justified in claiming that there cannot have been constant high friction between the Jewish communities and the host populations. Nevertheless, the first three chapters, which try to argue away the evidence for intermittent tensions, do so in a thoroughly suspicious manner, by taking each item separately, and arguing its significance away, when it is only as a sequence, as a group, that they acquire their potential force. Thus the expulsions of Jews from Rome are dismissed one after the other as at best 'symbolic' or 'enhancement of the image of the régime'; the Alexandrian pogrom of AD 38 ('a brief episode') made – *incredibile dictu* - the responsibility of the Egyptians, and Josephus' reports of tensions in Asia cut down to minor disputes over the protectionist intentions of the Greeks. Moreover, the decision not to pursue the Diaspora beyond AD 70 allows Gruen to avoid discussing the effects of the Bar Kochba revolt, and the Cyrenaic War. Gruen himself allows that the third section is risky ('the allusions are less than explicit, requiring interpretation and imagination'), and I admit that I failed in most cases to grasp the point he was making. If anything, the implication of the Apocryphal and pseudepigraphical texts (which are anyway mostly earlier than the texts he deals with in other sections) seems to me the very opposite of what he claims: *Tobit*, for example, may show Tobit recovering his sight and enjoying a ripe old age in Ecbatana, but before that, despite all his virtue and his burying of the executed Jew, he loses everything; the irony of *Judith* is simply dramatic irony, to build up the story until she murders Holofernes – the situation is such that it requires a woman to become a man. Such themes surely imply an element of compensation for a daily life that is less than comfortable, where the status of the Jew is contested rather than taken for granted. And one might draw the same implication from some of Gruen's own evidence in the fourth section. All in all, a much less convincing, and more ragged, book than *Heritage and Hellenism*, and one which is bound to evoke a considerable degree of disagreement. And one rather wishes that Gruen would stick to one register: is it really appropriate in an academic book, even one by a Californian, to write phrases such as 'stir up too much of ruckus', or 'make a peep'? Just as irony is not necessarily humour, facetiousness is not necessarily wit.

RICHARD GORDON

Sexuality and Gender

The appearance of a new volume, *Sexuality and Gender in the Classical World: Readings and Sources*, edited by Laura K. McClure, which brings together some of the most influential articles previously published in the field, presents a timely opportunity to review newer scholarship on the same topic.[1] As the volume is well-designed for use in a teaching context, it will be informative to survey potentially complementary materials. McClure chooses to divide the subject geographically between Greece and Rome with four articles dedicated to each. The articles are supported by appropriate extracts from classical texts in translation. On Greek sexuality, McClure selected Dover's 'Classical Greek Attitudes to Sexuality', pairing it with Aristophanes' speech from

[1] *Sexuality and Gender in the Classical World.* Readings and Sources. Edited by Laura K. McClure. Blackwell Publishers, Oxford, 2002. Pp. xiii + 318, with 9 black and white illustrations. Paper £15.99.

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Plato's *Symposium*. The field of potentially complementary writings is huge. For a standard, even traditional, analysis of Greek sexuality, there is Eva Cantarella's second edition of *Bisexuality in the Ancient World*.[2] Most interesting is Cantarella's new preface, which answers critics on a number of points, particularly the use of modern vocabulary (homosexual and heterosexual) in discussions of ancient sexuality. Those who are particularly interested in questions of gender arising from sexuality should note that Luc Brisson's *Sexual Ambivalence* has recently been translated for the English audience.[3] The text looks primarily at literary constructions, with an initial nod towards reports of ancient responses to the discovery of actual physical abnormalities. In a teaching context, it will be most useful for its readings of such familiar texts as Ovid's Hermaphroditus in the *Metamorphoses*, and, of course, Aristophanes' speech from Plato's *Symposium*. Another new volume, *The Sleep of Reason,* offers a particularly well-rounded view of ancient constructions of desire.[4] Articles such as 'Eros and Ethical Norms: philosophers respond to a cultural dilemma' by M. C. Nussbaum or 'Plato, Zeno, and the Object of Love' by A. W. Price will help non-philosophers read philosophic texts for their statements on sexuality and gender with greater sensitivity. In the selection of the second article, Winkler's 'Double Consciousness in Sappho's Lyrics', McClure is able to break the focus on Athens and the classical period while drawing attention to the isolation of women in Greek society and the arising possibilities for relationships between women. The articles in *Among Women* treat just these themes over a much greater time span.[5] The two articles on Sappho in *Among Women*, Skinner's 'Aphrodite Garlanded: Eros and Poetic Creativity in Sappho and Nossis' and Greene's 'Subjects, Objects, and Erotic Symmetry in Sappho's Fragments', both incorporate Winkler's theories, but Skinner pushes the arguments even further. Instead of seeing just Homeric elements in fragment one, she argues for parallels with Hesiod as well. For those looking for a non-literary reflection of women's lives in the Bronze Age, in the same volume Rehak's 'Imag(in)ing a Women's World in Bronze Age Greece: The Frescoes from Xeste 3 at Akrotiri, Thera' offers insight to a world wholly different from that glimpsed in the Homeric works. Another new publication provides a long needed alternative to Athens as the model for the living conditions of women in ancient Greece; in *Spartan Women,* Pomeroy once again demonstrates her ability to synthesize disparate fragmented evidence, presenting a rich exposition and discussion of all aspects of life for Spartan women.[6] She is particularly successful not only in highlighting variability in the feminine experience for different social classes, but also in exploring the nature of the available evidence for the different social groups within Spartan culture. Returning to Athenian culture, the third article from McClure's

