James J. O'Hara, *Inconsistency in Roman Epic. Studies in Catullus, Lucretius, Vergil, Ovid and Lucan* / BRUCE ARNOLD


William Dominik and Jon Hall (edd.), *A Companion to Roman Rhetoric* / SARAH SPENCE

Ryszard Kapuscinski, *Travels with Herodotus* / DEBRA AARONSON LAWLESS

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The English dramatist Douglas William Jerrold once wrote, "A blessed companion is a book." These days, the most companionable book may well be the companion volume, to judge by the considerable proliferation and sales of this genre in recent years. Brill, Blackwell, Cambridge, and Oxford have been rolling out a steady series of companions to a bewildering variety of topics and sub-topics, and the barrage shows few signs of letting up.

In the case of archaic Greece, at least, the new Cambridge Companion is justified and long overdue. This is a rich field, which in the past few decades has seen a bountiful surge in new fieldwork and sweepingly revisionary studies. Yet, as Alan Shapiro notes in his introductory essay, the "boom in scholarship" (3) has been limited so far to the realm of the Ph.D. Undergraduate teaching on archaic Greece has not kept pace, and encouraging more serious inquiry among Anglo-American undergraduates was one of Shapiro's main objectives in assembling the essays in this volume.

It is not, however, merely as a tool for undergraduates that this collection has much to recommend it. The publisher's stated audience of "graduate students, academic researchers, and undergraduate students" may be broad enough to scare off more advanced scholars, but much in the companion will challenge the assumptions of even the most learned student of archaic Greece. Shapiro has gathered an impressively accomplished group of contributors, and for the most part their depth of experience and freshness of vision makes this volume an impressive hybrid of introductory textbook and state-of-the-art review of scholarship.

Shapiro divides the book's ten chapters into three parts: History of Archaic Greece, Literature and Philosophy, and History and Material Culture. Part One is by far the most combative of the three, and will be of greatest interest to a wide audience, well beyond the syllabus-writing set. Victor Parker's contribution ("Tyrants and Lawgivers") uses case studies of individual tyrants and tyrannies to bring out the interpretational issues that complicate the study of political developments in the archaic period, providing an unusually nuanced overview of the so-called "Age of Tyranny" (32). In concluding, Parker presents his view that tyranny is difficult to define vis-à-vis kingship because tyrants consciously presented themselves as kings who would return the stability of "the ancestral mode of government" (33) to cities in the grip of social and political chaos.

In Jonathan Hall's equally stimulating chapter ("Polis and Ethnic Identity"), he explores the origins of the *polis* and argues against the theory that *polis* emerged from *ethnos*. He suggests that since the earliest adopters of the *polis* were cities that had been under strong Mycenaean influence during the Bronze Age, and since *basileus* was both the Linear B term for a village-level leader and the name of the elected heads of the "nascent *polis"
(59), the *polis* might be a Mycenaean legacy rather than an evolutionary outgrowth of the *ethnos*.

Both Parker and Hall suggest that the date 700 B.C.E. for the beginning of the archaic period is not altogether useful and that the links of the archaic Greeks to the Mycenaean world were much stronger than once thought. Peter Krentz takes a similar view in "Warfare and Hoplites," in which he disassembles the literary, archaeological, and historical evidence for a "hoplite revolution" (61) as the driving force behind the social and political developments that led to the birth of Greek democracy. His alternative model holds that the differences between Homeric and archaic Greek battle were very minor and that although classical writers romanticized their ancestors' way of war, archaic battles were not only fought for status, but also had significant consequences for the defeated.

The conclusions set out in these first chapters may not find universal acceptance among scholars, but they undoubtedly will arouse lively discussion. Parker, Hall, and Krentz manage to walk with laudable elegance the line between providing useful introductions to the main points of contention within their respective niches and laying out provocative and innovative theories. These are near-perfect companion pieces, and should be greatly useful to teachers as models for student essays.

The rest of the volume is just as succinct and clear, but mostly contains introductory material rather than radical new ideas. The contributors do, however, take care to stress that debates are alive and well in virtually every area of archaic Greek studies. In the final chapter of Part One, Deborah Kamen ("The Life Cycle in Archaic Greece") attempts to trace the origins of the major life events of Greeks in the archaic period, but at times she struggles to find much convincing early evidence for the rituals she covers. She usually has to flesh out the scanty *testimonies* of early poetry with later evidence. Though this leads to fuller, more interesting descriptions, it may confuse beginners trying to understand the chronology of the development of rituals in archaic Greece.

