

else no one will pay attention to them. Ultimately, Clay sees that the men need the gods to be heroes and the gods need heroes for entertainment (for high tragedy and low comedy). The gods' own sense of superiority is thus reinforced. The gods also need prayers and sacrifices; otherwise, divine envy results. «The gods need men to reassure themselves of their blessedness, to maintain their position of superiority, and to preserve what they consider to be their prerogatives» (p. 238).

Gods and men are argued to be mutually dependent. Men invoke the gods to the cause of justice to punish evil-doers and reward the doers of good. Such justice confirms divine existence. «*In the Odyssey*, the wrath of Athena is finally deflected from Odysseus and transformed into righteous indignation against the suitors. Men need the gods to lend strength and majesty to the gods» (p. 238).

The Wrath of Athena by the daughter of the late Leo Strauss provides the reader with a highly documented, brilliantly conceived, and convincingly argued new interpretation of Homer's *Odyssey*. Homeric scholars everywhere will appreciate its insights and its brilliance.

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JOHN PINSENT, *Greek Mythology*. Library of the World's Myths and Legends. New York: Peter Bedrick Books, 1983. Distributed by Harper and Row in the U.S.A. Cloth. Frontispiece. Illustrated. Pp. 144. \$16.95.

STEWART PEROWNE, *Roman Mythology*, Library of the World's Myths and Legends. New York: Peter Bedrick Books, 1984. Distributed by Harper and Row in the U.S.A. Cloth. Frontispiece. Illustrated. Pp. 144. \$17.95.

The Library of the World's Myths and Legends is a new series written by a team of well known scholars, which includes archaeologists, linguists, and specialists in comparative religion, who present in a single book of uniform size the major myths of a culture with the world culture that these stories reveal and the art forms they have inspired. Fully illustrated with the artifacts and paintings related to these myths, ethnological material is also included as appropriate, to demonstrate the role of myth and religion in everyday life. In addition to the Greek and Roman titles, volumes on Egyptian, Indian, and Japanese mythology have been published thus far.

Both the Greek and Roman volumes were originally published in Britain in 1969. They are very richly illustrated, with many of the plates in color. They are obviously meant for the general reader and for general use. They both give the reader a fairly, if not totally, authoritative view of Greek mythology and Roman religion respectively. John Pinsent teaches Greek at Liverpool University and Stewart Perowne is well known as an Orientalist, archaeologist, historian, and British government official.

Mythology and religion are naturally paired together, but they are not the same. The Greek volume deals with mythology; the Roman with religion (in spite of the title). Pinsent, who lectures frequently in mythology, presents the reader with a systematic outline of Greek mythology that reviews much that is probably already familiar to many readers: «The Origins of the World»; «The Family of the Gods»; «Early Man»; «The Children of Io»; «The Children of Aeolus»; «The Monster-Killers»; «The Great Exploits»; «Thebes»; «Heracles»; «Athens»; «Theseus»; «The Trojan War»; and «The End of the Heroes». In an Introduction and a Postscript the author attempts to show the reader that he is aware of recent anthropological and sociological approaches to the interpretation of Greek myth (Claude Lévi-Strauss, W. Burkert, Derrida, G.S. Kirk), as well as older psychological ones, but without burdening the reader with details. He believes that there are patterns to Greek myth and that their content is extraordinary. What he concludes about myth, even though brief, is worth citing:

Myth, like other forms of imaginative literature, is always significant and important for the culture that makes use of it, and is always related to the system of values of that culture, and, whatever its apparent subject, expresses and recommends a view of the world. Myth differs from other forms of imaginative literature in that this expression is made not through the literary form of a particular retelling alone but also through the raw structure and subject matter of the myth... Greek mythology has, historically, been part of the culture of that world ever since its first literary emergence in Homer and the Attic tragedians, transmitted to us first through the Latin literature of the Romans who took it over, then through translations of that Latin literature, and recently through translations and re-tellings... direct from the original Greek. That continues to guarantee its primacy among the myths of the world for us, the members of that culture» (p. 140).

Perowne's volume is somewhat different. It tries to answer the questions: «From what were the Gentiles converted?» and «Why did they find in the Christian faith something which their own Roman religion had failed to provide them?» Consequently, the book is organized around (1) the origins of Roman religion; (2) the development of that religion along with the development of the state; (3) the failure of Roman religion to satisfy the Roman soul; (4) the attempt of an emperor and a poet to turn the history of Rome into a religion; and, finally; (5) how monotheism prevailed, first in pagan and then in Christian form. Organized in twelve sections called «Introduction»; «Origins»; «Gods»; «Worship»; «The State Cult»; «The Newcomers»; «Epicureans and Stoics»; «Immortal Longings»; «Orontes, Nile, and Tiber»; «Moses and Mithras»; «The Eternal City»; and «Christ and Caesar,» this book outlines the distinctly Roman features of Roman religion and traces the growth of Roman beliefs from primitive to State religion. With the expansion of the Roman Empire, Rome itself became exposed to a great influx of non-Roman religions and philosophies, including Epicureanism, Stoicism, Mithraism, the cult of Isis, and others, until it finally yielded to the power and dominance of Christianity. Though the author believes Roman religion is worth studying for its own sake, he nevertheless shows how Greek and Roman cultures interacted

and how Christianity finally triumphed to make the name «Rome» synonymous with Christianity. Perowne concludes the book with the provocative statement: «Caesar made a pact with Christ: Caesar is forgotten, so, by many, is Christ, but so long as men turn to the spirit when the body falters and fails, it is to Rome with all its history, all its mythology, all its reality that they will be drawn» (p. 141). Though not all will agree, the significance and distinctiveness of the Roman experience does come through.

Both *Greek Mythology* and *Roman Mythology* make natural companions. They provide the general reader tantalizing glimpses into two ancient civilizations that have much influenced the course of Western history and are indisputably formidable parts of world culture. Pinsent and Perowne give the uninitiated easy access to an understanding and appreciation of the classical world.

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M.I. FINLEY, *Ancient Slavery and Modern Ideology*. Pelican Books. New York and Harmondsworth, Middlesex England: Penguin Books, 1983. Pp. 202. Paperback. \$6.95.

Ancient Slavery and Modern Ideology was originally published in Great Britain in 1980 and first published in the United States by the Viking Press in 1980. Its current availability through Penguin Books is a boon of no mean significance to students of classics, ancient history, and sociology. No teacher who deals with the ancient Greek and Roman worlds in any course or at any level should be unaware of this little book by one of the leading contemporary ancient historians who, though born in New York City and a student at Syracuse and Columbia Universities, has taught at Cambridge University in England since 1955, where he has also been a Fellow of Jesus College and Professor of Ancient History. His books and articles on Greek and Roman history are numerous, and in 1971 he was elected a Fellow of the British Academy and Knighted in 1979.

The book *Ancient Slavery and Modern Ideology* was originally presented as four lectures at the Collège de France in November and December 1978. It reflects an interest in an area that has long attracted Sir Moses's attention and in which he has distinguished himself for over two decades. The author writes with crystalline clarity and cogent arguments in all four chapters («Ancient Slavery and Modern Ideology»; «The Emergence of a Slave Society»; «Slavery and Humanity»; and «The Decline of Ancient Slavery»). There are more than ample notes (pp. 150-184) and a substantial bibliography (pp. 185-194) that testify to his close familiarity with all aspects of the subject.

Slavery is not a subject that teachers of the ancient world can any longer avoid or dismiss lightly. Sir Moses Finley is direct and forthright in his treatment of the topic and