contrast, is that those examples that precede resonant sounds represent a regular phonological development within Greek. He works through numerous examples and finally formulates the proposed sound changes as a set of seven rules (each with up to five sub-clauses). Although Wyatt's proposals have generally failed to convince, they do have the merit of attempting a systematic explanation of the distribution of prothetic vowels. However, the wealth of technical philological detail means that it will inevitably be of narrow interest, and the bibliography is now somewhat outdated. *Semántica y Lingüística*[4] by Santana Henríquez, published by the university of Las Palmas on Gran Canaria, is a collection of essays applying the *Sprachinhaltforschung* method of semantic analysis to various Greek texts. He is concerned with the meaning of various prefixes, particularly as they were used in medical literature. Finally, *Stilistica Latina*[5] is a revised and updated Italian translation of the second part of Hofmann and Szantyr's 1972 *Lateinische Syntax und Stilistik*, itself based on the 1885 *Lateinische Grammatik* of Stolz and Schmalz. It is a detailed compendium of Latin stylistic techniques, including a valuable and extensive up-to-date bibliography.

ELINOR KEANE

[4] *Semántica y Lingüística*. Aplicaciones del Método de la *Sprachinhaltsforschung* al Griego antiguo. By Germán Santana Henríquez. Universidad de Las Palmas de Gran Canaria, 2000. Pp. 157. Paperback.

[5] *Stilistica Latina*. By Johann Baptist Hofmann & Anton Szantyr. Edited by Alfonso Traina with an Italian translation by Camillo Neri, notes by Renato Oniga, and indices by Bruna Pieri. Pàtron Editore, Bologna, 2002. Pp. xiv + 422. Paperback €46.

General

We start with a small book and a grand title. Richard's *Twelve Greeks and Romans who Changed the World* takes as its theme just that,[1] devoting a short chapter to each of Homer, Thales, Themistocles, Pericles, Plato, Alexander, Scipio Africanus, Julius Caesar, Cicero, Augustus, Paul, and Augustine, setting each in context, and attempting to identify the contribution made by each figure and his actions or thoughts to the history and direction of western civilization. The author carefully sets out his claims for the book in his preface: 'This book is not a monograph, a specialized work intended solely for academics', and it is true that its small size and huge range make it inevitable that most undergraduates onwards will find little here to satisfy them. There is, in any case, something strangely out-dated about the project to map out history (a) through the achievements of 'great men', (b) as a teleological sweep from the promising beginnings of great minds to the realized forms of western democratic life, and (c) as though 'western civilization' (the shift from the whole world of the title to the western part of it occurs on p. ix) developed in a self-contained capsule, barely touched by influences from outside. Thus we find chapters on, for example, 'Homer: Founder of Western Literature', 'Thales: Founder of Western Science', Plato: Founder of Western Philosophy' – offering a worryingly straightforward view of the past, and of the precise nature of the undoubted continuity between past and present. There is something, then,

[1] *Twelve Greeks and Romans who Changed the World*. By Carl J. Richard. Rowman and Littlefield, Lanham, 2003. Pp. x + 259. Paperback £17.95.

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a little disquieting about the approach. Of course, writers in antiquity too were fascinated by the notion of 'great man' – the search for the πρῶτος εὑρίστης, the 'inventor-figure', is a common *topos* of ancient literature, not least of local histories, all claiming that their respective cities had produced men who changed the world. And this type of history tended to dominate the study of the past when it was based primarily, even solely, on the accounts of historians from antiquity. But the vantage-point of historiography has more recently moved from lofty figures down to ground-level – both figuratively and literally through the greatly increased incorporation of archaeological evidence. There is much of interest here, and this book will offer comforting and uplifting fodder to the reader who may be reassured to find familiarity in the distant past and to be guided by named figures through a neatly structured historical progression of identifiable key-stages in the transformation of the world. Others may find its self-proclaimed reactionary appreciation of the positive contributions of the western world to the world in general slightly disturbing. The relationship of antiquity to more modern thought is rather differently explored in *Out of Arcadia*,[2] a collection of essays devoted to unravelling the complexities of classical study in Germany at the end of the nineteenth century and the first half of the twentieth. The idea of focusing on the contribution made by individual figures to the history of ideas and of political thought is, of course, a point of overlap with the last book reviewed. And these figures – Burckhardt, Nietzsche, and Wilamowitz – are no less monumental in intellectual history than their ancient predecessors. But the focus is clearly different, and the analysis more fraught with anxiety and disturbance than Richard's optimistic discovery of 'civilizing figures'. This collection considers the ways in which German classicists of the pre-World War II half-century picked up on certain, less enlightened, irrational aspects of the ancient world. What is not entirely clear is whether these notions were used positively to underpin and reinforce some of the racist ideology of the age in which these scholars lived, or whether their academic focus was the product of living in such an age; the relationship between the classics and politics of the subtitle is undeniable, but ambiguous. This is a most thought-provoking collection, which reminds us anew of the complex interplay between the examination of the past and the context in which it takes place. The scholarship of more recent times is celebrated in two further collections of essays. *Poetry, Theory, Praxis*[3] is a set of articles written by a distinguished array of scholars in honour of William J. Slater, united not by a common theme, but by a common approach; namely, the examination and interpretation of the artefacts of antiquity, taken in the broadest sense to include material, literary, and artistic remains, as phenomena embedded in and therefore indicative of cultural context, the 'social life' referred to in the subtitle. This is not the forum for a discussion of individual contributions, other than to note that they use the opportunity to explore and present new ideas, making this very clearly a work which will be referred to repeatedly not only by devotees of the honorand. This generously illustrated, handsomely produced, and interesting volume covers ground as diverse as the identity of the Pelasgians, the

