Odyssean character in Chariton, is a stark contrast to Chaereas and other novel heroes, whose self-restraint makes room for the force of emotion. M. Doody, 'Comedy in Heliodoros' *Aithiopika*', surveys comic riffs in Heliodorus, but ignores D. Elmer's key 2008 *TAPA* article on the intertextuality of that novel.

Paschalis, 'The Basic Plot of *Callirhoe*: History, Myth, and Aristotelian Poetics', revisits the question of historical and epic sources for the plot of *Callirhoe*, beginning with the Aristotelian distinction between basic plot and secondary episodes. The comparisons between Helen and Callirhoe are in the latter category and do not undermine the novel's claim to being 'ideal'. A novel suggestion is that the key driver of the basic plot, the anger of Chaereas, may have been the epic 'anger' of Achilles. However, the new comedy allusions in that episode seem to gravitate against this idea.

M. Labate, '*Tarde, immo iam sero intellexi*: the Real as a Puzzle in Petronius' *Satyrica*', notes that a repeated scenario of the *Satyrica* is for the characters to fall into a trap from which escape is possible only by fleeing, suggesting that 'Three Men on the Run' might be a suitable title for the narrative dynamic of the novel. Encolpius' lack of cultural competence is repeatedly stressed in the novel as the root of his perpetual bewilderment.

R.H.F. Carver, 'Between Photis and Isis: Fiction, Reality, and the Ideal in *The Golden Ass* of Apuleius', gives a detailed reading of thematic connections in the *Metamorphoses* between Photis, the *matrona* of Book 10, and Isis herself, arguing that these associations draw the two human figures closer to Isis, not as antitheses, but as figures playing a similar mediating role in the transformations of Lucius. The argument puts forward an important assertion about the novel's meaning: Lucius' religious experience remains incomplete because it is not processed philosophically, a point of view for which Carver gives ample evidence from Plutarch and Apuleius' own Platonic writings. The illumination of the role of Photis in the story and the 'noisy silence' about her at the end I found quite compelling.

American University in Cairo STEPHEN A. NIMIS
nimis@aucegypt.edu

THE SECOND SOPHISTIC AND MORE

WHITMARSH (T.) *Beyond the Second Sophistic. Adventures in Greek Postclassicism*. Pp. xiv + 278. Berkeley, Los Angeles and London: University of California Press, 2013. Cased, £34.95, US$49.95. ISBN: 978-0-520-27681-9.
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The subtitle of this book describes its aims better than the main title. It consists of fifteen interconnected chapters, ten of them previously published but now revised, and five new. All concern literary texts, both prose and poetry, over a period of roughly 600 years, from 300 B.C.E. to 300 C.E., though W. considers the Hellenistic period mainly in connection with his arguments for a 'Jewish Sophistic' in the last two chapters. The emphasis is not on the more familiar authors or works: there is no Philo or Galen, very little Plutarch, Pausanias or Aelius Aristides, of Philostratus only the *Heroicus*. The selection reflects W.'s somewhat grandly stated aim: 'This book does more than simply expand the canon. My aim is to do away entirely with the idea of the culturally central, the paradigmatic, to dispense with hierarchies of cultural value' (p. 6). The Second Sophistic, defined as 'Greek literature of the time of the Roman Empire', 'has been a modern fantasy

projected back on to the ancient world … an impossible idealization of pure, untouched aristocratic Greek tradition' (pp. 2, 3, cf. 212).

The project is more revolutionary in its programme than in its execution. W. credits only Erwin Rohde for the 'fantasy' of the Second Sophistic as an assertion of Hellenism in an age of decadence, a response to Roman power and 'oriental' infiltration. E. Bowie in a well-known article, 'Greeks and their Past in the Second Sophistic' (*Past & Present* [1970], strangely absent from W.'s bibliography), reframed the argument in more political terms, proposing that Greek sophists fixed their gaze on the classical past and averted it from the 'Roman present', but there have been many arguments for and against Bowie's thesis in the forty-plus years since. If 'beyond' in W.'s title means that we are now to move beyond the views of Rohde, or even of Bowie, the exhortation comes too late to be helpful.

Fortunately W. does not spend time on misunderstandings of the term 'Second Sophistic', against which he has 'inveighed … on a number of occasions' (p. 2). Instead he offers what he calls 'adventures', forays into works that do not appear on most graduate or undergraduate reading-lists: Ezekiel's *Exagôgê*, Philostratus' *Heroicus*, the Alexander Romance, the poems of Mesomedes. W. does not bully his reader by insisting that his view is the only possible one, but uses phrases such as 'I think', 'It seems to me', or sentences such as 'There are different models that we can adopt' (p. 148), 'I do in places experiment with possibilities' (p. 216). The reader has the sense less of following a guide down a pathway than of watching a tree-climber testing the strength of long and sometimes slender branches.

