museum' (360). The truth is that justice in such matters must be ad hoc and pragmatic; and history offers few lessons in doing the decent thing.

doi:10.1017/S001738350999012X NIGEL SPIVEY

Religion

The German physicist Martin Bojowald has recently been in the news for his development of equations that indicate that there was indeed a universe before the Big Bang, which collapsed into itself before 'our' space–time began. Despite this, in his view, we shall never be able to know anything about the true beginning of the universe, the actual cosmogony. It is Andrew Gregory's contention in his new book that there are perennial (and system-independent) 'core-problems' in cosmogony, which manifest themselves in different terms at different times but remain constant; the Greeks did not anticipate modern views, but understanding modern cosmogonic ideas helps us to fix the points at which the Greeks thought philosophically rather than mythically about the questions involved.[1] 'Philosophically' means capable of satisfying the five criteria of parsimony, invariance, consistency, rejection of the supernatural, and justifiability. The book moves in a rather lopsided historical arc from the theories of the Milesians and the Presocratics to the debates with Aristotle of the late Neoplatonists up to Simplicius (the continuation of the narrative far beyond Epicureanism and Stoicism is welcome), but well over half is devoted to writers up to Plato. Four basic options are articulated: a unique *kosmos* governed by design; multiple simultaneous *kosmoi* generated by chance; recurrent *kosmoi*; denial of cosmogony. Short subsections, many direct questions, and a lively desire to relate ancient questions to modern ones – for example, would Aristotle have accepted the Big Bang? (172) – make for easier reading. On the other hand, the reader is assumed not to gulp at teleology, hylozoism, the anthropic principle, or the *ou mallon* principle. (It is a sign of the times that one feels obliged to say openly that one does not believe in the divine inspiration of the Bible [204].) All in all, an enjoyable intellectual history, partly because of the risks it takes (for instance, declaring that the Milesians did not believe in either co-existent or successive *kosmoi*), which strives to emphasize what was at stake for different thinkers at different periods in speculating about the origins of this *kosmos*. It is to be hoped that he can fill out some of the thinner passages in the two final chapters in the course of his next book, on Islamic and later Christian cosmogonies. It is, however, unfortunate that the current book is likely to be overshadowed by David Sedley's brilliant Sather lectures, *Creationism and its Critics in Antiquity* (Berkeley, CA, 2007), which, despite its title, only partly covers the same ground, being devoted to ancient arguments down to the Stoics about cosmological teleology (that is, 'cosmic external teleology') – a book I found constantly engaging and enlightening, without feeling competent to review. Lampeter in Dyfed used to boast a magnificent collection of high-performance AI bulls, the property of the local Milk Marketing Board, which would have excited the admiration of any Greek god; so it was fitting that, in 2006, the university played host to an Anglo-French *Celtic Classics* conference on sacrifice, whose proceedings have now appeared in the

[1] *Ancient Greek Cosmogony*. By Andrew Gregory. London, Gerald Duckworth, 2007. Pp. xii + 314. Hardback £50, ISBN: 978-0-7156-3477-6.

