

recent communication. In the epilogue to the *Iliad* (Books 23 and 24) Z. sees the re-establishment in Achilles of the moral balance that he lost in Book 1. He accepts the κλέος of his victory over Hector and τήμη of Priam's ransom gifts, renews φιλόττης with his colleagues in Book 23, and feels the strength of pity in Book 24. A fully functional heroic society, it emerges, is not so very different from our own.

This is an elegantly written book, well documented and full of lucid argument but never arid: an excellent contribution to Homeric literature.

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F. BLAISE, P. JUDET DE LA COMBE, P. ROUSSEAU (edd.): *Le métier du mythe. Lectures d'Hésiode*. (Cahiers de Philologie, 16.) Pp. 570. Villeneuve d'Ascq Cédex: Presses Universitaires du Septentrion, 1996. Paper, frs. 230. ISBN: 2-85939-508-3.

This collection of papers looks a formidable offering, and it does indeed seem an impressive volume, totalling more than 500 densely packed pages accompanied by a list of 'ouvrages cités' spread over another twenty-five pages, being some ten years in the making, and featuring an internationally distinguished cast of contributors, though no British scholars are included. Certainly it has the great merit of concentrating on a limited number of topics, on the prooemium of the *Theogony* (Rudhardt, Nagy, Arrighetti, Ballabriga, Laks) and of the *Works and Days* and beyond (Rousseau, Calame, Pucci), on the battles against the Titans and Typhoeus (Blaise and Rousseau, Pellizer, Ballabriga), and on the myths of Pandora (Judet de La Combe, Lernould Saintillan, Zeitlin, Vernant) and the Ages of Mankind (Carrière, Crubellier, Neschke, Couloubaritsis). But contributions by 'experts' can have drawbacks: if you gather together those who have already pronounced, in some instance on several occasions, on particular issues, positions will seldom be modified and almost never undergo radical change. And so there is little here which may be described as original, and what there is in the way of novelty fails to convince, e.g., in the case of Alain Ballabriga who, starting from Pausanias 9.31.4 and its statement that some believed Hesiod to have composed just the *Works*, argues for 'le Deutéro-Hésiode' sponsored by a different set of Muses and with a very different attitude towards 'kings'. There is too much of the 'comme je l'ai montré dans mon livre . . .' here, and well trodden ground is revisited far too often: I lost count of the number of times one particular passage, *Theogony* 26–8, and especially the opposition of lies and truth, was discussed with no advance made on standard, and very familiar, interpretations. As I have remarked elsewhere, good material will bear repetition, but even Zeitlin cannot expect to get away with four discussions of Pandora, all appearing within the last couple of years and all expressing the same views, but at varying length (see *G&R* 43 [1996], 248). I must admit to not being a great enthusiast for lengthy pseudo-commentaries such as that on *Works and Days* 1–46 by Philippe Rousseau (pp. 93–167; cf. also Pietro Pucci, pp. 191–210), preferring the real thing, particularly when the editor is West or Verdenius. It is all very well looking at the clash between Zeus and the Titans and between Zeus and Typhoeus, but these two conflicts ought to be considered in terms of the *Theogony* as a whole: one need not be Lévi-Strauss to recognize that the first half of Hesiod's poem is concerned with birth—the birth of the universe, any number of deities, and Zeus himself—and the second half with death, as represented by the two battles and the intervening description of the Underworld, and that the two halves are neatly matched. This is a formulation which I find much more convincing than any imagined parallel between the Titanomachia and the Pandora myth (despite the similarity noted between verses 522 and 718 or a contrast between the gods receiving a fair settlement from Zeus but Prometheus promoting 'un partage inégal').

Birth and death are binary opposites and so also are the brothers Prometheus and Epimetheus, an observation which brings us to the five papers on Pandora (pp. 263–392). My stomach, I must admit, begins to rumble when I read an essay which opens ominously 'sans entrer dans une analyse détaillée du myth de Pandora et de Prométhée', and generalization and repetition are the rule rather than the exception throughout these pieces, though Zeitlin comes up with the remarkable idea that 'ce qui s'échappe de la jarre s'échappe également de la vulve selon la codification la plus négative de la sexualité féminine, et que l'Espoir ou l'enfant, situé de façon incertaine entre le mal et le bien, est le seul bon résultat, même s'il reste peu satisfaisant' (p. 361).