[2] *Out of Arcadia.* Classics and Politics in Germany in the Age of Burckhardt, Nietzsche and Wilamowitz. Edited by Ingo Gildenhard and Martin Ruehl. Institute of Advanced Studies, School of Advanced Study, University of London, 2003. BICS Supplement 79. Pp. viii + 208, with black and white plates. Paperback £45.

[3] *Poetry, Theory, Praxis*. The Social Life of Myth, Word and Image in Ancient Greece. Essays in Honour of William J. Slater. Edited by Eric Csapo and Margaret Miller. Oxbow Books, Oxford, 2003. Pp. xiv + 266, with black and white illustrations. Hardback £40.

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association of dolphins with Dionysus, and the *Life of Aesop*, a fitting tribute to a wide-ranging scholar. Also beautifully produced by the same publisher and containing many valuable free-standing articles by scholars of international renown, is *Gestures*,[4] a collection in honour of Alan L. Boegehold to mark his seventy-fifth birthday. The unifying threads of this volume are less clearly identifiable than in the previous *Festschrift* – perhaps a little more prefatory guidance from the editors might have been welcome for elucidating the rationale behind the selection and arrangement of pieces, but the unity seems to lie simply in the fact that the contributions are all made in the name of the honorand and reflect his interests and those of the scholars whom he has influenced, rather than in any thematic coherence. However, this is not to detract from its value, both as a worthy celebration of a diverse and distinguished academic career, and as a collection of individually interesting, well-focused, and important studies on themes in ancient history, literature, and thought. In keeping with most examples of the genre, this is a volume which will be used selectively and for different purposes by each reader, and there is nothing wrong with that. Festivity of a different kind is implicit in our next book. *Wine and Words*,[5] a most promising title, traces the history of wine as a literary and historical theme from antiquity to the medieval period. The author makes plain in the preface that this is not an economic or agricultural study of the reality of viticulture through the ages, but rather an exploration of the way in which wine came to feature in discussions of moderation and excess, sexual stereotypes, physical stamina, as well as evoking divergent views on the merits of dilution, ageing, and so on. The subject is fascinating, the exposition clear and engaging, the sources broad in origin – ranging across Greek and Latin texts, biblical writings, and medieval texts – perhaps just a touch too broad at times in order to appreciate fully the depth and complexities of the different texts. But the idea of studying ancient perceptions of and discussions relating to such a central feature of life in the ancient world is a good one. One might have assumed that its very everyday-ness might have precluded as much explicit comment as is actually found in ancient and medieval literature (of course, Christianity brought its own nuances to the drinking of wine, in the form of the eucharist). Fuller indexes and a consolidated bibliography would have been a great help to those wishing to pursue the topic further, as many surely will. Another bodily indulgence is examined in *The Making of Fornication*,[6] a book which undertakes to challenge what it claims is the often-made connection between Greek ethics and early Christian sexual austerity. The argument is structured around an exploration first of what Greek philosophy (represented by Plato, the Stoics, and the Pythagoreans) actually did advocate in terms of sexual behaviour; secondly of the sexual mores proclaimed in the Septuagint (and interpreted by Philo and Paul); and thirdly of the Patristic re-interpretation. The author thus takes on a huge range of sources, as well as philosophical and religious attitudes to sexuality covering several centuries, and argues, in essence, that the third section of her book has more in common with the second than with the first; that is, that the concept of sexuality, or

[4] *Gestures*. Essays in Ancient History, Literature, and Philosophy presented to Alan L. Boegehold. Edited by Geoffrey W. Bakewell and James P. Sickinger. Oxbow Books, Oxford, 2003. Pp. xi + 363. Hardback £45.

[5] *Wine and Words in Classical Antiquity and the Middle Ages*. By Hanneke Wilson. Duckworth, London, 2003. Pp. viii + 243. Hardback £45.