PUR series Histoire.[2] Like the Table Ronde held in Paris in 2001, published as *La Cuisine et l'autel* (Turnhout, 2005), whose interlocutors were largely drawn from the École Pratique, this was deliberately intended as stocktaking a generation after Detienne and Vernant's *La Cuisine du sacrifice en pays grec* (Paris, 1979). One emphasis is on the archaeological evidence. Whereas, in 1979, 'archaeology' meant J.-L. Durand's preliminary collection of images of sacrifice on Greek vases, now it is a means of interrogating models derived from literary sources or (in the case of Walter Burkert) psychological apriorisms. The most impressive example at Lampeter was Sébastien Lepetz and William Van Andringa's use (39–58) of osteological material to go beyond mere identification of species to provide detailed evidence of the diversity of sacrificial and post-sacrificial ritual, and its implicit rules, in the Roman world. Taking a single site, Serapeion C at Delos, which has hardly been studied from this point of view, Hélène Siard shows (27–38) that 90% of the animal offerings were of holocausted fowls, together with some off-cuts from sheep, goats, and pigs (the last a surprise, since it was supposed in Egypt to be unclean); but vegetal offerings, including fruits and cakes, and numerous coins were found at the altar, together with some fascinating seals, evidently from papyrus 'letters' to the god – she associates these with the incubation and healing performed at the site. Ioanna Patera emphasizes (13–25) the numbers of terracotta busts and statuettes found as offerings, with animal parts, in the three major sacrificial altars at Eleusis. She rightly links this to spectacle and visual and symbolic 'richness' as key aspects of the 'meaning' of sacrifice. The theme of meanings is briskly picked up by Pierre Brulé and Rachel Touzé, who rightly warn us (111–38) against using the word 'victim', which comes to us freighted with theory, from Robertson-Smith and Mauss & Hubert to Burkert and Girard: *hiereion* means not 'victim' but 'sacrificial animal', just as *hiereuein* means 'to kill sacrificially'. Anyone who has watched an ethnographic film, or attended a Muslim cow-sacrifice in Morocco, will agree: animal lives count for very little; donor, procession, spectacle, attendant crowd, and feasting are all much more important. The animals' 'bloom'; their air, beauty, health, fat (which Brulé and Touzé also stress) tell us a story directly about an ideal of wellbeing notionally provided by the gods, and indirectly about the gods themselves and the social relations subtended by the sacrificial system. But there could be any number of other subordinate, local meanings: one reason why goats were a preferred offering at Delphi was the belief that they breathed through their ears (126; and, at greater length, in Brulé's excellent volume of essays in the same series, *La Grèce d'à côté* [Rennes, 2007]). Véronique Mehl (167–86) makes a similar point about the social uses of incense, and rightly notes that, in releasing its perfume on being burned, it idealizes the entire transaction, expresses its 'true' communicative meaning. Stella Georgoudi continues her bid to undermine Vernant and Detienne's claims – which she herself once accepted – about strategies of guilt avoidance: the idea that animals had to 'consent' is, as van Straten first pointed out, hardly visible in the iconography; here Georgoudi shows (139–53) that, contrary to a widespread misconception, there is scarcely any textual support for it either. The archaeological evidence for chaining and constraining large sacrificial animals tends to bear her out; and no one has ever claimed that piglets or sacrificial fowls, for example, were supposed to 'consent'. What sort of a 'rule' was it then? It is time to heed Jean

[2] *Le Sacrifice antique. Vestiges, procédures et stratégies.* Edited by Véronique Mehl and Pierre Brulé. Collection Historie. Rennes, Presses Universitaires de Rennes, 2008. Pp. 276. Paperback €18, ISBN: 978-2-7535-0668-8.

Rudhardt's warning that the very idea of normative 'civic sacrifice' is a mere convenience, whose heuristic value is now largely spent. Of the remaining articles, all in their various ways interesting, I should just mention M. P. J. Dillon's useful *mise au point* (235–52) on battle *sphagia*, which, as Robert Parker (who supplies a helpful Preface [i–viii] to the volume) long ago pointed out, fall completely outside the scope of the 'civic' mode – the animal was either left lying there or hastily buried; and Valérie Huet's survey (81–107) of the surprising number of representations of Roman women as sacrificants (24 of approximately 150), at least in some cases a testimony to their independent wealth and social position. They, of course, are all donors; oddly enough, however (as Rüpke informs us), the sole *popa* at Rome whose personal name is known is a woman: *Critonia Q. lib. Philema* (no. 1419 = *CIL* VI 9824). Next come two volumes from the excellent supplementary series of Kernos, devoted to aspects of individual Greek deities – the one of Hermes, the other of Aphrodite. The paradigmatic Paris-School account of Hermes is Laurence Kahn's brilliant evocation of a god of passages, metistically mediating between heaven and earth, earth and Hades. Thirty years later, one therefore opens Dominique Jaillard's volume with some ambivalence; has Paris really more to say?[3] A pupil of Marcel Detienne, his grand goal is the intelligent reconstitution (in principle) of a fraction of the Greek pantheon, no longer through Dumézilian contrast and comparison of themes as in the 1960s, but by taking account, through microanalysis, of the dynamic, transformative, interpenetrative relations between gods as manifested in key texts and their cultural 'prolongations'. Although the relations of deities to one another are polymorphic – sometimes contrastive, sometimes overlapping – pantheons themselves are neither arbitrary nor static. The entry of a new god, such as Hermes, into such a fluid system creates correlative tensions, demands adjustments and realignments. The value of a key text such as the *Homeric Hymn* is that it provides direct insight into the way in which such a pantheon functions in the context of ritual practice. But it also highlights the specific areas where the deity is active, and thus serves as a kind of profiler's report. The key event in the *Hymn* is Hermes' move from 'ambrosial' Cyllene to Olympus, opening up the themes of exchange and proper shares, adjustment of roles and mutual integration, as in heaven so on earth. The theft of Apollo's fifty cattle ends in the exchange of gifts and a pact of friendship; clever speech evokes the rhetoric of the agora and the integration of the young into civic life through education. Unlike Kahn's Hermes, Jaillard's cannot be reduced to a theme or two – *metis*, deception, persuasion. An excellent illustration is provided by his discussion of the theme of the lyre (167–96), where Apollo and Hermes are presented as complementary, now master and guide, now subject and aide. It will be clear that, despite the considerable advances in sophistication and rethinking that Detienne and others – and not least Juillard himself – have made over the years (compare Detienne's article in *Kernos* 10 [1997] 57–72), many of the old Parisian problems – the conceptualization of 'structure', the privileging of individual texts, and the use of disparate types of evidence – remain. That said, this version of Hermes within a dynamic pantheon is new, interesting, and well argued; we look forward to the promised second volume. Rather less persuasive is Gabriella Pironti's book on Aphrodite, which also started out as a doctoral thesis at the EPHE in Paris and

