This well-conceived book covers important ground and delineates an area of study whose fuller development will be an important element in advancing knowledge of the Christian communities of the first four centuries AD.

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‘This edition is intended primarily for students’ (v). The format is the usual format of the Aris and Phillips series of Greek and Latin texts; but for those ‘who are not yet very familiar with Homer’s Greek’ (v) forms and some syntax are explained at least at first appearance within each book at the foot of each page of the Greek text (as in P.V. Jones’ edition of Odyssey I-II in the series). Few Homeric forms are missed (e.g. ταφών 9,163, ῥινύμεν 9,353). The explanations are succinct and clear; some are referred to a conspectus of Homeric forms and syntax (30-42). Some Attic forms and syntax are also explained, in the notes and in the conspectus (e.g. in 9,19-22 ὑπέσχετο, ἐκπέρσαντ[α], ἰκέσθαι, ὥλεσα). Students at some levels may want more repetition of explanations, and for some the bibliography might have included Autenrieth and Cunliffe, with appropriate cautions. The conspectus might be more useful still for more flesh on its bones (and perhaps for fewer Attic bones). But these additions to the format of the series are a very welcome encouragement to students (probably the most numerous users of the series) to look at the language more closely. For better and for worse texts are beginning
to be available to students in forms in which words can be parsed at the click of a mouse, and such immediate access to such sorts of information is coming (it is said) even to be expected. For the student again there is also a description of the metre and prosody of the *Iliad* (pp.43-6) and some interesting examples of effects of rhythm and sound (46-7).

The Introduction is extensive, and particular about many interesting questions, and gives good guidance for further reading in an ample bibliography. The first part of it presents an account of (1) the Mycenaean and the Dark Ages (which might have been more particular about the relation of the Trojan and the Mycenaean chronologies in archaeological terms), (2) the epic cycle and the other traditions to which the poet refers (of special interest in Diomedes' rescue of Nestor in Book 8 and in the story of Meleager in Book 9), (3) the circumstances of the composition and the transmission of the poem (the context for questions concerning the status of parts of Books 8 and 9), and (4) the mechanisms of formulae in oral poetry (where the definition of 'generic' epithets [8] differs from what seems to be usual). Then in Book 8 Wilson (W) analyses the motivation in the narrative of the sequence of events. He underestimates the significance of the last events in the fighting, 335-49 (6b). But he observes, rightly, that the gods' interest in the action both causes and marks shifts in the balance between the two sides, and that the final scene in heaven in this book marks the breaking of the Achaeans (6d); and he describes well the way in which the audience must follow narrative of battle in the *Iliad* (6e). In the textual questions of Book 8, W is more conservative than Kirk (6f; compare their notes on 28-40 and 548-52). In Book 9, W, after some good remarks on the structure of the whole and on the dramatic character of the narrative (7a) analyses the arguments and the ethics of the speakers in Achilles' tent. He defines well the main points in the arguments; one more that is worth attention is Achilles' demand in 387, πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλνέα λώβην, where the translation 'pays me back... for the dishonour' risks obscuring the idea by normalising the expression (cf Hainsworth, Griffin *ad loc.)*. W
underestimates the artfulness of 'the straightforward military man Aias' (7e; compare Hainsworth, n.624-36, D.Lohmann, Die Komposition der Reden in der Ilias [Berlin 1970], 271-4). He follows the course of the Embassy largely in the perspective of its eventual failure to bring Achilles back to battle; but it is necessary to see it also in the perspective of Achilles' fate. Achilles does shift his ground, for Phoenix then for Ajax, as W himself says (7f). If by the end of the Embassy he is going to stay at Troy, and eventually to fight, Achilles, who has a choice between life and death (9,410-16), has now made his choice (contrast Griffin, n.410-16). (The audience of course follows the making of the decision against the background of Zeus' pronouncement in 8,474-7.) W might also have said something of the significance of Meleager's death for Achilles (7d, n.566-72; cf. Hainsworth, n.571, Griffin, p.136, n.572). W proceeds to discuss the place of Book 9 in the textual history of the poem, the duals in 182-98, and the subjects of Phoenix' speech; in matters of the text he is again conservative, but (after a certain dismissiveness about such questions in 3e) his treatment of the possibilities in detail will encourage the student to think.

The Commentary observes a wide range of detail (e.g. n.9,63-4: the style and tone of the lines, Nestor's sense of the relation of the discord here to the larger discord between Agamemnon and Achilles, Homer's transfer of social structures from his own age to the Mycenaean, a European etymology). Among the most stimulating observations are those on rhythm and structure of verse and sentence, especially in speeches. Others draw attention to the psychological and social implications of speeches (as Agamemnon does not use Achilles' name anywhere in 9,115-61 [p.218] he omits it again in 9,673-5).

This edition successfully offers students much on matters from the definition of an enclitic to questions of tradition and adaptation in the Meleager story. The book has been well produced. The Greek fonts are large and clear. Editing and proof reading have been careful. The Commentary could be consulted
more easily if the running page heading ‘ILIAD VIII’ (‘IX’) had been used for it as for the Text and Translation.

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This book is actually a translation from the original German version, first published in Berlin in 1990, so the general thesis that Wolfram maintains has been generally available for some time now. California UP should be congratulated on their initiative in having this valuable book translated.

The title of the book is programmatic, indicating from the start that W holds firmly to the line that there was no such thing as The Fall of the Roman Empire; that Germanic peoples drifted into the Western Empire, made their permanent homes within the old borders, and adapted themselves in various ways to the structures they found; and as the Empire itself faded away into an age of uncertainty, new kingdoms established themselves as the proto-medieval states. W’s unparalleled knowledge of the incredibly scattered (and sketchy) source material, and his sophisticated synthesis and analysis of the history of the peoples, follows much the same pattern as his earlier History of the Goths (Berkeley 1988), but his net has been cast wider, to cover all the important German-speaking tribal groups, their origins both mythic and real, their first and subsequent contacts with the Roman world, their movements and the smallness of their real numbers, and their settlement patterns in their new areas, both