in political science, social theory, and classics. The heart of the book in chapters 4-6 demonstrates the link between philosophy and politics in the Athenian civic "culture of responsibility" and presents an analysis of comedy and tragedy as the counterpart in performance and spectacle of accountability and self-scrutiny. The interweaving of the landmarks of subsequent Western political theory into the discussion adds a unique depth to this very solid book.

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Sinaiko is a well-known teacher of the humanities at the University of Chicago, Sinaiko in this valuable collection makes available to the general reader his vast and intimate knowledge of literary masterpieces of both East and West. Exposing the pedantry of both the technical expert and fashionable theorist alike and ignoring the artificial disciplinary boundaries that encourage such overspecialization, Sinaiko animates the clear, elegant prose the great ideas and questions found in the works of Homer, Socrates, Freud, Tolstoy, Herodotus, Yeats, Conrad, Confucius, Plato, and Mary Shelley. He seamlessly blends into one engaging voice literary criticism, background information, mastery of secondary sources, and thematic analysis. Sinaiko tackles as well issues of canon and tradition formation, arguing persuasively for a knowable standard of excellence that transcends the local pressures of professional and political amour propre. While experts may find plot descriptions and summaries of established critical questions pedestrian, and some readers may quibble with Sinaiko's apparent regard for psychoanalysis, the general reader can take from this collection a whole liberal education, as well as a passionate defense of the great tradition of literary critical consciousness.

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Ulrich von Wilamowitz-Moellendorff (1848-1931) should be made available once again, since it was he who, more than anyone else, revitalized and transformed the discipline of classical studies. Both of the reprinted volumes discussed here were originally written for "Die Kultur der Gegenwart: Ihre Entwicklung und ihre Ziele," an educational series designed for the general public. The book on the Greek literature of antiquity was originally published in 1905 as the first contribution to a volume on "Greek and Latin Literature and Language"; a revised and expanded version of this work was published in 1912, and it is this edition that is here reprinted, with a six-page introduction by Schwing. The book covers the whole history of Greek literature from the beginnings to 529 CE and includes both Jewish and Christian authors. The book on the civic and social life of the Greeks was originally published in 1910 as part of the volume on "State and Society of the Greeks and Romans to the End of the Middle Ages"; a revised version of it was published in 1923, and it is this second edition that is here reprinted, with a seven-page introduction (including bibliography) by Ungern-Sternberg. This book, one of Wilamowitz-Moellendorff's most neglected works, covers the whole of Greek society and history, and reflects his conviction that the historical, cultural, legal, literary, philosophical, and religious aspects of antiquity form an inseparable whole and must be treated together as part of any true work of Altertumswissenschaft. Both volumes, though dated, contain many excellent insights and thus merit reading today.

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Brewster's cordially written and aesthetically pleasing book treats briefly the rivers of mainland Greece (Achelós, Alpheios, Styx, etc.) that are significant in Classical mythology. The book's twenty-four chapters describe the appearance of the rivers in ancient and modern times and relate the myths associated with the rivers. The book falers, though, where ancient sources are concerned. The author mentions consulting Diadora [sic] Siculus and Testzes [sic]. We read three pages on the Meleager-Atalanta cycle, but other than the Euenos' proximity to Kalydon, little effort is made to connect these myths and the river. Formal analysis of the river myths is scant, such as an explanation of why rivers are so often associated with sexual exploits. While the book's subject matter clearly deserves treatment and our attention, this book will be of most interest to the layperson.

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With a focus on the Classical period, Dillon examines the evidence for pilgrimage, primarily from literary sources but also incorporating relevant archaeological remains. He defines pilgrimage as the act of traveling to sacred sites outside one's own physical environment for two main reasons: 1) to seek a solution to a specific problem by frequenting mystery cults, oracles, or healing sanctuaries; and 2) to take part in sacred contests involving athletic, musical, and equestrian competitions. The first category involves soliciting an oracle to gain the god's approval or to confirm a course of action (i.e., at Delphi), becoming initiated in the hope of a better hereafter (i.e., at Eleusis), or attending a healing sanctuary in order to be cured (i.e., at Epidaurus). The second involves participating in a competition at one of the Panhellenic festivals (particularly the Olympia, Pythia, Isthmia, and Nemea), which occurred on a regular cycle. Dillon explores the pilgrims' long journeys, the provisions of sacred truces, asyla, the religious festivals of particular ethnic groups, and personal versus state pilgrimage. He details the evidence for the various rituals performed by the pilgrims, the expenses involved in making a pilgrimage, the rules of diet, dress, behavior, and what pilgrims might have seen at the sanctuaries (such as itinerant craftspeople, merchants, etc.). In a most important chapter on "The Female Pilgrim," the evidence argues that large numbers of Greek women undertook pilgrimages, particularly to healing and mystery cult sites. In sum, Dillon provides a well-organized and carefully researched book that will prove to be an essential tool in Greek religion.

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Pache performs an important service by rendering in English both Loraux's 1990 work Les mères en deuil and her 1988 essay "De l'amnistie et de son contraire," which appeared in Usages de l'oubli. In the former study, Loraux examines what "makes the mourning of [Greek] mothers a challenge as it is defined by the city-state." Thus, she studies women's mourning, especially during curbs against it, in the city; the pathos of mothers in Greek tragedy; destructive maternal wrath in epic (especially the Homeric Hymns to Demeter) and tragedy; the "nightingale paradigm," which studies young women (e.g., Procris, the Danaids, Antigone) who evoke the nightingale "in the