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Riese's Germany in Ancient Literature *Das Rheinische Germanien in der antiken Litteratur*. Riese von Alexander. Teubner, 8, 1892; viii. + 496 pp. Mk. 14.

F. Haverfield

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is worthless. Professor Schanz might have learned better from M. Plessis whose *Études* he quotes. We conclude with a somewhat slight account of the poet's posthumous influence. The author regrets that to the modern world Propertius is 'eine wenig bekannte Grösse'; he thinks that what is required to remedy this is a 'geschmackvolle Nachdichtung, such as Buecheler has given specimens of.' The book of which this is taken as a specimen is certainly more readable than Teuffel. It is not so closely packed and shows more of the private interests of the author. Its fuller, more rhetorical and impressional exposition may prove attractive to readers who are repelled by Teuffel's somewhat bare and meagre sentences. But the advantage is dearly purchased. It is not easy, even if it be possible, for a writer on literature to exclude his predilections; but predilection exceeds all bounds when, for example, it allots eleven pages to the *Heroides* of Ovid and only three to the *Metamorphoses*, while two again are assigned to the pseudo-Virgilian *Culex* which contains about half as much as any one of the fifteen books of the latter.

The author's literary judgments frequently fail of being judicial; we can plainly hear the feeling vibrating through them. Lucan and Persius are repugnant to him. Their obvious immaturity does not move him to qualify his condemnation. 'We are glad' he writes of the latter, 'to lay the poet down.' It may be so; but this is the tone of the unwilling reader, not the critical historian. And it follows that their high place in the judgment of their countrymen

is left a problem without a solution. Where feeling does not interfere, Prof. Schanz's critical utterances are rather safe than profound or acute. He presents the obvious or the accepted view without generally venturing beyond. Hence the portraits of the most remarkable geniuses convey an impression of superficiality and insufficiency. We feel this in reading his estimate of the genius of Tacitus. His Livy is better. Martial's great poetical qualities he appears very imperfectly to realize. For his abuse of them he offers a poor and wholly ineffective apology. If there ever was a man who sold filth and flattery, knowing them to be such, that man was Martial. On the *Epistles* of Horace, one of the best touch-stones of the literary critic, Prof. Schanz passes the following estimate, which I quote in the original, as a fair example of his results, only italicizing what is especially significant of the writer. 'Auf beiden Gebieten' (literature and life) 'werden uns die köstlichsten Schätze mitgeteilt. Man wird ausser Goethes Faust kaum ein Werk nennen können das so viel zu den geflügelten Worten beigetragen hat als Horazens Briefe. Sie sind das reifste Denkmal seiner Poesie, sie gehören zu den edelsten Erzeugnissen der römischen Dichtung, sie sind und werden bleiben so lange eine höhere Kultur besteht, ein anmutiges Lebensbrevier, das reden anziehen wird der die Kunst des Lebens zu würdigen weiss.' This is high praise and the *Epistles* of Horace deserve high praise; but is it the right kind?

J. P. POSTGATE.

RIESE'S GERMANY IN ANCIENT LITERATURE.

Das Rheinische Germanien in der antiken Litteratur, von ALEXANDER RIESE. Teubner, 8, 1892; viii. + 496 pp. Mk. 14.

THIS is a most useful book. It contains all the passages in ancient literature which describe or refer significantly to the history, geography, and civilization of Roman Germany, carefully arranged under suitable heads and minutely indexed. It does not present much that is absolutely new, but it gives us something much better. At last we have all the important literary evidence sorted and put into one volume. We are spared the labour of hunting through endless

editions, and overhauling the *Monumenta Historiae Germaniae*, or the Vienna *Corpus Scriptorum Ecclesiasticorum*. We have one handy volume, in which our authorities stand face to face for search or comparison. It goes without saying that the extracts are mostly cut very short. Tacitus' narratives of Germanicus' campaigns are given only in excerpts from the important parts, and therefore it will still to some extent be necessary to consult the originals. But for historical reference the book is as good as it could be, and the Rhenish scholar who went through the labour of composing it has made a most valuable contribution to the study of Roman

and of German history. It were much to be hoped that others in other parts of what was the Roman Empire would follow his example. For Britain the labour would not be great, and I hope that some day I may (in default of abler scholars) try to fill the gap, though,

indeed, more has been done already for our province than had been done anywhere else previously to the issue of Dr. Riese's admirable book.

