

secondary, although this later often became the main thing. He reviews those cases in which the stone is represented as addressing the wayfarer, the importance of the name as preserving the memory of the departed, the description of his psychological and physical appearance as a substitute for his picture, and certain other themes. Throughout, the classical idea of the value of posthumous fame is given due attention.

Greek and Latin epigraphy are given equal consideration. The subtitle of the book is thus somewhat misleading. Occasionally the author also quotes Semitic inscriptions, in an attempt to show, unconvincingly I feel, that certain themes in classical epitaphs could be of Semitic origin. The author's method is not particularly satisfactory. A great deal of space is given to examples from epigraphy. The epitaphs are usually quoted *in extenso*, which is sometimes unnecessary, and as a rule translated. Translating the texts discussed is in itself commendable, especially when dealing with subliterary products, the very meaning of which is often obscure. But translation are certainly no substitute for interpretation, which the author deliberately neglects (Vorwort).

Though the book is scrupulously written and is very informative, the reader is left with a certain sense of disappointment. Apart from the extensive quotations, the book is also burdened with long bibliographical notes, which certainly witness to great care and diligence but which often tend to become the main point. As an extreme case one may mention a brief Greek inscription quoted on p. 126. In a footnote, the author lists the literature concerning the inscription, which runs to 47 closely printed lines. Though no one can deny the value of bibliographical notes — they are very useful to epigraphists working in the same field — the author cannot use them as an excuse for neglecting to offer his own interpretation. Moreover, the author's conclusions are not altogether new. Most of the themes have already been analyzed by Galletier, Lattimore, Sanders and others. However, he should be given credit for having modified and also improved upon previous results. Again, his book is of general value in drawing attention to the close relationship between stone and epitaph, a thing too often disregarded in the past.

*Iiro Kajanto*

*René Roques: Libres sentiers vers l'érigénisme. — P.-A. Cabné: Index de Discours de la méthode de René Descartes. — Marsilio Ficino: Lessico greco-latino, Laur. Ashb. 1439. A cura di Rosario Pintaudi. — Giambattista Vico: Principj di una scienza nuova. Intorno alla natura delle nazioni. Ristampa anastatica dell'edizione Napoli 1725, seguita da concordanze e indici di frequenza, vol. I, a cura di T. Gregory. — Paolo Galluzzi: Momento. Studi galileiani. — Ordo. Atti del II° Colloquio Internazionale del Lessico Intellettuale Europeo. Vol. I—II, a cura di Marta Fattori e Massimo Bianchi. Lessico Intellettuale Europeo 9, 12, 15, 18, 19, 20—21. Edizioni dell'Ateneo & Bizzarri,*

Roma 1975—1979. 235, X, 90, XXXI, 185, XV, 282, XV, 435, XIII, 848 p. Lit. 8000, 4000, 10.000, 18.000, 30.000.

The series *Lessico Intellettuale Europeo* published by Edizioni dell'Ateneo & Bizzarri (Rome) for Centro di Studio Consiglio Nazionale delle Ricerche includes lexicographical works on Western thought from its origins up to the twentieth century, contributions by scholars who are interested in the philologically orientated analysis of the history of ideas, and editions of texts significant from this point of view.

Volume IX of the series is the monograph *Libres sentiers vers l'érigénisme* (1975) by René Roques. The system of John Scotus Eriugena is perhaps the most remarkable philosophical phenomenon of the ninth century; in his book René Roques discusses Eriugena's view on the symbolic religious language and the place this kind of knowledge occupies in the traditional doctrine of the liberal arts. Eriugena's concept of theology is set against that of Pseudo-Dionysius, and there are separate discussions of the nature of Eriugena's translations of the works of Pseudo-Dionysius as well as of the translation of some technical terms. In the final chapter the hermeneutical method of Eriugena is elucidated by a study of his comments on Gen. 1, 1—3. In addition to the results concerning John Scotus' methods of translation and philosophical and theological interpretation, the book also contains important information about the early medieval neoplatonic understanding of the arts and theology.

