

foreword, a conclusion, a chart of significant personalities and events, notes, bibliography, and index, there are four substantial substantive chapters on «The Military Setting»; «Roman Religious Culture along the Rhine and the Danube»; «Arts and Crafts»; and «Provincial Society in Crisis and Transition», which can be used independently to illuminate the reading of primary texts or to deepen the study of specific aspects of Roman imperial culture in Central Europe, by concentrating on military and administrative achievements as shown by their fortifications, settlements, agriculture, and commerce but also by demonstrating the continuity of earlier religious concerns through syncretism of Celtic and Roman forms and the integration of the provinces into the cosmopolitan religious world of imperial Rome. Schutz also posits that these were provinces of sufficient prosperity; that not only were they consumers of goods from other parts of the Empire, but they also vigorously practiced their own arts and crafts, as sculptures in relief and in the round, ceiling and wall paintings, mosaics, pottery, metal objects, glass and monumental masonry of the period demonstrate.

The Romans certainly imposed themselves upon the provincials north of the Alps, since almost all signs of the indigenous culture have been wiped out, but Professor Schutz insists that «the cultural evidence, much of which has come to light only recently, indicates the existence of a continuum not only during the high culture of the Roman period but one which extended from Celtic to Germanic times as well» (p. 165). The evidence points «to the continuing presence of a native substratum indicated by the continuity of forms, practices and rituals, demonstrating a fluctuation between impoverishment and enrichment» (*ibid.*). The author finds that the Roman presence contributed «to the rather sudden appearance of a brilliant and fully developed material culture» associated «with an upper and ruling social hierarchy which, because of its association with new materials, new forms and new practices, would be deemed to have been foreign» (*ibid.*). Material culture was strongly influenced by the Romans, the upper classes were Romanized, especially in newly established urban centers, native pottery styles, burial practices, and some religions accommodated themselves to Roman ways. The whole study of *The Romans in Central Europe* corroborates Schutz's view that «as in previous periods, the culture-carrying tribal elites, whether Celtic or Germanic, were well prepared to accept the new ways in order to participate in the religious, economic and cultural life of the new order» (p. vii).

JOHN E. REXINE  
Colgate University

**Catullus, *Love and Hate*.** Selected Short Poems. Edited with Notes and Running Vocabularies by Leo M. Kaiser. Oak Park, Illinois: Bolchazy-Carducci Publishers, 1986. Pp. xi+35. Paperback. \$ 7.50.

**Catullus,** by John Ferguson. Lawrence, Kansas: Coronado Press, 1986. Pp. viii+363. Hardcover. \$ 25.00.

More than twenty years ago Leo Kaiser published a very useful edi-

tion of *Selections from Tibullus* (Chicago: Loyola University Bookstore, 1964) that was, in my view, ideal for Latin students confronting Tibullus for the first time. The notes, printed at the bottom of the page beneath the Latin text and the extensive vocabulary on the right hand page, made the introduction to Tibullus' Latin pedagogically a rewarding experience for student and teacher alike. Now the issuance of *Catullus: Love and Hate*, edited with notes and running vocabularies offers seventeen (17) poems of Catullus (2, 3, 5, 8, 13, 31, 43, 51, 65, 72, 76, 70, 75, 85, 86, 87, 101 in that order) with an extremely brief introduction, plus selections from English lyric poetry influenced by the particular Catullan poem, or comment by distinguished scholars on the genius of Catullus. Below the first page of each Latin poem is an indication of the meters the poems are written in (hendecasyllabic, choliambic, Sapphic, elegiac couplet).

Though the editor indicates that «To introduce such a poet to Latin students at the earliest feasible stage is the aim of this simple libellus with its notes, visible vocabularies, and various poetic materials» (p. ix), the publisher claims that «This unique edition of Catullus, Rome's greatest lyric poet, is intended for use immediately upon completion of Elementary Latin». It would be very difficult to imagine how a student with only an elementary Latin course could manage these selections. There are not enough notes, and much more vocabulary would be needed for such students. As it is, this kind of study text leaves a great deal up to the teacher to fill in.

Still, with a good teacher, Kaiser's *Catullus*, which is handsomely but expensively produced, can provide an excellent tool for introducing Catullus to students with good Latin preparation.

John Ferguson, President of Selly Oak Colleges, Birmingham, England, has written extensively on Catullus. In this volume we are presented with extensive notes or commentary on each and every extant poem of the Catullan corpus, followed by a list of the most current bibliographical references for each poem, and an excellent general bibliography and glossary. All 116 poems are discussed. The book is intended for those who will read Catullus closely in Latin, who love Catullus and appreciate his primary position in Latin literature, and who need intelligent, sensitive, and critical commentary that elucidates the Catullan text (grammar and allusions are not the focus of these comments). Ferguson uses Sir Roger Mynors' Oxford text and both Kaiser and Ferguson are aware of G. P. Goold's more recent textual edition.

Ferguson believes that Catullus is worth studying but himself disavows that he has taken any particular dogmatic position. He accepts the traditional broad outline of Catullus' life and in particular the identification of Lesbia with Clodia Metelli, the Clodia of Cicero's *Pro Caelio*. Ferguson believes that Catullus arranged the poems for publication himself. Ferguson also reacts against modern Alexandrianism by inviting the reader back to the Catullan poems themselves. His book, ironically, is itself an example of learned Alexandrianism. Still, it complements the commentaries of C. J. Fordyce (1961) and K. Quinn (1973) and should be in the hands of every teacher who has taught or will teach Catullus and as an important reference book in all libraries of schools, colleges, and universities where Latin is taught.

JOHN E. REXINE  
Colgate University