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Review article: Line Overmark Juul, *Oracular Tales in Pausanias*. University of Southern Denmark Classical Studies 23. Odense: University of Southern Denmark, 2010, 278 pages.

Juul's monograph – a reworked version of the Danish original published in 2007- appears at a time when there has already been much recent scholarly activity on Pausanias. Much has been published not only by other fellow Scandinavian scholars –such as the monographs by Dr. Johanna Akurjärvi¹⁰ and by Prof. Oivind Andersen¹¹ - but also by other leading specialists in form of monographs, collective works and papers since 2000¹². Juul focuses on the oracular tales in Pausanias' *Periegesis*, which is the only -or at least the most important- source to more than 60 per cent of the oracular tales in the Ancient Greece, especially to those delivered by the Pythia at Delphi. The author deals not only with the god's response but also with other aspects of the entire oracular consultation, such as the way and contexts in which they were reportedly produced and transmitted, the form in which they have handed down in our writing sources, and their specific function in Pausanias' work.

The book has six chapters. In her brief *Introduction* (p. 9 – 14), Juul presents her method and her aims, approaching the entire oracle consultation as a narrative, following Jakobson's communication model in her analysis of the structure and elements of the oracle tales. In the second chapter (*Survey of scholarly literature*, 15-22) Juul reviews the scarce information available about Pausanias' birthplace, personality, and work, and includes a brief reference to his critics and supporters and the modern discussions on the reliability of Pausanias' topographical and archaeological information. The author also reviews here the basic contributions on Delphi and the Delphic oracular responses¹³ and provides general information about consultation procedures and rites at the sanctuary.

The third chapter (*An analytic examination of the form of oracular tales as an orally derived literary genre*, 23 – 103), as the monograph's core, is logically the longest. In this part the author makes an important contribution in the distinction between written sources (inscriptions, named and anonymous authors) and oral sources, basing her arguments in opening formulae such as ἀκούειν, “to listen” or impersonal reference such as λέγουσι ο λέγεται. (“they say”, “it is said”). She analyzes the different words which Pausanias uses to refer to an oracle and the verse construction and the language of the oracle text, revealing its connection with the epic diction. She also makes a thematic classification of the different modes of consultation (Mod. A Expiation of man's wrongdoing; Mod. B Extraordinary events; Mod. C Military matters e Political matters; Mod. D Colonisation;

¹⁰ AKUJÄRVI, J., *Researcher, Traveller, Narrator: Studies in Pausanias' Periegesis*. *Studia Graeca et Latina Lundensia* 12, Stockholm, 2005.

¹¹ ANDERSEN, O., *Pausanias*, Aarhus, 2001.

¹² See HUTTON, W., *Describing Greece: Landscape and Literature in the Periegesis of Pausanias*, Cambridge, 2005; PRETZLER, M., *Pausanias. Travel Writing in Ancient Greece*, London 2007. Also important are two collective contributions: ALCOCK, S.E., CHERRY, J.F. AND ELSNER, J., (EDS), *Pausanias: Travel and Memory in Roman Greece* (Oxford 2001) and, in French, KNOEPFLER, D. AND PIERRART M. (EDS.), *Éditer, traduire, commenter Pausanias en l'an 2000*, Geneva 2001.

¹³ PARKE, H.W. AND WORMELL, D.E.W., *The Delphic Oracle. Vol. I. The History; Vol. II. The Oracular Responses*, Oxford, 1956; FONTENROSE, J., *The Delphic Oracle. Its responses and operations*, Berkeley, 1978.

Mod. E Private consultation) and their narratological aspects in relation to the identity of the questioner.

In the following two chapters (*The function of the oracular tales in the Description of Greece*, on p. 105 – 124 and *The function of the genre of oracular tales in the Description of Greece seen from the perspective of its era*, on p. 125 – 129) the author analyses the textual function of the oracle tales in the *Periegesis*, in connection with other sight description (*theoremata*) and historical or mythical accounts (*logoi*), and in the general context of 2nd century Greece under the Roman rule. In contrast to the detailed analysis of the previous chapter, these last two seem excessively brief and we feel necessary to make some remarks to Juul's conclusions.

As the author herself remarks (p. 125 – 127), oracle sites were still thriving in Hellenistic and Roman times in Asia Minor, when in decay in mainland Greece (with the exception of Delphi¹⁴). As Pausanias was himself from that area, one should further emphasize his early familiarity with oracles in his own native land. For example, Claros (Colophon) prominently features among the oracles sites in Asia Minor. Claros delivered an oracle concerning the foundation of Smyrna by Alexander the Great and Pausanias reproduces the two hexameters lines of the oracle which were also found on an inscription from the agora. It is important to note that Smyrna was an important cultural center not far from Pausanias' birthplace and, in fact, Pausanias mentions among other sights from the city (such as the Odeon, whose interior he describes) another oracle¹⁵.

