



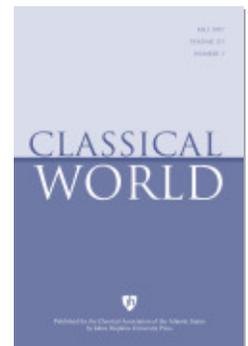
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*Repeat Performances: Ovidian Repetition and the  
Metamorphoses* ed. by Laurel Fulkerson and Tim Stover  
(review)

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(which, I admit, are beyond my ability to evaluate) to determine how much specific categories of incidents had repercussions on market prices. It becomes clear that military actions inside and outside Babylonia and local rebellions had different consequences for individual commodities, but whether these episodes are “institutions” in the way NIE uses the term remains a question. In the final chapter, however, Pirngruber tries to explain the relatively weak ability of the Babylonian economy to deal with unexpected supply and demand shocks by taking institutional factors, such as the organization of land management, into account.

For a typical reader of *Classical World*, chiefly interested in the Greco-Roman world, this book offers a fine demonstration of how rich in data the Babylonian material is, and that it can be more suitable for economic analysis than classical sources, which are often heterogeneous and geographically dispersed. The parts of this book that outline the economic developments in first-millennium Babylonia, based on research by Michael Jursa and his team in Vienna (Pirngruber is a member of that team), show how important it is for the ancient economic historian to take the entire Mediterranean region into account, including the Near East. The economic efflorescence visible there, with its population growth and increased household wealth starting in the late seventh century, sheds serious doubts on Josiah Ober’s recent explanation that the “Greek miracle” resulted from that region’s adherence to self-government, equality, and fairness (*The Rise and Fall of Classical Greece* [Princeton 2015]). And this exposes one of the problems of NIE, in that it seeks explanations in local institutions (at least when applied to ancient history), while transregional factors, such as climate change, may have played crucial roles. Pirngruber does not address this issue; nevertheless, his work shows clearly how informative Near Eastern materials can be and that ancient historians should not continue to ignore them. Because of this, the book is an important contribution not only to the study of ancient Babylonia but to ancient history in general.

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Laurel Fulkerson and Tim Stover (eds.). *Repeat Performances: Ovidian Repetition and the Metamorphoses*. Wisconsin Studies in Classics. Madison: The University of Wisconsin Press, 2016. Pp. vii, 328. \$75.00. ISBN 978-0-299-30750-9.

This edited volume, consisting of an introduction and ten chapters by different authors, examines repetition as an intrinsic element of Ovidian poetics. Acknowledging the importance of repetition throughout Greek and Latin literature, especially epic, *Repeat Performances* emphasizes its unusually pervasive presence in the *Metamorphoses*.

Andrew Feldherr discusses repetition in the Phaethon episode. He suggests that by repeating earlier works, the ekphrasis of the Sun’s palace reflects an ambiguous relation between the narrative and the cosmos. Feldherr illuminates the relation of image to reality in the representation of the marine divinities and in repeated images of circularity by the Sun and heavenly bodies, in contrast to the linearity associated with Phaethon.

Barbara Boyd discusses Ovid's repetition of Homer's tale of Aphrodite and Ares. She elucidates the cynical purpose of motifs in *Ars Amatoria* 2, such as the laughter directed against Vulcan versus the shame incurred by the adulterers in Homer. Boyd connects repeated motifs in *Metamorphoses* 4, such as Vulcan's skill and the gods' laughter, to entertainment value for the narrator Leuconoe and to the fate of the Minyicides, entrapped by vines transforming their webs.

Peter Heslin argues that Ovid exposes Homer's concealment of Achilles' invulnerability in the Cycnus episode. After discussing narrative bias with Nestor's omission of Hercules in the battle of Lapiths and Centaurs, he examines Achilles' lack of response to Cycnus' invulnerability. Heslin counters Agenor's assertion in *Iliad* 21 of Achilles' vulnerability by suggesting, for instance, the warrior's restricted view. Heslin's argument about Homer is highly speculative, given the lack of evidence for Achilles' invulnerability before the Hellenistic period. But his view that Ovid rejects Achilles' vulnerability to undermine Homer's credibility is intriguing.

Antony Augoustakis examines Ovid's story of Hecuba vis-à-vis Euripides, Nicander, and Vergil, emphasizing her portrayal as a bereft mother whose focus is on burial and tombs. He subtly discusses repetition of language, for instance, the verb *haurio*, employed to describe Hecuba's removal of Hector's remains and her gouging of Polymestor's eye sockets. For Augoustakis, Hecuba's blinding of Polymestor, prefacing Ovid's *Little Aeneid*, substitutes for Aeneas' killing of Turnus.

