

# Gender, Subject Preference, and Editorial Bias in Classical Studies, 2001–2019

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## I. Introduction

Since the turn of the millennium, in Classical Studies as in other academic disciplines, the genre of the academic ‘Handbook’ or ‘Companion’ has seen a vast expansion.<sup>1</sup> An incidental benefit of this proliferation of multi-author ‘Companion’ volumes is that it provides a large and relatively homogeneous data-set for quantifying both subject preference by gender and gendered editorial bias within the discipline. This paper offers a first attempt to gather and interpret the relevant data.

That subject preference in certain sub-fields of Classical Studies is strongly gendered will, I am sure, come as no surprise to most readers. Nonetheless, it is valuable to be able to back up one’s ‘hunches’ about the gendering of (say) ancient military history or reception studies with some relatively robust data. Gendered editorial bias is a more contentious area. The papers included in multi-author ‘Companion’ volumes are typically commissioned directly by the editor(s), and hence ‘Companion’ editors have much more control over the demographic make-up of their volumes than, for example, journal editors.<sup>2</sup> As we will see, there are some very striking correlations between the gender of the editor(s) of ‘Companion’ volumes and gender representation within the volumes.

The advantage of analysing a single academic genre such as the ‘Companion’ volume is that one has a relatively coherent data-set to work with. However, the disciplinary boundaries of Classical Studies are notoriously fuzzy. There would, I assume, be broad consensus that the *Cambridge Companion to the Age of Pericles* falls within the discipline of Classical Studies, and that the *Oxford Handbook of Cuneiform Culture* falls outside it. But what about the *Oxford Handbook of Neo-Latin*, or the *Cambridge Companion to Augustine*? Some of the contributors to such volumes are employed within Classics departments; many more are not. In order to keep this paper manageable, I have decided to operate with a relatively ‘conventional’ (i.e. narrow)

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<sup>1</sup> For concerns about this expansion, see e.g. J. Ober, ‘Too much companionship?’, *APA Newsletter* 32/2 (April 2009), 1-3:

[https://classicalstudies.org/sites/default/files/documents/newsletters/April\\_2009.pdf](https://classicalstudies.org/sites/default/files/documents/newsletters/April_2009.pdf).

<sup>2</sup> Although editors of ‘Companion’ volumes do not enjoy a completely free choice of contributors: many potential authors say no.

definition of Classical Studies, encompassing Greek and Latin languages and literature (including reception studies) and Greco-Roman history, archaeology and art history (including the Aegean Bronze Age and Late Antiquity). I have generally excluded the Ancient Near East and pre-Hellenistic Egypt, Patristics, Early Christian and Byzantine Studies, as well as – perhaps controversially – ancient philosophy (which poses particularly awkward questions of disciplinary affiliation). I have also omitted the relatively small number of ‘Companion’ volumes published before 2001.

The genre of the ‘Companion’ or ‘Handbook’ is essentially an Anglophone one. However, not all of the contributors to such volumes are employed in Anglophone institutions. This is problematic, because gendered subject preferences (and wider academic gender dynamics) may vary widely between different national academic cultures. By way of example, a 2012–2014 survey of professional archaeologists of all kinds (not just Classical archaeologists) across Europe showed that the proportion of women in the archaeological workforce was 76.3% in Greece, 70.8% in Italy, 47.1% in the UK, and 43.4% in Germany.<sup>3</sup> Nonetheless, there is no easy way of factoring this in to the analysis of the data, not least because many Classicists migrate between Anglophone and non-Anglophone institutions over the course of their careers.

This article is not intended to be an exercise in finger-pointing, and I have therefore systematically anonymised both editors and contributors.

## **II. Gender and Classical Studies: Demographic Context**

The overall gender breakdown of active researchers in Classical Studies cannot be established with any precision. The category of ‘active researchers’ includes academic postholders in universities spread across some two dozen different modern nation-states, retired academics, independent scholars, some (but not all) current PhD students, and individuals employed in museums and national archaeological services. Any figures on the gender make-up of the ‘profession as a whole’ are therefore bound to be somewhat impressionistic.

The most robust available data pertains to academic postholders in Classics departments in the United States and United Kingdom. Thanks to the work of the APA (now SCS) Committee on the Status of Women and Minority Groups, we have detailed historic data on gender demographics in US university departments in Classics. In 2002/3, at the start of the period studied in this paper, full-time faculty at all ranks in the US were 64% male, 36% female (tenured faculty: 72% male, 28% female); these figures are effectively identical to those for 1997–2001.<sup>4</sup> In 2006/7, the relevant numbers were 62% male, 38% female, with women making up 28% of full professors, 40% of associate professors, and 46% of assistant professors.<sup>5</sup> In autumn 2012,

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<sup>3</sup> *Discovering the Archaeologists of Europe 2012–14: Transnational Report* (2014) Table 9: [https://www.discovering-archaeologists.eu/national\\_reports/2014/transnational\\_report.pdf](https://www.discovering-archaeologists.eu/national_reports/2014/transnational_report.pdf). On the gendering of archaeology in Greece, see also D. Kokkinidou and M. Nikolaidou, ‘Feminism and Greek archaeology’, in *FYLO: Engendering Prehistoric ‘Stratigraphies’ in the Aegean and the Mediterranean*, ed. K. Kopaka (2009), 25–37: <http://www.archaeology-gender-europe.org/docs/dimitra.pdf>.

<sup>4</sup> <https://classicalstudies.org/professional-matters/cswmg-report-2002-2003-department-survey>.

<sup>5</sup> [https://classicalstudies.org/sites/default/files/documents/2006\\_2007DepartmentSurveyReport.pdf](https://classicalstudies.org/sites/default/files/documents/2006_2007DepartmentSurveyReport.pdf).

according to the comprehensive Humanities Departmental Survey undertaken by the American Academy of Arts and Sciences, faculty members in Classics in US institutions (both tenured and untenured, full-time and part-time) were 59.9% male, 40.1% female (n=1,920).<sup>6</sup> More recent US data seems not yet to be available; if the pace of demographic change has continued steadily since 2012, we would expect the figures for 2018/2019 to be somewhere around 57–58% male and 42–43% female.

In the United Kingdom, historic data is less easy to come by. Figures collected by the Council of University Classical Departments indicates that in 2016/17, teaching and research staff (both fixed-term and permanent) in Classics in UK Universities (n=334) were 55.4% male, 44.6% female; in 2017/18, the relevant figures were 54.2% male, 45.8% female (n=393).<sup>7</sup> As in the US, women remain considerably less well represented at professorial grade in the UK: in both 2016/17 and 2017/18, professorial staff were 66% male, 34% female.

It appears that the gender demographics of Classics postholders in universities are broadly similar in the US and UK; whether they are comparable in the rest of Europe and elsewhere, I do not know. All ‘Companion’ volumes are of course commissioned several years before publication, so it is not really fair to judge the demographics of a volume published in 2018 against the demographics of the profession in 2018. It may be the case (though it is very difficult to prove) that retired postholders (i.e. people who have already ‘exited’ the profession) are more likely to be commissioned to write ‘Companion’ essays than current PhD students (i.e. people who have not yet ‘entered’ the profession); given the historic gender imbalance in the profession, this would skew the ‘pool’ of qualified contributors further towards men. In any case, in very broad-brush terms, US and UK postholder data suggests that over the period that the ‘Companion’ volumes studied in this paper (published 2001–2019) were being commissioned, men made up roughly 60–65% of the potential pool of qualified contributors, with the proportion of qualified women rising slowly but steadily over time.

### **III. Companions and Handbooks: The Data**

The core data-set analysed here consists of 200 ‘Companion’ volumes published between 2001 and 2019. The data-set includes 37 volumes in the *Cambridge Companions* series, 28 volumes in the *Oxford Handbooks* series, 75 volumes in the *Blackwell Companions* series, and 32 volumes of *Brill’s Companions in Classical Studies*. I have also included the 19 volumes of *Brill’s Companions to Classical Reception* and the 5 *Wiley-Blackwell Handbooks to Classical Reception*, as well as four stand-alone volumes published by Cambridge University Press which seem to me to be generically indistinguishable from the other ‘Companion’ series (*The Cambridge History of Greek and Roman Warfare*; *The Cambridge World History of Slavery, Volume 1: The Ancient Mediterranean World*; *The Cambridge Economic History of the Greco-Roman World*; and *The Greek Epic Cycle and its Ancient Reception: A Companion*). A complete list of the volumes examined can be found in Appendix 1.

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<sup>6</sup> [https://www.humanitiesindicators.org/binaries/pdf/Classical\\_Studies.pdf](https://www.humanitiesindicators.org/binaries/pdf/Classical_Studies.pdf), Table CLS3.

<sup>7</sup> <https://cucd.blogs.sas.ac.uk/files/2019/02/2017-18-Statistics.pdf>, Table D.2.

For each of these volumes, I recorded the gender of all contributors of sole- or joint-authored chapters; I included the editor(s) as contributor(s) only if he/she/they contributed a substantive introduction or chapter of their own (as, in practice, they almost always do). Contributors who provide more than one chapter for a given volume are not double-counted; each author of a joint-authored chapter is counted separately (not as 0.5 of a contributor). Given the scale of the data-set, it was not practical to independently verify the gender of each and every contributor. I therefore identified gender on the basis of forename, cross-checked where possible against gender-pronouns in the *List of Contributors* at the start of each volume ('Peter Thonemann teaches Ancient History at Oxford; **he** works on, etc.'). Where an author was identified only by initial, or the forename was not a secure gender-identifier (e.g. Alex, Andrea, Nicola), I used Google.

