Robert Turcan. Edinburgh U.P., 2000. Pp. vii + 180 with 18 illustrations. Hardback £45.00, paperback £14.99.

9. *Religion in Archaic and Republican Rome and Italy*. Evidence and Experience. New Perspectives on the Ancient World 2. Edited by Edward Bispham and Christopher Smith. Edinburgh U.P., 2000. Pp. xiv + 199, with 9 figures. Hardback £45.00, paperback £16.95.

10. *Asclepius, the God of Medicine*. By Gerald D. Hart. The Royal Society of Medicine Press Ltd., London and Lake Forest, Illinois, 2000. Pp. xx + 262, with 81 figures and 2 maps. Paper £17.50.

11. *Ancient Pathways and Hidden Pursuits*. Religion, Morals, and Magic in the Ancient World. By Georg Luck. University of Michigan Press, 2000. Pp. xii + 314. £34.00.

12. *Pagans and Christians in Late Antiquity*. A Sourcebook. By A.D. Lee. Routledge, London and New York, 2000. Pp. xxiii + 328, with 14 plates, 7 figures and 1 map. Paper £15.99.

13. *Religions of Late Antiquity in Practice*. Princeton Readings in Religions. Edited by Richard Valantasis. Princeton U.P., 2000. Pp. xvi + 511. Cloth £40; paper £13.95.

General

Tsagarakis believes the *Nekyia* to be ' of central importance to the hero personally and to the *Odyssey* as a whole' (13), a proposition he is hard pressed to defend in [B]*Studies in Odyssey 11*,[1] however valid an opinion this may well be. The more than 500 notes, some of them of an inordinate length, tend to swamp the actual text and quite a few dated (and unnecessary?) authorities are cited, Tom Webster's *From Mycenae to Homer*, now nearly forty years old, being especially popular. Not enough account is taken of purely literary factors: the Catalogue of Heroines, for example, is surely part of a more extensive emphasis on the theme of unhappy love (compare Menelaus, Agamemnon, and Hephaestus and their respective wives but contrast Odysseus and Penelope). The case for the authenticity of *Odyssey* 11 remains to be made. Although less work was undertaken at Troy in 1998, the ninth volume in the ★★*Studia Troica*[2] series is even more formidable than its predecessors. Accounts of the 1998 excavations (in both German and English and solely in English) are followed by five studies in hellenistic Ilion (73–252); likely to be of greater interest are examinations of Mycenaean pottery in the Troia VIh destruction deposits (caused by an earthquake and not human action and occurring at the end of the LH IIIA2 phase) and associated with the different phases of Troia VII. In so painstaking an investigation it comes as a shock to read that Mt. Vesuvius erupted at Pompeii 'after the earthquake fifteen years previously' (300). Economics is a subject much in vogue today and Finley's minimalist approach continues to receive some hard but not conclusive knocks. Compromise, however, may offer the best way forward. Certainly this is suggested by the seminar papers making up [B]★★*Economics Beyond Agriculture in the Classical World*,[3] a collection covering 'modelling', silver mining at Laurium and stone extraction in Egypt, the construction of Greek temples and building techniques at Rome and Ostia, and textile production at Timgad and in Roman Gaul. Is it significant that the two editors 'could not agree on the order, and thus the emphasis, of the final two paragraphs' (11) of their opening essay? Another volume, from the same publisher, also claims to be breaking 'new ground' with its thirteen contributions examining [B]★★*Hellenistic Economies*.[4] On the whole narrow in scope though such a description does not apply to John Davies who claims that what we are about is model-building (11–62), his Liverpool colleague David Gibbins on shipwrecks and hellenistic trade (273–312), and, again from Liverpool, Zofia Archibald reappraising Rostovtzeff (and Finley), 279–88. Much more general in considering Greece, the hellenistic kingdoms, and the Roman republic

