'homosexual subculture', with its specific fashions, speech, and cruising spots: subcultures of this kind flourish only in environments where the dominant form of masculinity is overtly hostile to penetrative sex between men, as Williams has effectively demonstrated (*Roman Homosexuality* [Oxford, 1999], pp. 220–4). Effeminate 'cinaedi' are indeed the butt of savage satire in Juvenal, Martial, Petronius, and Apuleius (all included in H.'s sourcebook), but these are men who publicly parade their enjoyment of passivity in such a way that it undermines the prevailing code of masculine values. One can presumably engage in active and passive sex with men without ever being labelled a 'cinaedus', or ever identifying oneself as one, as the flamboyant queens do in Apuleius' *Metamorphoses* (10.15; p. 476).

If a collection of source material in translation is to work effectively, the editor has to be very careful about the translations used. H. notes that he and his team of translators attempted to 'strike the delicate balance between fidelity to the original and felicity of English expression, further complicated by [his] demands for uniformity within the volume on certain semantic issues' (p. xvii). These 'semantic issues' are never clarified, but presumably one such issue is the translation of 'cinaedus' for which H. reluctantly adopts 'pervert' in many passages, as he believes that the range of the word's uses 'seems potentially to include anyone who is perceived as sexually excessive or deviant' (p. 7). Yet how is a Latinless reader, interested in understanding Roman attitudes to sexuality, rather than the attitudes of various translators, to cope with the fact that 'cinaedus' is also translated in this collection as 'faggot' (7.40, p. 327), 'fag' (9.25, p. 425; 9.28, p. 426), 'fairy' (9.38, p. 431), 'queer' (9.39, p. 438), and 'queen' (10.15, p. 475)? H. usually indicates (and this is essential) when 'cinaedus' is translated as 'pervert', but there should be explanatory comments on all of these.

Some of the translations do not quite attain H.'s 'delicate balance' (e.g. Daryl Hine's version of Theocritus, *Idyll* 23, pp. 285–7, and the editor's translation of Statius, *Silvae* 2.6.21–57, pp. 427–8), but the majority are largely accurate and lively. The editor often indicates (in footnotes) the Greek (transliterated) and Latin for important concepts (e.g. the Greek for 'friendship, desire and erotic desire', p. 254 n. 148), but this practice should have been used more consistently, especially if the sourcebook is to be used for any penetrating analysis of love, desire, and same-sex relationships in antiquity.

For the general reader, the notes are, on the whole, exceptionally helpful. A few are not: the Kerameikos is a little more than the northwest part of Athens (p. 61 n. 7; cf. p. 471 n. 65); n. 23 on p. 65 makes little sense; in Rufinus' poem (H. 6.52, p. 297), in which the poet-lover claims that he is no longer boy-crazy, but is now mad for women, and his discus is now a rattle (clearly a sexual reference), rattle (κρόταλον) is glossed with: 'the *sistrum* was a musical instrument used in the worship of the goddess Isis . . . .' (n. 71). There are very few misprints: I noticed Lambert and Szesnat (1984)—the date should be 1994; Euripid (p. 71 n. 34); Praetonium (p. 377 n. 79).

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A SOURCEBOOK ON MAGIC

D. OGDEN: *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds. A Sourcebook*. Pp. x + 353, ills. New York: Oxford University Press, 2002. Cased, £55. ISBN: 0-19-513575-X (0-19-515123-2 pbk).

Daniel Ogden here presents a new collection of sources relating to magic and ghosts in the ancient world, a fine companion to his own *Greek and Roman Necromancy*

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(Princeton, 2001) and a useful addition to the resources available for classes in ancient magic.

The book is divided into fourteen chapters. These include an introduction (Chapter 1); chapters on Greek and alien sorcerers (Chapters 2 and 3); 'Rivals of Jesus' (Chapter 4); Medea, Circe, and other literary witches (Chapters 5–7); ghosts (Chapter 8), necromancy (Chapter 9), and curses (Chapter 10); erotic magic (Chapter 11); magical statues and figurines [for which he preserves the label 'voodoo dolls'] (Chapter 12); amulets of several different kinds (Chapter 13); and 'Magic and the Law' (Chapter 14). In total, these chapters include 300 different sources, each one with an original translation and a helpful commentary. Many passages could be included in multiple categories, and at the beginning of each chapter O. directs the reader to other examples in his volume that also relate to the subject of that chapter. In addition to this, the book contains an index of passages which is cross-referenced to allow the reader to combine sources in a way that the author has not. This is an admirable feature, though slightly cumbersome as it references unique numbers assigned to each excerpt, rather than the page numbers. The book also includes guides for further reading for each chapter, and a lengthy overall bibliography. These three features greatly enhance the helpfulness of the book for both the teacher and for students writing papers.

