Roberto Weiss. *The Renaissance Discovery of Classical Antiquity*. Oxford: Basil Blackwell, 1969. Pp. xi, 222. 55s.

Roberto Weiss' contributions to Renaissance philology are so numerous that the readers of his latest book, *The Renaissance Discovery of Classical Antiquity*, will hardly be surprised by the accuracy revealed in his treatment of such a complicated subject. However even the expert Renaissance student is bound to be impressed by the scholarly standards shown by the writer in tracing the rise of modern archeological science and presenting it as one of the manifestations of the spirit of Italian humanism. Despite the difficulty of his task (his book being the first systematic treatment of the development of an interest in the tangible remains of classical antiquity) the synthesis attained by Professor Weiss is both lucid and provocative. Chronologically the work spans the period from the early Middle Ages to the sack of Rome in 1527. The author begins his study at a time when the main reason for collecting antique objects was not their antiquity, but rather their appeal to the eye, or the preciousness of their material, or even the belief that they were endowed with magical power. Professor Weiss concludes his work with the second decade of the sixteenth century, when the critical approach, previously introduced into philological studies, finds a counterpart in the new methods used by Renaissance archeologists, who thus become the fathers of modern archeological science. In the fourteen chapters of his book Professor Weiss takes his readers through a most illuminating journey of the humanistic cultural world. Familiar figures (Petrarch, Alberti, Poggio, Valla, Pontano) are made to reveal aspects of their contribution to humanistic culture overlooked before, or insufficiently explored. For less popular figures, like Flavio Biondo or even Ciriaco d'Ancona, we should speak of a re-evaluation and perhaps a rediscovery. The Italy of Renaissance Humanism comes alive again in the book of Professor Weiss: dramatically so, as the author illustrates the relentless undercurrent of destruction of classical monuments perpetrated by city rulers, speculators, building contractors, while the vehement protestations of the humanists were to no avail. Even in Renaissance Italy the vanity and greed of ignorant individuals did not spare the beauty and the glory of the past. A truly important work *The Renaissance Discovery of Classical Antiquity* is bound to prove invaluable to students of archeology as well as to cultural, philosophical and literary historians.

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Dennis Brailsford. *Sport and Society, Elizabeth to Anne*. Toronto: University of Toronto Press, 1969. Pp. vii, 279. \$7.50

This study is of special interest to those concerned with the development of education in general and physical education in particular as recognized disciplines, but is of interest to anyone concerned with the interrelationships among the various facets of culture, and the manner in which the prevailing concepts of any period affect even peripheral cultural areas. The author's employment of sources to indicate contemporary attitudes is broad, but aside from the unavoidable references to Castiglione, Comenius, and Calvin he gives little indication of influences from the Continent. Throughout the period covered, for the most part

games, sports, and exercise were left outside the school curriculum and received little or no official encouragement, except in the case of girls' schools, where dancing was often the chief staple.

The Renaissance concept of the 'whole man' led to an emphasis on physical development to parallel intellectual development in the Elizabethan era, influenced directly by the popularity of *The Book of the Courtier* in England. The changes in the organization of society and the economy which became so apparent in the Stewart period adversely affected the games and sports of 'merrie olde England' well before the strictures of the Puritans provided a theoretical justification in the mortification of the flesh. The firm establishment of Protestantism limited the numerous holidays of the Roman church calendar and the less than pious exertions which celebrated them. The Stewart era marked the real beginning of modern spectator sports, whose chief interest at the time appears to have been the sums wagered on the contestants. The development of standardized rules derives, according to Brailsford, primarily from the desire of all parties to protect their risks. Among the legacies of the Puritan era belong both the English concern for humane treatment of animals and the 'English Sunday,' two subjects more closely related than might immediately appear, since the sports of 'merrie olde England' included a shocking amount of cruelty.

The non-specialist has much to be grateful for and little to fault in the present work, but the historian would have been gratified with more thorough descriptions of the games and pastimes named, and one could wish that the author had differentiated more fully between the games of childhood and those of maturity, or indicated that no such distinction existed, developing more fully for the English context the concepts employed by Philippe Ariès in his fascinating chapter on the subject.¹

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1 *Centuries of Childhood: a Social History of Family Life*. Trans. Robert Baldick. New York: Vintage Books, 1965. Chapter IV.

John O'Connor. *Amadis de Gaule and its Influence on Elizabethan Literature*. New Brunswick, New Jersey: Rutgers University Press, 1970. Pp. ix, 308. \$9.

As is evident from the title, this study is not concerned with the Spanish traditions of the book of chivalry *par excellence* but with its French adaptation – occasionally influenced by Ariosto – that had spun out to a total of twenty-one books, of which four were translated into English and thus became known to Elizabethan authors, notably Spenser and Sidney. The *Amadis de Gaule* as a work of love, and as a courtesy book, its structure and variety, are examined at some length. More briefly characterized are the translations of Nicholas de Herberay (into French) and of Anthony Munday (into English). The last chapters deal with Spenser's *Faerie Queene* and Sidney's *Arcadia*, plus a few other writings of the period, in their relation to the 'Renaissance' work. Its literary background, which reaches deep into the Middle Ages, is traced – too summarily – to the Arthurian or Carolingian epic in the introduction, yet of the Spanish antecedents in prose before Garcí