Machteld Mellink gives a masterful overview of "The Early Bronze Age in West Anatolia," particularly the relationship between the Aegean and Troy and Troy's own development throughout the Bronze Age. She suggests internal and external reasons for the fall of Troy II at the end of the Early Bronze Age. It would be interesting to follow up on her idea of power collisions caused by distant Akkadian empire-building.

The fall of a later Troy has exerted a remarkable pull on Western consciousness. The last few years have seen yet another resurgence of interest in matters Trojan: the Greenbank colloquium in 1981, the Bryn Mawr symposium in 1984, Michael Wood's book and BBC television series "In Search of the Trojan War" in 1985, and Phillip Parotti's *The Greek Generals Talk: Memoirs of the Trojan War* in 1986, to mention just four new Troadica.

We are again grateful to Machteld Mellink, this time for organizing and promptly editing the Bryn Mawr proceedings, and for providing a postscript that not only places the seven papers in archaeological perspective, but also sets forth a clear account of where Trojan studies stand today. Gradually, a picture seems to be emerging of Troy's position in power and trade networks (Manfred Korfmann, "Troy: Topography and Navigation" and "Beşik Tepe: New Evidence for the Period of the Trojan Sixth and Seventh Settlements") and of Troy's place in Anatolian literature and records (Calvert Watkins, "The Language of the Trojans"; Hans Güterbock, "Troy in Hittite Texts? Wilusa, Ahhiyawa, and Hittite History"). We also know much more about what the Trojans looked like under their helmets and Homeric similes (J. Lawrence Angel, "The Physical Identity of the Trojans").

Yet many of the old questions remain (which Troy fell and when? why does the Trojan war loom so large?), even as new ones are posed: "Suppose what we always thought is wrong," Emily Vermeule writes, "and the *Iliad* is pre-palatial after all, and really belongs in the generations when the Greeks and Cretans were joining and clashing . . ." ("Priam's Castle Blazing: A Thousand Years of Trojan Memories," p. 90). Might we imagine that some grizzled Mycenaean warriors could have been in on the fall of Knossos and the fall of Troy?

Both symposia excited lively discussion, which may now continue in other fora, thanks to the editors' elegant publications of the symposiasts' contributions.

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CLASSICAL LANDSCAPE WITH FIGURES. THE ANCIENT GREEK CITY AND ITS COUNTRYSIDE, by Robin Osborne. Pp. 216, figs. 66. Sheridan House, Dobbs Ferry, N.Y. 1987. \$34.95 (cloth)

Two years after the publication of *Demos: The Discovery of Classical Attika* (Cambridge 1985), Robin Osborne has now widened his interest "to present a picture of the nature of the ancient countryside, its settlement and its exploita-

tion" in order "to show how this countryside, both in general and specific cases, had a pervasive influence on the social, military, political and religious life of the Greek city." He seeks here to understand what is termed "the paradox of the Greek city": the rural landscape, so vital to the existence of Greek municipalities, is rarely discussed in literature or portrayed in art. Consequently, Osborne turns to less well-known epigraphic, archaeological, and modern anthropological evidence to convince us that despite this silence in our usual sources, the Greeks assumed that their forests, farm and grazing land, mines and quarries were inseparable from every aspect of the lives of those who lived and worked in town. The premise of this book is sound and deserves careful consideration if for no other reason than it will now become the most accessible introduction in any language to the ancient Greek countryside. To my mind, Osborne has made a significant contribution in three separate areas.

First, whatever the disclaimers in the introduction, this book is a summary—and an excellent one at that—of many of the major contributions of the past 30 years. Such a review was desperately needed since this research has often involved fields as diverse as metallurgy, agronomy, and ethnography—material sometimes published in little-known journals and anthologies which may have escaped the notice of those Classicists who are familiar with the relevant inscriptions and ongoing fieldwork in Greece. The reader is never burdened with mere facts and references as Osborne's synopsis of recent work is always relevant to the task at hand. For example, in his discussion of ancient agricultural productivity, Osborne introduces data on wheat yields in early 20th-century Greece, speculates about Neolithic production, comments on current farming practices in Greece, refers to the yields of experimental archaeology and demographic studies of Attica, and then concludes with a review of the pertinent epigraphic material from Eleusis, Thespias, and Rheneia.

Second, unlike his earlier work, this book is directed to that elusive general audience of informed readers with little specialized knowledge of antiquity. Sixty-six graphs, maps, tables, and photographs accompany the text and more than justify the title. They introduce the reader to a Greece unknown from the usual illustrations; absent are the obligatory pictures of Delphi, the Acropolis, and the whitewashed island village. At last there is an original selection that has never previously been collected under one cover, e.g., a striking scene of a field of broken amphorae from a pottery workshop on Thasos, photographs of the quarry on Pendele and the unfinished kouros on Naxos, a contour map of annual rainfall, a calendar of activity correlating the Greek agricultural and construction years. There is not a single superficial insertion here; all can be related directly to the discussion within the text. Indeed, because of these illustrations and because each chapter is clearly outlined, divided into titled subsections, and accompanied by a separate conclusion, the book is extremely easy to follow; it is a model that all Classical scholars should follow when they choose to make their research more widely known.

