(and probably also medieval) astrology, where ephemerides, the successor genre of parapegmata, were paramount, and often entirely superseded actual observation.

Lehoux also discusses the potential precursors of parapegmata in Mesopotamia and Egypt, and mainly arrives at the conclusion that the very different institutional and ideological assumptions behind the tracking of astronomical and meteorological phenomena yielded very different texts. In Mesopotamia, for instance, the consistent observation of celestial phenomena was part of a highly specialised state religion, whereas in Greece it was carried out by scattered individuals. As opposed to the clear line of influence in the area of planetary theory, astrometeorology did not pass on from Egypt and Babylon to Greece. But this is hardly surprising, because meteorological traditions must necessarily describe local weather. Different climates require different meteorological and agricultural traditions.

Lehoux's book raises many interesting points relevant to ancient astronomical, astrological and calendrical traditions. Parapegmata are special as sources in that respect; they belong at the crossroads between what have for us become very separate disciplines, and thus require their students to be very patient and grounded. Lehoux has here shown himself to be both. However, the work is somewhat uneven, and there are some things one would have wished had been included or pursued further; for instance, it seems strange that when the heliacal risings are described to the beginner (commendable in itself), nonetheless, the relationship of parapegmata to later ephemerides are hardly touched upon and their difference from astronomical tables is not even mentioned. This is strange because the Arabic astronomical tradition features briefly in the form of al-Bīrūnī's parapegma; his text is even included in translation. This leads one to hope, in vain, for even a brief discussion of the pre-Islamic Arabic meteorological tradition of lunar stations, the *anwa'*. That this discussion is missing is perhaps explained by the fact that the analytical part of the book seems to be a reworking of a collection of separate articles, tied together by a strict focus on the parapegmata as a distinct group of sources.

The many useful analyses, not to mention the considerable contribution made in the form of editions and translation of previously unedited texts in the second part of the book, more than make up for the partial unevenness of the work as a whole. In an important area of study that can certainly not be called overcrowded, Lehoux's work is most welcome.

Nadja Johansson

A Handbook of Ancient Religions. Edited by John R. Hinnells. Cambridge University Press, Cambridge 2007. ISBN 978-0-521-84712-4. 610 pp., 55 illustrations, 17 maps, 11 tables. GBP 80.

Let it be noted straight away that *A Handbook of Ancient Religions*, edited by John R. Hinnells, reaches beyond the expertise of not only the reviewer but also the usual scope of *Arctos.* Hinnells has built a career in comparative religion, and the ambitious breadth of the monograph reflects this. The division into chapters is both regional and chronological and covers (in order): the Palaeolithic, Egypt, Ugarit, Mesopotamia, Israel until the fall of the Second Temple, Greece, the Roman empire, ancient Europe, Indus, China, and Aztec and Inca. It seems to the reviewer pointless to start exhaustively discussing each of the chapters, so here a general overview will be provided instead.

Hinnells set out to write an accessible handbook with a clear structure, and succeeded very well in the task. All the chapters follow a similar basic structure while each author has the opportunity to highlight topics or case-studies they find illustrative and important. Sources and the history of scholarship receive plentiful attention, which is a pleasant surprise not always found in handbooks (although in the Indus section there is an awkwardly emphatic criticism of Parpola (p. 464)). Some chapters also have a section on legacy and *Nachleben,* although early Israelite religion interestingly lacks this – perhaps it was deemed either too obvious or too broad a topic. On average, the authors are admirably explicit about their chosen approaches and interpretations.

The chapters draw on multiple classes of evidence, but the emphasis varies. Perhaps the most methodologically explicit and interesting is the combination of ethnography and neurophysiology utilized by Jean Clottes and David Lewis-Williams for Palaeolithic religion.

As for the substance itself, the non-specialist reviewer can say little. The specialists will be unlikely to find much new in the volume, and will doubtlessly come up with points they wish had been made or emphasized. The chapters on Greece and Rome are no exception, although Susan Guettel Cole brings up a refreshing point about women and slaves practising religion differently from free males, and J. A. North provides an interesting discussion of the rise of Christianity and its possible connection to an emerging need for local communities and the importance of personal religious conviction.

One must admit that the handbook seems to inhabit a slightly awkward niche: it is too general for anyone with more than a very cursory interest, but too specific for someone looking for an encyclopaedia-length overview. Even so, the clearly-written chapters rich with illustrations and examples of both textual and archaeological evidence make it pleasant reading that is accessible without smoothing over scholarly debates and problematic evidence.

Elina M. Salminen

Greek and Roman Animal Sacrifice. Ancient Victims, Modern Observers. Edited by Christopher A. Faraone – F. S. Naiden. Cambridge University Press, Cambridge – New York 2012. ISBN 978-1-10-701112-0. XIII, 209 pp. EUR 55, USD 95.

This somewhat concise book is based on a seminar held in Chicago in 2009, and the list of contributors (ten in all) includes many well-known names in the field. The book is divided into four sections with two papers in each: Modern Historiography, Greek and Roman Practice, Visual Representation and Literary Representation. The emphasis of the book as a whole – as was stated in the heading of the Chicago Conference and in the concluding "Afterword" by Clifford Ando (pp. 195–200) – is that animal sacrifice was not as central a ritual in the Graeco-Roman world as many textbooks still argue. However, if this overemphasizing is true as regards Roman studies, as Jas Elsner shows in a footnote in his "Sacrifice in late Roman art" (pp. 120–63), whether it is true also in Greek Studies is another question. In fact, Albert Henrichs in his treatment of animal sacrifice in tragedies treats it as a central phenomenon in that context ("Animal sacrifice in Greek tragedy: ritual, metaphor, problematizations", pp. 167–79). Furthermore, the art historian Richard Need ("Sacrificing stones: on some culture, mostly Athenian", pp. 99–119) points out that if animal sacrifice was not a central ritual, this does not mean