[3] *Configurations d'Hermès. Une 'théogonie hermaïque'*. By Dominique Jaillard. Kernos Supplément 17. Liège, Centre International d'Étude de la Religion Grecque Antique, 2007. Pp. 292. Paperback €40, ISBN: 978-2-9600-717-0-2.

likewise picks up on Detienne's criticism of Vernant's idea of a dominant or specific 'mode of action': 'chaque dieu est d'abord *au pluriel*'. She seeks to go beyond Vinciane Pirenne-Delforge's civic and political Aphrodite (*L'Aphrodite grecque* [Liège, 1994]) in highlighting those aspects of the goddess that seem farthest removed from the traditional image of soft femininity – namely her links with war, violence, and virility. Hesiod's *Theogony* depicts the violence at the heart of the cosmogony, a violence intimately linked with sexual union; the violence of Eros is a continuation of that elementary congruence; *mixis* describes both sexual union and confrontation in the phalanx. On the one hand, Aphrodite's tortoise/turtle emblematizes the element of violence in penetration; her name (*aphros* – foam) links semen, fertility, vital humours, the breath of life. The epithet Ourania alludes to the genesis of life, the 'flowering' of the young, the bubbling of youthful energy and vitality. On the other hand, military or armed Aphrodite (a theme that appears in Sparta, and at Athens after the battle of Salamis) derives quite logically from her association with *mixis*, with erotic tension and ardour. Piero di Cosimo's 'Mars, Venus, and Cupid' in Berlin, which shows the couple in languid post-coital *tristitia*, quite misses the point. Pironti prefers to read against the grain, and is quite open about her partiality: she is concerned only to stress the features of Aphrodite that contrast with the usual image – reductiveness meets reductiveness. She attempts to justify the partiality by referring to the specificity of each pantheon, whether of a poem or of a city: 'il n'y a que des panthéons en contexte' (18). But, almost in the next sentence, the idea of a pantheon has become not so much a reality to be reconstructed as a heuristic tool. To judge from some of her claims, however – such as the irrelevance of oriental influence on Ourania, the highly selective and rather amateurish use of archaeological evidence, the dismissal of texts that flatly contradict her argument – one begins to suspect that the tool has sometimes become a jemmy. These argumentative weaknesses however should not induce one to dismiss the entire thesis: there are elements of violence in Greek thinking about Aphrodite, and it is all too easy to project elements of modern 'Love' back into antiquity. One question might be: what is the best model for integrating them into a larger picture? A further one: how much coherence should we expect in the social construction of a 'god' over the long term? For some time now there have been rumblings of discontent with the 'polis-religion' model so firmly articulated by the late Christiane Sourvinou-Inwood, though in fact it also underpins, for example, Walter Burkert's account in *Griechische Religion* (Stuttgart, 1977; English translation 1985), which devotes just five pages to 'gentilician and family mysteries', and around thirty-five to philosophical religion. The alternative focus chosen by John Bodel and Saul M. Olyan is household and family religion, understood as the cult practice of the true centre of work and production in antiquity.[4] The main impulse, however, seems to derive from currents in Near Eastern studies: the volume is the outcome of a conference at Brown University in 2005 that aimed to encourage comparison between household and family religion in the Fertile Crescent and in the Greek and Roman world. If in the latter fields the topic has been largely neglected – no doubt in reaction to the old idealizing and speculative accounts by Fustel de Coulanges and, especially, Gustave Glotz - Rainer Albertz and Karel van der Toorn have succeeded in inserting family religion into debates about pluralism in what have