F. HAVERFIELD.

DE NOLHAC ON PETRARCH AND THE HUMANISTS.

De Nolhac's Pétrarque et l'Humanisme. Vol. 91 in *Bibliothèque de l'École des Hautes Études.* Paris. 1892.

THE readers of M. de Nolhac's *Bibliothèque de Fulvio Orsini* will require no other advertisement to procure and read his new volume. The same extraordinary knowledge of libraries and MSS. distinguishes both works; a knowledge almost unique and proportionably valuable. But whereas the *Library of F. Orsini* dealt principally with the sixteenth and somewhat less with the fifteenth centuries, the new volume is mainly occupied with the century which started the Renaissance, the fourteenth. Of that century the first literary name is Petrarch. It is not however with that side of Petrarch's activity by which he is most widely known, his poetry, that M. de Nolhac deals: but with his equally important rôle as the earliest, and in some ways greatest, of Humanists. An Erasmus, it is true, could talk slightly of a predecessor before whom his own light pales more and more; but Italy may smile as she reflects that, while the contemptuous words of the *Ciceronianus* (quoted on p. 90), 'reflorescentis eloquentiae princeps apud Italos uidetur fuisse Petrarca, sua aetate celebris ac magnus, nunc uix est in manibus,' are disproved by the ever-increasing interest which attaches to every detail of Petrarch's life, not more as poet than as humanist and reviver of classical literature, not even the greatness of the religious struggle in which Erasmus bore a conspicuous part, not even the excellences of much that he wrote, can do more than assign to him a secondary place among the lasting lights of literature.

The poet tells a story of his boyhood which forms, so to speak, an anticipation of his future life. His father had thrown into the fire some of the books which he read for amusement to solace the dreariness of his law studies: among them Virgil and a volume containing some of the

oratorical treatises of Cicero. Petrarch burst into tears, and his father relenting drew from the flames the two volumes, telling him he might keep them; the one to beguile his leisure moments, the other to help him in the prosecution of law. In the minute account which M. de Nolhac gives of Petrarch's classical studies, these two authors bear the foremost place.

The Ambrosian Library of Milan possesses a MS., written on 269 leaves early in the fourteenth century, containing the *Bucolics*, *Georgics*, *Aeneid* with Servius' commentary; scholia on the *Achilleis* of Statius, then the poem itself, followed by some *Odes* of Horace. This MS. was Petrarch's, and one of the earliest he possessed; it was stolen from him in 1326 and restored in 1338 when he was at Avignon, for so a note informs us in his own handwriting. It shared his travels, spite of its size and heaviness, and bears the traces of his prolonged and continuous study in a thick mass of notes with which he has filled its text and margins. It exhibits the ingenuity and elaborate learning of the humanist from many different sides: not only such as directly touch the poems, *e.g.* history and geography, but less directly, as in moral or religious reflections bearing on his own contemporaries, and occasionally as suggesting a symbolic or allegorical meaning which must have been quite alien from Virgil's thoughts. A most amusing, nay almost laughable specimen of this kind is to be found on pp. 122-3, where over the text of *Ecl. i.* Petrarch has written a running explanation, of which the following are samples:—

Rome   discipulos tecum uersatos
hic, inter flumina nota

magistros ex quibus   umbrosum et repositum
flumina sunt   studium

Et fontes sacros, frigus captabis opacum

and

materia de amoribus
sunt nobis mitia poma