

WYLES (R.) and HALL (E.) (eds) **Women Classical Scholars: Unsealing the Fountain from the Renaissance to Jacqueline de Romilly**. Oxford: Oxford University Press, 2016. Pp. xviii + 465. £80. 9780198725206.
doi:10.1017/S0075426918000526

This much-needed volume seeks to excavate a history of women's achievements in classics through a (re)evaluation of individual works and lives. Its genesis was a conference in 2013 (which I attended) for the centenary of the French classicist Jacqueline de Romilly's birth, and it teases out well the varied histories of these scholars, benefitting from the contributors' diverse archival access, interests and languages. The sound editorial framework brings coherence to the fine-grained scholarship: the subjects are broadly biography, an estimation of scholarly achievements and consideration of how the women managed or failed in the relationship between their personal/domestic and intellectual/professional lives.

The editors focus on 'philologists', although modern disciplinary boundaries align poorly with the work of those selected (as noted at 13–14), which also includes, for example, cultural philosophy and linguistics (Olga Freidenburg) and fiction (Kathleen Freeman). Criteria for inclusion must be set, and the focus on scholars who have suffered neglect is welcome. However, both the definition and selection of 'philologists' seem somewhat arbitrary. Nonetheless, the suggestions (21–28) for further research into papyrologists, ancient philosophers, teachers and historians are valuable. Work also remains to be done on classical archaeologists despite the research cited (9, n.31).

The standard is uniformly high. Nineteen chapters cover scholars from Isotta Nogarola (born Verona 1418) to France's Jacqueline de Romilly (died 2010), with a geographical spread from Russia across Europe to the US. Circumstances precluded the inclusion of two planned chapters on German scholars; it is to be hoped that these can be produced elsewhere. C. McCallum-Barry (29–47) traces the careers of three of the humanists from north Italian states, who in the mid- to late 15th century did the same work in the intellectual sphere as their male equivalents, and compares them to their counterparts in England. The Portuguese Luisa Sigea and the role of the Infanta D. Maria is the subject of S. Frades' examination (48–60) of Sigea's achievements and her potential as a source to illuminate the Renaissance and humanism in Portugal. R. Wyles (61–

77) and J. Fabre-Serris (78–102) each consider Anne Dacier. Wyles focuses on the relationships both Dacier and Anna Maria Van Schurman had with the French scholar Gilles Ménage, while Fabre-Serris examines the gendered choices in Dacier and Renée Vivien's translations of Sappho. Translation as an intellectual pleasure for women in 17th- and 18th-century England is the engaging subject of E. Hall's study (103–31), principally of Lucy Hutchinson and Sarah Fielding. J. Wallace (132–52) convincingly situates Elizabeth Carter's moralistic classicism within 18th-century debates about exemplary female politeness.

A late 19th-century shift from classical education and work centred on homes and aristocratic life to institutions is marked by L. Gloyn's chapter (153–75) on Newnham College up to the First World War. M.V. Ronnick's chapter (176–93) on classical education and African American women in the 19th and 20th centuries examines the impact of individual teachers, scholars and students, both black and white, in forming systems for classical education, and how this shaped the work of later black artists and writers, including Gwendolyn Brooks who won a Pulitzer Prize (the first black person to do so) for her poem *Anniad*, with its central reworking of the *Aeneid*. An American, Grace Macurdy, one of the few scholars of working-class background, is the focus of B.F. McManus (194–215), who considers how Macurdy successfully negotiated a family life and her increasing deafness with professional achievements, including developing a new approach to women in antiquity and her expansion of source-use beyond literary texts. In so doing, Macurdy expanded the definition of a classical scholar. J.P. Hallett's approach to Edith Hamilton (260–74) echoes that of Ronnick's chapter; she assesses Hamilton's own education and the thoroughfare to the classical world she offered to others – in Hamilton's case primarily through performable translations of Greek drama, rather than by classroom teaching. In London, Margaret Alford's merits are argued by R. Mayer (243–59); the features of her life did not attract pathography (S. Ware, 'Writing women's lives: one historian's perspective', *Journal of Interdisciplinary History* 40 [2010] 417–18) and consequently her achievements have been overlooked.