[6] *The Making of Fornication*. Eros, Ethics, and Political Reform in Greek Philosophy and Early Christianity. By Kathy L. Gaca. University of California Press, Berkeley, Los Angeles, London, 2003. Pp. xvii + 359. Hardback £39.95.

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rather the insistence on restricted sexual behaviour, of early Christianity was derived from the Greek bible, and bore little relation to ideas of sexual ethics propounded and explored by Greek philosophers. The thesis is interesting and argued with authority and in detail; the book should provoke thought among students of sexuality, theology, philosophy, and the Early Church alike. After the indulgences of wine and sex, some medical help may be in order. *Galien: Systématisation de la médecine*[7] offers not only a Greek text and the first French translation of this central work in ancient scientific thought, but also a very substantial introduction in which various aspects of the work are explored, including the author, his project and the logic of his work, its relationship to philosophy and to other disciplines, the contents of the work, and the textual tradition. This is an excellent guide to an important stepping-stone in the history of medical science and ancient thought. While we are in technical mode, it is worth noting the appearance of *La scienza armonica di Claudio Tolemeo*,[8] a very thorough exposition of this little-known text. This is not a volume for the casual reader, who may well be deterred by the extensive and detailed discussion and the severe diagrams. However, the very richness, care, and sophistication of the analysis is the great strength of this scholarly and valuable work. For those with travel in mind, *A Guide to Biblical Sites in Greece and Turkey*[9] might inspire readers to try a new approach to some well-worn territory, and to look at familiar sites with fresh eyes and different questions in mind. This is a guide which carefully aims to combine practical utility with academic interest, and it is by and large successful in that aim. As well as providing descriptions of individual sites, each accompanied by a small section indicating the biblical significance of the place, in addition to a more familiar story of its importance in Classical history, and a guide to the remains of the site itself, amply illustrated by photographs and plans, this book also includes some very helpful chronological charts, maps, glossary, and index, all of which assist the reader in imagining a rich range of contexts in which to place the sites themselves. Above all, the volume illustrates through its thorough integration of the 'Classical' and the 'biblical' that the world of the Greeks and Romans and that known to biblical scholars were, of course, one and the same. Next, two books which present different ways of constructing the past. *The Lindian Chronicle and the Greek Creation of their Past*[10] offers a fascinating insight into Greek attitudes to and constructions of the past. This volume provides a text and facing translation of the inscription itself, as well as a line-by-line commentary. However, it also contains almost 150 pages of synthetic and thematically arranged analysis of the structure of the chronicle, the narrative patterns and history it encompasses, and the underlying history. The subject is an absorbing and thought-provoking one: the inscription raises questions concerning the relationship between local versions of the past (still a neglected field) and the history of the wider Mediterranean world, the religious context in which con-

[7] *Galien. Systématisation de la médecine*. Texte grec et traduction annotée, précédés d'études introductives. By Jacques Boulogne and Daniel Delattre. Presses Universitaires de Septentrion, Villeneuve d'Ascq., 2003. Pp. 246. Paperback €27.

[8] *La scienza armonica de Claudio Tolemeo*. Critical essay, translation, and commentary by Massimo Raffa; introduction by Paola Radici Colace. EDAS, Messina, 2002. Lessico e cultura 5. Pp. 515. Paperback €34.

[9] *A Guide to Biblical Sites in Greece and Turkey*. Edited by Clyde E. Fant and Mitchell G. Reddish. Oxford U.P., 2003. Pp. xxxi + 395. Paperback £15.99.

[10] *The Lindian Chronicle and the Greek Creation of their Past*. By Carolyn Higbie. Oxford U.P., 2003. Pp. xiv + 320, with 1 map and 11 figures. Hardback £65.

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structions of the past could be legitimated, the blurring of boundaries between 'human history' and the divine (since the inscription includes an inventory of epiphanies of the patron goddess, Athena Lindia), the importance of the Trojan story in offering a shared mythological framework in which communities could locate themselves and their history, the issues of historiographical authority and chronological matrices. Above all, the inscription offers the chance to see exemplified in some detail how one island community chose to represent its past both to itself and to visitors. It can be set alongside literary and artistic representations of the past, but it also functions (rather like the Parian marble) as a reminder that constructing one's history is a shared social phenomenon, reflecting much about the current preoccupations of the community and the self-perception of its inhabitants. This excellent volume must thus be on the wish-list of social historians no less than those interested in the history of religion or of ideas.

