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See p. 3

Paideia: the Ideals of Greek Culture By Werner Jaeger

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"Today, the real problem is this: are we to confine our historical analysis to an examination of the Iliad and Odyssey as a whole (which would be equivalent to abandoning the investigation), or are we to extend it to the inevitably hypothetical attempt to distinguish within the epics strata of different ages and characters?"⁴

This problem does not affect the justifiable and still unsatisfied claim that the poems should be judged above all as an artistic whole."

"Naturally, I cannot produce my own analysis of the poems in this book. However, I believe I have proved satisfactorily that the first book of the Odyssey (which critics since Kirchhoff have regarded as one of the latest insertions in the poem) was considered to be the work of Homer, not only by Solon, but very probably by the Greeks of the age before Solon's archonship (594). That is, it was held to be Homeric in the seventh century at least.⁶ In his latest work on the subject Wilamowitz was forced to the belief that the great intellectual movements of the seventh and sixth centuries had no influence on the Odyssey."

Note 6 from pages 421/22

"6. See my essay Solons Eunomie (Sitz. Berl. Akad. 1926), 73 ff. There I have demonstrated, as I think beyond all doubt, that Solon in his elegy Ἡμετέρα δὲ πόλις reflects the speech of Zeus in the assembly of the gods in the first book of the Odyssey. (See also p. 143.) This elegy of Solon's was connected with the social unrest in Athens which he attempted to settle by his reforms (594 B.C.). It must be referred to the period preceding them, and therefore represents a most valuable clue

Schwartz follow the same path. But the same tendency prevailed also among contemporary