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The appearance of new critical editions of Erasmus’ controversies always holds the promise of shedding new light on what made Erasmus spend so much time engaging in polemics that he himself often characterized as a wasted effort. As these two volumes show, at the heart of Erasmus’ efforts in his controversies between 1519 and 1535 was the ardent drive to see his program of humanist biblical studies survive after his death. Whether or not one thinks the actual works constitute overkill in this regard, it is hard not to appreciate Erasmus’ thoroughness in ensuring that no criticism of his New Testament scholarship went unanswered. Although often repetitive, sometimes petty and condescending, the controversies presented here also shed light on the progress of Erasmus’ methods, sources, and arguments during roughly the last decade-and-a-half of his life.

The two volumes reviewed here begin in medias res, as it were, since they present continuations of controversies that had already begun. *ASD 1x–8* contains five texts composed between 1522 and 1529; four of those are written against the Spanish biblical scholar Diego López Zúñiga (Stunica), one of them against López Zúñiga’s supporter, the Alcalá theologian and philosopher Sancho Carranza de Miranda. Erasmus had already published his first and longest work against López Zúñiga in 1521. The critical edition of that text, *Apologia respondens ad ea quae Iacobus Lopis Stunica taxaverat in prima duntaxat novi testamenti aeditione*, appeared as *ASD 1x–2* in 1983 (the introduction of which provides a thorough presentation of the origins of that controversy). *ASD 1x–7* contains Erasmus’ responses to censures of passages in a number of his works passed by the Paris faculty of theology in 1527, but not published until 1531. Erasmus published the first edition of his responses in February 1532, and followed it with an enlarged edition in September of that year. The text presented here is of the second, enlarged edition, though the critical apparatus makes clear where additions were made. This work is, in large part, an extension of Erasmus’ bitter quarrel with the executive officer of the Paris faculty of theology, Noël Béda, that had resulted in the publication of five polemical works, which were published together as *ASD 1x–5* in 2013.
The controversy with López Zúñiga had its origins in a book published by the Spaniard in Alcalá the summer of 1520, *Annotationes contra Erasmum Roterodamum in defensionem translationis Novi Testamenti*, to which Erasmus responded with the *Apologia* mentioned above. To this point the subject matter in the controversy was limited for the most part to philological issues relating to Erasmus’ translation of the New Testament and his supporting arguments for changing certain words contained in the *Annotations on the New Testament*. As the controversy continued, however, the subject matter of the debate expanded to encompass more abstract dogmatic and theological questions, only to return by the end of the controversy to strictly philological concerns. As de Jonge notes in the Introduction, Erasmus would normally have tried to avoid the more speculative questions in favor of textual arguments. The theological turn in the controversy was due to the entry of Sancho Carranza into the debate, who published in March 1522 an *Opusculum in quasdam Erasmi Annotationes*. In this work he insinuated that Erasmus was guilty of heresy on three theological points: Christ’s divinity, the sacramental status of marriage, and the extent to which Christ could be called a ‘servant’. Erasmus’ response, *Apologia de tribus locis quos ut recte taxatos a Stunica defenderat Sanctius Caranza*, was composed in May 1522, and addressed those three questions.

At the very time when Erasmus was composing his *Apologia* against Carranza, there appeared another work by López Zúñiga recently published at Rome entitled *Erasmi Roterodami blasphemiae et impietates nunc primum proponatae ac proprio volumine alias redargutae*, which supported Carranza’s views on dogmatic questions with textual argument. Immediately Erasmus penned a response, *Apologia adversus libellum Stunicae cui titulum fecit Blasphemiae et Impietates Erasmi*. In this work he defended himself against charges of blasphemy, supported his views on a wide variety of contemporary Christian practices (including saints, pilgrimages, the number of the sacraments, and other issues) and finally opposed López Zúñiga’s accusations that he had opened the door for Luther’s views. Like the *Apologia* against Carranza, the substance of this work too strayed from textual arguments. As this work was making its way through the press there appeared yet another short book by López Zúñiga, *Libellus trium illorum voluminum praecessor, quibus Erasmicas impietates ac blasphemiae redarguit*. As Erasmus noted, with clear irritation, this work recapitulated the same arguments concerning the three main points from Carranza’s book, without, however, making even passing comment that it was so.

To sum up, then, in the three-month period between May and July 1522 Erasmus composed three defenses (one against Carranza and two against López Zúñiga). All three were published together in August 1522 along with the *De