Sapere e potere[11] is a polemic against any answer founded on positivist assumptions (e.g. that the study of ancient philosophy helps us take the 'long view'), both because he disagrees, on theoretical grounds, with historical positivism, and because in any case he has a Marxist distaste for the self-serving power-structures of the academy and what he sees as its refusal to engage with the wider contemporary world. It is, in other words, both theoretically and politically legitimate to talk about antiquity only insofar as we are really talking about ourselves. The theoretical point established, Cozzo uses a suggestive study of the transmission of wisdom in antiquity to make his political point, contrasting an essentially autocratic model of conventional pedagogy with the more democratic possibility embodied (he says) by Socrates. What this means, exactly, I remain unsure, particularly because Cozzo's image of the ideal pedagogue as the pilot of a ship whose company it is that decides where to go (55) is rather like the image used by Plato to explain why it is inevitable that a Democracy would murder a Socrates (*Republic* 488a ff.). In any case, Cozzo is perhaps too optimistic in thinking that his book will be received as 'un piccolo atto di disobedienza civile' (15); and too pessimistic about the power of the institutionalized academy. Most students who pass through it, after all, do not become part of it; and the capacity for civil disobedience might be one of the transferable skills we have to offer. (Now where did I put my copy of the Benchmark Statement?)

GEORGE BOYS-STONES

[11] *Sapere e potere presso i moderni e presso i Greci antichi*. Una ricera per lo studio come se servisse a qualcosa. By Andrea Cozzo. Carocci, 2002. Pp. 304. Paperback €24.50.

General

'World' must now be one of the most commonly employed words in scholarly literature – we examine the 'world' of this or that author, various aspects of the Graeco-Roman 'world', 'worlds' of philosophical and political thought, and so on. There will be no shortage of such worlds turning up in this set of reviews. It is, however, a pleasure at least to start off with a set of volumes which deals in considerable detail with a significant and relatively neglected part of the 'real world', the kind of world which geographers talk about and study; the credentials of these volumes in that direction are neatly reinforced by the presence of a map on the front cover – a Ptolemaic map which includes the southern tip of Iberia, the Pillars of Hercules, the Oceanus Occidentalis to the far left, and the detailed depiction of Mauretania Tinganica as the main focus. This map, then, is the visual representation of the theme of the three volumes, an extraordinarily thorough, varied, and valuable collection of essays on the theme of *L'Africa Romana,*[1] stemming from a conference held in Sassari in December 2000. The range and number of the contributions, well over 150 of them, presented in a variety of languages, and covering literary, archaeological, historical, and artistic material, preclude any individual assessment here. One can merely note it as a scholarly treasure-trove, and marvel at the stamina, passion, and dedication of the participants. The conference timetable, provided at the start of the first volume, sets a terrifying standard for devotion to our subject,

[1] *L'Africa Romana*. Lo spazio maritimmo del Mediteranneo occidentale: geografia storica ed economia. Edited by Mustapha Khanoussi, Paola Ruggeri, and Cinza Vismara. Carocci, Rome, 2002. Three volumes. Pp. 2580, with black and white plates and illustrations. Paperback €103.29.

