



## Grundungsmythen und Sagenchronologie

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siderable number of works in English, French, Spanish, and Portuguese has been consulted. Spate has used monographs, collections of documents, and some unpublished Ph.D. dissertations. He also recognizes his debt to Pierre Chaunu who has published on Spain and the Pacific.

Although Spate has perused Celsus Kelly's *La Australia del Espíritu Santo*, no reference is made to the Kelly-Bushell collection of documents on the Spanish voyages in the South Pacific called *Australia Franciscana*, which now has six volumes and is more up-to-date than translations made long ago by Markham and Amherst for the Hakluyt Society. The author frequently refers, however, to Colin Jack-Hinton's *The Search for the Islands of Solomon, 1567-1838*. Jack-Hinton has made extensive use of such documents. In a work of Spate's scope, it is naturally impossible to go to primary sources in each instance.

*The Spanish Lake* is meant to be the first of a multivolume series entitled *The Pacific since Magellan*. It is a remarkable and needed contribution in English to Pacific history. Spate gives recent opinions on controversial questions, sometimes taking to task well-known writers like the late S. E. Morison. In some cases one cannot help wishing that part of his argument had been relegated to the notes to make for smoother reading. On the whole, however, the book is well written and interesting, and it abounds in touches of humor, often in a foreign language, revealing an extensive erudition on the part of the author. The next volumes in the series are to be looked forward to.

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#### ANCIENT

ELIZABETH M. CRAIK. *The Dorian Aegean*. (States and Cities of Ancient Greece.) Boston: Routledge and Kegan Paul. 1980. Pp. x, 263. \$22.50.

Elizabeth M. Craik's book studies the Dorian islands of "Melos, Kimolos, Pholegandros, Sikinos, Thera with Therasia, Anaphe, Astypalaia, Kalymnos, Kos, Pserimos, Nisyros, Telos, Karpathos with Kasos and Saros, Chalke, Syme with Teutlunssa, and Rhodes." Successive chapters deal with "Setting" (geography, maritime communications, progress of excavation), "Resources" (foodstuffs, wine, trade, timber, marble, silk), "History" (from prehistoric times until the Early Roman Empire), "Language and Script," "Literature," "Medicine and Science," "Myths," "Cults," and "Administration" (mainly of sanctuaries, but the author notes

that sacred and secular administration overlap). A substantial appendix lists epigraphically attested titles of deities worshipped in these Dorian islands. There are indexes of names and subjects and also an outline map.

The book is intended for non-specialists as well as classicists. Citations of ancient works are given in English translation. Without impairing her focus on the Dorian islands of the Aegean, the author gives under each heading enough introductory information to clarify the place of the islanders in general Greek development. The work is essentially a collection of data; theory is kept to a minimum, although the author argues persuasively for the thesis that Dorian settlers reached the islands before the end of the bronze age (pp. 27-30).

The chapters on religious activities are the richest; the book appears to have started from research into the administration of cults. The treatment of literature, science, and medicine is illuminating; Kos and Rhodes play a larger part in these chapters than the other islands. The treatment of political history is restricted by the scanty character of the sources, yet perhaps a little more could have been attempted; *Hellenica Oxyrhynchia* 15 (10) might have been exploited both for the revolution it narrates and for the political group, the *Diagoreioi*, that it attests. There are a few slips on points of general history, for example, on the dates of Philip II's siege of Byzantium, of the battle of Pharsalos, and of Pompey's operations in Asia Minor (pp. 37, 43, 98). Even so, the author is to be congratulated on having done a workmanlike job of presenting information without distortion. For example, she does not try to impose developmental unity on her islands; it is apparent to the reader that as early at least as the period of the Persian Wars the different islands followed different historical paths.

Presumably the publisher is responsible for the decision not to give foot- or endnotes. References are given in parentheses in the text; some of them are long enough to disturb the continuity of reading.

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FRIEDRICH PRINZ. *Gründungsmythen und Sagenchronologie*. (Zetemata, number 72.) Munich: C. H. Beck. 1979. Pp. xi, 483. DM 129.

This book offers detailed analysis of a number of Greek foundation myths, embracing those for places founded by Greek states in the great era of colonization, for Greek states and for originally non-Greek states whose origins precede the era of colonization.