[2] *Bisexuality in the Ancient World*. Second edition. By Eva Cantarella. Yale U.P., New Haven, 2002. Pp. xx + 286. Paper £9.99.

[3] *Sexual Ambivalence*. Androgyny and Hermaphroditism in Graeco-Roman Antiquity. By Luc Brisson, translated from the French by Janet Lloyd. University of California Press, Berkeley, Los Angeles, London, 2002. Pp. xiv + 195. Paper £11.95.

[4] *The Sleep of Reason*. Erotic Experience and Sexual Ethics in Ancient Greece and Rome. Edited by Martha C. Nussbaum and Juha Sihvola. University of Chicago Press, 2002. Pp. viii + 457. Paper £18.50.

[5] *Among Women*. From the Homosocial to the Homoerotic in the Ancient World. Edited by Nancy Sorkin Rabinowitz and Lisa Auanger. University of Texas Press, Austin, 2002. Pp. 424, with 60 black and white illustrations. £37.95.

[6] *Spartan Women*. By Sarah B. Pomeroy. Oxford U.P., 2002. Pp. xvii + 198. Paper.

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collection, King's 'Bound to Bleed: Artemis and Greek Women', combines medical texts and mythological traditions to reconstruct Greek assumption regarding the nature of women. While these themes have in the past inspired much writing, at present little new has appeared. The one exception is Kapparis' *Abortion in the Ancient World*.[7] This thorough survey of the medical texts, as well as literature, reads more as a social history than as a study of a particular medical procedure. It might have been comfortably entitled 'planned parenthood' for it takes into account a range of birth control techniques, and also looks at societal attitudes, embodied in philosophy and law. The reader must however pay close attention to chronology as Kapparis covers disparate times and places in his thematic treatment of the phenomenon throughout antiquity. Although located in the Roman section, commonality of theme suggests this to be the appropriate context to mention McClure's inclusion of a witty and insightful article, 'Pliny's Brassiere' by A. Richlin. This discussion corrects the usually overt Greek focus in studies of women and medicine, and, as the title suggests, draws from texts often overlooked in such studies. He successfully illustrates the powers of healing and destruction attributed to the body of a woman and its excretions. The final article in the Greek section of *Sexuality and Gender*, 'Playing the Other: Theatre, Theatricality, and the Feminine in Greek Drama' by F. Zeitlin, follows comfortably on the three previous selections. It endeavours to intellectualize the reflection of women not only in the individual works of playwrights, but also in the conventions of the stage itself. Most compelling are the concluding thoughts, which integrate the dramatic tradition with the philosophic. To Zeitlin's occupation with gender constructions on the stage, two new articles from *The Sleep of Reason* offer a complementary investigation of sexuality as represented by the dramatists; Halliwell's 'Aristophanic Sex: the erotics of shamelessness' explores the relationship of cultural norms to comic presentation. The parallel article, 'Erotic Experience in the Conjugal Bed: good wives in Greek Tragedy', reveals often overlooked cases of positive representations of female desire. Both comedy and tragedy are also covered in *Rape in Antiquity*, newly available in paperback.[8] Byrne in the article 'Fear in the *Seven against Thebes*' demonstrates the emotive use of the anticipation of physical violation and how rape may be culturally connected with both marriage and death. A more general treatment given by Pierce in 'The Portrayal of Rape in New Comedy' looks at the implications of rape as a recurrent element, and especially the typical positive resolution offered by the playwrights through the marriage of victim and assailant. The Roman section of *Sexuality and Gender* opens with Finley's piece, 'the Silent Women of Rome'. Unlike the other articles selected for this volume, Finley's is written for a more general audience and foregoes such scholarly apparatus as footnotes. Instead, he takes a sweeping examination of the cultural standards set for Roman women, wiping away many of the assumptions regarding the liberty enjoyed by Roman women in contrast with Greek. McClure complements the article with a selection of women's epitaphs from Rome, giving real insight into the expectations of women from many social strata. For a detailed look at the same type of evidence from Athens one can turn to Younger's 'Women in Relief: "double consciousness" in Classical Attic Tombstones' in *Among Women*. Of course it is not just funerary evidence,