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running as it does from 8 am until late in the evening every day, including Sunday! When we recall that this is the fourteenth such conference on the same subject, we can lay aside any residual fears that Roman Africa might not be getting the attention it deserves. Next for some books about less concrete 'worlds'. *Herodotus and his World*[2] is again a collection of essays emanating from a four-day conference in 2000, but offering a strikingly different experience from the Sassari enterprise. First, this was a conference held in honour of one highly influential individual, George Forrest, whose academic career was essentially split between two Oxford colleges, Wadham where he was Fellow and Tutor in Ancient History from 1951 to 1977, and where the conference was appropriately located, and New, where he held the Wykeham Chair from 1977 until 1992. Of course the move to New did not really entail a 'split' career, but rather resulted in his enjoying not one, but two Oxford 'homes', which were neatly brought together in the co-editorship of this volume by Peter Derow and Robert Parker, distinguished successors in Forrest's Fellowship at Wadham and his Professorial Chair at New respectively. The other feature which marks out this conference and its resulting volume from their Sassari counterparts is the presentation of strikingly fewer papers within the same four-day span. One needs only to look down the list of contributors to be utterly confident in the quality, interest, and importance of this collection for anyone who wishes to understand Herodotus as author, the fifth-century world in which he wrote, or the worlds about which he wrote – extensive as they were both in time and in space. But this was clearly a venture which chose to characterize itself not by a frantic schedule incorporating dozens of papers, invigorating though such an enterprise can be, but rather by the belief that the pursuit of scholarship at the very highest level is by no means incompatible with, but perhaps rather enhanced by, giving oneself time and leisure in congenial and stimulating company to think. A different approach maybe, but one utterly appropriate to the honorand, who would surely have derived great enjoyment from both this conference and its subsequent publication. Another 'world', and another honorand, this time one who is still very much alive. *Philosophy and Power in the Graeco-Roman World*,[3] is a collection of essays, this time not resulting from a conference, but gathered in by the editors from colleagues, students, and friends of Miriam Griffin to honour her spectacular contribution to the study of the ancient world as she neared retirement from her Tutorial Fellowship at Somerville College, Oxford, which she had held since 1967. It is hard to think of any scholar who has so successfully and productively brought together the worlds of 'thought' and 'politics' and demonstrated not through vain argument, but through quiet practice, the intellectual nonsense of carving up our subject into defined fields. Of course, philosophy and power in diverse manifestations are subjects to which Miriam Griffin has devoted much of her scholarly attention and energy, and it is entirely fitting therefore that the essays in this collection should reflect her chosen specialisms, at the same time as illustrating the vast range of interests which those who have come into contact with her as colleagues or pupils went on to develop. But the combination of philosophy and power encapsulates not only the honorand's research interests, but also herself as an individual. The list of contributors

[2] *Herodotus and his World*. Essays from a Conference in Memory of George Forrest. Edited by Peter Derow and Robert Parker. Oxford UP, 2003. Pp xiii + 376, with 12 illustrations. Hardback £55.

[3] *Philosophy and Power in the Graeco-Roman World*. Essays in Honour of Miriam Griffin. Edited by Gillian Clark and Tessa Rajak. Oxford UP, 2002. Pp. xvii + 348. Hardback £45.

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and their essays is itself powerful testimony to Miriam Griffin's ever thoughtful and reflective, but simultaneously determined and persuasive, influence in both her intellectual milieu and the wider world. We move from the philosophical power of the academic to the philosophical contemplation of the universe by inhabitants of the western world from Ancient Greece onwards. *The Wisdom of the World*[4] offers a broad brush-stroke approach to the history of ideas about the cosmos. Indeed, the author rather boldly admits in the preface that he has necessarily cast his nets so wide as to be reduced to asking the readers to 'rein in their skepticism and be indulgent of what is being attempted'. Wise plea, given that he has in the previous sentence confessed to being 'all the more incompetent' when dealing with the modern era, from which so many more texts are available than from the ancient world. Of course, intellectual adventure is to be encouraged – some ideas will misfire, others will be quite simply wrong, and a small proportion may lead us somewhere new. Intellectual history of the kind attempted here lends itself to big and bold thoughts. One wonders, however, whether some boundaries might serve a purpose here. Honest humility is one thing, but the rhetoric of a preface which admits to such a degree of uncertainty has surely failed in its purpose of drawing the reader in to explore the world alongside the author. Do we want to travel with a guide who has declared in advance that he does not know the way? No danger of incompetence in our next book. *Ancient Archives and Archival Traditions*[5] offers a fascinating and authoritative collection of essays by an array of distinguished scholars under the aegis of the Oxford Studies in Ancient Documents series. The editor's own considerable expertise in the archives of the Persian empire enables her to open the volume with a helpful broader context for thinking about what it means to keep official records, how it might be done, what they are for, and how we might profitably go about studying them. The detailed studies which follow take us from third-millennium BC Babylonia, through Assyria, and Minoan and Mycenaean Crete. The immense scholarship in this volume is worn lightly by its authors in so far as they present their material with exemplary lucidity, and this aspect, together with the mixing of detailed studies with more methodological chapters such as that by the editor herself on 'reconstructing an archive', makes this a book which can be enjoyed and learned from by more than just the specialist. It constitutes an important and rather original volume. The near-fanatical record-keeping of the regions of the fertile crescent brings us neatly to the proliferation of books on Egypt, the archival land *par excellence*. The eternal allure of the Nile and the popular appeal of pyramids and mummies make Egypt an inevitable growth-area in the scholarly and less scholarly worlds. Two recent volumes tackle very different aspects of Egyptian history. *The Book of the Pharaohs*[6] promises to offer 'an indispensable, basic reference to the full human reality of royal Egypt', to fill a perceived gap on our bookshelves for when we want to know about the workings of government, the private lives of the Egyptian royal families, and so on. This really is a reference work

[4] *The Wisdom of the World*. The Human Experience of the Universe in Western Thought. By Rémi Brague. Translated by Teresa Lavender Fagan. University of Chicago Press, Chicago and London, 1999. Pp. ix + 297. Hardback.