Along the way there are some good and convincing discussions, for example on Mesomedes, considered as a poet writing for performance and perhaps accompanied by a chorus (Chapter 10), and on the opening of Lucian's *Zeus Tragôdos* (Chapter 11). At other times the branch seems unable to bear the weight put on it. Thus in his last chapter, 'Adventures of the Solymoi', W. uses a chain of authors – Homer, Hecataeus, Herodotus, Choerilus of Samos quoted by Aristotle, Tacitus – to argue that the association of the Homeric Solymoi (*Il.* 6.184, 204) with the Greek name for Jerusalem, Hierosolyma, goes back to Choerilus in the fifth century. There is no reference to the brief and sober section on Choerilus in M. Stern, *Greek and Latin Authors on Jews and Judaism* 3 (1984), pp. 5–7: 'the identity of the people Choerilus really had in mind … remains an open question'.

In general, the least successful part of this book is the section that contains the chapter on the Solymi, 'Beyond the Greek Sophistic' (Chapters 14 and 15). Here W. conjures up a 'Jewish Sophistic', which in his view flourished particularly in Ptolemaic Alexandria and expressed the tension between the Jews' resistance to Graeco-Macedonian rule and their desire to assimilate Greek literary culture. This, he suggests, 'offers a much better expression of what many critics seek in the Greek Second Sophistic, namely a coherent articulation of subaltern resistance through literature' (p. 213). But neither this chapter on the Solymi nor the preceding one on Ezekiel's *Exagôgê* makes a convincing case.

Inscriptions – words written on stone rather than on papyrus or parchment – do not much engage W.'s attention, but a glance at them might have suggested some other avenues. Thus he finds 'little evidence for a "pagan" Greek readership of Jewish texts' beyond a well-known citation of *Genesis* in Pseudo-Longinus (p. 28). Louis Robert has proposed (some would say, proved) that a pupil of Herodes Atticus, Amphicles of Chalcis, borrowed phrases from Deuteronomy to protect a bath-house that he had erected: 'c'est un témoignage inaperçu de la pénétration monothéiste juive … dans le milieu des rhéteurs, en principe tournés vers le passé hellénique avec toutes ses traditions' (L. Robert, *CRAI* [1978], p. 250 = *Opera Minora Selecta* 5 [1989], p. 706).

Inscriptions also give a glimpse beyond the confines of what is preserved in the corpora of standard authors. Wilamowitz included Nero's speech to the Greeks in his *Griechisches Lesebuch* (*Griechisches Lesebuch* 2 [1902], pp. 395–6; J.H. Oliver, *Greek Constitutions of Early Roman Emperors* [1989], no. 296); more could be added, for instance the late second-century panegyric from Panticapaeum for a successful general (*SEG* 55, 862), or the speech of a fourth-century sophist at Ephesus (*SEG* 39, 1193). Consideration of Christian authors might also have helped to look 'beyond' the sophists who constitute Philostratus' gallery. B. Winter has argued that Philo and Paul should be seen in this context (*Philo and Paul Among the Sophists*[2] [2002]). Other candidates for the title of 'Christian sophist' are Tatian and Athenagoras; the second, an Athenian contemporary with Aelius Aristides, artfully frames his *Plea for the Christians* as a petition to Marcus and Commodus, and manages to justify Christianity without ever naming the Founder.

W. hopes that '[his] writing is accessible to non-specialists' (p. 7), but one wonders what such readers will make of 'honorification' (p. 155), 'Hadrianism' (p. 162), 'prosography', a word of his own invention meaning 'the marked, stylized use of prose' (p. 190), or phrases such as 'hypertrophic discursive self-reflexivity' (p. 189).

These then are 'adventures' on which some readers will follow the author, while the less adventurous will prefer to watch from a distance.

Harvard University CHRISTOPHER P. JONES
cjones@fas.harvard.edu

THE BUDÉ APPIAN VOL. 12

ÉTIENNE-DUPLESSIS (M.) (ed., trans.) *Appien: Histoire Romaine. Tome XII, Livre XVII: Guerres Civiles, Livre V*. (Collection des Universités de France publiée sous le patronage de l'Association Guillaume Budé 498.) Pp. ccxxxv + 199. Paris: Les Belles Lettres, 2013. Paper, €83. ISBN: 978-2-251-00583-6.
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In this volume E.-D., who takes over from P. Goukowsky, continues the edition of Appian's *Roman History* with Book 17. This book corresponds to the fifth tome of the *Civil Wars* and relates to the events that occurred between the aftermath of the battle of Philippi (42 B.C.) and Sextus Pompeius' death (35 B.C.). This new edition and the French translation are a valuable work, but E.-D. also provides a sizeable introduction (321 pp.), which is a book in itself. This introduction is divided into six parts.

The first part presents the main characteristics of Appian's book, with an overview of the events recounted and some considerations about the place of the book within Appian's *Civil Wars* – with particular attention to its pivotal role between the civil wars strictly speaking on the one hand and what Appian calls the Αἰγυπτιακά on the other hand, namely the struggle led by Octavian against Marcus Antonius and Cleopatra.

The second chapter is particularly compelling. It deals with the way the late Republican period – especially 42–35 B.C. reported in Book 5 of the *Civil Wars* – was treated within ancient historiography. E.-D. pays attention successively to Livy (*Periochae* 125–31), Velleius Paterculus, Florus and Cassius Dio, but what makes this review worthwhile is the continuous comparison with Appian. The chapter ends with a useful table where events are presented in chronological order with reference to Appian and/or Cassius Dio. There is