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and empire, ★★*Production and Public Powers in Classical Antiquity*[5] often presents the reader with extremely brief offerings contrasting strongly with the papers in the two previously reviewed books. Harsh comments from the editors and the painfully frank remarks with which Sallares begins (5) scarcely inspire confidence, especially when another participant concludes 'within the scope of this small contribution I have been able to refer to only a few pieces of evidence' (34). The team is very much an international one and so we have papers in Italian, German, and French as well as the ten in English. It is a much earlier age whose economic activities are traced in the reprinted [B]★★*Warriors into Traders*,[6] but the Dark Age and the eighth century B.C. offer too little evidence, despite the poetry of Homer and Hesiod, to justify the more extreme of the author's conclusions (cf. *G&R* 45 [1998], 256–7). Go on another hundred years or so and you come to an example of Karl Polanyi's 'port of trade' model, a site with seaside or riverbank location, separated from the hinterland, and serving as the locus of long-distance trading under pre-marked economy conditions, now laboriously described in [B]★★*Naukratis: Trade in Archaic Greece*.[7] Its favour will be appreciated from its opening words: 'This book originates in a German doctoral thesis.' The evidence relating to the Greek *emporion* is not all that plentiful but what there is is fully exploited even if only to expose the deficiencies of Herodotus' account. [B]*War and Violence in Ancient Greece*[8] (from Homer to the hellenistic world) is a collection of thirteen papers which are singularly successful in penetrating beneath the surface to reveal the role of honour and revenge, the gradual rise of the hoplite phalanx (quite possibly throughout the archaic period), alternatives (= deception and surprise and raiding) to pitched battles, which, however, remained 'an excellent way to destroy the enemy in the field' (222), Athena and Ares as contradictory rather than contrasting deities of war, the function of pre-battle sacrifice (both an act of aggression against an enemy and a kind of substitute for our own death), the hellenistic military leader, and the hellenistic *polis* at war. A first-class compilation marked by the highest degree of originality which really makes one think and think again. It might seem churlish to complain about too many illustrations especially in the early chapters of [B]*Sexual Culture in Ancient Greece*[9] (though I found fig. 5.9 highly entertaining and was titillated by the vase painting) or about too much in the way of general background, once more especially in the early chapters, but I do feel that this book needs more 'meat'. At the same time an emphasis on 'culture', hence chapters on Plato, the nude, the hellenistic age, and Christian asceticism, imparts a somewhat distinct tone, and all the main topics to be expected are touched upon if only sketchily on occasion. Is frequent reference to the *hetaera* but neglect of the 'concubine' indicative and if so, of what? Are the really serious problems carefully avoided in a book apparently (see 311 n. 1) long subject to gestation? Oratory has been exceptionally well served by two editions, [B]★★*Demosthenes, On the False Embassy (Oration 19)*[10] and *Hypereides, the Forensic Speeches*.[11] The former offers text, translation, and commentary and the latter translation and commentary. Of the five forensic speeches by Hypereides recovered in the nineteenth century but only now receiving much attention (see, e.g., the new Aris & Phillips *Dinarchus and Hyperides*), the one likely to command the greatest interest is the prosecution of Demosthenes for taking bribes from Harpalus. The affair remains murky as is acknowledged in Ian Worthington's contribution to [B]*Demosthenes, Statesman and Orator*[12] (102–6), nine essays which proceed from Badian on 'the road to prominence' (9–44) to Philip Harding's sad verdict that 'amongst the classical authors Demosthenes