[5] *Ancient Archives and Archival Traditions*. Concepts of Record-Keeping in the Ancient World. Edited by Maria Brosius. Oxford Studies in Ancient Documents. Oxford UP, 2003. Pp. xx + 362, with 30 illustrations. Hardback £55.

[6] *The Book of the Pharaohs*. By Pascal Vernus and Jean Yoyotte. Translated by David Lorton. Cornell UP, Ithaca and London, 2003. Pp. viii + 233, with 3 maps. Hardback £21.95.

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in format and style, with short entries under the names of individual rulers, cities, and regions, and such diverse categories as 'autobiography', 'crowns', and 'strikes'. The selection may seem rather random at times, but the book would probably be of reasonable value to its intended general constituency and answer most queries readily and succinctly. A time-line, maps, and a topic-based bibliography at the end enhance the utility of the volume overall, even if the designation 'indispensable' may be stretching the point. Ptolemaic and Roman Egypt has sometimes been seen as a one-city land, and it is this city, Alexandria, which attracts attention in the paradoxically-entitled *Seeing Double*.[7] Of course it is not in any sense illogical to argue, as the author does, that one city will be multi-faceted. Her concern is more precisely, though, with the interface between two defining elements of Alexandrian culture, life, and society – namely, the poetic production of a whole panoply of renowned authors and the political context in which they were working. It is, thus, a book which takes a historicizing approach to poetic endeavour, which interests itself in intellectual and literary history as reflective of politics and society, which embeds texts in contexts, thereby illuminating both. This appealing approach is applied in detail to a selection of Alexandrian poets and their works in productive and engaging ways. The book should be of interest not only to those who study the authors concerned, but also to anyone concerned with Ptolemaic politics, or with intellectual history more generally.

Another pair of books comes next, again one reference and one more discursive volume. The recent stream of works on sexuality and gender in the ancient world, which provoked a special review section in the last issue of *Greece and Rome*, has abated this time, but by no means dried up. *Homosexuality in Greece and Rome*[8] offers an extensive collection of translated sources on the subject, divided up at first according to genre. There are, then, sections of Greek lyric poetry, Greek historical texts, Greek comedy, Greek oratory, Greek philosophy, and Hellenistic poetry. When we reach Republican Rome the generic model is dropped in favour of a mixed bag of sources, and the chapters are thenceforth chronologically determined. The volume overall provides a very useful combination of texts, illustrations, and bibliography. Of course, such publications are always open to criticism, partly on the grounds of selection and partly on the grounds of their mere existence – what are they *for*? But it is fairly clear in this case that this would make a sound course-book. *Trying Neaira*[9] offers a quite different set of insights into the sexual mores of classical antiquity. Hamel takes the life of Neaira, a successful fourth-century BC Corinthian courtesan who spent a tumultuous thirty years with an Athenian citizen, during which time she was prosecuted for breaking Athenian marriage legislation, and uses it as the prism through which to explore a whole range of social and legal issues. The case could provide the spring-board into a very serious discussion of some important structures and disjunctions in Greek society. In fact, although the book is engaging, in so far as the author writes clearly and obviously

[7] *Seeing Double*. Intercultural Poetics in Ptolemaic Alexandria. By Susan A. Stephens. University of California Press, London, 2003. Pp. xvi + 292, with 6 illustrations. Hardback £45.

[8] *Homosexuality in Greece and Rome*. A Sourcebook of Basic Documents. Edited by Thomas K. Hubbard. University of California Press, Berkeley, Los Angeles, and London, 2003. Pp. xvii + 558, with black and white illustrations. Paperback £24.95.

[9] *Trying Neaira*. The True Story of a Courtesan's Scandalous Life in Ancient Greece. By Debra Hamel. Yale UP, New Haven and London, 2003. Pp. xxiii + 200, with 17 illustrations. Hardback £16.95.

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enjoys her subject-matter, it does not always offer the in-depth analysis that we might have hoped for. Indeed, although already short, one wonders whether the book should really be shorter still, since it seems to have some difficulty in making sufficient mileage out of this one case and its ramifications. That said, the appeal of sex, scandal, and scurrilous accusations never wanes, and this book will play its role in raising questions about the more serious, universal, and ongoing social phenomenon of prostitution.

