

revealing her classical learning, and calls Alexius a ‘second Heracles’, drawing a parallel between Alexius’ achievements and Heracles’ labours (1. 9), thus elevating her father before he ascended the throne.

Overall, this comprehensive, well-documented and neatly-organized monograph is the product of thorough work and it is a pleasure to read. Both descriptive and analytical, it offers a wealth of material and engages successfully with ancient sources and modern critical research to give an insightful overview of Heracles, the hero with an ever-lasting appeal from antiquity to modern times.

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CYRINO (M.S.) **Aphrodite** (Gods and Heroes of the Ancient World). London and New York: Routledge, 2010. Pp. xvi + 155, illus. £65 (hbk); £16.99 (pbk). 9780415775229 (hbk); 9780415775236 (pbk)

doi:10.1017/S007542691300061X

Cyrino’s *Aphrodite* ‘explores the many myths and meanings of the Greek goddess of love, sex and beauty’ (iii). The author aims at offering new insights into the persona of the deity as this was presented by ancient authors and artists, and a survey of current scholarship on Aphrodite (iii). The book, which is part of the series *Gods and Heroes of the Ancient World*, ‘is intended to interest the general reader as well as being geared to the needs of students in a wide range of fields’ (xiii).

Aphrodite follows the structure of the series and is divided into three parts. The first introduces Aphrodite to the reader, the second discusses her birth, origins and attributes while the third presents her reception since antiquity. In the introduction (5), Cyrino presents the ‘three most important ideas for understanding the Greek conception of Aphrodite’. These are her *anodos* or ‘going up’ from the sea, her *kosmēsis* or ‘adornment’ and her *mixis* or ‘mingling’.

The book is clearly structured and written in an easy style. The author does not state that she aims at presenting all of Aphrodite’s cults and epithets in antiquity. Besides, this would have been impossible in 155 pages. Thus the book is condensed and approachable to non-specialists, in accordance to the requirements of this series.

Nonetheless, the book does not do justice to Aphrodite’s multifaceted persona. The attributes that the author discusses revolve exclusively around the three aforementioned ‘important ideas’ as these are presented by her. As a result, important aspects of Aphrodite are not even briefly mentioned, for example the cultic allusions of the title *en kepois* or the nature of the Arrhephoria. Additionally, some of the attributes Cyrino chooses to focus on are presented only to the extent that they support one or more of these ‘ideas’. For example, Aphrodite Pandemos is described as a deity connected almost exclusively to sexuality and prostitution. Her political functions and connection to marriage are downgraded, since they do not fit as closely with the idea of *mixis*. Also, Aphrodite’s connection to magistrates is excluded from the second part of the book and is briefly mentioned in the chapter on Aphrodite’s reception since antiquity. The author justifies this by stating that this attribute was a Roman influence on late Hellenistic Aphrodite (130). This view, however, is not widely supported by scholars. It should therefore have been presented as part of an ongoing debate with references to both views.

The author states that she bases her analysis of Aphrodite’s persona on ancient authors and artistic representations. Unfortunately, the archaeological record (inscriptions, votive offerings, sanctuaries) is only briefly mentioned in few cases. Even ancient art, which is one of the two points of focus of the book, is underrepresented. Most iconographic motifs are mentioned in passing, no new interpretations are proposed and many scenes are completely excluded, for example wedding scenes. Regarding the ancient authors, Cyrino tends to focus on particular passages while excluding testimonies that could also serve to support her arguments. For example, Plato’s *Symposium* (180c1–185c3) is not mentioned in the presentation of Aphrodite Pandemos. Also, the author discusses *Hippolytus* frequently in the book without referring to C.P. Segal’s analysis of the tragedy (‘The tragedy of the *Hippolytus*: the waters of ocean and the untouched meadow’, *HSPH* 70, 1965, 117–69), despite its significance for Aphrodite’s connection to the sea.