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has suffered a worse reversal of fortune than most' (265). The social historian is especially well served by Mark Golden who attempts to formulate rules for the use of the orators as a source of evidence before turning to a concrete example, the world of the gymnasium (159–80). Golden makes the point that 'lying and other forms of deception may be essential for the survival of human and other species' (163), a remark worth bearing in mind as B★★*Deception and Democracy in Classical Athens*[13] is read, for, after all, its author maintains that 'it seems that every culture needs deceit both as a practice *and* as an idea' (7–8). Tricky Spartans, Athenian laws against deception of the demos, Euripides' *Andromache*, Vidal-Naquet on the Melanthus story, deceiving the enemy, Detienne on the concept of truth, Plato's noble lie, Sophocles' *Philoctetes*, 'the rhetoric of anti-rhetoric', the Mytilene debate, Aristophanes and Euripides, all these topics offer material for the 'exploration of public Athens' extensive and strategic metadiscourse concerning deceptive communication and rhetoric' (289). Not the easiest of arguments to follow (as is suggested by a prologue which outlines it by referring to the book's individual chapters in a strange sequence, the fourth, the fifth, the third, the first, and the second) but invariably challenging. *Leaving Words to Remember*[14] investigates Greek mourning showing how the introduction of writing 'changes the modes of communication about death and representation of the dead' (93), special attention being paid to the Homeric lament, archaic epigram, the Pindaric *threnos*, Simonides' epigram Megistias, Sophocles' *Antigone*, and the Funeral Speech. Solid rather than exciting. ★★*Plants and Plant Lore in Ancient Greece*[15] is a rather unusual but not unattractive compilation with outstanding colour illustrations. It offers the reader John Raven's 1976 Gray Lectures and a fifth talk delivered to the Alpine Garden Society of Oxford in 1971. Quite apart from a ruthless, and scarcely fair, exposure of Thiselton-Dyer's identification of plant names and of the limitations of Theophrastus, 'a plodding and pedantic mind' (20; see also 82–6), there are some fascinating scraps, including the location of the pool (on the island of Cos) into which Theocritus' Hylas was dragged, an appreciation of plant representation in Minoan art (are the Thera paintings so to be classed?), and a very positive assessment of Dioscorides. But that's not all: we also have an article rejected many years ago by this journal. Alice Lindsell's 'A Note on Greek Crocus', though her 'Was Theocritus a Botanist?' is reprinted from the 1937 issue. A mild eccentricity is still tolerated but for how long? The five speeches translated in B★*Cicero, Defence Speeches*[16] are those on behalf of Roscius of Ameria, Murena, Archias, Caelius, and Milo, just about the best selection both for the historian and for the literary expert. The translator's ability to put a speech in its context, however tortuous, with a most commendable clarity is well illustrated by his introduction to the *Pro Caelio* (122–8), while the actual translation is fluent and gripping throughout. Those concerned with Roman religion or social life will find much of interest in Valerius Maximus whose 'Memorable Doings and Sayings' has now been included in the Loeb Classical Library.[17] Several authors of books reviewed here might well, for example, consult the section headed 'de Disciplina Militari', the 'praecipuum decus' and 'stabilimentum' of the Roman Empire (II.7). A comprehensive introduction (vii–xxx), chronology (xxxiv–xxxvii), explanatory notes (297–357), and glossary (358–63) further enhance the value of Catharine Edwards's replacement for Robert Graves's translation ('whose literary elegance reflects little of Suetonius' own style – and whose substance often departs considerably from Suetonius' Latin', xxx), B★*Suetonius, Lives of the Caesars*.[18] After Part One, an introductory essay on Dionian scholarship from the Italian Humanists on,

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[B]★★*Dio Chrysostom*[19] groups its ten contributions under three headings, Politics, Letters, and Philosophy. It will not be difficult to guess what is considered in Parts Three and Four, moral tone, the use of mythology, and, less expectedly, John Moles on the *Charidemus* as a response to the death of the author's son, and Plato, Socrates, and the simple and self-sufficient life. Less obviously, Part Two is as much, if not more, concerned with social as with political history, covering civic life, city and country, the *Euboicus*, and marriage, gender, and the family where closeness to the contemporary Plutarch (on whose views now see *Symbolae Osloenses* 74 [1999], 163 ff.) is readily acknowledged. Go on less than a century and you come to the even more neglected Athenaeus, now rescued from obscurity by a project established at Exeter in 1996. An immediate result is [B]*Athenaeus and his World*,[20] a 'tome' whose opening words strike an ominous note: 'Few modern scholars admire Athenaeus. But then few would claim even to have read him' (1). There will be, however, no excuses in future now that this author and his works have been surveyed in forty-one chapters covering General Introduction, Text, Transmission and Translation, Athenaeus the Reader and his world, Structural Overviews, Key Authors, Sympotica, and The Other Athenaeus. It is quite astonishing what is included such as a piece (503–10) arguing that the *Deipnosophistae* is a pornographic work and Athenaeus 'the *U*r-pornographer'. For Athenaeus apparently, and it is not an opinion I wish to challenge, 'women and food are analogous' (508), and there is certainly plenty about food and drink, about Homer and Plato, and about effeminate orientals, while the more exotic material includes the fragments of Lynceus of Samos (384–94), an author unknown to the third edition of the *OCD*! See also the final two contributions, further offerings from the two editors. Having briefly set the physician in context (e.g., life, patrons, the Hippocratic background, dietetic medicine and treatises), [B]*Galen on Food and Diet*[21] offers the first translations into English of *On the Humours*, *On Black Bile, On Uneven Bad Temperament*, *On the Causes of Disease*, *On Barley Soup*, and the more substantial *On the Powers of Foods*. Jashemski's *A Pompeian Herbal* (Austin, 1999) appears to be unknown to the author and that's a pity. [B]★★*Medicine and the Making of Roman Women*[22] 'examines women as medical practitioners and patients, authors and audience, and any other female activity in the "medical market place" of the early imperial era; investigates their treatment in contemporary medical literature . . .; and tries to situate all of this within the wider patterns of the Roman world' (26). Such a summary scarcely does justice to the contents when Part I runs to almost a hundred pages labelled a *brief* introduction to Roman medicine. Part II covers before Galen and Part III Galen. Soranus, who 'offers a rich prose of the female flesh' (234), is prominent in the former, while the latter reveals the author's truly prodigious labours: note 'that Galen is estimated to be responsible for about 10% of all surviving (non-Christian) Greek literature' (253 n. 1) and Flemming claims to have looked at everything! And what is the result when it comes to women? 'Galen's women are mainly passive objects in case histories' (271). In general 'Roman medical discourse . . . clearly enacted, elaborated . . . the founding principles of the Roman understanding and organization, of sexual difference' (371) – it was, in other words, 'a much more collaborative than confrontational venture' (373). Not a startling conclusion perhaps but one lavishly supported and so most firmly established. Stanley Kubric and Ridley Scott have much to answer for when it comes to 'Historismus und Monumentalfilm', but all is forgiven when it comes to gladiators and so magnificently illustrated a volume as [B]*Das Spiel mit dem*

