

Athens' water supply from the Late Neolithic Age to the Roman period. But this breadth does not come at the expense of some illuminating detail, such as regulations for the use of drinking water from the Halykos well in Attica.

A more superficial coverage is given to commonly published areas of Classical scholarship, such as literature, history and philosophy, which form the backbone of OCR's Ancient History and Classical Civilisation specifications, and which are core components of a Classics degree course. There is little or no preferential emphasis on the high Classical period of the later fifth century. This is not a book for readers looking for a political or military history of Athens or for detailed exploration of Classical authors and texts. While there are some interesting insights into the composition of Athens' fighting forces which might inform a study of the Peloponnesian War, the reader will find here no historical account or analysis of battle strategy. Drama belongs mainly in the chapter called 'Theatrical Spaces', which offers a detailed account of Athens' theatres, but does not investigate the playwrights or their output. Similarly, while the book has a useful introduction to the various philosophical schools which flourished in Athens from Plato to Zeno, which is informative on the appearance of the schools and the lives of their founders, the approach in this chapter is biographical rather than philosophical: there is no evaluation of ideologies or discussion of the reception of these philosophies within the city of Athens. The sophists too are perhaps a surprising omission.

The book is primarily an archaeological and anthropological biography of a city. Its structure gives prominence to the physical spaces of Athens and its environs: not only is the first section, devoted to Urban Fabric, the longest, but even in subsequent sections the buildings and archaeological remains are the foundation for discussion of social institutions. Most of the chapters favour material primary sources over literary texts. Throughout the book there is plentiful and fascinating use of inscriptions and particularly extensive use is made of the burials of the Kerameikos. For the student of the architecture and sculpture of the Acropolis, there are rich pickings to be found in several of the chapters. Generous and intimate detail is given to the topography of Athens (where many of the contributors are based), but Athens' wider empire, the Delian League, lies outside the scope of the book.

To the editors' acclaim, what is remarkable, given the diverse authorship (among the 33 contributors at least eight nationalities are represented), is the homogeneity of style, both in the structure of the essays and the style of writing. Frequent cross-referencing between the chapters lends uniformity to the volume. Each chapter is written with a conciseness which makes it informative rather than interpretative, leaving little room for authorial voice. The one reference to Elgin's 'looting' of the Parthenon sculptures is a rare exception to this. Despite the conciseness of language, this is a very readable work, accessible to the lay person and informed scholar alike.

The Cambridge Companion to Athens would suit any reader from an ambitious sixth-form student, perhaps researching an Extended Project Qualification, to the more seasoned academic. Each section concludes with a Further Reading section and a select bibliography, mostly of very recent and contemporary publications; links to digital resources also facilitate further study. The level of detail in the descriptions of the city's monuments would perhaps also serve to make it intriguing reading for the exceptionally informed traveller. But its principal value is as a starting point for research. It would be a welcome addition to a school library as

enriching reading for older students, but in a school its greatest benefit would be for those teaching Ancient Athens at A Level or GCSE, whether or not they come from a Classics background.

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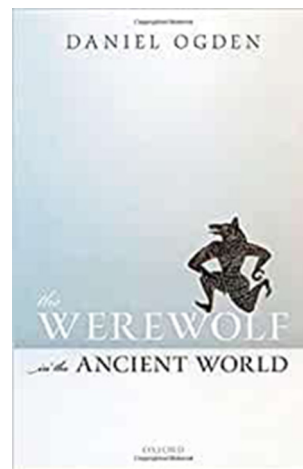
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The Werewolf in the Ancient World

Ogden (D.) Pl. xviii + 261, colour pl. Oxford: Oxford University Press, 2021. Cased, £25, US\$32.95. ISBN: 978-0-19-885431-9.

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Werewolves have always fascinated; they are familiar to us from such films as *An American Werewolf in London* and the *Twilight* series, television series such as *Being Human* and *Buffy the Vampire Slayer* as well as books and pictures. The human cursed to transform into a wolf at full moon, becoming subject to wild emotions and howling at the moon, is a compelling story and one which clearly fascinated the ancient world as much as the modern one. Daniel Ogden's densely written and source-filled book covers not only werewolves

but the ancient obsession with wolves themselves and their connections to ghosts, sorcerers and projected souls (also called astral projection). This book is packed full of source material for those who are keen to research more deeply into the phenomenon, but it is also helpfully written for those, perhaps teachers, who are wishing to find out more about werewolves for, perhaps, the Eduqas Latin GCSE Component 2, or the *Cambridge Latin Course Stage 7* - both of which use Petronius' spooky werewolf story. Ogden opens with an interesting overview of the way that werewolves and folklore intertwine with that well-known Petronius story from *Satyricon* in prime position. For students, one of the most 'interesting' parts of this tale is why Niceros' friend urinates around his clothes before howling and running off into the woods. In the third chapter this is explained and there are several examples of the 'restraining use of urine magic', including Apuleius' account of two witches 'emptying their bladders' on Aristomenes to stop him