Also from Claros we have the only instance of an oracle delivered at Pausanias' times concerning a recent imperial construction at the mouth of the Orontes river. The anonymous emperor mentioned in the text probably is Lucius Verus who visited Asia Minor in his way to fight the Parthians. His presence encouraged the activity of traditional centres of Hellenism in Ionia and of oracles such as the one described by Pausanias, where Lucius Verus was welcomed as a second, as we read in one preserved inscription in verse from that time¹⁶. Then Pausanias interest in local legends and religious tales will be related to this Greek revival in Asia Minor in his own times (and not only exclusively with Hadrian and the *Panhellenion*). In fact, we can even hint at Pausanias' early fascination with oracles, seers and other divination practices that even led him to explore remote areas in his own native land. For example, as a parallel to the long description of the oracle of Trophonios at Lebadeia (9.39.5-14 also in JUUL, 59 – 61), Pausanias also gives a vivid description based on his own personal experience of the oracle at Hypepa, in a recondite area of Lydia¹⁷.

On the other hand, his interest in the oracular tradition should also be placed into the wider context of Pausanias' expertise in Archaic poetry. Pausanias seems genuinely interested in oracle tales: besides the oracular responses from Delphi he mentions those delivered by other chresmologists, such as Phaennis, Euclus and Musaeus; and he even reproduces many of such responses in his text. In fact, many of the oracular responses are

¹⁴ As the author concludes: "Pausanias' work has to do with the oracles that had contact with a number of Hellenic poleis and that were not solely attached to a certain city, as was the case with Didyma" (p. 127).

¹⁵ The oracle at Smyrna: 9.9.7. Odeon: 9.35.6.

¹⁶ For this connection between Pausanias' text and the oracular text in verse, see. Habicht Ch. Pausanias and the inscriptions."

¹⁷ Paus, 5.27.2.

in hexameters, also the verse of the epic traditions in which they were written the works of Homer and Hesiod, but also the epic Cycle, for which Pausanias alone is the source for many of the surviving quotations. He also seems to have read many other minor works, monographs, biographies and even have discussed about ancient poetry with other of his contemporaries¹⁸. In fact, Pausanias seems to have developed a remarkable taste for poetry and he can even discuss the authenticity of some of the ancient production (such as the poems attributed to Orpheus), basing his arguments on stylistic grounds¹⁹. Thus, it is no wonder that Pausanias' prose may have a poetic flavour and Juul clearly shows this with her contrastive analysis of Pausanias' word choice for oracular responses (JULL, 47 – 55). Pausanias of all Greek writers has a preference for the word *manteuma*, which is rarely used in prose by authors other than Pausanias, but is mainly attested in lyrical texts and the tragedians.

The monograph finishes with a basic bibliography (perhaps excessively selective) and various appendixes. In these last sections the author reproduces at length all the pertinent Pausanias' texts concerning oracles in their original Greek (*Corpus oraculorum*, 141 – 186), followed by the proper catalogue (*Catalogue of oracular tales*, 188 – 259) in which the oracular tales are analysed according to the following elements: context, source, occasion, oracle, questioner, question, responder, response, code, type. The author also includes a list of concordances and a map (260 – 269) with the name and places of oracular sanctuaries mentioned in Pausanias. In sum, Juul's monograph is valuable for its plethora of information and textual evidence drawn from Pausanias' *Periegesis*, and for her new approach to the oracular texts viewed as a transmitted literary genre. In sum, this is a monograph intended to those specifically interested in oracular tales or in the Delphic oracle, but perhaps the general reader will find the introductory and the final chapters a bit sketchy. For generalities or for other crucial aspects (*i.e.* religion in Pausanias and his use of inscriptions as source), it will probably be useful to also check recent monographs such as those by Pirenne-Delforge²⁰, Zizza²¹ and Pretzler²², which unfortunately Juul had not time to include in hers.

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¹⁸ Paus, 9. 13.2

¹⁹ Authenticity of Archaic Greek poetry in Pausanias: Paus. 9.9.5 (Thebaid); Paus.8 18.1; and 9.27.2, 31.4, 35.5 (Hesiod); Paus. 8.18.1 (Linus), Paus. 1.14.3, 22.7 (Orpheus and Museus); Paus. 4.4.1 (Eumelus of Corinth); Paus. 2.37.3 (Philamon); Paus. 6.18.6 (Anaximenes).

²⁰ Vinciane Pirenne-Delforge, *Retour à la source. Pausanias et la religion grecque*. Kernos Suppléments 20. Liège: Centre International d'Étude de la Religion Grecque Antique, 2008.

²¹ ZIZZA, C., *Le iscrizioni nella Periegesi di Pausania. Commento ai testi epigrafici*, Pisa, 2006.

²² PRETZLER, M., *Pausanias: Travel Writing in Ancient Greece. Classical Literature and Society*, London, 2007.