Well! Discussions of the Myth of the Ages are very much what you would expect with comments on structure more plausible than the search for origins: as Carrière remarks, when it comes to 'la question de la genèse du myth', 'c'est une question ancienne et qu'on n'a aucune chance de pouvoir résoudre' (p. 412). Couloubaritsis believes that 'l'itinéraire du récit théogonique d'Hésiode correspond bien à celui du mythe des races' (p. 513); this is an opinion which few, I suspect, will endorse, but at least it's novel.

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D. W. TANDY, W. C. NEALE: *Hesiod's Works and Days: a Translation and Commentary for the Social Sciences*. Pp. xiv + 149, 1 map, 3 figs. Berkeley, Los Angeles, and London: University of California Press, 1996. \$30/£24 (Paper, \$10.95/£7.95). ISBN: 0-520-20383-6 (0-520-20384-4 pbk).

The combined effort of a classical philologist and an economist/economic historian, this 'little book' offers a 'working' translation ably supported by an introduction of nearly fifty pages, close to 200 notes, and a full bibliography. I can envisage a warm reception on the part of students of early Greek society, especially non-linguistic students, since the authors provide a clear summary of our present state of knowledge and a summary grounded in common sense. Although what is on offer is obviously conditioned by how widely the authors have consulted the relevant authorities, and here Martin West's name is prominent, much has been absorbed and sometimes we meet a surprising and an adventuresome degree of detail, as when the size of Hesiod's farm is assessed at '25, and perhaps more than 30, acres' (p. 30). The authors are commendably wary, dismissing, for example, the work of Will and Detienne, where, however, more attention needs to be paid to the evidence of Solon, admittedly a century further on; I doubt whether we shall ever sort out the tangled background to Hesiod's dispute with his brother Perses (if in fact there was actually a quarrel), and here again caution is exercised while parallels from the contemporary world of the peasant are skilfully deployed. A user-friendly turn of phrase is another attractive feature though the translation might baffle the less articulate when they come across 'the great maw of the sea' (verse 164), justified perhaps by the epic colouring of the line, or 'pellucid' (verse 739). Carelessness may creep in, as when early in the Introduction the last part of the poem is said to consist 'largely of advice about what to do month by month' (p. 5) or when, towards the end, the word 'price(s)' is used (p. 36).

Objections will always be raised to particular notes. Some I found too simple, e.g. 'Zeus is the chief god of the Greeks' (n. 2), while others are hardly necessary, such as that on *phren* (n. 22), especially as the translation 'chest' leads to the ridiculous 'O Perses, toss these things behind your chest' (verse 274; cf. 688; I am also bothered by *thumos* rendered as 'spirit' when it produces for verse 399 the translation 'with an ache in your spirit'). We could do with more on the interpretation of 'Expectation' (n. 37) or *arete* (n. 71) along the lines of n. 18, where various opinions are cited, nor am I happy with the view expressed in n. 39 that the 'spring from the same source' of verse 108 'must refer to the Golden Race', while it is not true to claim in the following note that parallels to the Myth of the Ages of Mankind are 'to be found throughout the Near East'. I am intrigued, but not convinced, by the suggestion that verses 750–2 refer to circumcision (see n. 180) and by the proposal advanced by Watkins (see n. 134) that the Boneless One is the penis. Occasionally I find a note baffling; for instance, I do not know what to make of n. 182 on the *Days*: 'it should probably be taken as something of a set piece, for it contains material that could not be of practical interest to Hesiod' (see also n. 188). Again, can we really claim that *pleion* (verse 617) 'is a Greek word for "seed"' (n. 89) without further comment, and surely 'gift-eating' (n. 17) illustrates the metaphorical use of the verbal element (cf. the condemnation of officials by the Sarakatsani as *phagades* or 'eaters')? But the good far outweighs the bad, and I strongly recommend this slim and inexpensive volume to students, in the paperback version of course.

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