Paolo Galluzzi's extensive study *Momento. Studi galileiani* (1979) is volume XIX of the series. Galluzzi discusses the occurrence of *momentum-momento* in Galileo Galilei's works, and some surveys are made of the history of the notion in the tradition of Aristotelian physics, in late medieval physics, in some thinkers of the early modern period, and in certain other contexts. The senses in which Galilei uses the notion are classified as follows: (1) istante, punto di tempo, (2) fig. importanza, peso, autorevolezza, (3) piccola quantità, (4) inclinazione naturale, propensione, capacità (proporzionale al peso), (5) inclinazione determinata, oltre che dal peso, dalla distanza dal fulcro, o dalla velocità del moto, (6) grado di velocità (o di tardità). Although there are some gaps in the treatment of the historical background (e.g., the late medieval controversy regarding the question of whether contradictories can be simultaneously true is not discussed), the volume represents a rich collection of materials with valuable comments, some of which are relevant to the modern academic controversy over the originality of Galilei's thought.

Rosario Pintaudi has edited Marsilio Ficino's Greek-Latin Lexicon from the autograph Ms. *Laur. Ashb.* 1439, and it has been published as Volume XV (1977) of the series. Volume XVIII is a reprint of Giambattista Vico's *Principj di una scienza nuova* (1725) with a preface by Tullio Gregory. The text of this first edition of Vico's famous work is very welcome, since until now it has been very difficult to come by. The volume will be accompanied by a second part which will include a concordance and tables of frequency. Another index in which modern

electronic devices are used is P.-A. Cahné, *Index du Discours de la méthode de René Descartes* (vol. XII, 1977). Marta Fattori and Massimo Bianchi have edited two volumes of proceedings: *Ordo. II° Colloquio Internazionale del Lessico Intellettuale Europeo* (XX—XXI, 1979). The first volume consists of papers on the notions *kosmos* and *ordo* in ancient, medieval and later authors. Computer technique is used in many contributions. The second volume contains reports from the discussions and short papers on the ongoing lexicographical works in European institutes.

*Simo Knuuttila*

*Paul Klopsch: Einführung in die Dichtungslehren des lateinischen Mittelalters. Das lateinische Mittelalter. Wissenschaftliche Buchgesellschaft, Darmstadt 1980. VI, 194 S. DM 45.—.*

The first half of the present century has seen a lively if not very wide interest in medieval poetics, an interest which is attested by the works of Edmond Faral, Ernst Robert Curtius and Paul Lehmann. In recent years, the increase in interest in medieval logic and grammar on the part of scholars, has been accompanied by an increase in the number of articles and books on medieval poetics, too. All this is closely connected with the growth of the study of medieval Latin. This is a situation which demands the production of useful handbooks and guides for students. The introductions published by Wissenschaftliche Buchgesellschaft in Darmstadt have turned out to be of great use to students of medieval history and culture. We should mention here *Einführung in die Geschichte der klassischen Philologie* by A. Hentschke and U. Muhlack and *Lateinisches Mittelalter* by K. Langosch. Paul Klopsch's work *Einführung in die Dichtungslehren des lateinischen Mittelalters* successfully continues along the same lines. The author makes a clear although limited synopsis of the classical and Christian background; he then provides a systematic survey of the general characteristics and subject-matter of medieval poetical works. Of the many aspects which Klopsch deals with, I should like to mention here only the chapter on the part played by poetics in the medieval classifications of sciences and arts (pp. 66—70). This chapter is of use to students of Renaissance poetics, too, since the Humanists usually depended on medieval classifications in this respect, as B. Weinberg has pointed out in the first part of his monumental *Literary Criticism in the Italian Renaissance*.

Klopsch's index of books and articles on medieval poetics, which includes 185 items, is also very useful. I should, however, like to add to this Birger Bergh's article *Magister Mathias och poetiktradition* (*Lychnos* 1975—1976, 68—83) as a specimen of the study of Scandinavian medieval poetics, especially because it mentions Lehmann's study *Skandinaviens Anteil an der lateinischen Literatur*. Apart from this, one may wonder at the absence of R. R. Bolgar's invaluable study *The Classical Heritage* (1954), which deals with many important aspects of medieval poetics and rhetoric.

*Hannu Riikonen*