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Tod.[23] The standard topics (e.g., origin, equipment, performance) are covered but what impresses are the pictures especially the 'reconstructions' of *murmillo*, *scissor*, *provocator*, *essedarius*, *thraex*, *hoplomachus*, *retiarius*, and such gladiators engaged in combat. Just a single picture disappoints, a mosaic from a villa near Zliten in Libya (Abb. 141 but cf. 142 and 211) but then the actual mosaic occupies a prominent position in the entry hall of the Tripoli museum and tends to stick in the memory. Junkelmann obviously has a thing about helmets (see *Das Spiel*, 161 ff), and he indulges this obsession at even greater length in a second offering, [B]★★*Römische Helme*,[24] which lists the helmets from the Axel Guttman collection (93 ff.) But to return to 'entertainment', if you want detail or guided reading, try the reprinted *Spectacles of Death in Ancient Rome*[25] in which exhaustive notes are apt to swamp the basic narrative. Occasionally the author's command of Latin bothered me as also did a reference to 'the silver Latin of Ovid' (85) and a tendency to quote sources chronologically quite disparate. But its conclusion that 'Roman blood sports legitimized, dramatically communicated, and reinforced the social and political order' (265) is fair enough. 'A composite of sense-impressions' (2), [B]*Empire of Pleasures*[26] ransacks the literary sources in order to recover the richness and attractions in antiquity of the regions of Italy, the western provinces, the East, countries beyond the borders of the empire, and the capital city itself. Food, spices, and drink, understandably, loom large, but the various inhabitants of these lands are not ignored. There are some genuine nuggets of information here, but something seems to have gone sadly wrong with the date of the mosaic featured as figure 19 (144) and the section on 'the art of courtship' is a rather gratuitous addition (257–66) to the final chapter. If we accept that architecturally divided space has properties analogous to those of a written text, we are still faced with the problem of reading this type of text. What can be done is illustrated by the case study offered by Roman Pompeii in *Reading Space: Social Interaction and Identity*.[27] Detailed analysis of house distribution shows that some form of class identity existed in Pompeii or was at least emergent (see the single, double, and multiple courtyard houses). It takes some time to reach what some think not a particularly devastating conclusion, but comments on the forum mirroring the social functions of a courtyard (86) suggest a further way forward, while it is always helpful to be reminded that Pompeian houses, despite Vitruvius, do not exhibit a standardized plan – 'heterogeneity, rather than homogeneity, is the hallmark of Pompeian domestic space' (90). Books sometimes come in pairs, one designed for the general reader and the other for the specialist, and that is very much the case with ★*Rome in Late Antiquity*[28] and [B]★★*Pagan City and Christian Capital*.[29] The former covers a longer period of time, actually A.D. 312–609, in considering the city of Rome and its administration, plebeians and patricians, religion, and 'worldly concerns' or everyday life, whereas the latter concentrates on the fourth century under the headings 'topography' or Maxentius, Constantine, and various churchmen and their building policy at Rome and 'society' or paganism and Christianity. Obviously delving to much greater depths, Curran is said to be eagerly awaited (182) in a 'Guide to further reading' added to Lançon by Mark Humphries, but what you gain on the roundabout you're apt to lose on the swing and Curran does tend to overwhelm the reader in quoting so much evidence, while also showing that 'the pagans of fourth-century Rome . . . lived for the most part in peace' (322), conflict between moderate Christians and ascetics, e.g., Jerome, however, being

