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work of Stuart and Revett; that the volume does not include a new set of drawings to illustrate the author's recreations is a shortcoming. Close dating of the tower has always been somewhat speculative and continues to be so. Earlier scholars have customarily dated the construction to the 1st century B.C. (usually about the mid-century), but von Freeden establishes a *terminus ante quem* by dating *IG II²*, 1035 and its mention of the *oikia Kyrrestou* to about 65/4 B.C., and then backtracks, mainly on the basis of comparative study of sculptural and architectural styles, to a date in the third quarter of the 2nd century B.C. He elaborates on the utility of the horologion to late Hellenistic Athens and to the commercial environment of the Roman Agora in particular, interpreting the tower's combination of architectural, sculptural and mechanical features as a unique expression of its time and place.

This monograph is a fine contribution to the study of ancient Greek architecture, topography and technology, and, despite its considerable cost, all libraries which serve advanced interest in the Classics will want to possess it.

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GERALD V. LALONDE

W. Thomas MacCary. *Childlike Achilles: Ontogeny and Phylogeny in the Iliad*. New York: Columbia University Press, 1982. Pp. xiii, 276. \$30.00.

The critical model formulated by MacCary in this ambitious book is psychoanalytical and designed to answer the question "How and to what extent are we all Achilles?" (p. x). Those who have no interest in that question will not like *Childlike Achilles*; those who do will find it compelling and ingenious, both as a literary critical statement about the *Iliad* and as an elaboration of a lesser known aspect of the classic Freudian model of human psychological development.

In "an inordinately long bibliographical essay" (p. ix) comprising Part I of the book (pp. 1-96), the author combines Hegelian dialectic (esp. as it underpins the work of Snell and Fränkel) with Freudian/post-Freudian theories of the narcissistic phase in ego development to argue that we witness in the *Iliad* in the behavior and motivations of its hero the literary representation of an "Achilles complex." On the ontogenetic plane, this is a pre-oedipal stage in which, rather than libidinally investing the mother as an object for which he competes against a castration-threatening father figure, the child is in a context of bountiful maternal support unimpeded by paternal intervention. Not yet possessed of a firm sense of ego identity, the child invests libidinally or aggressively images of himself as they are reflected (mirrorlike) to him by (and in the eyes of) his mother. "The plot, imagery, and vocabulary of the *Iliad* reveal to us the earliest stage in the development of the ego, the ontogeny of the self in the phenomenological struggle of the mirror stage" (p. 233 and *passim*).

Part II (pp. 97-235) offers concrete applications of this theory to interpretation of the *Iliad*. The "Achilles complex" is shown to account for, among many other things:

1) the great importance, paradoxical in a poem about a war fought (ostensibly) for a woman, of (the libidinally invested self-object) Patroklos. No oedipal competition for a woman here; rather a pre-oedipal narcissistic preoccupation with a self-image, confirmed by the donning of Achilles' armor by that image.

2) The importance of mother-goddesses—Thetis of course and, from Achilles' point of view, Hera and Athene also: "they all provide him with the comfort and support he requires and in such a spontaneous manner that he never

feels the lack of their comfort and support and hence never desires them or feels attracted to the 'female principle' they represent" (p. 163). So it is that men truly need only each other in their struggle for self-definition; women are merely counters in the contest. Further proof of the pre-oedipal character of all this is that the father, Peleus, is absent and, like his surrogates Phoinix and Nestor (and Priam too), weak and aged.

3) The importance of Hektor as an aggressively invested self-image of Achilles, again confirmed by the donning of the latter's arms. Hegel wrote that "the relation of both self-consciousnesses is . . . [a twofold action aimed at the destruction of the other's life and at the risk of its own life] so constituted that they prove themselves and each other through a life-and-death struggle" (quoted p. 23). So it is for Achilles and Hektor: "action is all: not to be fighting is not to be living" (p. 245; see also p. 25).

Having granted his premises, one can only admire the cogency, clarity, and originality of MacCary's theoretical and literary critical points. And, as if this were not enough, he also furnishes a modification of Snell's account of the evolution of genres in Greek literature: "epic is a recapitulation of pre-oedipal experience, lyric the culmination of *le stade du miroir* and tragedy the high drama of oedipal conflict. Beyond this . . . we pass over into the ironic worlds of comedy and philosophy, arriving finally at the nostalgia of romance" (p. xii).

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R. E. Allen. *The Attalid Kingdom: A Constitutional History*. New York: The Clarendon Press/Oxford University Press, 1983. Pp. ix, 251. \$42.00.

R. E. Allen has written a very solid book that must be the starting point for any future work on the topics covered. After a preliminary survey of the ancient sources for and the chronology of the Attalids, he skillfully analyzes their military, diplomatic, and administrative policies. Three appendices investigate complex genealogical problems and Attalos I's Galatian wars and claims to kingship, while a fourth presents twenty-six non-Pergamene inscriptions concerning the dynasty. Allen's command of the ancient evidence and modern scholarship is impressive. Necessarily, many arguments must be complex and tentative; yet he writes clearly and keeps the main threads of his reasoning in view.

The Attalids appear as cautious opportunists, who sought mainly to safeguard the advantageous position derived from the wealth and prestige of the city of Pergamon. Even Attalos I worked primarily to preserve his legacy from Philetairos and Eumenes I: he became involved with the Romans in the First Macedonian War only at the initiative of his Aitolian friends; in the Second Macedonian War, he was driven to seek Roman help because he could not cope with Macedonian raids. Eumenes II, Attalos II, and Attalos III concentrated on defending territory received from Rome in 188 BC. Moreover, neighboring free Greeks largely appreciated their efforts, while subject Greeks were ruled with a prudently light hand. The Attalids always respected dependent cities' constitutions as much as was practicable. They usually appointed only the most important local officials without interfering directly in other institutions, while they won popularity everywhere through generosity and royal cults.

My only complaint is the book's price. While the large amount of Greek and the welcome position of notes at the bottom of each page undoubtedly entail ex-