Jonathan Ready ("Homer, Hesiod, and the Epic Tradition") kicks off Part Two with a cogent but generally conventional summary of epic poetry. This will be useful for newcomers, but senior undergraduates and most graduates will find little new material here. Leslie Kurke's well-argued chapter ("Archaic Greek Poetry") is on slightly less well-trodden ground, as she dismisses the biographical aspect of lyric poetry in order to focus on the role of lyric in mediating the social and political upheavals of the period. The last half of her chapter is devoted to Sappho's lyric "I" and moves back into the endeavor of trying to identify the individual voice in lyric composition. Andrea Nightingale's extraordinarily perceptive and enlightening discussion of the early Greek philosophers ("The Philosophers in Archaic Greek Culture") is masterly in accomplishing her stated aim of "offering a sense of the complexity of philosophic wisdom" (178) in the archaic period and in achieving an aesthetic virtuosity rarely glimpsed in scholarly introductions.
In Part Three, Carla Antonaccio ("Colonization: Greece on the Move 900–480") gives a thoroughgoing account of past and current thinking on movements of archaic Greek populations, with an emphasis on the inadequacy of the term colonization for capturing the multidimensionality of the interactions between Greeks and local populations. Most students will want to steer clear of Richard Neer's contribution ("Delphi, Olympia, and the Art of Politics"). Though Neer presents an engaging, if not altogether persuasive, reading of the building activity at Delphi during the sixth century, his essay's lack of a clear framework, and its general failure to correctly contextualize and problematize the material that he studies, make it less than useful for most beginners. Jeffrey Hurwit closes out the companion with a characteristically well-written chapter on "The Human Figure in Early Greek Sculpture and Vase Painting." While an art historical essay a little less heavy on the Athenocentrism might have been appropriate in a volume claiming to be on the cutting edge of the field, Hurwit's contribution provides a welcome update to the material in his classic textbook The Art and Culture of Early Greece.

Overall, this collection is a judicious and surprisingly provocative guide to archaic Greece. One major shortcoming is the poor quality of the maps provided in the front matter. Map 2: Greek Colonization is too dark, and its scale and legend are inexcusably blurry. The crease in the original, presumably scanned, document is visible on the left-hand side of this map, and it obscures a number of Western Sicilian and Central Italian locations. Neither Map 1 nor Map 2 has been formatted to fit properly onto a two-page spread, so many important place names are cut in half at the binding edge and are illegible as a result. General cartographic tools like lines of longitude and latitude and standardized symbologies for geographic and political features are lacking, and none of the three maps provided shows even the most notional topography. Considering the crucial role that geography played in Greek history, this is a serious problem. Furthermore, a number of sites which are discussed in some depth in the text, for instance Brauron in Attica or the Samian Heraion, are not included on any of the maps provided. In Map 1 Ozolian Locris is inexplicably labeled "Ozolian Locrians."

The book would be greatly improved by the correction of these errors, as well as by the addition of a bit more back matter. It would be very helpful to undergraduate readers if a general timeline, glossary, and catalog of major personalities were provided as appendices. Carla Antonaccio provides an exemplary annotated bibliography with her chapter on colonization; the book would be a superior resource for students if all the contributors had done likewise. Granted, these deficiencies will matter little to those already well versed in archaic Greek history, geography, and scholarship, but others may do well to save their judgment, and their $30,
until the publication of the forthcoming Blackwell Companion to Archaic Greece provides a second choice in this category.

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In his new, two volume edition of Hesiod, Glenn Most makes a significant contribution to the important tradition of the Loeb Library. Most’s two volumes replace the former Loeb edition of Hugh Evelyn-White, first published in 1914 and revised in 1920 and 1936, which included not only the Works and Days, Theogony, Catalogue of Women, Shield and other fragments of Hesiod, but also the Homeric Hymns, fragments of the Epic Cycle, and other Homerica, or, as Evelyn-White put it, “practically all that remains of the post-Homeric and pre-academic epic poetry” (vii). More has appeared since. Volume 1 of Most’s edition includes the Theogony and Works and Days and, an addition of enormous value, an excellent selection of testimonia on Hesiod, while volume 2 includes the Shield, Catalogue of Women and other fragments, leaving the rest of Evelyn-White to Martin West’s Homeric Hymns. Homeric Apocrypha. Lives of Homer (series number 496) and Greek Epic Fragments From the Seventh to the Fifth Centuries BC (series number 497). While Evelyn-White certainly had his charms, few would doubt that a new edition is warranted. Unlike the works themselves, editions and translations have a limited shelf life, and one great virtue of the Loeb series has been its willingness to undertake the massive job of continually reviewing and reediting while still keeping the entire corpus in continuous publication. Most’s edition of Hesiod, alongside West’s volumes of the Hymns and Fragments show how thorough and serious are the Loeb’s efforts to keep their volumes up to current standards of scholarship.

The most noteworthy addition to Most’s Hesiod is the testimonia. Although not the first thing a reader looks for in a Loeb, the addition is an important one, as it gives access to sources of information often inaccessible, and sometimes even unknown, to the non-specialist. Most’s selection, which follows Jacoby, is excellent, as is his organization into sections dealing with Hesiod’s life, the various poems, and his influence.