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(Wiesbaden 1971) and F.W. Deichmann (Wiesbaden 1969 and 1974). The nineteen illustrations have been carefully chosen and well complement Gaddoni's text. They show the strange decagonal structure as it appears today and as it appeared in the last and previous centuries. The illustrations, too, show details of the architecture which have led to some of the more outlandish theories of recent times. (Gaddoni, for example, delicately puts to rest Ferri's recent "tent pole" understanding of the twelve *propugnacula*—"handles"—inscribed with the names of the twelve Apostles. Ferri's conception was that these are evidence for a monument modelled after a nomad's tent!')

It would be churlish to find fault with such a well-packed little book—and especially one that is available free of charge and published with such good intentions. I will not do so. The monograph, which compares quite favourably to G. Bovini's work of the same name (Ravenna: Longo, 1977), should be noted by all students of the period and by other Superintendents. I can only hope that Zurli's innovative project leads to other equally informative monographs on other lesser understood monuments of Ravenna. Perhaps next the so-called Palace of Theodoric?

The monograph has a short but adequate bibliography.

WILFRID LAURIER UNIVERSITY

C. J. SIMPSON

FREDERICK A.G. BECK. *Bibliography of Greek Education and Related Topics*. Sydney: F.A. Beck, 1986. Pp. viii + 333.

In this volume F.A.G. Beck, best known as the author of *Greek Education 450-350 B.C.* (London and New York 1964), has assembled a research tool of great value, not only for scholars of Greek education (whose numbers, admittedly, are not vast) but also for all students of archaic and classical Greek culture. Beck has cast his net very widely, to include works of scholarship that deal both with education narrowly defined and with "its cultural, historical and philosophical background" (v). The result is a collection of some 7,000 titles (give or take: I must confess that I have not counted them all), most of them published before 1981 (cf. vi: "I have fixed the year 1980 as the terminus for my entries, though I have admitted a very small number of [more recent] items"), on subjects ranging from Mycenaean and Minoan education (7 items) through the philosophical schools of the late fourth century. There is also a very brief section on Hellenistic education, offering "a small selection of works [that are] included for the light they may cast back on to the earlier periods, and

¹ S. Ferri, *Sett. di Studio del Centro Italiano di studi sull'alto Medioevo* 3 (1956) 59.

because some of the earlier trends reach their full development in the Hellenistic Age" (3 = p. 34).

With a bibliography as diligently compiled and as massive as this, the pertinent question is not "Is it sufficiently complete?" but "Does its fullness get in the way of its utility?" The answer is very clearly "No"—indeed, ease of use is one of its most attractive features and is attributable to the organizational system that Beck has adopted, consisting of two main divisions, a "Classified Section" (17-151) and a section of "Main Entries" (159-299).

In the "Classified Section" the material is arranged topically, in nine divisions numbered from 100 ("Education in General") to 900 ("Aspects and Problems of Education", a miscellaneous category); the remaining divisions are: 200 "Ancient, Classical and/or Greek Education in General"; 300 "Early Greek Education" (largely pre-classical, though the Athenian dramatists are included here); 400 "Education in Greece outside Athens and Sparta" (only 1/3 of a column!); 500 "Sparta"; 600 "Athens"; 700 "Hellenistic Education" (see above); 800 "Educators" (dealing with individual figures, this division is longer than all the others combined). The topic of a given division is further broken down into sub-divisions and sub-sub-divisions (even, occasionally, sub-sub-sub-divisions), each with its own numerical reference-tag: so, for example, within the division "800 Educators" one has "810 Pre-Socratics and Pre-Sophistics," "820 The Sophists," "830 Socrates," etc.; within "820 The Sophists," one has "821 Protagoras," "822 Gorgias," "823 Prodikos," etc.; and within "821 Protagoras" one has "821.1 Philosophy," "821.2 Protagoras as Educator," and so on. Use of the "Classified Section" is facilitated by the "Classification Schedule" that precedes it (1-16; a list of all the divisions and sub-divisions, in numerical order) and by the "Index to the Classification" that follows it (151-158): from either one of these helpful guides one can quickly discover (e.g.) that the bibliography on Protagoras and the doctrine of *homo mensura* is compiled in section 821.181.

At every level of the "Classified Section" the relevant bibliographic references are given in slightly abbreviated form (a work that touches on more than one topic will appear in more than one of Beck's divisions or sub-divisions). The section of "Main Entries" then provides the complete bibliographic information for each item, in alphabetical order according to the author's surname, together with cross-references to the part (or parts) of the "Classified Section" in which the item appears, some occasional comments by Beck on an item's contents, and a list of reviews (for a book or monograph). The collection is then rounded off by an "Index of Series and Serials" (300-325, with a short list of other abbreviations), an "Index of Reviewers" (316-327), and a rather long list of corrigenda (329-333).

