mean in cultural terms (pp. 3–4, 34–47, 101–10). S.'s reluctance to give simple ethnic labels to observed phenomena and his attempt to understand the history of Berezan as a series of complex interactions, involving local traditions, adaptations, and foreign derivatives, is a far more sophisticated approach than any other attempted so far, not just for Berezan, but for other Black Sea coastal sites. T. does not have this sort of contextual information at his disposal in the analysis of sites and burials. The graves at Pichvnari (pp. 43–62) have attracted the most controversy, because the excavators identified Greek and Colchian burials, in what might turn out to be a single cemetery (p. 61), on the basis of orientation and finds, without having articulated clear criteria on which such an ethnic division can be made. More detailed study and publication of the sites themselves, along the lines exemplified by S., will provide the sort of contextual data without which such questions cannot be satisfactorily answered.

University of Liverpool ZOFIA HALINA ARCHIBALD

A VIEW FROM ELSEWHERE

P. VIDAL-NAQUET: *Les Grecs, les historiens, la démocratie: le grand écart*. Pp. 284. Paris: Éditions la Découverte, 2000. Paper, frs. 160. ISBN: 2-7071-3305-1.

Inside the front cover of Pierre Vidal-Naquet's most recent book, or rather, collection of essays, talks, and prefaces, curious readers may peruse and marvel at the list of works 'du même auteur'. It is both long (twenty-five items) and distinguished—distinguished not least by its extraordinary mixture of the personal, the political, and the scholarly, and by its strongly collaborative (that is to say, cooperative) dimension. The list includes no translations. Anglophone readers of the present collection will want to be reminded of at least the following three: Andrew Szegedy-Maszak, *The Black Hunter* (Baltimore and London, 1986), Janet Lloyd, *Politics Ancient and Modern* (Cambridge, 1995), and V.-N. with Pierre Lévêque (translated—with a significant addendum; see below—by David Ames Curtis), *Cleisthenes the Athenian* (Atlantic Highlands, NJ, 1996).

In terms of genre, the nine chapters in this latest collection fall into two main groups: five prefaces, four talks (two lectures to more general audiences, two papers to more specialist gatherings). They range in subject matter from Homer and the founding fathers of Klio's republic of letters to the untutored but literarily inspired general of the Greek War of Independence, the Dorian Yannis Makriyannis, by way of the convoluted and contradictory reception of Greece in the French Enlightenment and Revolution, a 'grand écart' indeed. They embrace more or less straight history, more or less straight history of historiography (a mode which he, like Moses Finley, learned to practise from Arnaldo Momigliano—there, to be sure, is a suitably cosmopolitan triumvirate de *nos jours* to rival that formed by the no less enlightened but rather more insular Edward Gibbon, David Hume, and William Robertson), and Vidal's own distinctive 'croisement' of the two, full of 'variété' and 'détours'. Not for nothing did Marcel Benabou entitle his contribution to a sort of Festschrift for his former colleague 'PVN préfacier ou une forme latérale de l'histoire' (in F. Hartog, P. Schmitt, A. Schnapp [edd.], *Pierre Vidal-Naquet*, *un historien dans la cité* [1998]). These essays too have a festive air; they span almost exactly a quarter of a century and were published in the year that the author attained his three score years and ten.

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After a brief *avant-propos* (pp. 5–10), the collection begins with a *tour d'horizon* of the past half-century of French studies of ancient Greece ('Grèce à la française', pp. 11–26). Apart from revealing by implication V.-N.'s own—highly successful—pedagogic mission to manufacture and reproduce teachers, it is also doubly revealing in that it was written for an American history of twentieth-century French thought and ends on a consciously downbeat note: both in France and in the United States the 'sciences humaines' now constitute 'une zone de très faible diffusion' (p. 26).

The remainder of the volume is divided into two parts, the first of which is entitled 'Histoire Ancienne: hier et aujourd'hui'. The opening essay, his fourth Atlantis-related excursion ('Hérodote et l'Atlantide entre les Grecs et les Juifs. Réflexions sur l'historiographie du siècle des Lumières', pp. 29–83), is also a pot-pourri of Vidalian themes and preoccupations. Except in this author, surely, one would not expect to find some brief but acute remarks on William Blake (pp. 55–6) in an essay of this title which otherwise focuses on Enlightenment attempts to transcend 'the Judeocentric vision of the history of the world' (p. 40).

'Raison et déraison dans l'histoire' (pp. 84–110) is a new (2000) preface to a reissue of Denis Roussel's 1964 translation of Thucydides, in which the tragic Thucydides is given, perhaps unduly, star billing. Two further historiographical essays follow. 'Les Alexandres' (pp. 111–34) was originally a preface to a book on the Alexander legend focusing chiefly on French ideologues of the later seventeenth and eighteenth centuries. 'Diodore et le vieillard de Crète' (pp. 135–55) was a preface to a translation of the first two books of Diodorus, emphasizing the peculiarities of universal history.

The second part of the volume, 'Cités anciennes, cités modernes', opens with 'Une invention grecque: la démocratie' (pp. 159–80), a paper that originally formed part of a symposium held at the Pompidou Centre in 1992. (No prizes for guessing the significance of that date.) It is best read, not here, but in its English translation by David Ames Curtis, not least because this translates also the extemporaneous addenda omitted from the published French versions. This and the following three essays revolve around democracy in various shapes and forms. 'Lumières de la cité grecque' (pp. 181–97) has also already appeared in English translation in *Politics Ancient and Modern* (above). Likewise 'La démocratie athénienne en 1788' (pp. 198–218) (1788 being the year of the Abbé Barthélemy's groundbreaking *Voyage du Jeune Anacharsis* . . .). Somewhat paradoxically, on the other hand, 'Tradition de la démocratie grecque' (pp. 219–45, originally published in 1976) remains stubbornly untranslated, although it was written as the preface to the French translation of the first edition of Finley's *Democracy Ancient and Modern*. This is quite simply a *tour de force*, no less brilliantly illuminating the essential differences between ancient democratic 'transparency' and modern representative democracy than it surefootedly follows the twists and turns of French revolutionary and post-revolutionary manipulations of the Athenian mirage.

The final essay, 'Macriyannis et la Grèce antique' (pp. 246–70), is a very personal portrait of 'a man of the nineteenth century in dialogue with the ancient city' (p. 266). V.-N. too, a historian of as well as in the city, is a passionate believer in and practitioner of such dialogue. But his reach is global rather than merely urban. Who can fail to be bowled over by what Wilfried Nippel has called his 'stupende Gelehrsamkeit'? He is indeed, in the apt words of a distinguished American historian of the classical tradition, Meyer Reinhold, a 'luminous historian'. We wish him many more productive years of engaged and enraged scholarship.

Clare College, Cambridge PAUL CARTLEDGE

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