The total number of editors and contributors across all 200 volumes is 5,699, of whom 66.2% are male (n=3,773) and 33.8% are female (n=1,926). (This does not of course represent 5,699 discrete individuals, since many scholars have contributed to more than one 'Companion' volume.) On the basis of very incomplete demographic data about the profession as a whole (Section II above), I estimated the potential pool of qualified contributors as 60–65% male, 35–40% female. Given the manifold uncertainties involved, I do not think we can say with confidence that women are *overall* substantially under-represented in 'Companion' volumes compared to their representation in the profession more generally.

Figure 1 shows the overall gender breakdown of contributors to these 200 'Companion' volumes by percentage of male contributors (0% = no male contributors, 100% = no female contributors; y-axis = number of volumes with a given percentage of male contributors). The mean percentage of male contributors per volume is 67.4%, and the median percentage is 70%.

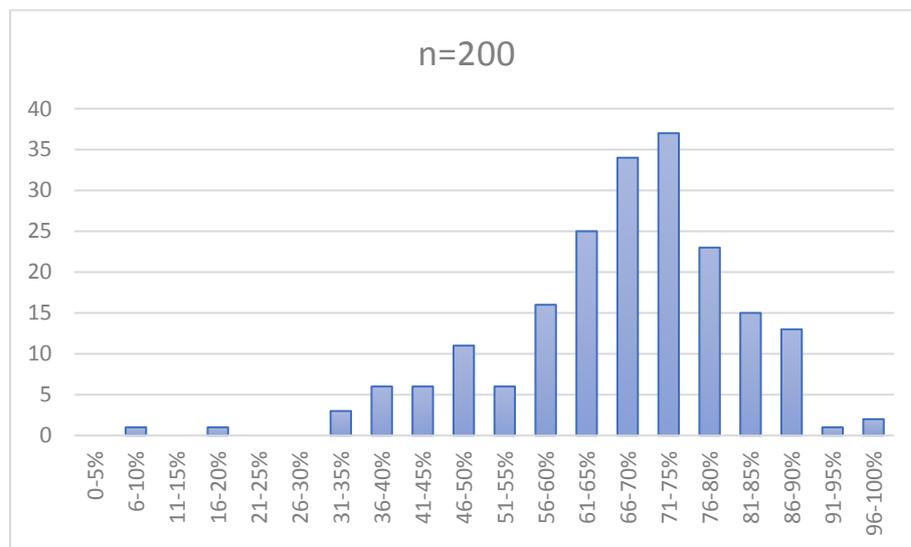


Figure 1: Percentage of male contributors to 'Companion' volumes (n=200)

There are various useful ways of disaggregating this data. The first would be to look at possible changes over time. Given patterns of demographic change within the

profession, we would expect the mean percentage of male contributors per volume to have dropped slightly over time, and the data does indeed seem to bear this out. Figure 2 shows the mean percentage of male contributors per volume over six periods (by publication-year): 2001–2004 (n=9), 2005–2007 (n=32), 2008–2010 (n=32), 2011–2013 (n=39), 2014–2016 (n=54), and 2017–2019 (n=34). The steady decline in the percentage of male contributors may well reflect the changing demographic of the profession, but it is worth noting the possibility that publishers have also begun to commission more ‘Companion’ volumes on subjects in which female scholars are relatively well-represented (see below, Section V, on reception studies).<sup>8</sup>

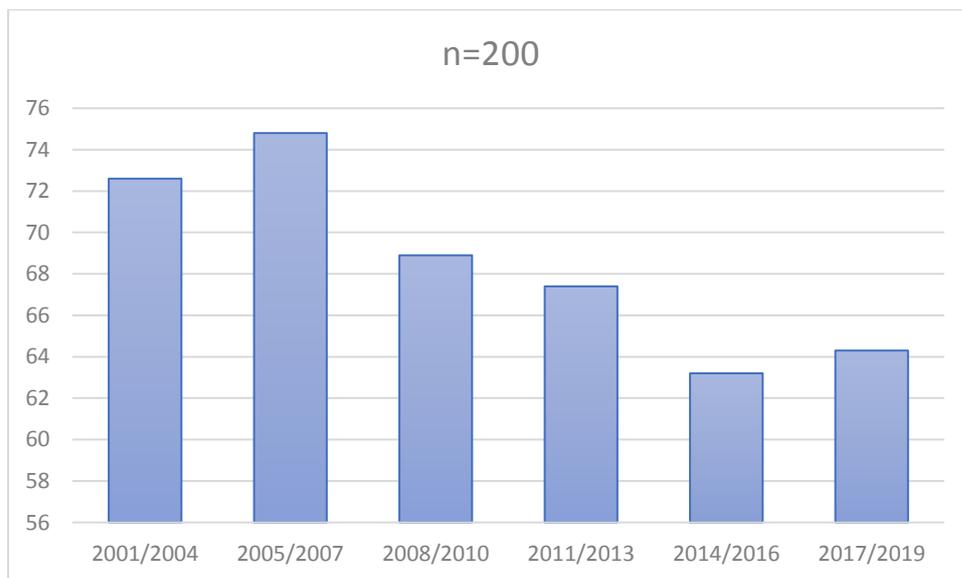


Figure 2: Percentage of male contributors to ‘Companion’ volumes by publication-year (n=200)

More interesting is the breakdown by gender of editor(s). 126 volumes (63.0% of the total) were edited by one or more male editors only, 39 volumes (19.5%) by a gender-mixed editorial team, and 35 volumes (17.5%) by one or more female editors only. The total number of individual editors across the 200 volumes is 309, of whom 218 are male (70.5%), 91 female (29.5%). Some volumes were edited by gender-unbalanced editorial teams (e.g. three male editors and one female editor). If one ‘weights’ these joint editorial teams (i.e. the female editor in a 3M 1F editorial team weighted as 0.25), the gender-split for overall editorial duties across the 200 volumes is 73.0% male, 27.0% female. Even allowing for the overall under-representation of women in the profession, women do seem overall less likely to be invited or to volunteer to act as editor of ‘Companion’ volumes; they are certainly very significantly less likely to act as *sole* editor of a ‘Companion’ volume.

<sup>8</sup> Mean percentage of male contributors per volume by publisher: Cambridge University Press, 72.6% (n=41); Brill, 69.2% (n=51); Oxford University Press, 66.6% (n=28), Wiley-Blackwell, 63.9% (n=80). The relatively high proportion of male contributors in Cambridge volumes may in part reflect the fact that more Cambridge Companions were published in the earlier part of the period (59% of Cambridge volumes predate 2010, compared with 11% of Oxford volumes, 28% of Wiley-Blackwell volumes, and 22% of Brill volumes); note also that Cambridge has not published any ‘Companions’ specifically focussed on reception.

Figure 3 shows the proportion of male contributors to ‘Companion’ volumes broken down by gender of editor. The mean percentage of male contributors in volumes with female-only editors (n=35) is 51.8%; in volumes with gender-mixed editorial teams (n=39), 62.7%; and in volumes with male-only editors (n=126), 73.2%. These figures suggest that there is a very strong correlation between the gender of the editor(s) and the overall gender balance of the volume. Volumes with female-only editors typically end up with an even gender balance of contributors, while volumes with male-only editors typically end up with a male:female gender imbalance of around 3:1. The imbalance is even more stark for volumes with editorial teams consisting of multiple male scholars. In volumes with male-male editorial teams (n=32), the mean percentage of male contributors is 75.4%; in volumes with male-male-male editorial teams (n=6, admittedly a very small number of volumes), the mean percentage of male contributors is a startling 83.5%. It is notable that the fifteen ‘Companion’ volumes with the highest proportions of male contributors (87–100%) all had male-only editorial teams, and of the fifty ‘Companion’ volumes with the highest proportions of male contributors, forty-six had all-male editorial teams.

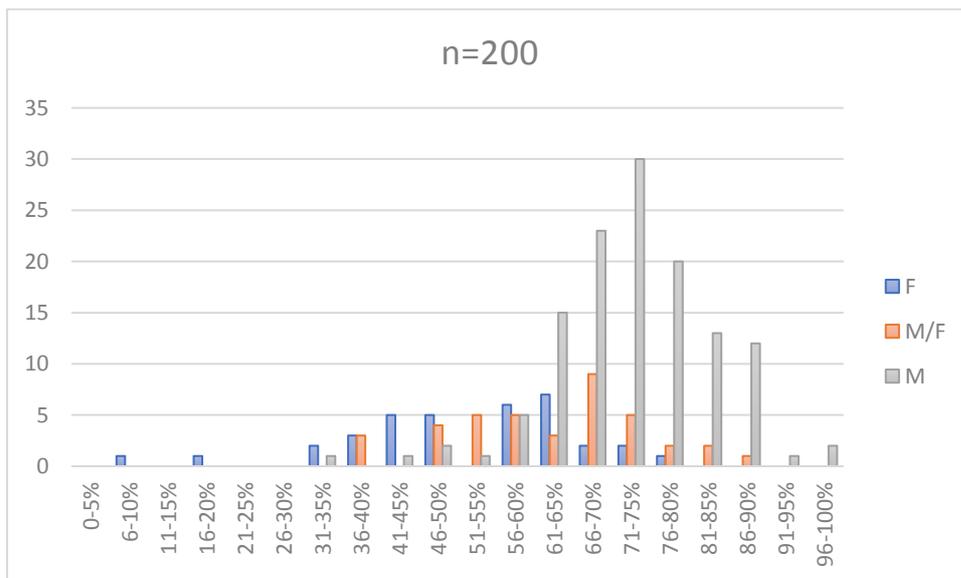


Figure 3: Percentage of male contributors to ‘Companion’ volumes by gender of editor (n=200)

This need not necessarily indicate that male editors consciously or unconsciously discriminate against potential female contributors. It is quite possible – indeed likely – that men are more likely to be asked to edit ‘Companion’ volumes focussed on subjects traditionally dominated by male scholars, and vice versa. A useful control is provided here by the ten instances where a single subject (the Roman Republic, Thucydides, Seneca, etc.) is treated in two or more ‘Companion’ volumes with editorial teams of differing gender (gender of the editor(s) and proportion of male contributors indicated in brackets):

