

sione non è facile: finora era stato letto εὐλιν in scrittura destrorsa (da ultimo vedi *SEG XLVI* 1316), mentre Colonna vorrebbe leggere, in scrittura sinistrorsa, *nilue* in latino; ma né l'una né l'altra interpretazione soddisfano pienamente: non si capisce bene che cosa potrebbe significare εὐλιν, almeno non esistono nomi di persona che comincino Εὐλιν-; d'altra parte, anche *nilue*, vale a dire *ni lue*, che corrisponderebbe, per Colonna, in latino classico a **ne luas*, resta di difficile comprensione. Chi sa se si tratti di una terza lingua, diciamo fenicia?

Va espressa una sincera gratitudine non solo al Comitato di redazione dei volumi, ma anche all'editore, il Prof. Fabrizio Serra che con la sua lungimiranza ha reso possibile la loro pubblicazione. Auguriamo (nonostante l'alto prezzo di copertina) all'opera un'ampia diffusione tra i dotti che si occupano delle antichità dell'Italia preromana e romana.

Heikki Solin
Università di Helsinki

The Gods of Greek Hexameter Poetry: From the Archaic Age to Late Antiquity and Beyond. Edited by JAMES J. CLAUSS – MARTINE CUYPERS – AHUVIA KAHANE. Potsdamer Altertumswissenschaftliche Beiträge 56. Franz Steiner Verlag, Stuttgart 2016. ISBN 978-3-515-11523-0. 472 pp. EUR 69.

This collection consists of a great variety of papers on Greek hexameter poetry from the Archaic period down to late antiquity; it also explores the role of the Greek gods in Latin poetry and modern literature.

It is perhaps difficult to thematically classify all the papers of this volume since the most important element of this collection is the variety of the issues discussed, as they focus on various aspects of the topic of divinity and its depiction in Greek and Roman literature. Some of them include the succession of power and the conflict among the gods, the features that distinguish deities from humans, the role of fate in human lives, and the relation of divine performance with contemporary religion. These themes are treated from three main aspects: narrative analysis of characters; intertextual dialogues among poets such as Homer, Hesiod, Callimachus, and Apollonius Rhodius; plus a few papers that are preoccupied with the general role of cult in ancient literature.

More precisely, the book is divided into four main parts. After a brief introduction from the editors, the first is entitled 'Archaic Poetry'. It includes papers about the role of divinity in the *Theogony* (Jenny Strauss Clay), the Homeric Hymns (Andrew Faulkner), the Hesiodic *Catalogue* (Kirk Ormand), the *Iliad* (Jim Marks), the *Odyssey* (Richard P. Martin), the Cyclic Epic (Christos Tsagalos) and the Hesiodic *Shield* (Timothy Heckenlively).

Going one step further, the second part focuses on Hellenistic poetry and the participation of gods in Apollonius' *Argonautica* (James J. Clauss), in Aratus' *Phaenomena* (John Ryan), in Callimachus' Hymns (Ivana Petrovic) and *Hecale* (Massimo Giuseppetti). The last paper is about Moschus' *Europa* and *Eros on the Run*, written by A.D. Morrison.

Next, the third part describes the divine action in imperial and late antique poetry. It consists of papers on texts that research has recently begun to examine thoroughly: from Smyrna's *Post-homerica* (Silvio Bar), Triphiodorus' *Sack of Troy* (Laura Miguelez-Cavero), *Cynegetica*, Nonnus'

Dionysiaca (Domenico Accorinti, Anna Lefteratou) to Colluthus' *Rape of Helen* (Enrico Magnelli). Last but not least, the last two papers are the most interesting and complex of the chapter as they examine the role of divinity both in late philosophy and poetry in general (Oliver Schelske) and the presence of polytheism in the Sibylline oracles (J.L. Lightfoot).

Likewise, the last part, entitled 'Beyond the Greeks', takes still another step forward, as it sheds light on the role of Greek gods in Latin poetry (Virgil: Ward Briggs; Ovid: Fritz Graf) and contemporary literary production (Tennyson: Edward Adams; Walcott and Oswald: Ahuvia Kahane).

Furthermore, the bibliography (both monographs and secondary literature) is sufficient and enlightened with all the recent studies concerning divinity in the ancient world. The volume also includes a general *Index*. Nonetheless, it appears that perhaps the addition of an *Index locorum* would make the references more easily accessible to readers.

In retrospect, in this reviewer's opinion, this collective volume is truly ground-breaking and a must-read for graduate/postgraduate students, researchers and scholars interested in the depiction of fate and divinity in ancient Greek and Roman literature. It also manages to present the intertextual dialogue between many different types of poetry or writers (e.g., Homer and Vergil) as far as the role of gods is concerned. Although a paper examining religion in the Roman literature of late antiquity is absent in the last part – so that the evolution of the divine element might not be presented just on poets of the Augustan age (Virgil and Ovid) – it is a useful tool for all readers and a totally remarkable accomplishment that all sorts of classicists, both philologists and historians interested in religious issues, will use with benefit.

Anthofili Kallergi
University of Ioannina

Polybios und seine Historien. Herausgegeben von VOLKER GRIEB – CLEMENS KOEHN. Franz Steiner Verlag, Stuttgart 2013. ISBN 978-3-515-10477-7. 359 pp. EUR 62.

This collection of articles is the result of the conference with the same title held at the Helmut-Schmidt-University in Hamburg in April 2010. Articles presented in German (14) and English (1) shed light on different aspects of Polybios' work and how it can be compared with the works of Thucydides/Xenophon and Livy. The year 2013 was a very good one for Polybios enthusiasts; see *Polybios and his World: Essays in Memory of F.W. Walbank*, eds. Bruce Gibson and Thomas Harrison (Oxford University Press).

In the introduction, the editors offer a summary of research on Polybios conducted so far and the many new lines in the study of the Hellenistic period, making the point that despite the new discoveries of papyri and inscriptions, it is still the work of Polybios that enables us to understand the historical events of this period in larger perspective.

Hans Kloft, "Polybios und die Universalgeschichte", discusses the famous inaugural speech given by the history professor Friedrich Schiller in Jena in 1789 on the point of studying universal history; many of the main points of that speech reflect the ideas of Polybios. Kloft analyses the nature of Polybios' general history and what his standards are to do it properly. Those standards are high