Regarding the three ‘important ideas’ around which this book is constructed, I disagree with Cyrino’s presentation of *anodos* and *mixis*. Contrary to her claim, Hesiod does not use the term *anodos* in his description of Aphrodite’s sea

birth. Instead, this term is associated with images of Aphrodite rising from the earth between satyrs. These scenes and their cultic allusions are nowhere mentioned in the book. Instead, the author comments on the Hesiodic description of the 'primeval *anodos* of Aphrodite', stating the following: the 'birth closely connects the two spheres of sea and sky, as the goddess rises from the sea into the upper air' and comes ashore at the island of Cyprus, which 'represents the half-way point between sea and sky, as it marks out the consecrated liminal space in between the two realms' (105). This view, in my opinion, does not constitute a valid analysis of the *Theogony*. Moreover, Hesiod makes no mention of the 'upper air' and Cyprus is hardly a liminal space. Also, since the author focuses on Aphrodite's *mixis* of the elements, she should have placed equal emphasis on the sea, sky and earth. Yet Aphrodite's cultic connections to the latter are absent.

Finally, the book does not offer a survey of current scholarship on the goddess, since many important views on Aphrodite are omitted, others are poorly referenced and there is a disproportionate emphasis on American scholarship.

Summing up, this book focuses on selective evidence and attributes. Thus, it is brief and accessible to the general reader. Nevertheless, it does not consider adequately these selective, yet diverse, attributes, due to the distorted analysis of two of the three 'important ideas' that define its content. As a result, the author restricts Aphrodite's persona to the outdated model of 'the Greek goddess of love, sex and beauty' with the addition of maritime allusions, many of which are misapprehended and generalized.

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GLAZEBROOK (A.) and HENRY (M.M.) *Eds.*
Greek Prostitutes in the Ancient Mediterranean: 800 BCE – 200 CE.
Madison WI: University of Wisconsin Press,
2011. Pp. xi + 324, illus. £23.50. 9780299-
235642.

doi:10.1017/S0075426913000621

This book is the final publication of a panel held at the 2007 AIA/APA meetings in San Diego, organized to consider the role of the brothel in ancient Greece. The first thing you need to know

is that the book's title is a misnomer. This is a book about Greek and Roman prostitutes from about 600 to the first century BC. The second thing you need to know is that not all the chapters deal with prostitution. The last thing you need to know is that it is a worthwhile book nevertheless.

Several chapters deal with ancient Greek prostitution, and they provide excellent mental fodder for scholarship on this topic. Glazebrook's '*Porneion*: prostitution in Athenian civic space' is a study of the exceptionally difficult topic of whether a Greek brothel can even be found. Glazebrook covers the literary data and the archaeological evidence from the most likely candidates for Classical Athenian brothels, such as Building Z in the Kerameikos. She finishes her study with a consideration of what the working conditions in such establishments were like, who frequented them, and how this might contribute to the *pornē/hetaira* debate.

S. Corner's 'Bringing the outside in' questions the exclusivity assumed of the 'elitist' symposium, but even more interestingly (to my mind), considers the contrast between 'productive' marital sex and the carefree, fun and, most importantly, *optional* sex provided by prostitutes. The freedom to choose fun sex was an important aspect of being a free citizen.

N. Sorkin Rabinowitz's excellent 'Sex for sale?' is an art historical study of how we interpret commercial exchanges in vase paintings. Most importantly, she emphasizes the gender-bias in interpretations: exchanges between men and boys are 'courtship', between men and women they are 'prostitution'. And don't 'respectable' women ever get things?

The last chapter that pertains to Greek prostitution is K.K. Kapparis' 'The terminology of prostitution in the ancient Greek world'. Not only does the author provide a valuable glossary of Greek meretricious vocabulary for females, males, pimps and brothels, he gives a brief but extremely enlightening précis of what can be learned from an analysis of such vocabulary.

Some chapters deal with Roman(-period) prostitution. T. Davina McClain and N.K. Rauh's 'The brothels of Delos' considers possible brothels around the Sacred Lake district in the late second to early first century BC. The work is partially archaeological, but ultimately focuses on the interpretation of Roman phallic imagery. Rauh's 'Prostitutes, pimps, and political conspiracies during the late Roman Republic' studies how