

Historiker. However, historians from other disciplines are in for a shock, if, inspired by Potter's exposition, they seek out a copy of the multi-volumed work: surely Potter should have warned not only of the structural problems, but also of the linguistic challenges of working from Jacoby!

Unfortunately, the reader has to grapple with a significant number of typographical errors. Some of these obscure the author's meaning and could confuse the reader coming to the subject for the first time. For example, on p. 71 'AD' is either a mistake for 'BC', or is misleading for the uninitiated who do not know that Livy's history never did reach the first century AD. Sometimes inaccuracies have crept into the text: Potter's translated version of Tacitus *Ann.* 1.1 *quorum causas procul habeo* as 'I have distance from their affairs' (p. 16) is idiosyncratic to say the least. See the review by A.J. Woodman online at [HTTP://WWW.DUR.AC.UK/CLASSICS/HISTOS/1998/WOODMAN.HTML](http://www.dur.ac.uk/classics/histos/1998/woodman.html) for a more detailed discussion of the lack of polish displayed in this book. Four illustrations depict a reading stand, the library at Ephesus, and two papyri. The caption to fig. 4, pointing out the 'diple oblismene' is not going to help many non-specialists. Two short bibliographies, 'Issues in modern historiography' and 'Ancient history and historiography' helpfully present a selection of works drawn from the much fuller references contained in the notes.

Nevertheless, it is a stimulating read, although one that is more suitable for historians with a fair degree of familiarity with Roman historiography rather than for absolute beginners. Nevertheless, every effort is made to help the non-specialist, not least the appendix listing key facts about classical authors mentioned in the text. Potter takes an optimistic view of how much history can be extracted from literary texts. He could have included more of a sense of the shortcomings of the perspective on offer, adding however brief an acknowledgement of the sorts of questions which literary texts do not answer in the same way as other sources, especially archaeology. He does take some pains, however, to broaden the traditional picture by stressing the existence of alternative historical traditions such as the Martyr Acts and prophetic texts alongside the more commonly discussed histories written by the urban-based male elite. To some extent, this seems like special pleading in the face of the 'discourse of the dominant', but it is a useful reminder of the less well-known material that does exist. Despite the fact that we possess so little of what was originally written, Potter demonstrates the richness and vitality of Roman historiography.

Alison E. Cooley

SARAH ILES JOHNSTON: *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece*, University of California Press, Berkeley – Los Angeles – London 1999. ISBN 0-520-21707-1. xxi, 329 p. USD 40.00.

The beliefs in ghosts and the interaction between the living and the dead receive here their first comprehensive study. Sarah Iles Johnston combines well-known ancient literary sources and recently published texts (e.g. the Derveni Papyrus) with methods of cultural anthropology fruitfully. The main argument is easy to follow thanks to the summaries in between the chapters and sub-chapters unfortunately not indicated in the list of contents.

Johnston starts her fascinating study with a short history of the evolution of the beliefs in the dead. In Homeric poems the dead were a collective in a state of eternal boredom, only mythic figures had special afterlives. In Late Archaic and Classical periods the dead needed more than proper funeral rites, when the dying and the Underworld became more complicated with *post mortem* rewards or punishments. In the literature there is clearly a new idea of the active dead who could disturb the living either by their own volition or because they were compelled by the living. Johnston shows that interaction with the dead and the experts specializing in it, *goetes*, were not anathema to mainstream Greek culture and religion. Proper rituals for the dead were also a civic concern, as ghosts could endanger the community.

The restless dead had three main categories: the unburied (*ataphoi*), the untimely or prematurely dead (*aoroi*), and those who had died violently (*biaiothanatoi*). Special attention is given to ghosts like Gello and other ghosts of the prematurely dead chasing young maidens. Johnston interestingly links the way a society marginalizes that which is undesirable by associating it with the demonic world with its normative function and its meaning to the integrity of the emerging *polis*.

The last part of the book deals with divinities and death. The restless dead led to the emergence of new sort of goddess and new rituals. Johnston gives an exciting interpretation of Aeschylus' *Oresteia*, where the Goddess Athena is seen acting like a *goes*. Sarah Iles Johnston has written an enjoyable book with thorough scholarship, gives excellent footnotes and a bibliography. Evidently ghosts are essential to Ancient Greek culture!

Julia Burman

MARY BEARD – JOHN NORTH – SIMON PRICE: *Religions of Rome*. Vol. I: *A History*. Cambridge UP, Cambridge 1998. 454 p. ISBN 0–521–31682–0. GBP 15.95 (P/b). – Vol. II: *A Sourcebook*. Cambridge UP, Cambridge 1998. 416 p. ISBN 0–521–45646–0. GBP 15.95 (P/b).

Religions of Rome I–II is a product of the collaboration between three outstanding scholars of ancient religions, Mary Beard, John North and Simon Price. The writers promise to offer a radical new survey on the religions of Rome, written in a dialogue with ancient writers. Since this dialogue is crucial to their work, the documents discussed in the *History* are provided in English in Volume II, the *Source Book*.

Religions of Rome is an up-dated synthesis of more than a thousand years of Roman religious life, particularly in the city of Rome. Because religion was central in Roman life and in the fabric of power, politics and warfare, as the writers rightly stress throughout their work, it is studied in its full cultural context. In their massive synthesis Beard, North and Price summarize the recent scholarship on the religions of Rome. *Religions of Rome* of course cannot treat every subject very thoroughly but it is an important mine of information, and the *Source Book* is a fantastic thesaurus of ancient religions. There are vast bibliographies in both books even though they are dominated by Anglo-Saxon scholarship.