

category rather than as 'lying' history or mythography – rewards the effort (his own, and that of the reader of *Heroikos* alongside this commentary) admirably. (An important companion to this aspect of the present work is the fiction and meta-fiction of Lucian as elucidated by K. Ni Mheallaigh, *Lucian's Self-conscious Fiction: Theory in Practice* (Diss. Trinity College Dublin 2005).) G.'s identification of the dialogue with the genre of *Schwindelliteratur*, particularly the tradition of Homer-correction (the mainstay of the genre's subject matter), is over-simplified, however: G. is right, in a sense, to state that Philostratus is no more concerned with truth than other writers of *Schwindelliteratur*, and yet the *Heroikos* is not merely a sophistic game of Homer-correction. There are different kinds of truth: Philostratus' tone and major concerns in this dialogue, irony notwithstanding, are far closer to his own *Life of Apollonius* than to Dio Chrysostom's *Troikos* and certainly to anything by Lucian; and his explanation of the sources and methods of Homeric composition rings true in many places, allegorically or metaphorically, as an examination of how the biases and peculiarities in local traditions and individual poets can eventually lead to a canonical and universal work of literature.

Other major themes of the introduction and commentary include the cult of Protesilaos and hero cult in general, and their place in contemporary religious discourse; Epicurean elements in the dialogue; and its reception from antiquity to the Renaissance. An exhaustive thematic bibliography of scholarship on the *Heroikos*, and a plethora of appendices and indices (including an *index locorum* for each volume) complete this work, which will now be indispensable for anyone studying Philostratus, the Second Sophistic, Greek hero cult, or ancient fiction and theories of fiction.

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JONES (C.P.) *Ed. Philostratus. The Life of Apollonius of Tyana, Books I-IV & V-VIII.* (Loeb Classical Library 16 & 17). Cambridge, MA and London: Harvard UP, 2005. 2 vols. Pp. vii + 421 & [viii] + 440. £14.50 each. 9780674996137 & 9780674-996144.

Up till now there has not been an edition of Philostratus' *Life of Apollonius* attaining modern critical standards, but C.P. Jones's new Loeb text may well serve as a good stand-in until that edition finally comes along. It starts with a clear and well-written introduction (1.1-30), covering the life of the author (1-3), his *Life of Apollonius* (3-7: structure, materials and sources, the possible extent of Philostratus' own invention, further models and influences), an overview of what we know about the 'historical' Apollonius and what aspects of him Philostratus chose to describe and emphasize (7-13), the travels of this Philostratean Apollonius (13-17), and the

'After-Life of the Story' and of its hero (17-21). Then follow brief but again very readable and clear sections on the manuscripts (22), on previous editions and translations (23-5), and on 'The Present Text and Translation' (25-7); the final section is a short but very useful and up-to-date bibliography (27-30).

On p. 25, J. modestly claims to give an 'interim text', which takes as its starting point Kayser's *editio minor* of 1870, but removes a number of overly bold emendations, while taking account of other conjectures, both pre-1870 (but rejected or neglected by Kayser) and post-1870. As a result, the two volumes present much interesting textual material which cannot be found in any other edition of this text. To give an impression of the extent of this material: Book 1 has 38 textual notes, Book 2: 34, 3: 51, 4: 46, 5: 37, 6: 52, 7: 46, 8: 31. I checked the textual notes in Books 1 and 6 and found most of them worthwhile reporting (among them some proposals by J. himself), though not all equally convincing (in 6.40.2 ἡκασμένος is probably a mistake for ἡκισμένος). There are also (mostly short) explanatory notes on matters of content, keyed to the translation and separately numbered.

The translation builds on J.'s own (abridged) 1970 translation, but he has now made 'many alterations in the interest of style and accuracy' (27). Compared with Conybeare's Loeb, his English sounds indeed smoother and more modern while being on the whole faithful to the text. In the parts that I checked I noted one mistake that I would call major (at 1.24.2 J.'s 'Down to the time of Daridaeus eighty-eight lasted who could write in the Greek way' ignores ἔτη which is connected to ὀγδοήκοντα, while Conybeare has it right: 'up to the time of Daridaeus, 88 years after their capture, they continued to write in the manner of the Greeks') and one minor one (in 1.25.1 J. translates τρία...ἡμίπλεθρα as 'three plethra').

All in all, this is a welcome edition to the Loeb Classical Library.

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JOHNSON (S.F.) *Ed. Greek Literature in Late Antiquity. Dynamism, Didacticism, Classicism.* Aldershot: Ashgate, 2006, Pp. xii + 215. £50. 9780754656838.

