enrich her study by looking for 'normative attitudes to female behavioral patterns' in the portrayals of minor female characters with respect to age, class and nationality. What she finds supports her suspicion that Greek novels were not designed for a female readership: their negative or unattractive depictions bespeak male anxieties about female power. H.'s analysis of the portrayal of minor male characters in Chapter 6 complements her previous findings. In these minor characters the primacy of the reasoned, mature, intelligent male suggests the persona of the upper class male. H. closes this chapter with an intriguing suggestion, that hostile male groups such as brigands and pirates symbolize the Romans.

In conclusion, H. examines the phenomena of marriage and romantic love as both maintenance and subversion of the social order. *Gamos* is privileged over *autoekdosis*, though the heroines clearly are stronger than heroes and are responsible for holding relationships together. As a parting idea, H. proposes that gender relations in the Greek novel reflect the Greek élite's sense of cultural superiority to Romans and its antagonism toward the Roman occupation, wherein the Greek heroine represents her people and her victory over barbarian assaults, the survival of Greek culture.

Though I liked this book very much, bringing the discussion of gender in the Greek novel forward thirteen years in a single bound has its flaws. H.'s methodology is very refreshing and ambitious; she wields her theories dexterously and is articulate about their utility and limitations. Nevertheless she creates for herself an arena of conflicting and competing approaches in which she constantly feels the need to qualify her statements and redefine her assumptions, to the point of tedium. Because she employs so many theories and draws comparisons from all of classical literature as well as Victorian novels in only 160 pages of text, H. tends to be thin on examples and on developing her own theoretical insights—for instance, on p. 148 the discussion shifts from Freudian to sociological to literary-critical analysis. That said, her study is conceptually more complete than those of Perkins (1994) and Cooper (1996). The reader is left wanting more, but this demonstrates the fertility of this field of inquiry.

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THE RECEPTION OF SEXTUS

L. Floridi: *Sextus Empiricus. The Transmission and Recovery of Pyrrhonism.* Pp. xvi + 150. Oxford: Oxford University Press, 2002. Cased, £35. ISBN: 0-19-514671-9.

This is, in truth, a rather odd book, though by no means without interest. The oddness is explained by its author in the preface. It developed originally, it seems, out of a volume that had been commissioned on Sextus Empiricus by the editorial board of the *Catalogus Translationum et Commentariorum,* which thus would properly involve just a 'catalogue raisonné' of the translations of, and commentaries on, Sextus in the Middle Ages and Renaissance. This project was abandoned by the board for reasons left obscure, and, happily, taken up by the editoral board for monographs of the American Philological Association, which has accordingly published it in association with OUP.

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This change of plan led to some modifications which make it somewhat more user-friendly to the general reader, while remaining largely what it was originally intended to be, 'a basic research tool for further serious work on the reception of Pyrrhonism' (to quote the words of Brad Inwood on the back cover). Of its four chapters, only the first, 'Fortuna', concerning the life and works of Sextus and their transmission, recovery and early reception in the Renaissance, is in narrative form. The other three, 'Bibliography', 'Outlines of Pyrrhonism', and 'Against the Mathematicians', though very well presented and extremely useful to specialists, are basically lists of editions, translations, and commentaries of Sextus' works, with pertinent comments, and the present reviewer is not among those few people who are competent to criticize them, if criticism be needed. There are also four substantial appendices, 'A Short List of Manuscripts of Sextus Empiricus', 'A Quantitative Analysis of the Manuscript Tradition', 'The Latin Translations and the Manuscript Tradition', and 'The Names of the Pyrrhonians', of which the same must be said. They are all testimony, however, to F.'s impressive command of the intellectual history of the Middle Ages and Renaissance.

The first chapter, however, which is much the longest, is full of interest. F. deals first with what can be known of Sextus' life, which is very little, once it has been firmly established that he is not identical with Plutarch's nephew, Sextus of Chaeronea—a confusion begun in the *Suda* and adopted by many early editors and scholars, including Casaubon and Gassendi. F. reports with approval Jaap Mansfeld's conclusion that Hippolytus of Rome, in the early third century, is borrowing from Sextus in his criticisms of the various dogmatic schools, and this provides a reasonable *terminus ante quem* for the publication of his works, as does Diogenes Laertius for his existence in general. Sextus was not known in the medieval West—the earliest attested owners of Sextus manuscripts are Francesco Filelfo (1398–1481) and Cardinal Bessarion (1403–1492), and they would not have acquired them before the 1450s or so—but F. gives a good account of what seems to have been known about Scepticism in general during this period.

Even when we reach the Renaissance, however, the works of Sextus have to be introduced, initially, rather deviously to pillars of the Christian establishment, as excellent tools for the demolition of secular wisdom—an interesting continuation of the way in which sceptical tropes were on occasion employed by the early Fathers of the Church against various aspects of Hellenic culture. Indeed, we find such a 'hard man' as Savonarola in the 1520s urging his followers to read Sextus as an introduction to Christian faith. Only much later does it become possible for intellectuals to admit to reading his works purely on their merits. In that connexion, F. has a most interesting discussion of the sources of Montaigne for the various mottos which he inscribed on the roof-beams of his library, many of which are traceable to Sextus' works. However, Montaigne is very modest in his claims to knowledge of Greek, and F. shows that all the tags were in fact available to him from the translation of Stephanus, who quotes a certain amount of Greek in his notes.

This work, as I say, must be viewed ultimately as a rather specialist sourcebook, but F. has produced a first chapter, amounting to about one-third of the whole, which makes good reading for anyone interested in the *Nachleben* of Sextus Empiricus, and the impact of scepticism on many of the chief figures of the Renaissance in Italy and France.

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