Welsh classicist Kathleen Freeman, notable not least for her interest in the wider world of ancient Greece, receives a welcome re-evaluation by M.E. Irwin (313–34) who notes her books are all still in university libraries 55 years after her death. R.

Fowler's chapter (345–58) on Betty Radice's editorship at Penguin Classics and her achievement in making accessible translations of classics academically respectable is another highlight. B.K. Gold's analysis (359–76) of Simone Weil's challenging *Iliad* locates its merits in its unique view of Homer that transcends Weil's undoubted mistakes. R. Webb (377–98), in a closing chapter on Jacqueline de Romilly, notes her awareness that she arrived at doors that had already been opened. The varied strategies used to open them – for example familial support, letters, creating institutions and manipulating gendered expectations – are illuminated by these well-researched studies, and solid foundations laid for further work.

CLAIRE MILLINGTON
King's College London
 claire.millington@kcl.ac.uk

LINGUISTICS

BENTEIN (K.) *Verbal Periphrasis in Ancient Greek: Have- and Be-Constructions.*

Oxford: Oxford University Press, 2016. Pp. xvi + 392. £75. 9780198747093.

doi:10.1017/S0075426918000538

This book brings to bear recent linguistic research to offer a persuasive analysis of the origin and development of Greek periphrastic constructions (εἶμι + participle, ἔχω + participle, etc.). It can serve as a model of how diachronic and synchronic perspectives may be combined to shed light on linguistic phenomena. Bentein's approach is underpinned by an awe-inspiring range of coverage (from Homer to the eighth century AD) and by solid quantitative research (a stupendous amount of effort has gone into data collection; Bentein has made his data available online). In all these respects, the book is, I think, a genuine success. In other respects it is less so. Although the work is by all indications aimed at a fairly wide readership within classics, I suspect it will be hard going for all but those with a firm linguistic grounding; organizational principles hamper the book's accessibility; key questions are sometimes left unanswered.

Bentein's introductory chapter ('Theoretical background') treats the main linguistic theories that underpin the rest of the book. It includes an informed discussion of verbal aspect and actionality, combined with a helpful treatment of transitivity. The section on grammaticalization theory that closes the chapter is, however, too brief and

insufficiently geared to those unfamiliar with the theory, especially given its importance for the rest of the book.

Chapter 2 ('Verbal' and 'adjectival' periphrasis) plots a new course in the longstanding debate over what counts as a 'periphrastic' construction. Bentein rightly dispenses with the search for a categorical answer to the question. Rather, he adopts the prototype model of linguistic categorization and prefers to see constructions as more or less prototypically periphrastic; at the same time, Bentein offers a host of valuable diagnostic criteria to assess the extent to which constructions match up with the prototype, and tests these criteria against a sample of three constructions (διαγίγνομαι + present participle, ἔχω + aorist participle, ἔρχομαι + future participle).

The remaining chapters before the brief conclusion are organized by the three overarching aspectual values that the various constructions express: 'Perfect aspect', 'Imperfective aspect' and 'Perfective aspect'. The latter two chapters in fact treat one construction each (εἶμι + present participle and εἶμι + aorist participle in Classical Greek, respectively), whereas the chapter on perfect aspect covers a multitude (εἶμι + perfect participle, ἔχω + aorist participle, ἔχω + medio-passive perfect participle, εἶμι + aorist participle in post-Classical Greek, as well as several other minor expressions). For each construction Bentein offers usage statistics (sometimes effectively used to argue against prevailing views on certain constructions) and discussion of the origin, development and distribution of the form. The chapter on perfect aspect treats the development of the synthetic perfect as a corollary and represents, through the application of grammaticalization theory, the most significant advance in our understanding of that issue (at least in print) since Pierre Chantraine's *L'histoire du parfait grec* (Paris 1927). As for the development of periphrastic constructions, Bentein's main conclusion is that there was a gradual process of 'transitivization', both within individual constructions (εἶμι + perfect participle becoming more transitive) and in the variety of constructions used (εἶμι coming to be used also with present participles and aorist participles).

The organization of these three core chapters by aspectual value, and within those chapters by period, makes linguistic sense, but also reveals (ironically) an excessive need for categorization. The drawback is that someone coming to the book to find the discussion of a particular construction, for example ἔχω + aorist participle, will not know