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a cause of much turmoil. The essays presented in ★★*Geographie und verwandte Wissenschaften*[30] strike me as being somewhat old-fashioned in organizing material mainly under particular names, Anaximander and Hecataeus, Eudoxus and Pytheas, Eratosthenes, Hipparchus, Strabo, Mela, Seneca, and Pliny, and Ptolemy, though the assessment of Strabo by Germaine Aujac (103–39) should be exempt from such a criticism. It is a minute examination of Arpi's Tomb of the Medusa, dating from the first third of the third century B.C., which leads Stephan Steingräber (what an appropriate name!) to a study of southern Italian burials and tombs at the hellenistic period. Very much for the cognoscenti perhaps, [B]★★*Arpi-Apulien-Makedonien*[31] reflects a current interest in Macedonian tombs and their decoration (and a deployment of the CD-Rom by German publishers). A paperback version of [B]★★*Rome in the East*[32] has followed fast in the footsteps of the hardback publication. Despite being uncorrected, and some of is errors are gross (see *G&R* 47 [2000], 266–7), a second reading adds weight to the author's belief in 'the orientalisation of Europe'. Am I right in believing the statue of Septimius Severus (plate 151) is the modern bronze at the entrance to the museum at Lepcis? If it is we deserve to be told as we also deserve to be referred to the beautifully illustrated *Libya, the Lost Cities of the Roman Empire* (Könemann, Cologne, 1999, 44 ff. for Lepcis). Edessa and Antioch are two cities to earn extensive mention, and rightly so, in Warwick Ball. [B]★★*Roman Edessa*[33] (a somewhat misleading title since this city was fully absorbed within the Empire only at the end of the second century) sketches the story of the former, revealing 'its prominence as a center of Mesopotamian Christianity – the "First Christian Kingdom" or the "Blessed City"' (117). [B]*Antioch, the Lost Ancient City*[34] offers the reader ten essays on the city (3–111) and a catalogue of an exhibition held at three centres in the States from October 2000 to December 2001 (115–228). Of the 118 objects on display pride of place must go to the mosaics (nos. 9, 20, 25, 38, 39, 40, 43, 44, 55, 56, 57, 58, 59–60, 68, 92, 96) some 300 of which were found in and around Antioch during the thirties (see 63–77). A comparison with mosaics from Edessa (Ross, 111–15) is instructive as a measure of western influence. A broader context is offered by [B]★★*Soldiers, Cities, and Civilians in Roman Syria*,[35] the major impact being provided by an army which interacted both formally (e.g., as agents of imperial control) and informally (e.g., as contributors to the economy after retirement). Much remains uncertain but we should now have a clearer idea of the spatial, economic, and institutional relationship between the military and the civilian in Syria and Mesopotamia. Antioch and Edessa figure in the two catalogues of sites (277–9 and 292). [B]*The Decline and Fall of Roman Britain*[36] adopts a highly original, even individualistic, approach and pulls no punches as it presents the case for the imperial economy being 'a mechanism or converting state levies on agriculture into state spending on the army' (54) and military expenditure was heavy and constantly rising. For Faulkner 'the fall of Roman Britain was a process, not an event' and 'Britain in the 390s already had little about it that was particularly Roman' (170–1). The title is rather deceptive and fails to do full justice to the book's contents inasmuch as it traces the history of the province from the initial conquest and attempts to set its development within the broader setting of the empire. The lack of notes and precise references to the ancient texts enhances the racy style of what often reads more like a contemporary novel than what it undoubtedly is, a provocative piece of serious scholarship. A reprint of [B]*Understanding Roman Inscriptions*[37] confirms all the good opinions expressed on its