Beck deserves our thanks for giving us so ample and handy a research tool—and for giving us at the same time a very revealing, and occasionally very odd, profile of the subjects that have engaged classicists' attentions. Working

through the "Classified Section's" categories and counting columns as one goes can yield some curious results. Take Protagoras, for example: though his surviving authentic utterances run to far fewer words than I will use in this paragraph, he accounts for five-and-a-half columns in the bibliography, as compared with five columns for all of Sparta and three-and-a-half columns for the "Status of Women" (nearly two-thirds of the titles in this last category were published in the generation from 1950 to 1980). I certainly do not wish to offend my philosophically-inclined readers or deny that Protagoras is a complex and important figure, but something does seem to be out of balance here: could one seriously contend, for example, that in the history of classical Greek education and culture Protagoras is over five times more complex and important, and so requires over five times more study, than that fundamental institution, the Athenian Ephebia, which accounts for a single column?

Another interesting example is provided by the contrast between Isocrates' nine-and-a-half columns and Plato's seventy-six-and-a-half. (Socrates occupies another twenty-five-and-a-half: together, Socrates and Plato account for well over half of the section on "Educators" and over one-third of the "Classified Section" as a whole.) Plato, of course, was a pivotal figure in the history of western philosophy and a systematic thinker of genius—a claim that not even his staunchest defenders would make for Isocrates; and surely the defenders of Isocrates would not begrudge Plato his columns. But it is also surely true—and to my mind odd—that a stranger to the history of education, considering these proportions as they appear in a bibliography of Greek education, would never conclude that the rhetorical training favored by Isocrates was to be many times more influential, in ancient life as it was lived outside the Academy, than the mathematical-philosophical training espoused by Plato. Yet so it was: "fundamental argument over meaningful alternatives [in education] occurred only in the fourth century B.C., centred in Athens, and the debate ended with the total victory of Isocrates over Plato."¹

Perhaps I can express two hopes by way of conclusion. First, that Beck or some other scholar(s) can be persuaded to continue the job begun here: stopping in the fourth century as he does, Beck omits most of what ancient education was to embrace—in formal grammar, rhetoric, and philosophy—during the greater part of its history, the 900 years that stretch from the founding of Alexandria through the reign of Justinian. One would like to see this later period (or if not the whole of it, then at least through the early Roman empire) treated with similar thoroughness. But before one can reasonably expect such an undertaking, another hope has to be fulfilled: that some academic press

¹ M.I. Finley, "The Heritage of Isocrates," in *The Use and Abuse of History* (New York 1975) 197 (cf. 198: "it is remarkable how contemporary histories of education are filled with admiration of Plato, achieved by politely passing over the [very dubious] psychological propositions").

somewhere in the civilized world can be made to understand the worth and marketability of a work such as this, which Beck (as he reveals in his preface, vi) had to publish by himself, with a lamentably small print run of 150 copies, because "all the publishers in the United Kingdom, Europe and the U.S.A. whom [he] approached were not interested to examine the manuscript."² This seems to me incredibly short-sighted. But since the book is now in print, perhaps some press might be inspired to take a longer view and acquire the rights, so that Beck's valuable work can be made more generally available.

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ROBERT A. KASTER

JANE F. GARDNER. *Women in Roman Law and Society*. London and Sydney: Croom Helm, 1986. Pp. 281. 0-7099-1178-5.

As Gardner says in her *Introduction*, "Most [detailed studies of Roman law] are unreadable and most are unread, save under stress of necessity, by historians". She notes the honourable exception of J.A. Crook's *Law and life of Rome* (1967), but her pronouncement otherwise remains true. Her own book should do much to remedy this regrettable situation. The fact that the publishers moved to a paperback edition within the first year reflects the strong demand for a book of this kind.

Gardner sees her book as serving both the Roman historian and the exponent of Roman women's studies. It is to provide a readable account of the rules of Roman law, with focus on the female section of society; and it is to help provide a historical frame of reference for the disparate evidence, literary and non-literary, which is increasingly being used to study women in the Roman world. It fulfils both purposes very well. The topics and examples from Roman law are selected to keep the focus on women and give the book cohesion; but these are set in a broad context which will make the book useful to a wide range of readers. The broad context also makes the position and treatment of women in the Roman world more intelligible than it might have been in a more narrowly based book.

Other books on women in classical antiquity have given considerably more attention to Greek rather than Roman women. This was true of Sarah Pomeroy's pioneering *Goddesses, whores, wives and slaves* (1975), and applies also to her *Women in Hellenistic Egypt* (1984). Witness also Helene Foley's

² The appearance of the volume is in fact less than highly polished, with smudges on a number of the pages (at least in my copy) and a rather high number of misprints. But none of this detracts from the book's utility; and the misprints, which are mostly trivial, are adequately addressed by the list of corrigenda (see above).