und Weise die Linien weiter und wagt auf der Grundlage der in diesem Sammelband präsentierten Ergebnisse einen Vergleich des Geschichtsschreibers Vadian mit Ägidius Tschudi und Heinrich Bullinger. Es ist zu wünschen, dass dieser gelungene Band mit seiner thematischen Fokussierung und in seiner interdisziplinären Ausrichtung gleichsam als Modell für die Erforschung von weiteren Aspekten von Vadian's Leben und Werk dienen wird, denn der St. Galler Reformator und Bürgermeister hat der Wissenschaft noch viel zu bieten! Lob gebührt dem Herausgeber und dem Verlag für das schöne Layout des Bandes und die gelungene Typographie, die jedem Bücherliebhaber das Herz höher schlagen lässt.

Christian Moser, Zürich

Peter Martyr Vermigli, Commentary on Aristotle's Nichomachean Ethics, edited by Emidio Campi and Joseph C. McLelland; introduction and annotations by Joseph C. McLelland; translated by Kenneth Austin, Stephen Beall, and Leszek Wysocki (Peter Martyr Vermigli Library, vol. 9; Sixteenth Century Essays and Studies vol. 73; Kirksville Missouri 2006); ISBN 193111255X; pp. xxxii + 438; indices.

This volume offers an English translation of Peter Martyr Vermigli's lectures on Aristotle's *Ethica Nichomachea*, given at Strasbourg on his return from Oxford in October 1553. By the time Vermigli

left for Zurich in July 1556, he had covered only Books 1 (Happiness) and 2 (Virtue) and the initial chapters of Book 3 (Will), and the commentary was never completed. On Vermigli's death in 1562, his colleagues published the extant notes – some in his own hand and some in a student's – appointing Giulio Santerenziano as editor. The work appeared in Zurich in 1563. Vermigli's commentary offers an excellent example of the reception of Aristotelian thought in reforming circles during the sixteenth century. Charles Lohr has noted that the number of Latin commentaries on Aristotelian works composed between 1450 and 1650 exceeds that of the entire preceding mil-

lennium [«The Seventeenth Century Calvinist Theory of Scientific Method,» in: Daniel DiLiscia *et al* (eds), *Method and Order in Renaissance Philosophy of Nature* (Ashgate: Aldershot 1998), p. 372]. A good number of these were by Protestant authors, for despite Luther's devastating critique of Aristotle, the Aristotelian corpus continued to form the basis for the arts curriculum in all Protestant universities, both Lutheran and Reformed.

McLelland's introduction to this volume offers a useful biographical sketch of Vermigli, an account both of the commentaries he used and of the editions of the *Ethica Nichomachea* available to him, a consideration of scholastic influences on the Paduan-trained scholar, a discussion of his methodology, and a reflection on the relationship between theology and philosophy in his thought. McLelland comments that Vermigli's work «belongs to the tiny group of sixteenth-century Protestant theologians who wrote a commentary on Aristotle's *Ethica Nichomachea*» [p. xi], but the list he offers is by no means exhaustive, seeming to downplay the continuing importance of the Nichomachean Ethics for Protestant academic training. Although Vermigli cites no contemporary author, his commentary on the ethics forms part of a developing Protestant tradition, and it would have been useful to place him within it.

A very brief introduction to text and translation traces the publication history of Vermigli's work and of the editions of Aristotle he used. What it does not do is give an indication of the problems encountered in the translation, or of the decisions made in translating key terms. This is somewhat problematic, for the translation itself shows some terminological inconsistency, which is sometimes trivial (both the anachronistic

«physicist» [p. 191] and the more usual «natural philosopher» being, one assumes, translations of *physicus*), but sometimes more difficult to disentangle. We are told at one stage, for instance, that «knowledge» is being used to translate *scientia*, but what term, then, does «science» translate? Is «science and art» a rendering of *disciplina et ars*, or of *scientia et ars*, or of something different again? Although the translation is fluent and accessible, the decision to include neither an edition of the Latin text nor a more precise terminological introduction to the translation could restrict this volume's usefulness to historians of philosophy and method.

