

on the column next to Erasmus's grave in Basel. Volume 21, along with the twenty preceding, will speak to all learned people in every land about the life, thought, and teachings of Desiderius Erasmus, and posterity will admire and praise this piece of the finest scholarship.

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When Greece Flew Across the Alps: The Study of Greek in Early Modern Europe.
Ed. Federica Ciccolella.
Brill's Studies in Intellectual History 336. Leiden: Brill, 2021. xviii + 376 pp. \$155.

Federica Ciccolella has put together an impressive volume in the Brill's Studies in Intellectual History series that seeks to demonstrate and analyze the study and accessibility of Greek in Europe between the sixteenth and eighteenth centuries. Any scholar or student of early modern humanism understands the spread of humanism during the early modern period, particularly the intricacies of Latin, classical mythology (mostly acquired through Latin literature), and the various ways the classical world assimilated into Christianity. During this time, the importance of ancient Greek culture is acknowledged, but the Greek language was not mastered or even accessible in the same way as was Latin and Roman culture.

Still, the prevalence of Latin in the Middle Ages up through the early modern period does not negate the desire of humanists to better understand Greek—it was simply a more difficult task. The contributors in the volume give readers a sense of the immense desire to understand Greek during the early modern period and the processes by which knowledge of Greek spread and was taught to others.

Ciccolella states that the goal of the volume is “to enlarge the field of enquiry [of Renaissance Hellenism] by examining causes, aspects, and protagonists of the spread of Greek studies in early modern Europe” (xi). Each of the twelve essays, loosely arranged by geography, examines the development of Greek studies within a particular region. One of the real strengths of the volume is its examination of less talked-about areas of Europe. For example, Julian Mihai Damian discusses the rise of Greek studies in Transylvania, Marianne Pade looks at Wittenberg, Tua Korhonen focuses on Turku (the area that is now Finland and was part of the Swedish kingdom during the period), Johanna Akujärvi examines Greek in Sweden, and Ovanes Akopyan concludes the volume with Greek studies in Russia. Ultimately, the volume demonstrates the spread of Hellenic studies away from the area of the Mediterranean to the more remote areas of Europe. Even seasoned scholars of Renaissance humanism will find fresh discoveries about the spread of Greek during the period. There is a wealth of primary sources discussed, and the essays, taken together, demonstrate convincingly that the study and



spread of Greek was a vibrant, albeit difficult, undertaking that does indeed have a humanist tradition all its own.

The volume is marginally less successful at demonstrating “the influence that the introduction of Hellenism exerted on the cultures of each region” (xi). Ciccolella’s collection absolutely shows the impact that Renaissance humanism has on the study of Greek, but I am not sure that it shows a clear, broader impact Hellenism had on humanism itself. There is a fine difference there, and perhaps not a particularly important one. What the collection does ultimately do is add further evidence and scholarly narrative to the manner in which humanism itself spread: from its origins in Italy to its persistent push to Northern and Eastern Europe. Furthermore, it provides important information on the printing and production of Greek texts, and the various ways those texts were used in the instruction of Greek.

Practically, this volume will serve as an important sourcebook for anyone looking at the status of Greek studies during the early modern period and within particular areas. It identifies and provides useful information on important humanists during the period, such as Guillaume Budé and Philipp Melancthon, among others, and documents important Greek manuscripts and printed texts. The essays additionally offer insight into educational practices during the early modern period and how Greek studies were incorporated into humanist education. The volume also adds important insight into the spread of humanism through Europe and the ways that humanists shared knowledge.

This collection is an important achievement that should be on the shelves of students and scholars of the European Renaissance.

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A History of Arcadia in Art and Literature. Paul Holberton.
2 vols. London: Paul Holberton, 2021. xiii + 976 pp. £80.

This beautiful two-volume monograph consists of twenty interconnected chapters about the pastoral genre in literature and the visual arts. It spans the genre’s history from Virgil to the “Arcadian” garden of Helena Radziwiłł, but its real focus is on the period 1500–1700. With exceptional versatility, the study peruses both visual and textual evidence, encompassing a range of media—painting, but also drawing, print and sculpture—and languages—Greek, Latin, Italian, French, Spanish, Portuguese, Dutch, and German. A selection of primary texts is provided, in full or in large excerpts, both in the original and the author’s own translation; interspersed between the chapters and printed on green paper, these primary texts form an anthology woven into the volumes. Remarkably, the work seamlessly integrates literary and pictorial manifestations of the pastoral into a unified analysis, though without overlooking medial specificities.