*Blackwell Companion to the Ancient Novel* (M/F: 60%)  
*The Cambridge Companion to the Greek and Roman Novel* (M: 70%)

*The Oxford Handbook of Childhood and Education in the Classical World* (F/M/F: 36%)  
*Blackwell Companion to Ancient Education* (M: 61%)

*The Cambridge Companion to the Roman Republic* (F: 67%)  
*Blackwell Companion to the Roman Republic* (M/M: 89%)

*Blackwell Companion to the City of Rome* (F/F: 62%)  
*The Cambridge Companion to Ancient Rome* (M: 75%)

*The Cambridge Companion to Seneca* (F/M: 65%)  
*Brill's Companion to Seneca* (M/M: 76%)

*Blackwell Companion to Tacitus* (F: 65%)  
*The Cambridge Companion to Tacitus* (M: 68%)

*The Oxford Handbook of Thucydides* (F/F/M: 65%)  
*Brill's Companion to Thucydides* (M/M: 88%)

*The Cambridge Companion to Cicero* (F: 58%)  
*Brill's Companion to Cicero: Oratory and Rhetoric* (M: 85%)

*The Oxford Handbook of Ancient Greek Religion* (F/F: 49%)  
*Blackwell Companion to Greek Religion* (M: 61%)

*Blackwell Companion to Ovid* (M: 65%)  
*Brill's Companion to Ovid* (F: 71%)  
*The Cambridge Companion to Ovid* (M: 88%)

In nine out of the ten cases (the ancient novel, education, Roman Republic, city of Rome, Seneca, Tacitus, Thucydides, Cicero, Greek religion), the all-male editorial team produced a volume with a higher proportion of male contributors than the gender-mixed or all-female editorial team; in four cases (education, Roman Republic, Thucydides, Cicero) the proportions differed by more than 20%. This provides strong support for the notion that the editor's gender is in fact a very significant determinant of the gender balance of a 'Companion' volume.

#### **IV. Gendered Subject Preference: Male**

The most obvious way of approaching the question of subject preference by gender is to look at the subjects of those 'Companion' volumes with the highest and lowest proportions of male contributors. There are nineteen volumes with 85% or more male contributors, and twenty volumes with below 50% male contributors. The nineteen 'most male' volumes are dedicated to the following subjects (gender of the editor(s) and proportion of male contributors indicated in brackets):

*Brill's Companion to the Study of Greek Comedy* (M: 100%)  
*The Cambridge History of Greek and Roman Warfare* (M/M/M: 97%)  
*The Oxford Handbook of the State in the Ancient Near East and Mediterranean* (M/M: 94%)  
*Blackwell Companion to the Roman Army* (M: 90%)  
*Blackwell Companion to the Roman Republic* (M/M: 89%)  
*The Cambridge Companion to Roman Law* (M: 89%)

*The Cambridge Economic History of the Greco-Roman World* (M/M/M: 89%)  
*The Oxford Handbook of Warfare in the Classical World* (M/M: 89%)  
*The Cambridge Companion to Ovid* (M: 88%)  
*The Cambridge Companion to the Age of Constantine* (M: 88%)  
*The Greek Epic Cycle and its Ancient Reception: A Companion* (M/M: 88%)  
*Brill's Companion to Thucydides* (M/M: 88%)  
*Blackwell Companion to the Punic Wars* (M: 88%)  
*The Oxford Handbook of Greek and Roman Coinage* (M: 87%)  
*The Cambridge Companion to the Roman Economy* (M: 87%)  
*Brill's Companion to Classics, Fascist Italy and Nazi Germany* (F/M: 86%)  
*Blackwell Companion to Sparta* (M: 85%)  
*Brill's Companion to Aeneas Tacticus* (F/M: 85%)  
*Brill's Companion to Cicero: Oratory and Rhetoric* (M: 85%)

Some of these volumes are clearly 'outliers' within their general subject area. For example, there is no reason to think that *Brill's Companion to the Study of Greek Comedy* (100% male contributors) reflects the demographics of the study of ancient comedy more generally: the other four 'Companions' dedicated to ancient comedy all have much more mixed demographics.<sup>9</sup> Similarly, *Brill's Companion to Thucydides* (88% male) is an outlier by comparison to *The Oxford Handbook of Thucydides* (65% male) and the *Wiley-Blackwell Companion to the Reception of Thucydides* (66% male), and the *Cambridge Companion to Ovid* (88% male) is an outlier by comparison to the *Blackwell Companion to Ovid* (65% male), *Brill's Companion to Ovid* (71% male), and the *Wiley-Blackwell Companion to the Reception of Ovid* (70% male), not to mention the *Cambridge Companion to Latin Love Elegy* (45% male) and the *Blackwell Companion to Roman Love Elegy* (50% male). However, three areas look significantly more promising as instances of strongly 'male-gendered' subject areas: (1) ancient warfare, (2) the ancient economy, (3) ancient politics, law and government.

(1) No fewer than five of the nineteen 'most male' volumes are dedicated to Greco-Roman warfare and military history: *Brill's Companion to Aeneas Tacticus* (85% male), the *Blackwell Companion to the Punic Wars* (88%), *The Oxford Handbook of Warfare in the Classical World* (89%), the *Blackwell Companion to the Roman Army* (90%), and *The Cambridge History of Greek and Roman Warfare* (97%). Only two further 'Companion' volumes are directly concerned with military history, *Brill's Companion to Military Defeat in Ancient Mediterranean Society* (67%) and *Brill's Companion to Insurgency and Terrorism in the Ancient Mediterranean* (83%). The mean percentage of male contributors across these seven volumes is 85.6%; the total head-count of male:female contributors to the seven volumes is 142:20 (88% male, 12% female).

Are these 'Companion' volumes representative of the wider sub-field of ancient warfare? With the help of my university library catalogue, I generated a 'control' sample of sixteen additional recent Anglophone edited volumes on Greco-Roman warfare and military history, including two large encyclopaedias with 158 and 110 contributors respectively (Appendix 2.a). The mean percentage of male contributors across these sixteen additional volumes is 82.9%; the total head-count of male:female

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<sup>9</sup> *The Cambridge Companion to Roman Comedy* (62% male); *The Cambridge Companion to Greek Comedy* (70% male); *The Oxford Handbook of Greek and Roman Comedy* (72% male); *A Companion to Terence* (72% male).

contributors to these sixteen additional volumes is 409:103 (79.9% male, 20.1% female). Figure 4 shows the overall gender breakdown of contributors to these twenty-three edited volumes (including the seven ‘Companion’ volumes) by percentage of male contributors. Eighteen of these twenty-three volumes had male-only editors, and none had female-only editors. Military history does appear to be a very strongly male-gendered field.

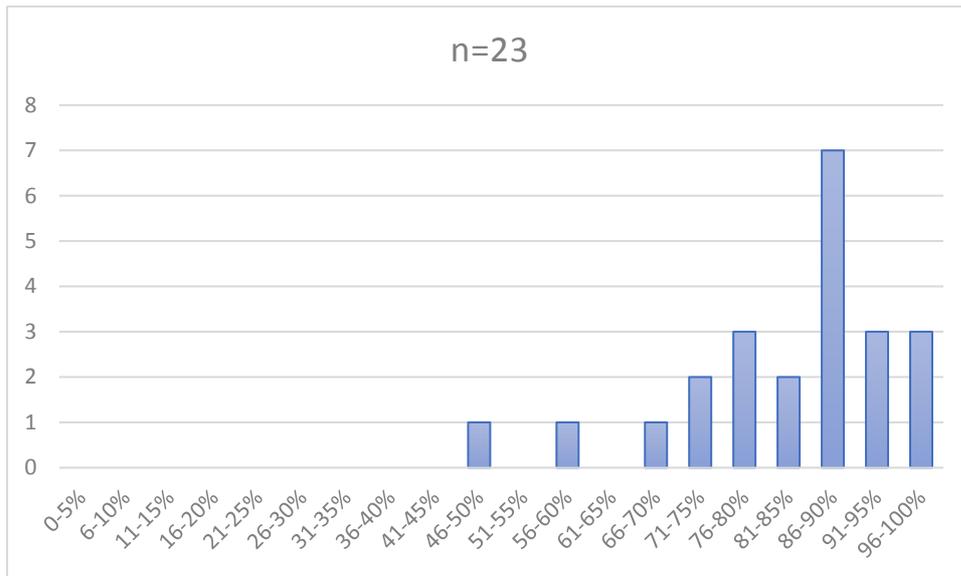


Figure 4: Percentage of male contributors to ‘Companion’ and other edited volumes on ancient warfare and military history (n=23)

(2) Two of the nineteen ‘most male’ volumes are concerned with the ancient economy: *The Cambridge Economic History of the Greco-Roman World* (89%) and *The Cambridge Companion to the Roman Economy* (87%). These are the only two ‘Companion’ volumes dedicated to ancient economic history (and they in fact share an editor), and so we clearly need to look to outside evidence to test the proposition that the Greco-Roman economy might be a distinctly male-gendered field. I therefore generated a further sample of twenty-three recent Anglophone edited volumes on the Greek and/or Roman economy, including eight volumes in the *Oxford Studies on the Roman Economy* series (Appendix 2.b). The mean percentage of male contributors across these twenty-three additional volumes is 78.6%; the total head-count of male:female contributors to these twenty-three additional volumes is 260:71 (78.5% male, 21.5% female). Figure 5 shows the overall gender breakdown of contributors to these twenty-five edited volumes (including the two ‘Companion’ volumes) by percentage of male contributors. Twenty of these twenty-five volumes had male-only editors, and none had female-only editors. It therefore seems that the two ‘Companion’ volumes are not significant outliers, and the ancient economy is indeed a strongly male-gendered field.