[4] *Household and Family Religion in Antiquity*. Edited by John Bodel and Saul M. Olyan. Malden, MA and Oxford, Blackwell Publishing, 2008. Pp. xvii + 324. Hardback £55, ISBN: 978-1-4051-7579-1.

traditionally been seen as sacerdotal systems. Though a commendable effort is made by Stanley Stowers (5–19) to push Bourdieu's idea of praxis – that is, dispersed sets of knowledge-practices – and a reference to 'strategic interests' as a basis for comparison, what we actually get is a series of more or less successful essays in 'contextualization': descriptions of family religion in late bronze-age Emar and Ugarit, Israel, the Philistine coastal plain, Egypt, Greece, and Rome. The papers on the last two, of most interest to readers of *G&R*, are mixed. Christopher Faraone, rightly stressing the 'complex layering of ritual activity in Greek society' (222), distinguishes 'oikic religion' (slaves included) from 'gentilic' (slaves excluded) (212), and uses Plato's distaste for household religion in *Laws* 909–10 to emphasize the role of women and magic in this context. Deborah Boedeker finds the relation between polis and family religion 'asymmetrical though often complementary' (244), and emphasizes the role of family cult in taking care of pollution incurred at life-cycle crises to the collective benefit (240–3). Oddly enough, neither refers to Theophrastus' *Characteres*, a text stuffed with illuminating detail in this regard; both are far too narrowly focussed on the Classical period, as though Greek religion stopped then. On Rome, John Bodel urges that domestic Roman religion is not a group matter so much as a personal one (250–1), illustrating the point with the diversity of statuette assemblages in domestic contexts (255–63) – a point that conceals rather than illuminates the issue of domestic power. His main argument, however, is that this openness, which he identifies with the *Penates*, applied only to the free (the biological family); slaves had to be content with the cult of the anonymous *Lares*. However that may be (and I am far from convinced), one's final thought must be that concern with family and household religion can never be independent of the conceptualization of the major religious structures, indeed must always be a function of it. One cannot reasonably use it as a mine to explode the theoretical priority of 'polis' or 'civic' religion. Moreover, it would have been more persuasive to view civic and domestic cults, with Kimberley Bowes (see below), not as opposites but as different ways of modelling the same social order. At a more general level, the effort to compare so many disparate societies seems more laudable than telling: it is one thing to compare China and Rome as pre-industrial agrarian empires, as Scheidel, Morris, and Saller have recently done, quite another to attempt to find illuminating contrasts between societies so far removed from one another in sociopolitical format and degrees of complexity.

By far the bulkiest book this year is the English translation of Jörg Rüpke's prosopography (which appeared in German only in 2005) of all recorded holders of religious offices at Rome from the early mid-Republic to Pope Symmachus' synod at St Peter's.[5] It is, in truth, a magisterial achievement. The very title announces how much it differs from traditional lists of office-holders in this area – such as those of Bardt, Schumacher, Szemler, and others – for it includes every holder of a religious office of any kind known by name, down to the *Laurentes Lavinates*, the *denuntiatores regionis*, the *tibicines*, a female drummer in the cult of Isis, secretaries of Jewish synagogues, and guardians of Christian burial grounds (*fossores*). Part of a still larger project to personalize the religious history of Rome, it takes its cue from local history and focuses not so much on organizations (though it necessarily assumes

[5] *Fasti Sacerdotum. A Prosopography of Pagan, Jewish, and Christian Religious Officials in the City of Rome, 300 BC to AD 499*. By Jörg Rüpke (biographies of Christian officials by Anne Glock). Translated by David M.B. Richardson. Oxford, Oxford University Press, 2008. Pp. viii + 1107. Hardback £325, ISBN: 978-0-19-929113-7.

