

τικός με τὸ ἔργον τοῦ ἐκδιδόμενου ποιητοῦ. Τὸ πρῶτον αὐτὸ τμήμα τοῦ βιβλίου κλείει με πίνακα τῶν χρησιμοποιηθέντων σημείων (index siglorum, σσ. XXVI-XXVIII).

Τὸ κυρίως σῶμα τοῦ βιβλίου (σσ. 1-435) περιέχει τὰ ποιήματα τοῦ Κλαυδιανοῦ κατὰ τὴν ἐξῆς τάξιν:

Προηγούνται τὰ μεγαλύτερα λατινικὰ ποιήματα πανηγυρικοῦ ἢ ἐπικοῦ χαρακτήρος, τὰ ὅποια ἐγράφησαν κυρίως διὰ τὰ ἐγκωμιάσους (Πανηγυρικοὶ εἰς Ὀλύβριον καὶ Προβίνον, εἰς Ὀνώριον, εἰς Μάλλιον Θεόδωρον, Περὶ τῆς ὑπατείας τοῦ Στιλίου, ἐπιθαλάμιον, *Bellum Geticum* κλπ.) ἢ τὰ ψέξουν (κατὰ Ρουφίνου, Εὐτροπίου κλπ.) ἢ ἔχουν μυθικὸν περιεχόμενον (*De raptu Proserpinae*). Ἀκολουθοῦν τὰ μικρότερα ἢ σύμμικτα ποιήματα (*carmina minora vel potius miscellanea*, σσ. 342-409), μετὰ ταῦτα δὲ τίθενται ἐν παραρτήματι τὰ νόθα ἢ ὑποπτα ποιήματα, τὰ φερόμενα ὑπὸ τὸ ὄνομα τοῦ Κλαυδιανοῦ (σσ. 410-428). Τελευταῖα εἰς τὴν σειρὰν ἔρχονται τὰ σωθέντα ἑλληνικὰ ποιήματα τοῦ Κλαυδιανοῦ (*Carmina Graeca*, σσ. 429-435).

Τὸ κείμενον τῶν ποιημάτων εἶναι πολὺ προσεγμένον καὶ παρουσιάζει ἀρκετὰς βελτιώσεις, τὸ δὲ κριτικὸν ὑπόμνημα εἶναι πλούσιον καὶ διαφωτιστικόν. Εἰς πολλὰ σημεία βεβαίως ἔχουν παραλειφθῆ ὅσα ὁ ἐκδότης θεωρεῖ περιττά, συμφώνως πρὸς τὴν ἐκτεθεῖσαν καὶ εἰς τὸν πρόλογον ἀρχὴν του. Ἡ ἀρίστη ἐμφάνισις τοῦ κειμένου καὶ τὸ κριτικὸν ὑπόμνημα μαρτυροῦν πολὺν μόχθον καὶ γνῶσιν.

Ἐν τέλει ὑπάρχει πίναξ ὀνομάτων (σσ. 436-454) καὶ σημείωμα διορθωτέων καὶ προσθετέων εἰς τὸ βιβλίον, μετὰ τὰ ὅποια κλείνει ἡ πολὺ καλὴ αὐτῆ ἐκδοσις τῆς *Bibliotheca Teubneriana*.

ΔΗΜΗΤΡΙΟΣ ΕΥΘ. ΚΟΥΤΡΟΥΜΠΑΣ

**Robert Garland**, *The Greek Way of Death*, Ithaca: Cornell University Press, 1985. Pp. XVI+192. 27 figures. Cloth. \$22.50.

Death is both a popular and an unpopular subject, but one thing is for certain: it is an unavoidable subject, the study of which can provide us with invaluable insights into a particular society's attitude toward life and the living. Robert Garland has written a brief but exemplary study about what the ordinary Greeks felt about death and the dead from the time of Homer to the fourth century B.C. The archaeological evidence (a great deal of it problematic) and the literary evidence (Homer, the tragedians, and the Attic orators particularly) have been examined for what they can tell us about the relation of the living to the dead. In the author's own words:

This book is an attempt to revive and re-live the complex texture of feelings provoked on the living by the dead as moment by moment the two shift their ground in relation to one another. Hence, where possible, I have tried to concern myself not merely with the facts about Greek death (i.e. the observances), but also with the psychological context of the facts (i.e. the attitudes behind the observances). Where this is not possible I hope that detailed description may help up a representation of the visual and aural effect of Greek burial rites, which

itself is significant to the understanding of attitude. Thus the questions which lie at the heart of this book are as follows: the extent to which death was a preoccupying concern among the Greeks; the kind of feelings with which the ordinary Greek anticipated his own death; the nature and quality of the bonds affiliating the living to the dead; and, finally, the kind of light shed by Greek burial practices upon characteristic elements in Greek society (p. XIII).

There are a number of fine books dealing with specific aspects of Greek burial customs and aspects of death in Greek written sources, but not since Erwin Rohde's monumental and classic *Psyche* (1897) have we had a book that has attempted to bring together in a single place archaeological, anthropological, and literary evidence to present a systematic survey of Greek beliefs, rituals, and practices about death, the dead, the «other» world, and the living. Garland's seven chapters are a model of precision and conciseness and at the same time give us updated, reasoned information and interpretation on «The Power and Status of the Dead»; «Dying»; «The Funeral»; «Between Worlds»; «Life in Hades»; «The Special Dead»; and «Visiting the Tomb» all well supported by a chronology of Greek burial, a glossary, notes, a bibliography, a general index, and an index locorum, and relevant illustrations

*The Greek Way of Death* is not a morbid study; it is a fascinating book that confirms the anthropocentric view that the Greeks were «this world» oriented; that they preferred life over death; that they believed that there was a right time and a right place to die. The Greeks were not apprehensive about death and their *joie de vivre* view of life certainly colored their view of Hades as a dreary place and one generally free from terrors. Still, it was the obligation of every Athenian citizen to see to it that the dead were properly taken care of. Expressions of grief may have changed over the centuries but the concern for the dead remained consistently persistent.

*The Greek Way of Death* shows how fruitfully scholarly research in archaeology, anthropology, and literature can be brought to bear upon a subject that is fundamental for the understanding of an ancient people whose art, history, and literature have long been acknowledged as interesting and creative examples of a highly civilized society.

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**Michael Stapleton**, *The Illustrated Dictionary of Greek and Roman Mythology*. Introduction by Stewart Perowne. Library of the World's Myths and legends. New York: Peter Bedrick Books, 1986. Pp. 224. Cloth. \$17.95.

**Michael Stapleton**, *The Concise Dictionary of Greek and Roman Mythology*. Introduction by Stewart Perowne. Pp. XI + 306. Paperbound. \$4.95.

**A. R. and Mary Burn**, *The Living Past of Greece*. Foreword by Lawrence Durreel. New York: Schocken Books, 1986. Pp. 288. Illustrated. Paperbound. \$9.95.

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