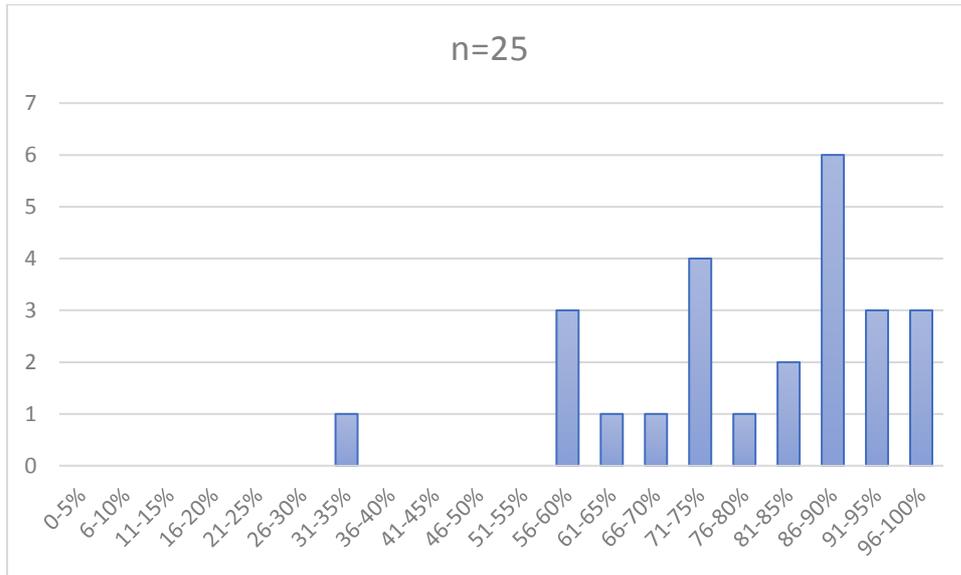


Figure 5: Percentage of male contributors to 'Companion' and other edited volumes on the ancient economy (n=25)

(3) The third area is somewhat less tightly delineated. Four of the nineteen 'most male' Companion volumes are entirely or largely concerned with ancient politics, government and law: the Blackwell *Companion to Sparta* (85%), the Blackwell *Companion to the Roman Republic* (89%), the *Cambridge Companion to Roman Law* (89%), and the *Oxford Handbook of the State in the Ancient Near East and the Mediterranean* (94%). A further eleven 'Companion' volumes fall within the broad area of ancient politics (including political thought), law and government.<sup>10</sup> Figure 6 shows the overall gender breakdown of contributors to these fifteen edited volumes by percentage of male contributors. The mean percentage of male contributors across these fifteen volumes is 77.7%; the total head-count of male:female contributors is 290:82 (78%M, 22%F). Given the bagginess of the subject-area, it is difficult to generate a useful control-group outside the 'Companion' genre, but there is clearly some reason to think that the field of ancient politics, government and law might be fairly strongly male-gendered.

<sup>10</sup> *The Cambridge Companion to Ancient Greek Political Thought* (54%), the Blackwell *Companion to the Roman Empire* (66%), *The Cambridge Companion to the Roman Republic* (67%), the Blackwell *Companion to Greek Democracy and the Roman Republic* (72%), *The Oxford Handbook of Roman Law and Society* (73%), *The Cambridge Companion to Ancient Greek Law* (75%), the Blackwell *Companion to Ancient Greek Government* (77%), the Blackwell *Companion to Greek and Roman Political Thought* (79%), Brill's *Companion to Writing Politics in Imperial Rome* (80%), Brill's *Companion to Political Autobiographies and Memoirs in Antiquity* (83%), and Brill's *Companion to Leo Strauss' Writings on Classical Political Thought* (83%).

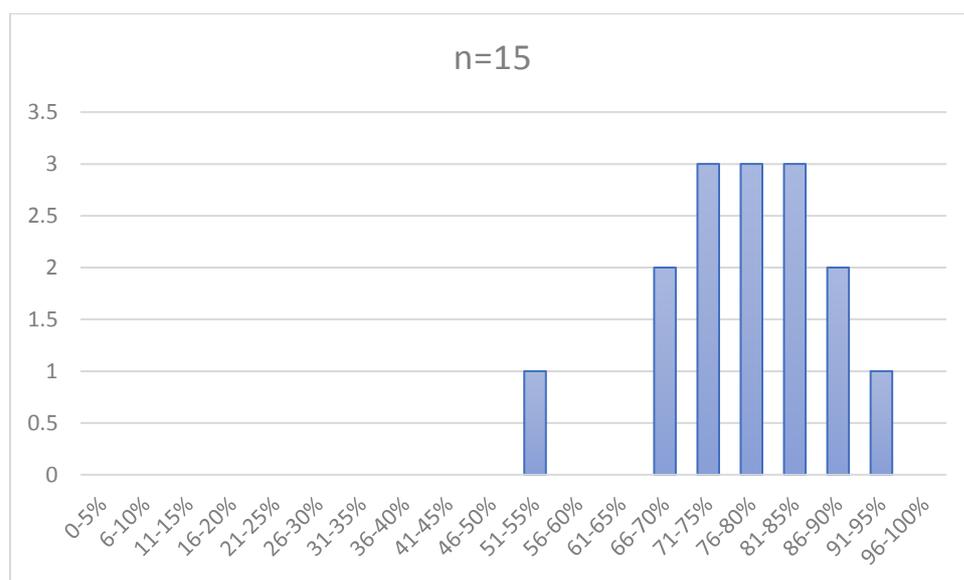


Figure 6: Percentage of male contributors to 'Companion' volumes on politics, law and government (n=15)

## V. Gendered Subject Preference: Female

Turning to the other end of the spectrum, we find twenty 'Companion' volumes with more than 50% female contributors, as follows (gender of the editor(s) and proportion of male contributors indicated in brackets):

- Blackwell Companion to Women in the Ancient World* (F/F: 7%)
- Brill's Companion to Aphrodite* (F/F: 17%)
- Brill's Companion to Ancient Macedon* (M: 32%)
- The Cambridge Companion to Ancient Mediterranean Religions* (F: 33%)
- The Oxford Handbook of Roman Sculpture* (F/F/F: 34%)
- The Oxford Handbook of Childhood and Education in the Classical World* (F/M/F: 36%)
- Brill's Companion to the Reception of Euripides* (F/M: 36%)
- The Oxford Handbook of Greek Drama in the Americas* (F/F/F/M: 37%)
- Blackwell Companion to Ancient Egyptian Art* (F: 38%)
- Blackwell Companion to Families in the Greek and Roman Worlds* (F: 39%)
- Brill's Companion to Classics and Early Anthropology* (F: 40%)
- Wiley-Blackwell Handbook to Classical Reception in Eastern and Central Europe* (F/F/F: 41%)
- Blackwell Companion to Greco-Roman and Late Antique Egypt* (F: 43%)
- Blackwell Companion to Euripides* (F: 43%)
- Wiley-Blackwell Handbook to the Reception of Classical Mythology* (F/F: 44%)
- Blackwell Companion to Ancient Greece and Rome on Screen* (M: 45%)
- The Cambridge Companion to Latin Love Elegy* (F: 45%)
- Blackwell Companion to the Reception of Greek Drama* (F: 48%)
- Blackwell Companion to the Etruscans* (M/F: 48%)
- The Oxford Handbook of Ancient Greek Religion* (F/F: 49%)

It will perhaps come as no surprise that the two volumes with the highest proportion of female contributors are both dedicated to intrinsically female-gendered subjects (women in the ancient world; Aphrodite). Four further subject-groups present themselves as possible 'female-gendered' subject areas: (1) reception studies, (2) ancient art, (3) ancient education and the family, (4) ancient religion.

(1) No fewer than seven of the twenty 'most female' volumes fall within the general field of reception studies: *Brill's Companion to the Reception of Euripides* (36%), *The Oxford Handbook of Greek Drama in the Americas* (37%), *Brill's Companion to Classics and Early Anthropology* (40%), the *Wiley-Blackwell Handbook to Classical Reception in Eastern and Central Europe* (41%), the *Wiley-Blackwell Handbook to the Reception of Classical Mythology* (44%), the *Blackwell Companion to Ancient Greece and Rome on Screen* (45%), and the *Blackwell Companion to the Reception of Greek Drama* (48%). A total of twenty-eight 'Companion' volumes fall within the field of reception studies, of which twelve have male-only editors, seven have female-only editors, and nine have gender-mixed editorial teams. The mean percentage of male contributors across these twenty-eight volumes is 61.0%, distinctly below the average for 'Companion' volumes more generally; the total head-count of male:female contributors is 419:290 (59.1%M, 40.9%F).

There are various ways of testing this putative female gendering of reception studies. The first would be to compare the gender balance of 'Companions to *x*' and 'Companions to the Reception of *x*'. In six instances (Plutarch, Galen, Euripides, Mythology, Alexander the Great, Sophocles), the 'Companion to the Reception of *x*' has a higher percentage of female contributors than the 'Companion(s) to *x*';<sup>11</sup> in four instances (Ovid, Thucydides, Herodotus, Cicero), the gender balance of the 'Companion to the Reception of *x*' falls between that of two or more 'Companion(s) to *x*';<sup>12</sup> in no instance does the 'Companion to the Reception of *x*' have a lower percentage of female contributors than the 'Companion to *x*'. This seems to provide some support for the overall female gendering of reception studies.