them) as on biographies. An immediate aim, as with all prosopographical lists, is to provide a vade mecum for further, more specialized research; but the primary purpose is to encourage a new way of thinking about 'Roman religion', not as conventionally defined but as the sum total of religious activity conducted in the city over the long-term (the sheer mass of evidence from the Empire may come as a revelation). The project was conceived by Hubert Cancik at Tübingen in the late 1980s, and conducted by Rüpke over many years with a changing band of helpers. Since none of the relevant information appears in the English edition, the user should be warned that it differs in a number of respects from the German, which appeared in three volumes (1860 pages in all), with a CD-ROM (using TUSTEP) in the back flap of volume 3. The English version is in some ways more convenient to use, because one does not have to shift between volumes, but the print is smaller than in the original – in the footnotes, uncomfortably so. It starts (1–23) with the first forty-eight pages of the German volume 1; and continues with just four of the twelve long essays on special topics that constituted the bulk of the German volume 3 (24–66, on Livy and the *Annales Maximi*, the lists of calatores for AD 101 and 102 [*CIL* VI 32445, 31034], alleged structural changes in the cult of Jupiter Dolichenus, and an argument that, with the exception of Julian, fourth-century emperors did not claim the title of pontifex maximus) – the remainder are simply omitted. The great bulk of the book consists of the annual lists (69–455) from volume 1, 53–572, and the biographies of individuals (463–965) that took up the entirety of volume 2. The English edition concludes with the tables of membership (966–1004) from volume 1, 575–646, and the general bibliography, index of extraneous names, and list of sources (1005–1107) from volume 3, 1659–1828, omitting the additional indices of deities, non-religious functions, sites, and miscellaneous (volume 3, 1829–60). The English edition is thus considerably less discursive than the German, more a straightforward work of reference, though it is still a very technical and demanding work – the instructions for use (18–23) are required reading. The absence of a CD-ROM is also disappointing, for it restricts the range of possible searches. As for the translation (though no one will want to read the entire work), David Richardson has done an excellent job – the labour here lies not in complexity of thought but in the sheer specialist detail; I noted very few errors such as 'Bacchus' thiasos' (970) for the German 'Bacchus-Thiasos', which of course refers to the Dionysiac *spira* of Pompeia Agrippinilla from Torre Nova (*IGUR* 160). However, without wanting to cavil at such an achievement, I cannot help wondering whether all the decisions that went into the construction of the annual lists, such as the repetition of names from year to year without direct evidence (Broughton is criticized for *his* solution here), are justified. Moreover, the decision to obliterate the distinction between Roman public religion and the mass of private cults, including Christianity, seems to be driven by an apriorism: namely, that 'religious functionary' here constitutes a meaningful historical category. Time will tell whether *Fasti Sacerdotum* succeeds as well in shifting views as in listing facts.

The Christianization of the Roman empire is a familiar and oft-told story, which pivots around the reign of Constantine. Through its most significant representatives, the bishops, a newly public institution asserted control over ritual and doctrine, staged new types of spectacles, established new moral expectations of those found worthy of public office, and organized help to the poor, thus submerging the 'old' church and creating a new, confident Christian society. Most of us are unaware of the extent to which this familiar picture is ultimately founded on Adolf von

Harnack's contrast between independent proto-Protestant house churches and the quasi-monarchical episcopate and doctrinal uniformity of post-Nicene (proto-Catholic) Christianity. Kimberley Bowes, an archaeologist at Cornell, joins a growing chorus of criticism of this model (such as R. B. F. Smith, '"Restored Utility, Eternal City": Patronal Imagery at Rome in the Fourth Century AD', in T. J. Cornell and K. Lomas, *Bread and Circuses* [London, 2003], 142–66). She argues that, at least between *c.*300 and 450, the traditional narrative greatly underestimates the role, especially but not exclusively in the western Empire, of grand and not-so-grand families in organizing and shaping church life, partly in their own houses and partly through patronage, gifts, and buildings, at the expense of, and sometimes in conflict with, bishops.[6] Picking up a theme in the work of Éric Rebillard, Bowes claims that 'the average late antique bishop was a rather anemic creature with an uncertain job-description and more authority than actual power' (4). At Rome, where some relevant archaeological evidence survives (there is much less in Constantinople), she notes the slow pace of ecclesiastical building and urges us to look beyond the few new basilicas to the conflicts over the tituli churches, which continued to be largely controlled by great families, their women, and their networks of patronage (until the time of Theodosius II, senators required the explicit permission of the emperor to absent themselves from Rome). Such conflicts also involved differences of opinion about proper religiosity and the nature of the Christian life (e.g. asceticism, early Western monasticism, the legitimacy of private worship, heresy). The influence of great landowners was still more marked in the countryside, which flourished in this period: Bowes has managed to find a good deal of archaeological evidence for private churches in villas and for the continuation of representative building on estates (now given a Christian flavour), as well as for meeting-places for estate-workers, a pattern that largely continued habits and assumptions taken over from the pagan past. Until the loss of the provinces, especially of Africa in 439, and the rise of new forms of episcopal authority in the sixth century, post-Nicene Christianity was thus far more diverse, and locally more inflected by the interests of grand patrons, than is usually thought – the first rural monasteries in the West, for example, were in private villas. I was less convinced by her schematic construction of paradigmatic contrasts between different provinces. On the other hand, even for those who are not interested in early Christianity, I would recommend her discussion of the complex relationship between public and private in the context of religion in the pagan Empire, following on from recent problematizations of the theme, which serves to preface her account of the similarly entwined situation in Christianity (18–60). Even if there are problems with her account (such as the status of the emperor and members of the court), here she shows how ambiguous and relational the two apparently obviously contrastive terms are – a point very relevant to Bodel and Olyan's volume noted earlier. Bowes writes in a lively manner and is capable of striking phrases: 'The *Lares*…were the spiritual exhaust produced through the engine of properly ordered family life' (30), Macrina 'and her household are the impresarios of ritual' (211); but one notes a blip or two ('in principal' [25, 65], 'a society of Dionysius worshippers, headed by Agripinilla…' [41]). The book is generally well produced and well illustrated, but one must regret the Press's decision, in a thoroughly academic work, to place the notes at the end – no