The selections cover both literary representations of magic and magicians, and technical and documentary evidence of actual ritual practice, though the balance of types of evidence is not consistent. This is related to O.'s goal of using classical and archaic Greek evidence as much as possible (p. 3). In order to bring consideration of those periods into the discussion of the subjects of first nine chapters, a heavier reliance upon literary representations is dictated by the nature of the evidence. The later chapters, on curses, etc., benefit from the broader range of sources, both documentary and literary, that are available for those subjects. Where diverse sources exist, O. presents an admirable range of choices, many of which, such as the selections from Cyranides, are not included in the basic corpora but are of great importance for understanding Greco-Roman religious, magical, and folk-medical traditions. The alternation between the literary/rhetorical use of 'magic', and the evidence for what people were actually doing will provide students and their instructors many opportunities to explore the intellectual boundaries of the possible set by the various cultures represented. For me, this dimension could have been strengthened by more careful distinction between these types of sources in the author's comments, and also in the order of selections in each chapter. The chronological order of both chapters and selections determines that primarily literary evidence almost always appears first, while for me, to begin with documentary evidence could set a useful baseline in social reality, for the analysis of the literary/rhetorical use of magic.

O. does not engage the current scholarly discussion of definitions, terminology and methodology in this field of study, other than to note the problem, and to state his wish for readers to confront the material and 'make up their own minds on it' (p. 5). The selection of texts will, of course, have an enormous impact upon conclusions reached, and thus readers using this collection will very likely decide on a model very like the one that the author himself holds. Though several potential problems with this non-analytical approach are noted by O., this most serious problem is not clearly addressed. In classes on ancient magic, the instructor can provide supplemental material and discussion, and O. does refer readers to a good list of articles and books on the methodological problems of defining the term 'magic' in his guide to further reading for the introduction. However, the book overall would be strengthened, both for teaching purposes and for other types of readers, if a somewhat more

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self-conscious discussion of the author's understanding of ancient magic appeared at the beginning of the book and was referred to where relevant throughout the commentaries. Clearly, necromancy and the dead are primary for O.'s understanding of magic overall, and I would have appreciated a discussion of why this is so. Many sources for ancient magic do involve the spirits (or body parts) of those who had recently or violently died or who died before their time, but the majority of examples within the Greek magical papyri involve other means, such as Egyptian gods or angels with pseudo-Hebraic names. If O. is operating on the assumption that most powers involved in ancient magic ultimately derive from a cult of the dead, this again would have been an important concept to present and explain in the introduction to the volume.

O. specifically has designed the book for 'undergraduates and interested amateurs' (p. 3), and these readers will find the book engaging and relatively easy to navigate. The book is a welcome complement to existing materials and will be an engaging member of the scholarly conversation on the nature of ancient religion and magic.

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MORE MAGIC

P. MIRECKI, M. MEYER (edd.): *Magic and Ritual in the Ancient World*. (Religions in the Graeco-Roman World 141.) Pp. xvii + 468, ills. Leiden, Boston, and Cologne: Brill, 2002. Cased, €161/US$187. ISBN: 90-04-11676-1.

The current boom in studies of ancient magic receives another substantial contribution with this collection of essays. The volume may be described as a sequel to the one edited by Mirecki and Meyer in 1995 under the title *Ancient Magic and Ritual Power*, and derives from another conference on the topic, held in 1998 at Chapham University in Orange, California. As in the earlier book, the scope is very wide. Though the centre of gravity is clearly the Greco-Roman world, the collection also includes essays on rituals and magic in the ancient Near East (Hittites, Mesopotamia, ancient Israel), in Judaism, and in Coptic and Islamic Egypt. There is also a section of more theoretically oriented essays. The diversity of topics makes the volume somewhat incoherent, especially because several of the contributions omit to address such wider implications of their case studies as would increase their interest outside the circles of specialists.

Space restrictions do not allow discussion of all the twenty-four essays in the book, and this review will concentrate on those which offer the greatest interest for classical scholars.

The volume includes a couple of previously unpublished magical texts. 'A New Magical Formulary', begun by the late William Brashear and completed by Roy Kotansky, presents, with a detailed commentary, a papyrus sheet from a fourth-century magical handbook (P. Berol. 17202) with spells and invocations against demons, to silence legal opponents, to capture a thief, to achieve an erection, etc. A very interesting feature of this document is that it shows how what were apparently Christian liturgical texts could be reused for magical purposes, thus illustrating the interdependence of magical and religious 'ritual power'.

In 'Two Papyri with Formulae for Divination', David Jordan successfully improves

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