Nonetheless, Vermigli's commentary offers a fascinating insight into Reformed use of Aristotelian thought. Vermigli begins his work with an introduction in which he expounds the relationship between philosophy and theology, concluding that «the goal of philosophy is that we reach that beatitude or happiness that can be acquired in this life by human powers, while the goal of Christian devotion is that the image in which we are created in righteousness and holiness of truth be renewed in us, so that we grow daily in the knowledge of God until we are led to see him as he is, face to face» [p. 14]. This defines the possibilities and limits of Aristotle's work; in treating Aristotle's text, Vermigli's method includes an explication of the text and of the terms used, concluding with a discussion of the extent to which the text accords with Scripture. Thus the happiness discussed by Aristotle in Book 1 is that which can be attained in this life, and does not pertain to salvation. Virtue (Book 2), Vermigli asserts against Aristotle, is not only a matter of learning, since the saints may be granted virtue by God, but nonetheless learning is beneficial for many. The discussion of the will (Book 3), which

might promise to be the most interesting, unfortunately breaks off after chapter 2. Despite its limitations, this volume offers a rich resource for the consideration of the relationship of philosophy and theol-

ogy in the later Reformation, and the editors are to be congratulated for making it available in English.

Charlotte Methuen, Oxford

Bullinger, Heinrich, Briefwechsel. Bd. 11: Briefe des Jahres 1541, bearb. von Rainer Henrich, Alexandra Kess und Christian Moser. Zürich: Theologischer Verlag 2005 (Heinrich Bullinger Werke, Abt. 2, Bd. 11), 385 S., ISBN 3-290-17339-9

In 1541 Heinrich Bullinger completed his first decade as Zurich's Antistes. The latest volume in the critical edition of Bullinger's correspondence presents the reformer not only as an active force in shaping ecclesiastical and educational policy at home but also as an engaged observer of ecclesio-political developments outside of Zurich.

Bullinger's correspondence from this year reveals a communication network centered in Switzerland and southern Germany but that extended to East Frisia and, through the mediation of the merchant Richard Hilles, into England. Basel and Constance continue to provide the bulk of Bullinger's correspondence: thirty of the 144 letters exchanged during this year are with the Baslers Oswald Myconius and Simon Grynaeus, and another twenty-five are to or from the Constance reformers Ambrosius Blarer and Konrad Zwick. Bullinger in turn passed on information to Johannes Comander and Johannes Travers in Graubünden, continued to correspond with Joachim Vadian in St. Gallen, and received occasional reports from Erasmus Ritter in Bern.

The exchange of news about the religious colloquies at Worms and Regensburg dominates the correspondence through

the first half of the year. In addition to second-hand accounts channeled through Basel and Constance, Bullinger also received direct reports from Regensburg, most notably from Rudolf Gwalther, who attended the colloquy in the train of the Landgraf of Hesse, as well as from the Hessian theologians who participated in the colloquy. As the editors point out, these letters provide a valuable supplement to the ongoing critical edition of documents related to the colloquies.

Closer to home, the prospect of Calvin's return to Geneva, as well as Farel's difficulties in Neuchâtel, bring the Francophone reformers back to Bullinger's attention, and readers can watch the spread of the plague and its devastating consequences via the letters sent to the Zurich Antistes. The letters of students sent to study in the Empire attest to Bullinger's leading role in determining Zurich's educational policies, and correspondence with Biel concerning the boys sent from that city to study in Zurich shed light on Bullinger's influence there as well.

In comparison with earlier years, theological topics take up a smaller share of Bullinger's correspondence. Most noteworthy are a lengthy letter dealing with Christology and the Lord's Supper, addressed to the Stuttgart jurist Nicolaus Müller/Maier and an equally detailed response to a treatise by Simon Grynaeus on the sacrament, both written at the end of July. Just as interesting is Vadian's translation and virtual commentary on three Frankish documents that Bullinger