communities who worshipped the divinities at different times and places, and extensive surveys of their cult are made.

The instructive value of the book would have been significantly enhanced, particularly for those who may be using it for research purposes, if full and updated lists of primary material were collected and listed. An index of ancient authors or inscriptions is absent, as is a list of iconographic evidence which could have included full references to the visual material used. With regard to the latter, S. is not always consistent, as too often crucial details are omitted such as inventory numbers or names of painters.

Overall, the book updates earlier studies, such as Shapiro's (1993) and Hamdorf's (1964), and at the same time adds new depth to their perspectives, particularly in S.'s discussion of the six selected figures. S.'s attempt to define the 'broader picture' of personifications as a whole is less successful, mainly due to the limitations that she imposes on the extent of material discussed. Finally, the reader will find in this book not only clear discussions and a wealth of information, but also a user-friendly structure with conclusions at the end of each chapter, and frequent subdivisions of chapters which would have otherwise been long and awkward.

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IS THERE A TEXT IN THIS CLASS?

H. G. SNYDER: *Teachers and Texts in the Ancient World: Philosophers, Jews and Christians. Religion in the First Christian Centuries*. Pp. xv + 325. London and New York: Routledge, 2000. Paper, £16.99. ISBN: 0-415-21766-0.

In the modern world, the use of books as texts in the classroom is so common that the practice rarely receives comment. In the ancient world, things were much different. Books and texts were not produced in large numbers, nor was education a universal phenomenon, particularly at advanced levels of study. Generally, students did not have ready access to books for study purposes, but learned by rote or simply by taking notes at the lectures of their teachers, who were presumed to have accurate knowledge of the important writings. In short, the text was not necessarily a feature of the classroom, or not always a prevalent one. In this book based on a doctoral dissertation, S. examines a range of relationships between teachers, texts, and students. Though the title does not specify, the material is largely drawn from, and the discussion largely focuses on, the Roman imperial period; that may be evident from the series title, but it is worth noting that the book does not treat the ancient world as a whole, as its title, *prima facie*, implies.

After an introduction outlining the principles underpinning his further discussion, S. considers the practices evident in the source material for some schools of philosophy (Stoic, Epicurean, Peripatetic, Platonist) and religious groups (Philo, Qumran, Judaism in Palestine, Christian groups). While each philosophical school receives a chapter on its own, the religious material is gathered into a single, long, four-part chapter, a structure whose merits are not immediately apparent, for S. himself points to variation among religious groups as wide as, or even wider than, that between philosophical schools. Nor does the design adequately distinguish the use of texts in philosophical teaching from that in religious schools: these Jewish and Christian groups did not offer a more uniform and coherent approach than a philosophical school on its own or the schools as a group. The material on philosophical schools is no

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more detailed than the religious groups; two parts of four chapters each would offer a more rational structure. A summary chapter, an appendix on Thaumasius, notes, bibliography, and index complete the volume.

Within each chapter or part of chapter, S.'s procedure is much the same, wherever this is possible. After an introductory page or two, S. seeks to show whether and how groups collected texts, edited, commented upon, altered, and employed them in their schools or gatherings. These discussions are thorough and valuable sources of information on attitudes to texts in the philosophical schools and religious groups chosen. Therein lies another point that may raise some concern. Any reader not primarily interested in a comparison of religious with philosophical practice in regard to texts may, while finding much of great value in the chapters of S.'s book, incline to the view that religious and philosophical groups would naturally tend, a priori, to approach texts in a similar way. Equally detailed studies of other types of groups might produce a picture that is quite different. For example, rhetoricians too studied the work of the past, not so much to learn ethics and belief systems, perhaps, but certainly as models to be emulated. While memory was the primary aid to these studies, texts undoubtedly played a rôle, and a chapter or two devoted to this and other types of schools, including those of the grammarians, mathematicians, astronomers, and, perhaps especially, jurists, among others, would add much to the larger picture. As the work of R. Cribiore shows, papyri provide valuable information for educational processes in Egypt and might offer scope for a wider treatment of texts in schools.

In his summary chapter, S. also addresses the relative authority of the teachers and the texts in the schools that he includes in his treatment. Here he offers 'a provisional taxonomy that describes the different patterns of authority that obtain between texts and teachers in different school groups' (p. 218). His scheme is tripartite: text as teacher, text and teacher together, teacher as text, in a continuum, not as precise categories (p. 224). Readily apparent from S.'s book is the fact that approaches to texts and to the uses of texts often reflect the individuality of the participants, teachers especially, but students as well, even within the confines of a single tradition. The tripartite scheme thus reflects reality better than an approach that emphasizes either the text or the teacher in discussions of school traditions. This conclusion and the wealth of detail on the uses of text in some ancient schools and religious groups represent the most valuable contributions of the volume. Readers can only hope that S. chooses to address issues of text and teacher in other traditions in the future, to generate a more complete picture of practice in the ancient world as a whole.

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LATE ANTIQUE MATHEMATICAL PHILOSOPHY

G. Bechtle, D. J. O'Meara (edd.): *La philosophie des mathématiques de l'Antiquité tardive. Actes de colloque international Fribourg, Suisse (24–26 sept. 1998)*. Pp. viii + 242. Fribourg: Editions Universitaires Fribourg Suisse, 2000. Paper, Sw. frs. 39. ISBN: 2-8271-0871-2.

This is a most useful collection of papers on the topic of late antique mathematical theory, by an impressive collection of experts. There are ten contributions (itself a good Pythagorean number), three devoted to Iamblichus, and in particular to the *De Communi Mathematica Scientia*; one on Syrianus; three on Proclus (two based on the

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