

## REVIEW

### STEERING ANACHRONISM

Antje Junghanß, Bernhard Kaiser, and Dennis Pausch, edd., *Zeitmontagen: Formen und Funktionen gezielter Anachronismen. Palingenesia* Band 116. Stuttgart: Franz Steiner Verlag, 2019. Pp. 235, 3 images. Paperback, €49.00. ISBN 978-3-515-12366-2.

This volume derives from a conference held in Dresden in October 2016 on the topic of anachronism. The collection as a whole (consisting of an editors' introduction plus eleven chapters) admirably shows the significance of anachronism in a wide range of ancient sources as well as in the modern reception of antiquity: among the topics covered are (in no particular chronological order) Latin pseudepigraphical works (Christoph Schubert), Seneca's *Apocolocyntosis* (Anja Wolkenhauer), Justinian's law code (Karen Piepenbrink), ancient perceptions of Cleisthenes in accounts of the origins of Athenian democracy (Stefan Fraß), and Ovid's *Metamorphoses* (Philipp Geitner). Material culture is the focus of Ross Brendle's chapter on archaism in Panathenaic prize amphorae: Brendle relates the archaism of the visual depictions to religious conservatism while allowing for some changes over time; he could have strengthened his argument by discussing the lettering used (some amphorae have letters from both the pre- and the post-Euclidean alphabets). The area of reception studies is represented by an enjoyable essay by Rachel Bryant Davies on nineteenth-century burlesques on the Siege of Troy; these are the source of the unusual lexical form 'anachronasm' which forms part of her title (though she does not discuss it).

Of particular interest to readers of this journal are likely to be the two chapters devoted to historiography. These chapters differ from the rest of the volume, however, in being not so much about anachronism proper as about narratological anachronies. Thus Alfred Lindl offers a close analysis of analepses and prolepses in Tacitus' Nero books, noting how analepses may counteract the incoherence of the earlier narrative by filling in background information and how prolepses may still serve to increase narrative tension; while Irene Polinskaya explores the 'mounting of time' in a notably anachronic section of Herodotus' work, the Aeginetan logos (5.82–9), with a particular focus on aetiological time and on implicit evocations of the present. These are worthwhile contributions in themselves; whether they cohere with the firm focus on anachronism in the other chapters is another matter.

Throughout the volume, the concept of ‘deliberate’ anachronisms is used to oppose the accounts of modern scholars of the history of temporality who have claimed that the concept of anachronism was invented only during the Renaissance. For any readers sceptical of the subjectivity of such intentionalist claims, the editors in their Introduction are able to point to the firm evidence of ancient scholarship on anachronism, for instance the scholion on the opening lines of Sophocles’ *Trachinian Women* which sees an ‘anachronism’ in Deianira’s allusion to a piece of Solonian wisdom and (a rather different sort of anachronism) Cicero’s discussion of the problematic synchronicity of Numa and Pythagoras.

In sum, this is a successful selection of discussions of a vast topic, and a volume that is itself both timely and untimely: timely because it fits the interest in untimeliness shown in the new volume *Postclassicisms* by the Postclassicisms Collective (Chicago University Press, 2020) and in the various publications of the Leverhulme-funded *Anachronism and Antiquity* project (of which I was Principal Investigator), including a special issue of *Classical Receptions Journal* (co-edited with John Marincola and Mathura Umachandran) and the book *Anachronism and Antiquity* (co-written with Carol Atack and Tom Phillips), both forthcoming in 2020; untimely because it appeared too late to be cited in those volumes.

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