

BOOK REVIEWS

Die griechische Literatur in Text und Darstellung (Hrsg. H. Görgemanns). Bd. 1: *Archaische Periode*, herausgegeben von J. Latacz (Philipp Reclam jun. Stuttgart 1991), 616 pp.

This is the last volume to appear in a five-volume pocketbook edition giving an outline of ancient Greek literature from Homer to the end of antiquity (Bd. 1: *Archaische Periode*, Bd. 2: *Klassische Periode I*, Bd. 3: *Klassische Periode II*, Bd. 4: *Hellenismus*, Bd. 5: *Kaiserzeit*; I have not seen volumes 2-5). The series is planned as an introduction for undergraduates and the educated public, with texts in the original language and German translations on facing pages. The stated aim of the series is to put research on Greek literature and thought within the framework of the development of Western literature. Stress is laid on modern research and on the historical and socio-economic background of the ancient authors.

Volume I, edited by J. Latacz (hereafter L.), deals with the beginnings of Greek literature, from Homer to Pindar/Bacchylides (*ca.* 730-480 B.C.E.). Its two main sections are on Epos and Lyric, with a short concluding chapter on science and philosophy, including historiography. At the end of the volume there is an up-to-date, well-selected bibliography and a very helpful chronological table listing important cultural developments and the main events of Greek history next to the dates of the individual authors, with the dates of Assyrian, Lydian and Persian rulers in a parallel column.

Every literary genre is explained in a terse and concisely written introductory chapter that traces the development of each genre from its earliest stages to its crystallization in writing, thus showing that Epos and Lyric as we have them now are not crude beginnings but mark a very advanced stage of development. L. sketches the historical background of the writers and their period and stresses the widening of horizons brought about by the extensive colonising activities during the archaic period.

Each author is introduced by a short biography, placing him against the background of his time and tracing his artistic development. L. also discusses the public whom the author addressed, the occasions on which the poems were presented and the reception, influence and appreciation of the work in later ages.

L. has put much thought and effort into the difficult task of translation (see introd. p. 8) and the result is of high quality. The faithful, for the most part line-by-line adherence to the original text is definitely desirable in poetry of this kind, though it makes for “jerky” reading here and there. Several of the translations are preceded by headings which serve to explain the editor’s choice of particular sections and briefly characterise the selection. Some further explanations are given in helpful footnotes; a few more would have been welcome. To give a couple of examples: L. has a very good explanation of “Priamel” (Tyr. 3 [p. 122], Sapph. 23 [p. 417]); a similar explanation would be welcome for the epic simile where it occurs in the text (*e.g.* *Il.* 1.323-7 [p. 38]; 24.480-4 [p. 58]), a feature of the Epos which L. does not include in the “basic equipment of epic poetry” (p. 21 — where the example for metaphor is not a metaphor); and Hesiod’s well-known lines, *Op.* 287-92 (p. 140), merit a reference to Simonides 10 (p. 470) and perhaps also to Pl., *Rep.* 2, 364c and Xen., *Mem.* 2.1.20.

L. has some attractive remarks to make about the classification of poetic genres (see also N. Horsfall, pp. 123-38 in this journal). He divides Epos into “Narratives Epos” (= Homer; this category, unlike the conventional term “Heroic Epos”, accounts equally well for both the *Iliad* and the *Odyssey*) and “Sach-Epos” (= Hesiod; an improvement on the traditional term “didactic poetry”; see p. 93). He prefers the metrical term “Distichon-Dichtung” to “Elegie” in order to avoid any association with “wailing, lament”. “Iambos”, on the other hand, is explained in terms of content as expressed in the verb *λαμβάνειν*. L. stresses the direct line that leads from *λαμβάνειν* to Attic Comedy (parallel to the line that leads from Epos, Elegy and Choral Lyric to Attic Tragedy); in this connection it might not have been amiss to mention the fact that Iambos is the dialogue-metre of tragedy.

A welcome decision is the inclusion of a small selection of archaic epigrams (*ca.* 750-550 B.C.E.) inscribed on drinking vessels, votive tablets, tombstones *et sim.* These inscriptions are important for assessing the development and expansion of Greek literature; their great number and wide geographical diffusion testify to widespread early literacy.

L. takes full account and makes good use of the papyrological material discovered and discussed in the last three decades. His presentation does justice to his claim to have attempted a new reconstruction of archaic poetry by shedding new light on the individual poets. This is particularly visible in the introductory chapters to Semonides (for whom a new edition is in preparation by E. Pellizer — see p. 270); to Hipponax, in whom L. sees a highly educated member of the old nobility, a poet with deep sensitivity for language and a master of linguistic inventiveness (pp. 284-9); and in the presentation of Stesichoros’ “Geryoneis” and “Thebaïs” (pp. 345ff.).

The volume is remarkably free of printing errors (I did not find any), but there are some editorial slips. I mention here just three:

pp. 28-29, II. 1.5: "für die Vögel zum Bankett" does not translate the printed text, but rather the (preferable) reading of Zen.: οἰωνοῖσι τε δαῖτα.

p. 29, II. 1.7: should read "d e r Atreide".

p. 560, I. 2: "Xenophanes Nr. 19. mit Anm. 3" should read "Anm. 9".

These are all minor slips in a volume which has much to recommend it. It fulfils admirably the aim that the editor has set himself. It is certain to give every reader a clear understanding of the nature of archaic Greek poetry and to stimulate interest in further reading of this literature.

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A. Kasher, *Jews and Hellenistic Cities in Eretz-Israel. Texte und Studien zum Antiken Judentum 21* (Tübingen 1990), 372 pp.

The subject of this book is of fundamental importance, not only to the understanding of the relationship existing between Jews and Greeks during the Second Temple period, but also to the understanding of the basic features of Hellenistic and Roman rule in Eretz-Israel. Kasher deals with it, as always, in a clear and systematic way, following a chronological order from the early Hellenistic through the Hasmonean periods, to Roman rule. The series of indexes at the end of the work and the bibliography are useful for further investigation. His numerous and detailed maps of the Hasmonean conquests are especially helpful (pp. 67, 89, 103, 115, 130, 143, 146, 156, 170).¹

As for Jewish-Greek relations, much changed in the four hundred years between Alexander's conquest in 332 B.C.E. and the destruction of the Temple by the Romans in 70 C.E., yet their fundamental characteristics remained unchanged. These characteristics include religious incompatibility between the pagan world and Jewish values, demographic pressure and tension between a basically urban (Greek) and a rural (Jewish) population, which brought about social and economic rivalry. The importance of this religious incompatibility is not to be underestimated, since it did not affect religion only, but covered almost all aspects of life. In fact, Kasher identifies the features of the Jewish-Greek conflict in Hellenistic and Roman times with those of the national-religious conflict existing between the Phoenicians-Canaanites and the Jews in Biblical times: he devotes a chapter (pp. 29-48) to a description of the pagan rituals in the Hellenistic cities, which seem to have incorporated a fusion of Canaanite and Phoenician deities and Greek mythology. An example of religious incompatibility is offered

¹ On the consequences of the Hasmonean conquests, see now A. Kasher, "The Changes in Manpower and Ethnic Composition of the Hasmonean Army (167-63 BCE)", *JQR* 81 (1990), 325-352.