We are fortunate to be able to test this hypothesis against an additional large Anglophone data-set, the *Classical Presences* series published by Oxford University Press, which is entirely dedicated to reception studies (broadly conceived). The series (overseen by one male and one female series editor) includes forty edited volumes, published between 2006 and 2019 (Appendix 2.c).<sup>13</sup> Editorial duties across these forty

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<sup>11</sup> *Brill's Companion to the Reception of Plutarch* (F/F: 58%); *Blackwell Companion to Plutarch* (M: 73%). *Brill's Companion to the Reception of Galen* (M/F: 58%); *Cambridge Companion to Galen* (M: 73%). *Brill's Companion to the Reception of Euripides* (F/M: 36%); *Blackwell Companion to Euripides* (F: 43%). *Wiley-Blackwell Handbook to the Reception of Classical Mythology* (F/F: 44%); *Blackwell Companion to Greek Mythology* (M/M: 65%); *Cambridge Companion to Greek Mythology* (M: 67%). *Brill's Companion to the Reception of Alexander the Great* (M: 58%); *Brill's Companion to Alexander the Great* (M: 77%). *Brill's Companion to the Reception of Sophocles* (F/M: 50%); *Blackwell Companion to Sophocles* (M: 59%); *Brill's Companion to Sophocles* (M: 66%).

<sup>12</sup> *Blackwell Companion to Ovid* (M: 65%); *Wiley-Blackwell Handbook to the Reception of Ovid* (M/F: 70%); *Brill's Companion to Ovid* (F: 71%); *Cambridge Companion to Ovid* (M: 88%). *The Oxford Handbook of Thucydides* (F/F/M: 65%); *Wiley-Blackwell Handbook to the Reception of Thucydides* (F/M: 66%); *Brill's Companion to Thucydides* (M/M: 88%). *Brill's Companion to Herodotus* (M/F/M: 58%); *Brill's Companion to the Reception of Herodotus in Antiquity and Beyond* (F/F: 61%); *Cambridge Companion to Herodotus* (F/M: 70%). *Cambridge Companion to Cicero* (F: 58%); *Brill's Companion to the Reception of Cicero* (M: 71%); *Brill's Companion to Cicero* (M: 85%).

<sup>13</sup> The series also includes fifty-seven sole- or twin-authored monographs. The gender breakdown of the monographs is striking: 34 monographs with female authors (59.6%), 22 monographs with male-only authors (38.6%); one monograph with a gender-mixed authorial pair (1.8%).

volumes are precisely gender-balanced: 12 volumes (30%) were edited by one or more male editors only, 14 volumes (35%) by a gender-mixed editorial team, and 14 volumes (35%) by one or more female editors only. The mean percentage of male contributors across these forty volumes is 54.7%; the total number of contributors across all forty volumes is 681, of whom 53.7% are male (n=364) and 46.3% are female (n=315). Figure 7 shows the overall gender breakdown of contributors to the twenty-eight 'Companions' in reception studies plus the forty *Classical Presences* edited volumes, by percentage of male contributors. Reception studies over the past fifteen years appears overall to have had a near-equal gender balance. In the context of the broader over-representation of men in Classical Studies, this suggests that reception studies should indeed be seen as a distinctly female-gendered field.

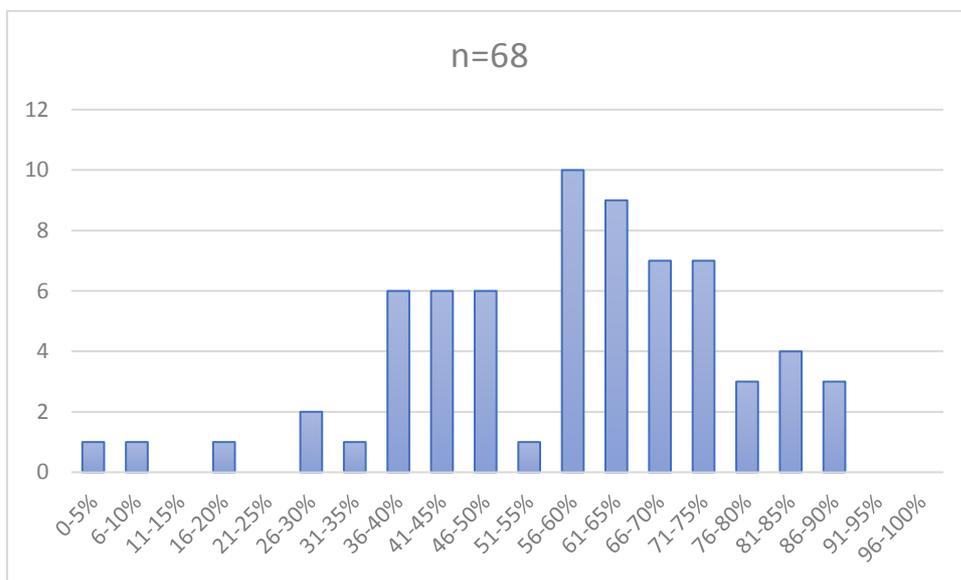


Figure 7: Percentage of male contributors to 'Companion' volumes on Reception plus edited volumes in the *Classical Presences* series (n=68)

(2) Two of the twenty 'most female' volumes are concerned with ancient art: *The Oxford Handbook of Roman Sculpture* (34%) and the *Blackwell Companion to Ancient Egyptian Art* (38%). A further five 'Companion' volumes are dedicated to ancient art and architecture: the *Blackwell Companions to Greek Architecture* (50%), *Greek Art* (50%), *Roman Architecture* (56%) and *Roman Art* (58%), and *The Oxford Handbook of Greek and Roman Art and Architecture* (60%). The mean percentage of male contributors across these seven volumes is 49.4%; the total number of contributors across all seven volumes is 227, of whom 48.5% are male (n=110) and 51.5% are female (n=117). The consistency across these seven volumes is very striking; it strongly suggests that the study of ancient art and architecture overall has a near-equal gender balance.<sup>14</sup> Once again, in the context of the broader over-representation of men in Classical Studies, this suggests that ancient art and architecture should be seen as a significantly female-gendered field.

<sup>14</sup> The *Blackwell Companion to Ancient Aesthetics* falls within the same range (55%).

(3) Two of the twenty ‘most female’ volumes are concerned with childhood, education and the family: *The Oxford Handbook of Childhood and Education in the Classical World* (36%) and the *Blackwell Companion to Families in the Greek and Roman Worlds* (39%). The only other relevant ‘Companion’ volume is the *Blackwell Companion to Ancient Education* (61%). The mean percentage of male contributors across these three volumes is 45.3%, and the total head-count of male:female contributors is 45:54 (45.4%M, 53.6%F). I put together a further sample of thirteen recent Anglophone edited volumes on ancient childhood, education and the family (Appendix 2.d). The mean percentage of male contributors across these thirteen additional volumes is 41.7%; the total head-count of male:female contributors to these thirteen additional volumes is 86:116 (42.6% male, 57.4% female). Figure 8 shows the overall gender breakdown of contributors to the three ‘Companions’ in childhood/education/family studies plus the thirteen additional edited volumes, by percentage of male contributors. Despite the relatively small size of the sample, I think we can safely conclude that ancient childhood and family studies is a very strongly female-gendered field.

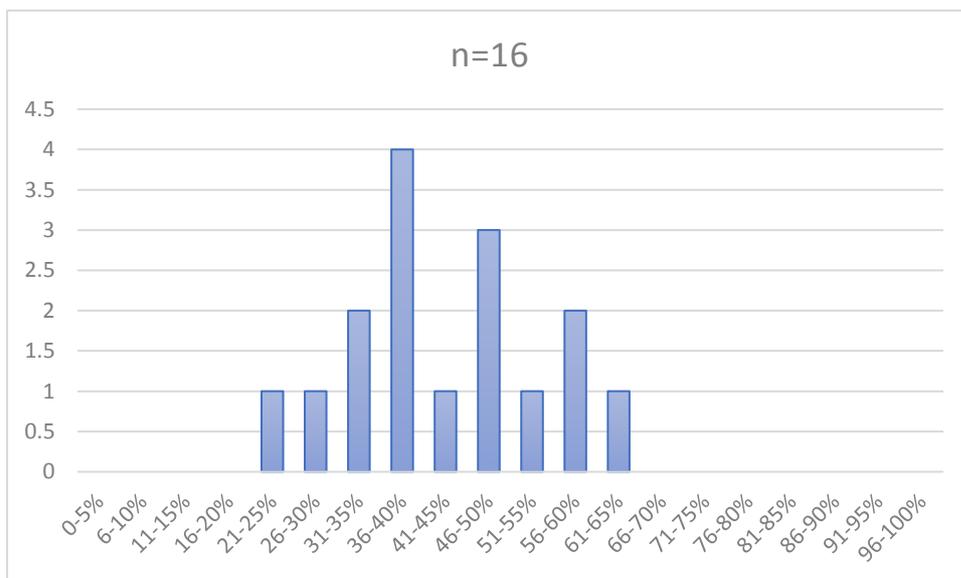


Figure 8: Percentage of male contributors to ‘Companion’ and other edited volumes on childhood, education and the family (n=16)

(4) Finally, three of the twenty ‘most female’ volumes are concerned with ancient Greco-Roman religion: *Brill’s Companion to Aphrodite* (17%), *The Cambridge Companion to Ancient Mediterranean Religions* (33%), and *The Oxford Handbook of Ancient Greek Religion* (49%). A further four ‘Companion’ volumes are dedicated to ancient religions: the *Blackwell Companions to the Archaeology of Religion in the Ancient World* (54%), *Greek Religion* (61%), *Roman Religion* (69%), and *Religion in Late Antiquity* (76%). The mean percentage of male contributors across these seven volumes is 51.3%, and the total head-count of male:female contributors is 112:94 (54.4%M, 45.6%F). However, there is some reason to think that the statistics here might be misleading. The subject matter of *Brill’s Companion to Aphrodite* is itself sufficiently strongly gendered that this volume may be skewing the data. It is also notable that the three volumes with less than 50% male contributors have all-female

editors, while the three volumes with the highest proportion of male contributors have all-male editors; it is possible that the apparent female-gendering of ancient religious studies may be a result of gendered editorial choices. The field of Greco-Roman religious studies is so vast and varied that it is not easy to identify an appropriate external sample to test this hypothesis; further work is needed.