If the Lindian chronicle may be analysed as a form of manipulation of the past in a way which illuminates the present, we see the theme taken up yet more explicitly in *The Usable Past*,[11] a collection of essays which stems from a colloquium held at the University of Wales, Lampeter in 1988. The conference took as its theme the use of the past in the present in south-eastern Europe, and focused on twentieth-century Greece and its manipulation and employment of its history in the service of current identity/-ies. Many of the problems and questions arising are precisely the same as those which emerge from Higbie's analysis of the Greek use of the past two millennia ago: the range of competing readings of history which nevertheless fall within certain parameters of plausibility and acceptability against the backdrop of shared community identity, and the use of different media to express these versions of the past, to name but two. The result is a piece of no less fascinating social and intellectual history than that performed by Higbie for first-century BC Lindos, and leads to the conclusion that the creative construction of the past is a phenomenon which is strikingly constant across time, but is determined in each manifestation by the age in which it is embedded.

There are three publications aimed clearly at the school market, but at very different constituencies within that market. The first is Timothy Duff's **The Greek and Roman Historians*,[12] the latest addition to Duckworth/BCP's useful *Classical World Series*, which claims to be 'designed specifically for students and teachers of Ancient History or Classical Civilisation at school and for the first two years of university.' Duff is competing in a crowded market-place and covers the subject in less depth than some predecessors.[13] He manages a very broad coverage in 110 pages of text, including not only the usual subjects, but less familiar writers such as the Oxyrynchos historian, Theopompos, Ephoros, Douris, Phylarchos, Arrian, and Appian in the chapters on fourth-century historians, Hellenistic historians, and Greek historians of the Roman imperial period, respectively. To have these names thrown into the ring must be useful, as is the establishment of a continuous 'story' from Herodotos through to Cassius Dio (helpfully tabulated on pp. 120–1). However, this leaves even less room for everything else and it remains hard to visualize the intended readership. It may serve as useful general reading

[11] *The Usable Past*. Greek Metahistories. Edited by K. S. Brown and Yannis Hamilakis. Lexington Books, 2003. Pp. xiv + 239, with black and white illustrations. Paperback £20.95.

[12] *The Greek and Roman Historians*. By Timothy E. Duff. Bristol Classical Press/ Duckworth, London, 2003. Pp. 136, with 7 illustrations. Paper. £9.99.

[13] There are the Greece and Rome New Surveys (J. M. Marincola, *Greek Historians* [Oxford, 2001], C. S. Kraus and A. J. Woodman, *Latin Historians* [Oxford 1997]), and at greater length T. J. Luce, *The Greek Historians* (London, 1997) and R. Mellor, *The Roman Historians* (London, 1999).

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in schools, but it will still be necessary to turn somewhere else for detailed readings of Herodotos, Thucydides, Livy, and Tacitus. And undergraduates should surely be expected to refer to the more detailed accounts and fuller reference books such as the *Oxford Classical Dictionary* for much of the information contained here. Barbara Bell's long-awaited ⋆*Minimus Secundus*[14] (with accompanying teacher's resource book and cassette) has no such problems in identifying its clientele. Most readers will be familiar with the extent to which Bell's efforts have succeeded in reintroducing Latin into British primary schools, and this second volume will furnish invaluable continuation material for those whose appetite has been whetted. The pattern of chapters remains the same, but the story now moves from Vindolanda to York, and grammar is taken forwards until students meet at the end of the book the imperfect tense and perfect participles. It is to be hoped that the project continues to flourish and that more primary schools offer Latin, whether on their own or through combining with senior schools so that there is an ever-increasing pressure for the subject to be made available in state secondaries. The third book is aimed at the secondary market, and may also prove a success in inspiring a love for Latin, beginning as it does 'Dominus et Domina Dursley, qui vivebant in aedibus Gestationis Ligustrorum numero quattuor signatis . . .' J. K. Rowling's ⋆*Harrius Potter et Philosophi Lapis*[15] has been entertainingly translated into Latin by Peter Needham, who has previously rendered *A Bear called Paddington*. It is singularly appropriate for a work so rich in classical influences to be available in Latin and it will be ideal for teachers seeking some lighter material for the end of term. The lack of familiarity of some of the more recherché vocabulary will be amply compensated for by the close acquaintance of pupils with the story.

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[14] *Minimus Secundus Pupil's Book*. Moving on in Latin. By Barbara Bell. Cambridge U.P., 2004. JACT. Pp. 96. Paperback £9.95.
Minimus Secundus Teacher's Resource Book. Moving on in Latin. By Barbara Bell. Cambridge U.P., 2004. JACT. Pp. 95. Paperback £42.95.
Minimus Secundus Cassette. Moving on in Latin. By Barbara Bell. Cambridge U.P., 2004. JACT. £12.95.

[15] *Harrius Potter et Philosophi Lapis*. By J. K. Rowling, with Latin translation by Peter Needham. Bloomsbury, London and New York, 2003. Pp. 249. Hardback £12.99.

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