

on Gibbon have also been published separately in English. The work also contains articles in commemoration of the Italian lexicographer and historian Aldo Ferrabino, together with a bibliography of his work. The authors are all experts in the fields of ancient history, literary history and the history of art, and cultural history. The history of ideas occupies a central position in the work. Special attention in this context is paid, among other things, to the theme of decadence, which is dealt with in several studies (P. Burke, G. Giarrizzo, J. Starobinski, E. Tessitore). The philosophy of history as propounded by Gibbon, Niebuhr and Ferrabino also constitutes the focal point of many of the articles (F. E. Manuel, J. G. A. Pocock, M. Pavan). Furthermore, certain scholars, such as R. Shackleton, S. Accame and A. Campana, have taken as their subject the international contacts of Gibbon and Niebuhr in articles in which they discuss the currents of thought of both the Enlightenment and the Romantic Movement. At the same time, light is thrown on the ideas of Gibbon in relation to the history of the Roman Catholic Church and the history of Byzantium and Islam (O. Chadwick, A. Momigliano, B. Lewis, S. Runciman) and on the ideas of Niebuhr with regard to the history of Greece (P. Treves). The last-mentioned article contains interesting comparisons between the views of nineteenth century poets and historians on the subject of Ancient Greece.

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*Les études classiques aux XIXe et XXe siècles: leur place dans l'histoire des idées. Entretiens préparés et présidés par Willem de Boer. Entretiens sur l'antiquité classique, Tome XXVI Fondation Hardt, Genève 1980. 346 p.*

Today, classical studies occupy a marginal place in Western education; the study of Greek and Latin has become a minority subject in secondary schools and universities, if it is offered there at all. This compares very badly with the state of affairs during the nineteenth and even the beginning of the twentieth century, when a knowledge of classical languages and culture was widespread among the professional classes, and was an important single contributing factor to the way men throughout Europe thought about history and society.

The Fondation Hardt has devoted the present volume to the investigation of the nature of this influence. The book consists of eight papers followed by discussions, with copious notes and indexes provided by the contributors and the editor. The papers, whose starting-point is antiquity, provide detailed examinations of how historical, religious, literary and scientific ideas were received in France, Germany, Holland, Italy and England. Of necessity, the surveys form an incomplete picture of the whole field but they never fail to indicate the way forward for further research.

First we have Willem den Boer's discussion of ideas relating to ancient religious history. Scholars of Greek and Roman religion, Nilsson, Otto, Murray,

among others, formulated their views to some extent under the influence of models provided by monotheistic or evolutionary systems, and such thinkers as Nietzsche or Engels went even further in the use of non-historical methods when interpreting Greek religion, as den Boer points out (p. 19, 24). Kenneth Dover, however, deals with a textual problem which involves the issues of literary transmission and interpretation: namely, the expurgation of Greek literature, which, for moral, educative or even aesthetic reasons was standard practice in English schools and universities. Robert Bolgar's paper completes this picture of how classical texts were transmitted and studied by European *érudits* as well as by the enlightened layman. Reviewing a century of interpretation of Latin literature, he shows the gap that has been growing since the end of the nineteenth century between Latin as an independent discipline and the actual influence of Latin literature (p. 104—105). Bolgar's study is followed by Arnaldo Momigliano's discussion of current problems in ancient historiography. This is seen in relation to the growing tendency of relativization to subvert the authority of historians in the period under consideration. Momigliano goes on to emphasize that the fact that we are not writing the same kind of history as Thucydides does not mean that all history is merely the result of an ideology or of subjective interest (p. 149). Walter Burkert's paper provides a thorough survey of theories of Greek mythology in the light of the modern history of ideas. He points out three main currents of interpretation, the ritual theory, the psychoanalytical theory and structuralism, which dominate our discussion of myths. Evelyne Patlagean has taken up the interesting problem of how the decline of the Roman Empire has been interpreted since Gibbon, especially in France. Discussing the general nineteenth-century preoccupation with the decline of civilizations and the parallel phenomenon of nationalism, she points out how certain new disciplines like demography, social anthropology and economics have been used when studying the decline and fall of Rome. Fritz Krafft's paper discusses the ideas of ancient *Naturwissenschaft* and its relation to modern scientific research. The history of science had its beginnings in Antiquity. Surveying in detail the reception of Greek scientific and mathematical ideas in Germany, Krafft concludes that the basis of the reputation of Greek science lies not in its theory but in its ability to grasp the material world and extend the limits of nature (p. 279).

Finally, in his "Epilogo senza conclusione", Arnaldo Momigliano sums up the two principal tasks which, drawing on the research presented in the preceding papers, he would consider the most important. On the one hand, there is a need for a reassessment of Greco-Roman Antiquity in relation to the Judaic and Christian cultures (p. 310—311); on the other, the teaching of new methods and techniques should never usurp the place of the traditional methods and skills of classical scholarship (p. 314). With these illuminating considerations it is easy to agree.

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