Friedrich Prinz, diligently displaying ancient tes-

timony from well-known as well as inaccessible authors, gives an accurate summary of the story and its variants for each myth. A signal enhancement is the quotation, often at full length, of most of this matter in the text and in 217 items of "Testimonia" (pp. 377–450). In addition, the author scrupulously tracks developments in modern scholarship. The book's clarity of presentation and attention to detail put it on a par with Prinz's exemplary "Herakles" article in Pauly-Wissowa-Kroll, *Real-Encyclopädie der classischen Altertumswissenschaft* (Suppl. 14 [1974]: 137–96).

But Prinz's aims to do more than merely produce "eine zweckdienliche Ergänzung eines mythologischen Lexikons." He seeks to counteract the tendency of modern interpreters to place too much faith in the existence of historically reliable "kernels" within the foundation myths. He argues that careful, strictly intrinsic scrutiny of the stories reveals a transparent "Logik" behind most of them: they were formulated first to carry the origins of the given city back as far as possible and, secondly, to associate the foundation with some prominent hero, for choice a Homeric figure, Herakles, or an argonaut. To this end, willful distortions and fabrications were introduced on the strength of tenuous associations with fitting heroid myths. For example, according to Pausanias and pseudo-Apollodorus, the city of Miletus in Asia Minor was founded by the eponymous hero Miletus, who emigrated from Crete with the hero Sarpedon (pp. 97–111). But this creates a problem. Sarpedon, according to the *Iliad*, was king of the Lycians during the Trojan War and son of Zeus and Laodameia. Our present sources prefer, however, the Hesiodic genealogy that makes him son of Zeus and Europa and brother of Minos. This puts him some two generations before the war at Troy! The truth is that the official version has no authority earlier than Ephorus (fourth century), who followed Hesiod (and after him Herodotus) in order to maintain the chronologically troublesome Cretan connections—this because of the existence of a place called Miletus (near Mallia) on Crete. This coincidence of place-names was the original impetus for a story that conveniently linked the Anatolian city with a suitable heroic character; this concern overrode whatever uneasiness there may have been about maladjustment either with Homer or with the actual circumstances of the city's founding.

This sort of discussion is typical and makes the book valuable not only as a compendium but also as a judicious devaluation of the historicity of Greek foundation myths.

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DAVID M. SCHAPS. *Economic Rights of Women in Ancient Greece*. Edinburgh: Edinburgh University Press; dis-

tributed by Columbia University Press, New York. Pp. vi, 165. \$16.00.

In a Harvard dissertation completed in 1972, David M. Schaps reviewed the evidence for women and property control in Classical and Hellenistic Greece. The results of this research have now been published, virtually unrevised. With the exception of two articles by Schaps, the most recent work cited appeared in 1974.

The focus is on the "ordinary free Greek woman," although the financial transactions of freedwomen and prostitutes are examined by way of contrast. The topics covered include types of property, acquisition, the *epikleros* (heiress), the economic function of the *kyrios* (guardian), exchange, disposition, inheritance, and dowry. Forensic orations and inscriptions from mainland Greece and the Aegean to 146 B.C. provided the raw data. Thus papyri are not examined, perhaps owing to the commonly held view (traceable to Herodotus) that whatever happens in Egypt is not typical of the rest of the Mediterranean. The deliberate exclusion of Hellenistic queens is unfortunate, since it was by following their precedent that nonroyal women increased their economic participation in the public sphere.

Schaps's work is a model of patient scholarship limited to the narrow description of circumscribed topics. He offers innovations only in his discussion of the *epikleros*, and, except in one chapter titled "Patterns in Women's Economics," he avoids analysis. He presents evidence from the end of the fifth and from the fourth century that citizen women worked as midwives and vendors—jobs that few respectable women held in the prosperous period of the Athenian Empire—yet he nowhere theorizes that the Peloponnesian War precipitated the change. He shows that some women owned some slaves and movables acquired or produced during marriage and might take them in case of divorce but fails to note that no woman took her children. His ignorance of some secondary literature results in error. He gives examples of wealthy fathers who contributed small dowries, warns us against presuming any relationship between a father's wealth and his daughter's dowry, and states "the purpose of the dowry was to attract a husband" (p. 78). Yet, in 1967 Wesley Thompson discovered an endogenous pattern of marriage between first cousins among the wealthy that reduced the need to attract outsiders. Schaps agrees with earlier scholars that women were not permitted to own land in Attica but fails to ask the obvious questions that this prohibition raises. Were women on a par with the resident aliens who, although they served in the military, were excluded from owning the land they defended? What does "citizenship" connote for