## VI. Conclusions

I believe this paper constitutes the first attempt to quantify subject preference and editorial gender bias within Classical Studies on the basis of a substantial data-set; I hope that others will follow suit. Although interesting comparanda could be drawn with other publication-media in Classical Studies, e.g. gender representation in journals, I have not (yet) pursued this. As noted in the Introduction, papers in 'Companion' volumes (and in the other edited volumes that I have used as 'control groups') are directly commissioned by the volume editor(s), while papers published in journals are submitted by the author and then (usually) peer-reviewed anonymously and without knowledge of the author's gender; this makes any direct comparison between the two publication-media problematic.<sup>15</sup> It would of course be highly valuable to undertake an intersectional analysis of the data presented here, to consider e.g. possible interplays with race and ethnicity. However, the data-gathering required would be formidable; the present analysis was only feasible because a contributor's gender is, for the most part, easily identifiable (see above, Section III).<sup>16</sup>

Several significant sub-fields of Classical Studies are more or less entirely unrepresented in the 'Companion' genre, and these would also reward separate study. For example, there is good reason to think that there may be uneven gender dynamics in the production of critical editions and commentaries on Greek and Roman literary texts. Twenty-three volumes have been published in the 'orange' Cambridge *Classical Texts and Commentaries* series since 2000: twenty-one (91.3%) have male authors. Forty-eight volumes have been published in the 'green-and-yellow' Cambridge *Greek and Latin Classics* series since 2000: thirty-four have male authors (70.8%), ten have female authors (20.8%), and four have gender-mixed authorial teams (8.3%). Twenty-one *Oxford Classical Texts* have been published since 2000 (treating multi-volume texts as a single edition): seventeen have male editors (81.0%), three have female editors (14.3%), and one has a gender-mixed editorial team.

This paper is intended to be descriptive, not prescriptive. Nonetheless, the data presented here does have some obvious implications. At the very least, it indicates that the editors of 'Companions' and other multi-authored books would be well advised

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<sup>15</sup> A meaningful analysis of journal-content also requires gender-specific data on submission- and acceptance-rates, which is not usually publicly available. A paper on 'Gender bias and the *Journal of Roman Studies*' will appear in *JRS* 109 (2019).

<sup>16</sup> It would also be helpful to know whether editors of 'Companions' and other multi-author volumes systematically favour scholars in more senior positions, which could have a significant effect on gender-balance, given the ongoing under-representation of women at senior grades. On the other hand, it is possible that more junior scholars tend to be more willing to contribute to 'Companions'. Once again, the labour involved in collecting the relevant data (seniority at point of commission) is substantial.

to pay close attention to gender balance within their volumes.<sup>17</sup> There is of course nothing wrong with more male scholars choosing to do economic history and more women choosing to do the history of the family – so long as economic history and family history enjoy equal esteem within Classical Studies.<sup>18</sup> But if it turned out to be the case that certain strongly gendered sub-fields (e.g. reception studies, the history of the family) were currently under-valued in either hiring practices, success in applying for grants, or promotion within departments, then gendered subject preference might in practice turn out to be a significant barrier to achieving gender equity in the profession more widely.

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<sup>17</sup> Full disclosure: I have sole-edited two multi-author volumes, *Attalid Asia Minor: Money, International Relations, and the State* (88% male contributors) and *Roman Phrygia: Culture and Society* (60% male contributors).

<sup>18</sup> Readers might reflect on the use of the gendered metaphors ‘hard’ and ‘soft’ as discursively applied to sub-fields within Classical Studies.

## Appendix 1: Companion Volumes

This list of volumes surveyed is organised by publisher and date of publication. 'Herodotus, 2006, F/M (20): 14M, 6F [70%]' = *The Cambridge Companion to Herodotus*, published 2006, one female and one male editor, 20 contributors (14 male and 6 female); proportion of male contributors, 70% (=14/20). I am happy to provide this data in the form of an Excel spreadsheet to interested colleagues: [peter.thonemann@wadham.ox.ac.uk](mailto:peter.thonemann@wadham.ox.ac.uk). A lot of manual counting was involved; I hope colleagues will forgive the inevitable errors.

### Blackwell Companions (75)

Hellenistic World, 2003, M (32): 21M, 11F [66%]  
Latin Literature, 2004, M (26): 19M, 7F [73%]  
Greek Tragedy, 2005, F (31): 20M, 11F [65%]  
Ancient Epic, 2005, M (42): 31M, 11F [74%]  
Roman Rhetoric, 2006, M/M (31): 23M, 8F [74%]  
Classical Tradition, 2006, M (26): 20M, 6F [77%]  
Roman Republic, 2006, M/M (28): 25M, 3F [89%]  
Classical Greek World, 2006, M (27): 20M, 7F [74%]  
Greek Rhetoric, 2006, M (37): 29M, 8F [78%]  
Roman Empire, 2006, M (29): 19M, 10F [66%]  
Roman Religion, 2007, M (32): 22M, 10F [69%]  
Greek and Roman Historiography, 2007, M (56): 41M, 15F [73%]  
Classical Receptions, 2007, F/M (38): 19M, 19F [50%]  
Catullus, 2007, F (27): 16M, 11F [59%]  
Roman Army, 2007, M (29): 26M, 3F [90%]  
Greek Religion, 2007, M (28): 17M, 11F [61%]  
Greek and Roman Political Thought, 2009, M (34): 27M, 7F [79%]  
Archaic Greece, 2009, M/M (35): 27M, 8F [77%]  
Ovid, 2009, M (31): 20M, 11F [65%]  
Julius Caesar, 2009, F (30): 20M, 10F [67%]  
Ancient History, 2009, M (54): 40M, 14F [74%]  
Late Antiquity, 2009, M (39): 26M, 13F [67%]  
Families in the Greek and Roman Worlds, 2010, F (33): 13M, 20F [39%]  
Ancient Greek Language, 2010, M (39): 32M, 7F [82%]  
Ancient Macedonia, 2010, M/M (29): 18M, 11F [62%]  
Hellenistic Literature, 2010, M/F (30): 18M, 12F [60%]  
Vergil's Aeneid and its Tradition, 2010, M/M (32): 21M, 11F [66%]  
Horace, 2010, M (19): 13M, 6F [68%]  
Greek Mythology, 2011, M/M (23): 15M, 8F [65%]  
Punic Wars, 2011, M (26): 23M, 3F [88%]  
Tacitus, 2011, F (26): 17M, 9F [65%]  
Latin Language, 2011, M (24): 17M, 7F [71%]  
Greek Art, 2012, F/M (38): 19M, 19F [50%]  
Women in the Ancient World, 2012, F/F (42): 3M, 39F [7%]  
Sophocles, 2012, M (39): 23M, 16F [59%]

Persius and Juvenal, 2012, F/M (22): 16M, 6F [73%]  
Archaeology of the Ancient Near East, 2012, M (61): 42M, 19F [69%]  
Roman Love Elegy, 2012, F (32): 16M, 16F [50%]  
Marcus Aurelius, 2012, M (28): 20M, 8F [71%]  
Greek and Roman Sexualities, 2013, M (41): 25M, 16F [61%]  
Sport and Spectacle in Greek and Roman Antiquity, 2013, M/M (37): 29M, 8F [78%]  
Roman Architecture, 2013, M/F (25): 14M, 11F [56%]  
Terence, 2013, M/F (25): 18M, 7F [72%]  
Archaeology of the Roman Republic, 2013, F (38): 22M, 16F [58%]  
Neronian Age, 2013, F/M (28): 15M, 13F [54%]  
Ancient Greek Government, 2013, M (36): 28M, 8F [77%]  
Ancient Egyptian Art, 2014, F (26): 10M, 16F [38%]  
Greek Democracy and the Roman Republic, 2014, M (29): 21M, 8F [72%]  
Livy, 2014, M (32): 22M, 10F [69%]  
Ethnicity in the Ancient Mediterranean, 2014, M (37): 24M, 13F [65%]  
Ancient Novel, 2014, M/F (35): 21M, 14F [60%]  
Plutarch, 2014, M (40): 29M, 11F [73%]  
Roman Art, 2015, F (31): 18M, 13F [58%]  
Greek Literature, 2015, M/M (31): 22M, 9F [71%]  
Ancient Education, 2015, M (33): 20M, 13F [61%]  
Food in the Ancient World, 2015, M/M (37): 27M, 10F [73%]  
Ancient Aesthetics, 2015, M/F (33): 18M, 15F [55%]  
Archaeology of Religion in the Ancient World, 2015, F/M (37): 20M, 17F [54%]  
Ancient Thrace, 2015, F/M/M (27): 19M, 8F [70%]  
Euripides, 2016, F (35): 15M, 20F [43%]  
Greek Architecture, 2016, F (30): 15M, 15F [50%]  
Science, Technology and Medicine in Ancient Greece and Rome, 2016, F (53): 33M, 20F [62%]  
Roman Italy, 2016, F (24): 12M, 12F [50%]  
The Flavian Age of Imperial Rome, 2016, M (27): 21M, 6F [78%]  
The Etruscans, 2016, M/F (29): 14M, 15F [48%]  
Josephus, 2016, F/F (28): 18M, 10F [64%]  
Sparta, 2017, M (27): 23M, 4F [85%]  
Ancient Greece and Rome on Screen, 2017, M (22): 10M, 12F [45%]  
Religion in Late Antiquity, 2018, M/M (29): 22M, 7F [76%]  
Late Antique Literature, 2018, M/M (44): 32M, 12F [73%]  
City of Rome, 2018, F/F (37): 23M, 14F [62%]  
Ancient Epigram, 2019, M (39): 22M, 17F [56%]  
Greco-Roman and Late Antique Egypt, 2019, F (46): 20M, 26F [43%]  
Archaeology of Early Greece and the Mediterranean, 2019, F/M (65): 36M, 29F [55%]  
Ancient Agriculture, 2019, M/M (34): 22M, 12F [65%]