Darcy Krasne discusses allusions to succession. She connects Polyhymnia's story of the birth of Maiestas in *Fasti* 5 to the cosmology of *Metamorphoses* 1, and Flora's story of the birth of Mars to Typhoeus' in the *Homeric Hymn to Apollo*. Krasne cogently links succession to Augustus through his birth sign Capricorn/Cornucopia and Jupiter's overthrow of Saturn, and through the *princeps'* status as *pater patriae* in *Fasti* 2 along with Mars, through whom succession passes. Krasne's essay sometimes weaves confusedly in and out of the *Fasti* and *Metamorphoses*, but the content is insightful.

Sharon James examines rape stories in the *Metamorphoses*. James usefully categorizes four types of rapes. Her discussion of specific examples necessarily treads familiar critical ground. She notes that Ovid includes Roman foundational rape stories (Rhea Silvia, the Sabines, and Lucretia) in the *Fasti*, but not in the *Metamorphoses*, and excludes the story of Verginia altogether. James suggests that Ovid substituted Philomela for Verginia, which in its stark "reality" precluded any fantastic metamorphosis, and observes that the absence of important foundational myths for the Roman Republic would not have escaped the notice of Augustan Roman readers.

Peter Knox discusses the revisionary function of myths repeated from Ovid's earlier works in the exile poetry. A highlight is Knox's analysis of Ovid's use of Althaea, who in *Metamorphoses* 8 obliterates the creative act in ending Meleager's life and in the *Tristia* is an analogue for the poet, through a repetition of the key word *viscera*, here applied to the *Metamorphoses* that Ovid had thrown onto the pyre. Knox finds implied criticism of Augustus through repetitions in the *Tristia* of the epilogue to the *Metamorphoses* and of Actaeon as an analogue for the poet.

The last three chapters deal with the reception of Ovid. Examining Flavian epic, Alison Keith reveals how Valerius Flaccus cleverly frustrates the expectation with Hercules and Hesione of the erotic underpinning in *Metamorphoses*

11, but later assimilates Hecate's grove to Proserpina's rape scene in *Metamorphoses* 5. Highlighting Statius' ekphrasis of a bowl in Adrastus' palace, she discusses Psamathe, metaphorically emerging from Hades as Poine to exact revenge on her folk, in relation to Ovid's Medusa. Keith also illuminates Silius Italicus' incorporation of Daedalus and Icarus, interweaving Ovidian myth in a Vergilian narrative with complex implications about the artist and narrative.

Neil Bernstein approaches Silius' reception of Ovid by analysis of repeated diction through *Tesserae*, a search program identifying matches of two-lexeme phrases of Greek and Latin texts. Sections on quantitative and qualitative analysis are included. Bernstein provides a sample analysis of Silius' account of the famine at Saguntum, with tables indicating *Tesserae's* scores rating each result. Narrowing down the results for interpretive importance yields a significant allusion by Silius to Pythagoras' accusation of cannibalism in *Metamorphoses* 15.

Stephen Hinds illuminates Claudian's repetition of Ovid in the *De Raptu Proserpinae*. Hinds disputes editorial substitutions of Etna for Enna in Claudian's text. He shows that key phrases, such as *haud procul inde* alluding to *Metamorphoses* 5 and *planities* echoing *Verrine* 4, signal the scene of the rape as Enna. Hinds observes that Claudian incorporates the lilies and violets of *Metamorphoses* 5 and also the narcissus, which evokes the *Homeric Hymn to Demeter* and Ovid's myth of Narcissus, with implications of violence and loss and of mediation between worlds.

Classicists, Renaissance scholars, and advanced students with an interest in the dynamics of literary genesis, especially epic, should find *Repeat Performances* an informative and valuable resource.

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Marc Domingo Gygas. *Benefaction and Rewards in the Ancient Greek City: The Origins of Euergetism*. Cambridge: Cambridge University Press, 2016. Pp. xvi, 321. \$99.99. ISBN 978-0-521-51535-1.

In this volume Marc Domingo Gygas provides a clear, theoretically informed, scholarly, and meticulous treatment of the development and early history of euergetism, the system of harnessing "private liberality for public benefit," as Paul Veyne put it in his seminal *Le pain et le cirque: sociologie historique d'un pluralisme politique* (Paris 1976; abridged English translation [London 1990], 10). Most scholars have followed Veyne and the preponderance of our epigraphic evidence to concentrate on the Hellenistic and Roman periods as well as the transition to Christian charity. This book makes two main contributions. First, it covers the prehistory of Hellenistic euergetism, starting in the archaic period and examining in detail the growth, especially in classical Athens, of euergetism. Although historians associate euergetism with elite domination of Hellenistic and then Roman cities, it owed its origins to Athenian democracy. That individual benefactions and honors were fraught and controversial practices, in tension with the citizen egalitarianism of Athens but required by exigencies of naval power especially after the end of the Athenian Empire, does not make