Third, Osborne is never timid. Even within a format which precludes lengthy footnotes and supporting documen-

tation, his ideas are stimulating and will generate both discussion and controversy. Much of his originality is attributable to his method of organization. Some would have approached the subject in regional terms and thus created four or five chapters devoted to Sparta, Attica, the Argolid, and the islands. Others might have relied on a chronological survey and traced the transformation in the Greek landscape from the Dark Ages through the Hellenistic period, thereby illustrating the critical relationship at each period between the size of landholding and the accompanying material culture in the city. Instead, Osborne has selected nine diverse topics of some 20 pages or more, each devoted to some economic, social, or military relationship between the citizen and the countryside. Free to shift location and time-periods to bring his point home, Osborne never merely highlights his own interests (settlement in Attica, mining and quarrying, land-leases) at the expense of other areas where his preparation is less extensive. Instead, he includes chapters on warfare, religion, and the marketplace in an honest effort to be comprehensive. Because I have learned a great deal from this adventurous study, I conclude with a very few questions which reflect a genuine curiosity rather than serious criticism.

Are the advantages of fragmented landholdings (pp. 38–39) perhaps exaggerated somewhat? Whether the farmer is rich or poor, ancient or modern, market or subsistence, numerous, separated parcels cost time and labor, besides worries over supervision, security, and multitudes of neighbors. The presence of fragmentation in Greece (due largely to the absence of primogeniture) has had definite *negative* effects on agricultural productivity. Small farmers or anthropologists who believe fragmentation spreads the risks of weather or poor soil conditions are, of course, correct, but they cannot deny a constant desire for a consolidation of landholdings. (I speak as one who, unfortunately, farms fragmented small parcels and who often lists “the advantages” of such a disadvantageous situation.) The lease records of Thespiiai, for example, illustrate the desire of farmers to rent land adjoining their own. Should Aristophanes warrant more than one quoted passage out of some 100 listed in the notes? For example, the scene in the *Ekklesiastizousai* (817) where the peasant sells his grapes to buy flour would illustrate nicely the discussion in Chapter 5, “Exchange and Society.” (In this regard, should Ehrenberg’s *The People of Aristophanes* be listed in the bibliography?) Does the gradual decline in hoplite warfare directly reflect, in the mind of the city-dweller, a corresponding loss of influence of the countryside and those who worked it, or is it simply a recognition that most were no longer willing to abide by such an arbitrary (and in some sense absurd) manner of fighting where often a single battle constituted an entire war and usually left property, civilians, and 80% of the combatants themselves untouched? Factors in addition to the relative importance of the countryside seem to be at play here. Crop devastation, for example, continued to go on as a popular tactic well down into the Hellenistic and Roman times, although the ravagers were quite different soldiers than the citizen militia of early Greece. Irrigation (or rather its relative absence in Greece) deserves a lengthy discussion; no

other aspect of agricultural activity determines so radically both the daily activity of the farmer and the entire character of the surrounding community.

The stage is now set for a definitive study of ancient Greek agriculture. The task would require years of work and research in a myriad of diverse fields; yet, it would offer enormous dividends to the study of Greek history. From the evidence of *Classical Landscape with Figures*, few other scholars possess Osborne’s knowledge of the sources and his good sense. In his hands, that book might resemble de Ste. Croix’s comprehensive account of the origins of the Peloponnesian War, for Osborne possesses the same uncanny ability to stimulate the reader into asking the important questions.

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ANTICHE FONDAZIONI GRECHE. SICILIA E ITALIA MERIDIONALE, by *Federica Cordano*. Pp. 229, figs. 50. Sellerio Editore, Palermo 1986. L 20,000

Since the republication of Jean Bérard’s *La colonisation grecque de l’Italie méridionale et de la Sicile dans l’antiquité, l’histoire et la légende* in 1957, many advances have been made in the study of Greek civilization in southern Italy and Sicily, especially through the results of archaeological research. Federica Cordano presents a state-of-the-art survey of these advances in an introductory handbook which “wishes to display some of the elements which largely contribute to interpreting and to defining the presence of the Greek cities in southern Italy and Sicily, from the eighth to the sixth centuries B.C.”

Written in uncomplicated Italian, Cordano’s work is marked by a concise style which is attractive and easy to read. Frequent citations in the efficient social science format refer to an ample and up-to-date bibliography at the end of the text. As the author states in her preface, more detailed studies may be found in the *Bibliografia topografica della colonizzazione greca in Italia e nelle Isole Tirreniche*, edited by G. Nenci and G. Vallet.

Cordano states at the outset that the subject does not merit the term “colonization.” The phenomenon which led settlers from Greece to the western Mediterranean from the eighth to the sixth centuries B.C. was very different from that which opened the New World, Africa, and the Far East to European settlers from the 15th to 19th centuries A.C. As is clear from the title, Cordano tries to practice what she preaches by using the term “foundation” instead of “colony” even though she herself returns to the term “colonization” in reference to the later foundations. The author defines the specific term “*apoikia*” (the foundation “away from home” of a new Greek settlement) in her introduction, and in the first of two useful chapter appendices she draws paradigms from the well-known passage in Herodotus (4.159.2, *Libykoi logoi*) regarding the foundation of settlements on the island of Thera and in the Cyrenaica for: 1) the motivations for departure, 2) the designation of a leader (*oikista*), 3) the