There are four new books which will prove of immeasurable benefit for the teaching of Latin and Greek in schools (and perhaps elsewhere). Three of these are the work of John Taylor, the experienced Head of Classics at Tonbridge School, where Greek has recently thrived under his direction (and where one of the present reviewers recently worked). The first two form his new course of ⋆*Greek to GCSE*.[10] The preface makes its aim clear: 'to provide a fast track to GCSE without compromise in the understanding of grammar, thereby enabling students to read Greek with the confidence which is essential to enjoyment.' The basic structure of the grammar largely follows the pattern of its introduction in Wilding, abandoning the frustrating oddities of *Athenaze*: here you will not find the strong aorist introduced before the imperfect or weak aorist. But the course goes far beyond the limitations of Wilding: Greek to English sentence now predominate, but English to Greek is not avoided; there are copious notes explaining in full new accidence and syntax as they are introduced; from early on, there is a rich selection of reading passages adapted from ancient originals. These are drawn from, amongst others, Aesop, Homer, Plato, and Herodotus. The last predominates towards the end of Part 2 and is increasingly less heavily adapted in a series of twenty practice passages at the end of the course. There one can also find a complete reference grammar, further revision sentences, and vocabularies to and from Greek. No new course is going to please everybody: some mistakes remain in the Greek, though surprisingly few in an undertaking of this scale, and doubtless students can be rewarded for spotting them; more seriously, some will blanch at the sight of a school book with no illustrations and little background material that is not directly concerned with the Greek passages. However, to expect this is to fail to realize the clear purpose of the books and there is no shortage of readily available materials for teachers to draw upon in these areas. The well-chosen passages should open up a wide range of possibilities to explore for those who are fortunate enough to have a full timetable of lessons for the subject.

The third of Taylor's books has been produced in collaboration with James Morwood and Carol Handley. ⋆*A Greek Anthology*[11] follows the JACT pattern of the Greek text on the left, with the facing page offering vocabulary assistance. Unlike previous readers from this stable (such as *A World of Heroes* and *The Intellectual Revolution*), this offers shorter passages from a wider range of authors. It therefore serves as an excellent tool for broadening the reading experience of students of Greek, who have achieved a basic competence in the grammar. Everyone who was to undertake such an enterprise would pick different passages, but this selection provides excellent examples of Homer, the tragedians, comedy, historical writing, biography, and philosophy. In particular, it is a delight to see that Demosthenes is not neglected,

[10] *Greek to GCSE*. Part 1. By John Taylor. Bristol Classical Press/Duckworth, 2003. Pp. x + 163, with 2 maps. Paperback £12 and *Greek to GCSE*. Part 2. By John Taylor. Bristol Classical Press/Duckworth, 2003. Pp. xii + 356, with 1 map. Paperback £16.

[11] *A Greek Anthology*. Joint Association of Classical Teachers. Cambridge UP, 2002. Pp. xx + 179, with 26 illustrations. Paperback £14.95.

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and included is the great climax from *On the Crown* when he recounts the moment when news of disaster at Elatea reached Athens. The last of the four language-teaching books is the final instalment of the fourth edition of the ⋆*Cambridge Latin Course*.[12] The rather attractive, purple Book 5 (replacing the old IV A) follows the format of the previous four volumes, and again marks a welcome updating of this popular course. It remains a shame that there are no plans to do the same for the old volume IV B. And finally, something completely different. To prove that there is no end in sight to the fascination with finding new ways to savour the classical world, Alistair Elliot has come up with a small book of ⋆*Roman Food Poems*.[13] Given the Romans' predilection for gorging themselves, but the relative lack of literature which deals directly with the subject, leaving aside Apicius' famous recipe book, Elliot's collection of texts and translations from a whole range of Roman authors who mention and discuss food seems timely. From Ennius to Petronius, we are presented with a wide range of passages covering topics as diverse as ingredients, dinner-party invitations, picnics, and birthday cakes. Quite apart from feeding the scholarly interest we might claim in food as mirror of society, empire encapsulated in miniature on the dinner-table, and so on, this book also has the admirable, and all too easily forgotten, quality of being fun to read.

CHRISTOPHER BURNAND AND KATHERINE CLARKE

[12] *Cambridge Latin Course*. By The Cambridge Schools Latin Project. Cambridge UP, 2003 (fourth edition). Pp. 154, with illustrations. Paperback £12.95.

[13] *Roman Food Poems*. A Modern Translation. By Alistair Elliot. Prospect Books, Totnes, 2003. Pp. 160. Paperback £12.50.

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