[6] *Private Worship, Public Values, and Religious Change in Late Antiquity*. By Kim Bowes. Cambridge and New York, Cambridge University Press, 2008. Pp. xvi + 363. Hardback £50, ISBN: 978-0-521-88593-5.

doubt on account of the pictures and plans. Nonetheless, a fine synthesis of archaeological, social-historical, and textual materials on a critical late antique topic, ideally read in tandem with the useful collection of essays edited by Kate Cooper and Julia Hillner, *Religion, Dynasty and Patronage in Early Christian Rome, 300–900* (Cambridge, 2007).

doi:10.1017/S0017383509990131 RICHARD GORDON

General

Classical mythology provides, as ever, a fertile seam of publications. *The Penguin Book of Classical Myths* by Jenny March offers a good point of entry for the general reader who wishes to delve into the rich mythological worlds of the Greeks and Romans.[1] The stories are retold by March in clear and accessible prose, and scholarly details are nicely integrated into the main text without recourse to footnotes. We move from the creation of the world ('In the beginning was the void' (21)) down to the foundation of Rome. The collection ends with a corrective to the idea that mythology only concerns itself with monsters, violence, and deception. It concludes 'in unashamedly romantic fashion with some inspirational stories of love' (535), including Hero and Leander, Pyramus and Thisbe, and Aphrodite and Adonis. What March does particularly well throughout the book is to give the impression of the complex layering and fluidity of mythological narratives without overwhelming the reader. The story of Hero and Leander, for example, is not simply, or exclusively, that of Musaeus, but also one that is experienced through, and mediated by, Shakespeare (*As You Like It*), Lord Byron, and A. E. Housman. The book is illustrated with some appropriate black and white images, mostly from Greek pots; the whole is enlivened by eight central pages of very fine, colour images. *The Cambridge Companion to Greek Mythology*, edited by Roger Woodard, offers a more in-depth and specialized analysis of the subject.[2] It is divided into three sections: part 1, 'Sources and Interpretations', considers the forms and uses of myth from the archaic down to the Hellenistic period; part 2, 'Response, Integration, Representation', examines the interaction between myth, religion, visual culture, landscape, and politics; a final chapter in this section looks at the Roman appropriation of Greek myth through the lens of Ovid; part 3, 'Reception', focuses on the evolving story of Greek mythology from the Middle Ages to the present day in literature and film, including a chapter on feminist responses to mythology. This *Companion* has assembled a strong cast of scholars and makes a valuable and simulating contribution to the field, most significantly because of the way in which it draws together and integrates a number of diverse approaches within the wider field. The only slight sense of surprise with this volume is that, given the importance of reception to the whole discipline of mythology, the 'Reception' section appears shorter and less well developed than the other two parts; but even in the best of volumes one cannot do everything. Three more titles have recently been added to the new Routledge series of 'gods and heroes of the ancient world' (in the spirit of e. e. cummings, the book covers eschew capital letters). In *Apollo*, Fritz Graf, the

[1] *The Penguin Book of Classical Myths*. By Jenny March. London, Allen Lane, 2008. Pp. xxiii + 590. Hardback £25, ISBN: 978-1-846-14130-0.

[2] *The Cambridge Companion to Greek Mythology*. Edited by Roger D. Woodard. Cambridge, Cambridge University Press, 2007. Pp. xvi + 536. Hardback £50, ISBN: 978-0-521-84520-5; paperback £18.99, ISBN: 978-0-521-60726-1.