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original publication, for example, in this journal (*G&R* 39 [1992], 251). More than an admirable introduction, this generously illustrated paperback even includes a dice-dispenser whose inscription's case endings are as bizarre as the object itself (see page 130 and ill. 79). I don't see how [B]*Latin Language and Latin Culture*[38] fits in the series to which it reputedly belongs, though I felt altogether happier when it got down to discussing 'the degree to which Latin language and Latin culture cleave to the masculine gender' (55), at least until Late Antiquity and the Middle Ages. I also enjoyed the author on Stravinsky's 1927 *Oedipus Rex*, 'one of the most notable and creative engagements with the Latin language produced in this (?) century' (123), and on Thomas Tallis even if, once again, I found myself wondering about the extent of integration. There can be no doubt about the great value of the reprinted *Music in Ancient Greece and Rome*[39] (cf. *G&R* 46 [1999], 259), though I was surprised to locate no reference to the *hydraulis* or water organ discovered in the 1992 excavations at Dion and now displayed in a specially designed room at the site museum (see Dimitrios Pandermalis, *Dion, the Archaeological Site and the Museum*, Athens, 1997, 85) or the 1994 find of a stele depicting 'the *nabla* of Dion' (see *Archaeological Reports for 1999–2000*, 88). How I agree when John Matthews claims that 'nothing is easier in scholarly writing than to pile up references in footnotes' (ix), though there are plenty supporting the argument of [B]★★*Laying down the Law*,[40] a consideration of the way in which the Theodosian Code was conceived, edited, and published, i.e., 'of the Code as an intellectual enterprise rather than of the contemporary world that is portrayed in its pages' (9). A revised edition maintains the position of [B]*Monuments of Syria*[41] at the head of any list of books to accompany a visit to a country increasingly open to the tourist. A historical sketch from the Early Bronze Age to the French Mandate (2–15) and an account of the development of architectural forms (18–26) are followed by the gazetteer of the sites, each one fully described (Damascus runs from page 75 to 109, Krak des Chevaliers from 142 to 148, and Palmyra from 162 to 175), usually equipped with clear plans, and displaying a skilful mixture of practical advice and historical information. Colour illustrations, maps, itineraries, glossary, chronology, and wide bibliography add further value to an exceptional handbook. Two massive volumes (and at a corresponding price), [B]*Encyclopedia of Greece and the Hellenic Tradition*[42] sports roughly 1,000 entries, from the Bronze Age to the present day (e.g., Papandreou family), relating to Greece and the Greeks or the Hellenic tradition. (Real) people and places predominate, some of them more than a little unexpected (e.g., Josephus, Laz 'ethnic group from the Caucasus region', Nero, Australia, Palmyra, Ukraine); thematic articles include Cinema, Gardens, Pollution, and Refugees, while historic periods (e.g., Dark Age, Venetokratia) and Cultural history (e.g., Hellenization) are not ignored). Some entries work much better than others but such distinguished contributors as Kenneth Dover (on Aristophanes and Thucydides), R. A. Tomlinson (on anything 'archaeologica'), and von Staden (on medical matters) are a sure guarantee of quality. Bibliographies and a fair number of illustrations (but see the wretched plan of Ephesus, 556) further enhance the value of an extremely useful tool, but I don't care for the form 'Execias' nor the aptly captioned ('an ugly monument to commemorate an ugly episode', 864) Colonels' memorial. Errors are rare but note, for example, that *G. Averoff* was an armoured cruiser, not a battlecruiser (1128) and that Paestum's Tomb of the Diver is so far a solitary example (see 1220). Do I detect an element of (Greek) prejudice in the entries 'Macedonia' ('the latest archaeological findings have confirmed that Macedonia took its name from a tribe