### **Wiley-Blackwell Handbooks to Classical Reception (5)**

Reception of Ovid, 2014, M/F (33), 23M, 10F [70%]  
Reception of Thucydides, 2015, F/M (35) 23M, 12F [66%]  
Reception of Greek Drama, 2016, F (25), 12M, 13F [48%]  
Classical Reception in Eastern and Central Europe, 2017, F/F/F (41), 17M, 24F [41%]

Reception of Classical Mythology, 2017, F/F (34), 15M, 19F [44%]

### **Brill's Companions in Classical Studies (32)**

Ovid, 2001, F (14): 10M, 4F [71%]  
Herodotus, 2002, M/F/M (26): 15M, 11F [58%]  
Cicero: Oratory and Rhetoric, 2002, M (13): 11M, 2F [85%]  
Alexander the Great, 2003, M (13): 10M, 3F [77%]  
Thucydides, 2006, M/M (32): 28M, 4F [88%]  
Propertius, 2006, M (15): 12M, 3F [80%]  
Greek and Latin Pastoral, 2006, M/M (23): 19M, 4F [83%]  
Hellenistic Epigram, 2007, M/M (31): 20M, 11F [65%]  
Apollonius Rhodius, 2008, M/M (19): 15M, 4F [79%]  
Hesiod, 2009, M/M/M (12): 10M, 2F [83%]  
Writing Politics in Imperial Rome, 2009, M/M/M (20): 16M, 4F [80%]  
Aphrodite, 2010, F/F (18): 3M, 15F [17%]  
The Study of Greek Comedy, 2010, M (13): 13M, 0F [100%]  
Silius Italicus, 2010, M/M (18): 13M, 5F [72%]  
Lucan, 2011, M (30): 18M, 12F [60%]  
Political Autobiographies and Memoirs in Antiquity, 2011, M (12): 10M, 2F [83%]  
Callimachus, 2011, M/M/F (30): 20M, 10F [67%]  
Ancient Macedon, 2011, M (19): 6M, 13F [32%]  
Horace, 2012, M (5): 4M, 1F [80%]  
Greek and Latin Epyllion and its Reception, 2012, M/M (24): 16M, 8F [67%]  
Sophocles, 2012, M (32): 21M, 11F [66%]  
Seneca, 2013, M/M (45): 34M, 11F [76%]  
Valerius Flaccus, 2014, M/F (20): 14M, 6F [70%]  
Ancient Geography, 2015, F/M/M (21): 16M, 5F [76%]  
Insurgency and Terrorism in the Ancient Mediterranean, 2015, M/M (12): 10M, 2F [83%]  
Roman Tragedy, 2015, M (17): 11M, 6F [65%]  
Ancient Greek Scholarship, 2015, M/M/M (28): 22M, 6F [79%]  
Statius, 2015, M/F/M (33): 21M, 12F [64%]  
Nonnus of Panopolis, 2016, M (34): 23M, 11F [68%]  
Military Defeat in Ancient Mediterranean Society, 2017, F/M (15): 10M, 5F [67%]  
Aeneas Tacticus, 2017, F/M (13): 11M, 2F [85%]  
Hellenistic Astronomy, 2019, M/F (30): 22M, 8F [73%]

### **Brill's Companions to Classical Reception (19)**

George Grote and the Classical Tradition, 2014, M (14): 11M, 3F [79%]  
Leo Strauss' Writings on Classical Political Thought, 2015, M (18): 15M, 3F [83%]  
Reception of Euripides, 2015, F/M (14): 5M, 9F [36%]  
Reception of Cicero, 2015, M (14): 10M, 4F [71%]  
Reception of Aristophanes, 2016, M (18): 13M, 5F [72%]  
Reception of Aristotle in Antiquity, 2016, M (23): 16M, 7F [70%]  
Reception of Herodotus in Antiquity and Beyond, 2016, F/F (18): 11M, 7F [61%]  
Reception of Senecan Tragedy, 2016, M (14): 10M, 4F [71%]

Reception of Plato in Antiquity, 2017, M/F/M/M (30): 22M, 8F [73%]  
Classics, Fascist Italy and Nazi Germany, 2017, F/M (14): 12M, 2F [86%]  
Reception of Aeschylus, 2017, F (28): 17M, 11F [61%]  
Reception of Sophocles, 2017, F/M (10): 5M, 5F [50%]  
Reception of Classics in International Modernism and the Avant-Garde, 2017, M/M (16): 13M, 3F [81%]  
Reception of Alexander the Great, 2018, M (33), 19M, 14F [58%]  
Prequels, Sequels, and Retellings of Classical Epic, 2018, M (18), 9M, 9F [50%]  
Classics and Early Anthropology, 2018, F (15): 6M, 9F [40%]  
Reception of Galen, 2019, M/F (31): 18M, 13F [58%]  
Reception of Socrates, 2019, M (37): 27M, 10F [73%]  
Reception of Plutarch, 2019, F/F (38): 22M, 16F [58%]

### **Cambridge Companions (37)**

Ovid, 2002, M (17): 15M, 2F [88%]  
Homer, 2004, M (22): 15M, 7F [68%]  
Roman Republic, 2004, F (18): 12M, 6F [67%]  
Roman Satire, 2005, M (18): 13M, 5F [72%]  
Age of Justinian, 2005, M (19): 15M, 4F [79%]  
Ancient Greek Law, 2005, M (20): 15M, 5F [75%]  
Age of Augustus, 2005, M (16): 13M, 3F [81%]  
Age of Constantine, 2005, M (16): 14M, 2F [88%]  
Herodotus, 2006, F/M (20): 14M, 6F [70%]  
Hellenistic World, 2006, M (17): 13M, 4F [76%]  
Horace, 2007, M (20): 15M, 5F [75%]  
Lucretius, 2007, M/M (20): 16M, 4F [80%]  
Greek and Roman Theatre, 2007, F/M (16): 13M, 3F [81%]  
Greek Mythology, 2007, M (15): 10M, 5F [67%]  
Age of Pericles, 2007, M (12): 9M, 3F [75%]  
Archaic Greece, 2007, M (11): 7M, 4F [64%]  
Aegean Bronze Age, 2008, F (18): 14M, 4F [78%]  
Galen, 2008, M (11): 8M, 3F [73%]  
Greek and Roman Novel, 2008, M (20): 14M, 6F [70%]  
The Roman Historians, 2009, M (25): 16M, 9F [64%]  
Ancient Greek Political Thought, 2009, M (13): 7M, 6F [54%]  
Ancient Rhetoric, 2009, M (17): 12M, 5F [71%]  
Greek Lyric, 2009, M (20): 15M, 5F [75%]  
Tacitus, 2010, M (19): 13M, 6F [68%]  
Roman Economy, 2012, M (15): 13M, 2F [87%]  
Ancient Rome, 2013, M (32): 24M, 8F [75%]  
Latin Love Elegy, 2013, F (22): 10M, 12F [45%]  
Cicero, 2013, F (19): 11M, 8F [58%]  
Greek Comedy, 2014, M (23): 16M, 7F [70%]  
Age of Attila, 2014, M (23): 19M, 4F [83%]  
Ancient Mediterranean Religions, 2014, F (15): 5M, 10F [33%]  
Roman Law, 2015, M (19): 17M, 2F [89%]  
Seneca, 2015, F/M (23): 15M, 8F [65%]

Xenophon, 2016, M (22): 15M, 7F [68%]  
Writings of Julius Caesar, 2017, M/M (22): 14M, 6F [64%]  
Age of Nero, 2017, F/M/M (21): 16M, 5F [76%]  
Roman Comedy, 2019, M (21): 13M, 8F (62%)

#### **Additional Cambridge (4)**

Cambridge History of Greek and Roman Warfare, 2007, M/M/M (29): 28M, 1F [97%]  
Cambridge World History of Slavery, Vol.1, 2011, M/M (22): 15M, 7F [68%]  
Cambridge Economic History of the Greco-Roman World, 2012, M/M/M (27): 24M, 3F [89%]  
The Greek Epic Cycle and its Ancient Reception: A Companion, 2015, M/M (32): 28M, 4F [88%]

#### **Oxford Handbooks (28)**

Engineering and Technology in the Classical World, 2008, M (33): 24M, 9F [73%]  
Hellenic Studies, 2009, M/F/M (70): 47M, 23F [67%]  
Papyrology, 2009, M (27): 19M, 8F [70%]  
Jewish Daily Life in Roman Palestine, 2010, F (31): 22M, 9F [71%]  
Roman Studies, 2010, M/M (56): 39M, 17F [70%]  
Bronze Age Aegean, 2010, M (61): 39M, 22F [64%]  
Social Relations in the Roman World, 2011, M (34): 25M, 9F [74%]  
Ancient Anatolia, 2011, F/M (56): 38M, 18F [68%]  
Late Antiquity, 2012, M (37): 31M, 6F [84%]  
Roman Egypt, 2012, F (41): 23M, 18F [56%]  
Greek and Roman Coinage, 2012, M (30): 26M, 4F [87%]  
Warfare in the Classical World, 2013, M/M (38): 34M, 4F [89%]  
The State in the Ancient Near East and Mediterranean, 2013, M/M (18): 17M, 1F [94%]  
Animals in Classical Thought and Life, 2014, M (30): 15M, 15F [50%]  
Childhood and Education in the Classical World, 2014, F/M/F (33): 12M, 21F [36%]  
Greek and Roman Art and Architecture, 2014, M (30): 18M, 12F [60%]  
Greek and Roman Comedy, 2014, M/F (40): 29M, 11F [73%]  
Greek Drama in the Americas, 2015, F/F/F/M (52): 19M, 33F [37%]  
Roman Sculpture, 2015, F/F/F (47): 16M, 31F [34%]  
Ancient Greek Religion, 2015, F/F (47): 23M, 24F [49%]  
Roman Epigraphy, 2015, M/M (28): 23M, 5F [82%]  
Roman Britain, 2016, M/F/F (42): 22M, 20F [52%]  
Roman Law and Society, 2016, M/M/M (52): 38M, 14F [73%]  
Thucydides, 2017, F/F/M (40): 26M, 14F [65%]  
Second Sophistic, 2017, M/M (41): 28M, 13F [68%]  
Science and Medicine in the Classical World, 2018, M/M (46): 32M, 14F [70%]  
Hesiod, 2018, M/M (29): 22M, 7F [76%]  
Demosthenes, 2018, M (35): 26M, 9F [74%]