pursuing them after they have killed his companion, Socrates. In the former example, the clothes are being protected by being turned to stone and in the latter Aristomenes will be trapped in a building with his murdered companion until daybreak, thus allowing the witches to get a head start. In the Petronius story, the turning of the clothes (a symbol of humanity), to stone and their encirclement with urine as a protective measure or even as a way of marking territory, is clearly explained by Ogden. There is a wide range of stories relating to shape-shifters (*versipelles*) and to witches and ghosts referenced in this book which might be a little overwhelming for the casual reader, but the immense wealth of written and oral folklore included is impressive, ranging from Norse sagas, such as the *Völsunga Saga*, through Tibullus, Virgil, Ovid, Pliny and right up to *Grimms' Fairy Tales*. For me, one of the most interesting parts of the book was the final chapter which dealt with the Arcadian Lykaia Festival and the various myths and rituals associated with it. The story of Lykaon is told by Ovid in *Metamorphoses* I and in *Ibis*, also in Hesiod's *Catalogue of Women*, as well as in Hyginus, by Servius as a note on Virgil's sixth *Eclogue*, and many later writers. The final chapter presents the theory that werewolfism (with its connections to disappearance into wild country, eating of raw flesh, or abstaining from it) was the basis of a rite of passage, such as the *ephebeia*, retold in the Aristotelian *Constitution of Athens*, or the possibly better known *krypteia* practised by the Spartans; Plutarch talks of a similar rite at Delphi, where a boy was sent into 'exile' and had to wander for a set period, as it seems werewolves did, before returning to the fold. All things considered, this is a fascinating book, giving the reader much to think about and many rabbit holes to plunge down in search of answers. Each chapter has a handy conclusion at the end which is helpful in synthesising the array of sources and theories covered and this is really helpful, especially when going back to reread something or to find a particular theory; here are copious footnotes with references too. I would say that this book is probably a little dense for the average student, but for someone doing an Extended Project Qualification in ancient magic or folklore, it would be a godsend; it would also be a useful source-book for teachers who want to be able to give a bit more context for source material, as in the Eduqas literature paper, as it deals not only with werewolves but magic of all kinds.

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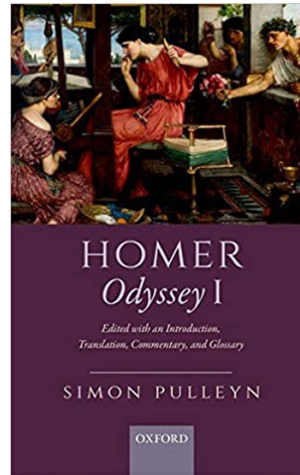
Homer: *Odyssey* 1

Pulleyn (S.) (ed., trans.) xviii + 298, 3 maps. Oxford: Oxford University Press, 2019. Paper, £19.95, US\$24.95. ISBN: 978-0-19-882420-6.

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Pulleyn has given us a useful commentary, 'aimed at anyone from advanced students in the upper forms of schools through undergraduates and on to professional scholars', hoping 'that there is something here for people at all levels' (p. ix; cf. p. vii). Not quite a onestop shop, but a book that casts such a wide net runs the risk of



providing too much for some and too little for others. Does Pulleyn succeed in juggling the needs of his diverse readerships? With an eye to this journal's audience, I will focus on its utility in teaching.

The book consists of a sizeable introduction (pp. 1–60), followed by text (based on the editions of Allen, von der Mühlh, Van Thiel, and Martin West with a much-simplified *apparatus*: cf. 44) and translation (61–89), commentary (91–235), bibliography (237–259), glossary (261–282), index of technical terms (283–286), index (287–294), and *index verborum* (295–298). The introduction is a

serviceable and often compelling entry point into the realms of Homeric epic, the Homeric question, and many niceties of Homeric language and metre. With sections on 'the appeal of the *Odyssey*', 'structure', 'style', 'the world of the *Odyssey*', 'origins', 'transmission', 'metre', 'dialect and grammar' it could double as a general introduction to the *Odyssey*, which is facilitated by Pulleyn's careful cross-referencing of relevant passages in the *Iliad* and *Odyssey* in the commentary. This is the commentary's greatest strength, which, however, makes the omission of an *index locorum* lamentable.

Pulleyn's book could make for standalone reading: a university student encountering the *Odyssey* for the first time should be able to peruse it profitably, particularly with the convenient and complete glossary and overview of *termini technici*. However, I think the sheer size, along with discussions of etymology and comparative linguistics (the *index verborum* lists parallels from Mycenaean Greek, Proto-Indo-European, Vedic, Avestan, Hittite, Old Church Slavonic, Old Irish, and Latin) disqualifies the book from use in high schools. Many pupils will find the bulk of notes too overwhelming and the contents needlessly frustrating (ix: Pulleyn laudably prefers not to 'patronize' his readers, but why force students to sift through pages of material they cannot yet understand?). That said, Pulleyn's love of Homeric language and narrative shines through on every page and is as alluring as the Sirens' song. In this sense, the commentary does what it says on the tin (blurb: 'focusing on philological and linguistic issues'). I would not hesitate to set Pulleyn's book as a textbook for an introductory Homer course at university-level, but this is not to say that I do not have any quibbles about the presentation of Pulleyn's argument or Homeric scholarship at large. I turn to these now.

A brief comparison may be instructive. The commentary itself pays tribute to its bigger brother, the lemmatic commentary by Stephanie West (in: A. Heubeck, S. West & J.B. Hainsworth, *A Commentary on Homer's Odyssey: Introduction and Books I–VIII*. Oxford, 1988). Pulleyn was also able to consult, for instance, Irene de Jong's *A Narratological Commentary on the Odyssey* (Cambridge, 2001) and Martin West's *The Making of the Odyssey* (Oxford, 2014), whose last chapter offers an analytical commentary (of sorts) on the poem's composition, and had recourse to the older commentaries of e.g. Ameis-Hentze and Stanford. How does the book under review measure up?

Pulleyn seldom disagrees with Stephanie West, but has original things to say, particularly in unpacking the rhetoric of book 1's speakers (e.g. *ad* 43 by Telemachus; 190, 196, 206 by Athena-Mentes). The linguistic aid provided by Stanford and Ameis-Hentze