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of tall Greek-speaking people', 972 and there is no mention of Macedonians in the entry 'Australia') and 'Markarios' ('a living example of the differing qualities admired by those in the Anglo-Saxon and Hellenic traditions', 985)? But certainly a must for any decent library. A further spin-off from the *OCD*'s third edition, ⋆*Who's Who in the Ancient World*[43] is hugely successful in providing within 300,000 words 'a handy reference guide to the bewildering number of ancient individuals' (vii). Three points are to be noted: entries are more than biographies in the strict sense of that term as is clearly shown in the Plato entry with its sections on 'ethical and political thought', 'knowledge and its objects', 'soul and the cosmos', and 'later problems and methods'; only historical individuals, and there are nearly 500 of them, are the subjects of the over 190 'world-experts'; we lack the bibliographical details which would make a splendid book even more useful. As it stands, this addition to the 'Oxford Paperback Reference' series represents outstanding value. Also claimed as ideal both for student and for the general reader, John Hazel's [B]⋆*Who's Who in the Roman World*[44] suffers in comparison despite double the number of entries, being prosaic to the point of dullness and much less evaluative but still a serviceable resource. It is items 128–196 ('Archaeology and Antiquities') and 212–227 ('History: Ancient Rome') from the 881 listed and described in some detail in *Rome*,[45] a new addition to the World Bibliographical series, which will be of immediate concern to the readers of this journal. Very much a book for the library (look at the price!), this aid is useful if, for example, you need to sort out what parts of the Museo nazionale romano have gone to the Palazzo Altemps or Palazzo Massimo (see entries 616 and 619) or what was featured in the 1999 Paris exhibition on Hadrian's Tivoli Villa (see entry 159), though I remain to be convinced that Tivoli qualifies as Rome. Inevitably there are omissions, but I was relieved to find *Virago Woman's Guide to Rome* (entry 76) included. And why highlight Jackson Knight's translation of the *Aeneid* but barely mention David West's version (entry 418)? A celebration of Peter Fraser's 80th birthday, not all the nine papers published as ⋆⋆*Greek Personal Names*[46] do much to establish the importance of onomastic evidence for social history or the history of ideas, but I would exclude from such criticism Robert Parker on theophoric names and the light these throw on the spread and popularity of particular cults and Simon Hornblower's outstanding evaluation of personal names and the general accuracy of the ancient historians. We have had to wait quite some time, nearly fifteen years in fact, for *An Independent Study Guide to Reading Latin*[47] with its translations, answers to the exercises except those marked optional, and reading hints, but that makes its eventual publication that much more to be welcomed. A very different but, similarly, most helpful tool is offered by the third edition of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*.[48] Extended definitions are claimed as the most important innovation but I would prefer to stress the very full entries (see, for instance, *ἡμέρα* and *κηρύσσω* or *φέρω*) and the most commendable inclusion of proper names and short biographies (see as an example the entry *Φίλιππος* and its reference to tetrarch, the possible half-brother of Herod Antipas, the apostle 'evangelist', and high priest). It's good to have John Gould's classic papers on supplication, dramatic character, women, and religion collected in *Myth, Ritual Memory and Exchange*,[49] especially when reinforced by his Swansea inaugural on ancient poetry and modern readers, a survey of the response of the tragic poets to Homer and tragedy in performance, a note on the *Bacchae* as a play about women and about mothers and another on Sophocles' Oedipus as 'belonging not

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wholly among men but also to an alien world, outside our understanding' (262), unpublished papers on the same playwright's remaking of the Theban legend and on the society of the *Iliad* ('a world composed from items . . . selected and shaped in the interests of an overall fiction', 336), and further pieces on Herodotus and religion and on the tragic chorus. As you would expect, the concept of reciprocity and reference to social anthropology are to be found frequently. Ill health has meant an addendum to only the papers on *hiketeia* and Homeric society (= replies to Burkert and Finkelbert). Much more regrettable as an index of passages discussed so sparse as to be risible.

P. WALCOT

NOTES

1. *Studies in Odyssey 11*. *Hermes* Einzelschriften 82. By Odysseus Tsagarakis. Steiner Verlag, Stuttgart, 2000. Pp. 144. Limp DM.64.

2. *Studia Troica*. Band 9•1999. Philipp von Zabern, Mainz, 1999. Pp. vii + 558, with 15 colour and 217 black-and-white illustrations, 33 black-and-white plates, and 5 folding illustrations. DM.198.

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