## **Appendix 2: Additional Volumes Sampled**

### **a. Warfare and Military History (16)**

The Impact of the Roman Army (200 BC–AD 476), 2007, M/M (31): 27M, 4F [87%]  
War and Peace in the Ancient World, 2007, M (20): 15M, 5F [75%]  
War and Peace in Ancient and Medieval History, 2008, M/M (10): 8M, 2F [80%]  
Makers of Ancient Strategy, 2010, M (10): 9M, 1F [90%]  
New Perspectives on Ancient Warfare, 2010, M/M (10): 10M, 0F [100%]  
A Companion to Roman Imperialism, 2012, M (24), 21M, 3F [88%]  
War and Warfare in Late Antiquity, 2013, M/M (24): 21M, 3F [88%]  
Men of Bronze: Hoplite Warfare in Ancient Greece, 2013, M/M (13): 12M, 1F [92%]  
Ancient Warfare: Introducing Current Research Vol.1, 2015, F/M/M (20) 10M, 10F [50%]  
The Encyclopedia of the Roman Army, 2015, 6M (158), 123M, 35F [78%]  
Civil War in Ancient Greece and Rome, 2016, M/M/M (13), 13M, 0F [100%]  
Conflict in Ancient Greece and Rome, 2016, F/M/M/M (110), 82M, 28F [75%]  
The Topography of Violence in the Greco-Roman World, 2016, M/M (15), 12M, 3F [80%]  
The Religious Aspect of Warfare in the Ancient Near East, Greece and Rome, 2016, M (20): 19M, 1F [95%]  
Our Ancient Wars: Rethinking War through the Classics, 2016, M/F (12): 7M, 5F [58%]  
War, Warlords and Interstate Relations in the Ancient Mediterranean, 2017, M/M (22): 20M, 2F [91%]

### **b. The Ancient Economy (23)**

Economies Beyond Agriculture in the Classical World, 2001, M/M (15): 11M, 4F [73%]  
Money, Labour and Land, 2001, M/M/F (14): 10M, 4F [71%]  
Hellenistic Economies, 2002, F/M/M/M (12): 10M, 2F [83%]  
The Transformation of Economic Life under the Roman Empire, 2002, M/M (18): 17M, 1F [94%]  
The Ancient Economy, Evidence and Models, 2005, M/M (11): 11M [100%]  
Making, Moving and Managing, 2005, F/M/M (13): 11M, 2F [85%]  
Quantifying the Roman Economy [OXREP], 2009, M/M (15): 14M, 1F [93%]  
Settlement, Urbanization and Population [OXREP], 2011, M/M (12): 11M, 1F [92%]  
The Economies of Hellenistic Societies, 2011, F/M/M (19): 12M, 7F [63%]  
The Roman Agricultural Economy [OXREP], 2013, M/M (9): 3M, 6F [33%]  
Quantifying the Greco-Roman Economy, 2014, M (15): 15M [100%]  
Gift Giving and the Embedded Economy, 2014, F/M (17): 10M, 7F [59%]  
Fiscal Regimes and the Political Economy of Premodern States, 2015, M/M (20): 18M, 2F [90%]  
Structure and Performance in the Roman Economy, 2015, M/M (8): 6M, 2F [75%]  
Law and Transaction Costs in the Ancient Economy, 2015, M/M/M (11): 11M (100%)  
Ownership and Exploitation of Land and Natural Resources [OXREP], 2015, M/M/M (17): 13M, 4F [76%]

The Ancient Greek Economy: Markets, Households and City-States, 2015, M/M/M (15): 10M, 5F (67%)  
Urban Craftsmen and Traders in the Roman World [OXREP], 2016, M/M (18): 10M, 8F [56%]  
The Economy of Pompeii [OXREP], 2016, M/M (15): 13M, 2F [87%]  
Work, Labour, and Professions in the Roman World, 2017, M/M (15): 9M, 6F [60%]  
Trade, Commerce and the State in the Roman World [OXREP], 2018, M/M (18): 16M, 2F [89%]  
The Extramercantile Economies of Greek and Roman Cities, 2019, M/M/M (8): 7M, 1F [88%]  
Capital, Investment and Innovation in the Roman World [OXREP], 2019, M/M/M (15): 11M, 4F [73%]

**c. Classical Presences (40)**

Laughing with Medusa, 2006, F/F (16): 3M, 13F [19%]  
Classics in Postcolonial Worlds, 2007, F/F (19): 12M, 7F [63%]  
Homer in the Twentieth Century, 2007, F/F (12): 8M, 4F [67%]  
Translation and the Classic, 2008, F/F, (20) 14M, 6F [70%]  
Living Classics, 2009, M (17): 7M, 10F [41%]  
Ted Hughes and the Classics, 2009, M (16): 8M, 8F [50%]  
Classics and Imperialism in the British Empire, 2010, M (13): 8M, 5F [62%]  
Classics and National Cultures, 2010, F/M (16): 10M, 6F [63%]  
Derrida and Antiquity, 2010, F (13): 8M, 5F [62%]  
Interrogating Antigone, 2010, M/F (21): 8M, 13F [38%]  
African Athena, 2011, M/F/F (28): 17M, 11F [61%]  
Ancient Slavery and Abolition, 2011, F/M/F (14): 6M, 8F [43%]  
Antigone on the Contemporary World Stage, 2011, F/F (20): 6M, 14F [30%]  
Classics and Comics, 2011, M/M (16): 13M, 3F [81%]  
Pompeii in the Public Imagination, 2011, F/F (25): 9M, 14F [36%]  
Tradition, Translation, Trauma, 2011, F/M (20): 11M, 9F [55%]  
Two Thousand Years of Solitude, 2011, F (17): 10M, 7F [59%]  
Dynamic Reading, 2012, F/M (11): 9M, 2F [82%]  
Romans and Romantics, 2012, M/M/M/F (20): 15M, 5F [75%]  
Ancient Greek Women in Film, 2013, M (13): 4M, 9F [31%]  
Classical Myth and Psychoanalysis, 2013, F/F (21): 13M, 8F [62%]  
Classics in the Modern World, 2013, F/M (29): 8M, 21F [28%]  
Re-imagining the Past, 2014, M (19): 11M, 8F [58%]  
Ancient Rome and the Construction of Modern Homosexual Identities, 2015, F (14): 8M, 6F [57%]  
Classical Traditions in Science Fiction, 2015, M/M (13): 10M, 3F [77%]  
Lucretius and the Early Modern, 2015, M/M/M (12): 8M, 4F [67%]  
Remembering Parthenope, 2015, F/M (16): 11M, 5F [69%]  
Robert Graves and the Classical Tradition, 2015, M (17): 10M, 7F [59%]  
Sex, Knowledge, and Receptions of the Past, 2015, F/F (13): 5M, 8F [38%]  
Son of Classics and Comics, 2015, M/M (16): 12M, 4F [75%]  
Tragedy and the Idea of Modernity, 2015, M/F (15): 13M, 2F [87%]  
Women Classical Scholars, 2016, F/F (18): 1M, 17F [6%]

Pater the Classicist, 2017, M/M/F (21), 12M, 9F [57%]  
Rethinking Lessing's Laocoon, 2017, M/M (15): 13M, 2F [87%]  
Roman Error, 2017, M (13): 6M, 7F [46%]  
Marginality, Canonicity, Passion, 2018, M/F (14): 8M, 6F [57%]  
Virgil and his Translators, 2018, F/F (29): 17M, 12F [59%]  
Homer's Daughters, 2019, F/F (17): 17F [0%]  
Roman Receptions of Sappho, 2019, F/M (11): 7M, 4F [64%]  
Classicisms in the Black Atlantic, 2020, M/M/F (11): 5M, 6F [45%]

#### **d. Family and Childhood (13)**

Education in Greek and Roman Antiquity, 2001, F (14): 6M, 8F [43%]  
Hoping for Continuity, 2005, F/F/M/M (19): 9M, 10F [47%]  
Constructions of Childhood in Ancient Greece and Italy, 2007, F/M (24): 6M, 18F [25%]  
Growing Up Fatherless in Antiquity, 2009, F/M (15): 8M, 7F [53%]  
Children, Memory, & Family Identity in Roman Culture, 2010, F/M (13): 5M, 8F [38%]  
The Dark Side of Childhood in Late Antiquity and the Middle Ages, 2011, F/M (7): 2M, 5F [29%]  
Families in the Greco-Roman World, 2012, M/F (13): 4M, 9F [31%]  
Families in the Imperial and Late Antique Roman World, 2012, F/F (16): 5M, 11F [31%]  
Children and Family in Late Antiquity, 2015, F/M/M (13): 6M, 7F [46%]  
Mediterranean Families in Antiquity, 2016, F/M (19): 11M, 8F [58%]  
Family in Flavian Epic, 2016, F (11): 4M, 7F [36%]  
Children and Everyday Life in the Roman and Late Antique World, 2017, M/M (19): 9M, 10F [47%]  
The Single Life in the Roman and Later Roman World, 2019, F/M (19): 11M, 8F [58%]