[7] *Abortion in the Ancient World*. By Konstantinos Kapparis. Duckworth, London, 2002. Pp. viii + 264. £40.

[8] *Rape in Antiquity*. Sexual Violence in the Greek and Roman Worlds. Edited by Susan Deacy and Karen F. Pierce. Duckworth, London, 2002. Pp. xiv + 274. Paper £16.99.

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which can provide insight into different social strata and ancient attitudes to sexuality and gender. A particularly engaging study is offered by Faraone's 'Agents and Victims: Constructions of Gender and Desire in Ancient Greek Love Magic' from *The Sleep of Reason*. Another article utilizing archaeological evidence sheds important light on the changes experienced in women's daily lives by the encroachment of Rome onto the Greek world, 'Continuity and Change in Greek Households under Roman Rule: the role of women in the domestic context' by L. Nevett in *Greek Romans and Roman Greeks*.[9] In the same volume, Castellani's 'Plutarch's Roman Women' highlights that author's habit of belittling female protagonists in Roman history, helping no doubt to 'silence' those women that Finley remembers. The second Roman article, Joshel's 'The Body Female and the Body Politic: Livy's Lucretia and Verginia', is the only article from the volume in which the author makes explicit her own cultural context. By making reference to contemporary events in the US in the late eighties, Joshel gives the reader a framework for understanding her own perspective. More than a decade later her classical scholarship remains insightful, but the allusions may not be within every reader's immediate frame of reference. A slightly more traditional approach to the same material is offered by Arieti in his 'Rape and Livy's view of Roman history' from *Rape in Antiquity*. And, there is scope for historiographical comparison with Harrison's article in the same volume, 'Herodotus and the Ancient Greek Idea of Rape'. The third Roman article in McClure's volume, Wyke's 'Mistress and Metaphor in Augustan Elegy', tries to establish the relationship between poetic characterization and cultural reality. Most interesting is the comparative use of Cicero's speech in defense of Marcus Caelius, from which McClure draws her complementary ancient text. The same themes are not treated elsewhere in the present offering of recent scholarship, but there are two noteworthy investigations of the poets for insights on sexuality and gender. Konstan's 'Enacting Eros' from *The Sleep of Reason* looks at activity and passivity, lover and beloved, in a range of authors, but perhaps most stimulatingly in his analysis of Catullus. 'Ovid's Iphis and Ianthe: When Girls won't be Girls' by Pintabone in *Among Women* looks at that poet's retelling of the myth for its reflections of feminine homosexuality and ancient sexuality in general. All this recent scholarship shows an increasing trend to joining literary studies with social history and even archaeology, if not always in the same article, then at least in the same volumes. There is still greater focus on the Greek world, and Athens in particular, than on Rome, but it has been pleasing to read a number of works which are conscious of the interactions between Greek and Roman culture, especially surrounding issues of sex and gender.

LIV MARIAH YARROW

[9] *Greek Romans and Roman Greeks*. Studies in Cultural Interaction. Edited by Erik Nis Ostenfeld. Aarhus U.P., 2002. Pp. 287.

General

This issue's selection is strongly slanted towards science, knowledge, and scholarship in various manifestations. Tuplin and Rihll's edited collection on *Science and Mathematics in Ancient Greek Culture*[1] brings into published form a fascinating set of conference

[1] *Science and Mathematics in Ancient Greek Culture*. Edited by C. J. Tuplin and T. E. Rihll, with

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