It is not disputed that the place of Greek literature in late antiquity is understudied. Assessments of literary endeavours in the third to the sixth century are confined to key works and suffer from the same biases which colour the study of the late antique world; especially unfavourable comparisons with the classical canon, the privileging of classicising works over chronicles and saints' lives, and of Greek (and Latin) works over those in non-classical languages. This volume, which grew out of a one-day conference held in Oxford in 2004,

seeks to offer a positivist view under the headings of Dynamism, Didacticism and Classicism, which represent the ethos and emphasize the vitality of Greek literature. Papers two to ten exemplify this vitality by way of detailed investigations into particular authors and works, while seeking, to a greater or lesser extent, to tap into the wider picture. For example, in the category of Dynamism, Adam H. Becker in his paper on the influence of Theodore of Mopsuestia on the *Instituta* of the sixth-century imperial official, Junillus Africanus, and Christopher P. Jones in his discussion of the Pythagorean Apollonius of Tyana, both explore the role of translation in the continuity and reception of classical texts.

Similarly, under the heading of Didacticism, Aaron P. Johnson offers an insightful account of Eusebius' *Praeparatio Evangelica*, which starts from a close discussion of the patriarch's purpose and the tradition of apologetic writings, and broadens to a consideration of the church in the early fourth century. Yannis Papadoyannakis considers the genre of instruction by question and answer (*erotapokriseis*). He discusses the format and the early origins of this genre, and then raises a number of questions about the form of these questions and answers, and how and where they were used. Papadoyannakis does achieve his aim, which is to 'problematise the literary process of instruction by question and answer', but he raises more questions than he answers. This is a fascinating subject and I look forward to subsequent research that will provide more answers and more information about the nature of the education system in general. The third contribution, by Ruth Webb, is a clever investigation into Chorikios' declamations, which demonstrates that, despite the adoption of a classicizing form, Chorikios uses the declamations (set in fictional worlds with appropriate themes of artistic representation and disguise) to deal with the contemporary criticism of mimes.

The last section comprises four papers concerned with the influence of classicism. Two papers deal with the fate of particular genres. Adrian Hollis offers a thorough discussion of the epyllion from the third century BC to the sixth century AD, though perhaps it is indicative of the study of literature in late antiquity that the majority of the paper deals with the earlier period and Nonnus. Scott Johnson offers an interesting consideration of the use of novelistic techniques by the author of the *Life and Miracles of St. Thecla*. Elizabeth Jeffreys ('Writers and Audiences in the early sixth century') takes as her starting point three different approaches to representations of the myth of Helen, which offers an opportunity to discuss the authors Christodorus, Colluthus and Malalas in detail, but also to raise critical wider issues. The different levels of classicizing among these three authors reflect the cultural diversity of the sixth century; and Jeffreys concludes that while a wide range of literature was still acceptable, classicism continued to be highly valued. Mary Whitby offers a masterful study of the St Polyeuktos epigram. She includes a

careful consideration of the text and its themes, and a meticulous comparison of metrical, linguistic and stylistic examples from this poem, from Nonnus and from epigrams of the sixth century, leading to speculation about the identity of the author. Her methodology is not just incredibly useful for the study of this particular poem, but provides a model for establishing authorship of a work.

Cohesion to the volume is provided by the introduction by Scott Johnson and the first paper in the Dynamism section by Averil Cameron, in which she explores some of the general characteristics of Greek literature in late antiquity. Altogether, this volume offers an excellent collection of individual essays and if, inevitably, the three headings impose a somewhat artificial unity, they do give the work a coherent structure while reflecting the spirit of literary output in the late antique world.

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GRAFTON (A.) and WILLIAMS (M.) **Christianity and the Transformation of the Book. Origen, Eusebius and the Library of Caesarea.** Cambridge, MA: The Belknap Press of Harvard University Press, 2006. Pp. xvi + 367. £19.95. 9780674023147.

As Anthony Grafton and Megan Williams acknowledge, their collaboration on this book reflects the spirit of mutual enterprise which characterized the Christian intellectual environment of Caesarea during the third and fourth centuries. Although a joint production, W. is broadly speaking responsible for chs 1 and 2, G. for chs 3 and 4. It has long been accepted that early Christian scholars introduced and developed new ways of thinking about, and physically dealing with, language, reading and writing. In this book, G. and W. combine the approaches of two different sorts of scholarship: one on the activities of exegesis, commentary and reading, and the other on the technical transformation of books and libraries. They home in on Caesarea during the third and fourth centuries, on the work and works of Origen and Eusebius, and on the influence of figures such as Pamphilus and Julius Africanus.

In ch.1, Origen is presented as a Christian philosopher; this is nothing new, since Origen was not alone among late antique Christians in dealing uneasily with a Greek philosophical heritage while casting Christian thought in philosophical terms. W., however, is interested less in the content of his thought and more in his way of life. She examines the ways in which Origen's identity, conditions of work and physical form of writing share elements of those of a range of earlier philosophers. In considering Origen's career, W. deploys, *inter alia*, the demographic modelling of Hopkins and a range of scholarship on Christian clergy with impressive ease.