

overview of the content and context of the translated texts, as well as previous editions and translations. P.'s introduction to Dio Chrysostom is considerably longer than those to the other authors (25 pages compared with ten for Seneca, six for Lucian), but given that Dio's orations are more extensive texts, this decision is justified. The notes are concise, but appropriate for the nature of the volume. P. usefully directs the reader to relevant secondary scholarship, occasionally noting deeper issues such as manuscript variations (the table on p. 229 helpfully collates these).

P.'s work demonstrates the considerable variance of Roman rhetorical responses to Alexander, from the serious consideration of what makes a good king (p. 37), to playful remarks about Alexander's perceived divinity (p. 112). As such, the volume acts as a beneficial companion piece to Spencer (2002), contextualising and further analysing some of Spencer's chosen passages, as well as those Spencer did not include.

The only downside is the lack of translations of the additional 24 declamations, with P. only giving a short commentary on each. The 'La roue à livres' document series is intended to provide convenient access to hard-to-find resources, and the lack of translations therefore seems an oversight: how is a non-specialist meant to read C. Walz, *Rhetores Graeci* (1802–57), with Ancient Greek text and Latin introduction and notes? Because Seneca, Dio and Lucian have all been translated into French before, including translations of the catalogued declamations would have been particularly welcome, as some have no French translation published ('sujets' 4, 7, 9, 16, 23). That being said, P.'s catalogue is a useful update on R. Kohl's survey *De scholasticarum declamationum argumentis ex historia petitis* (1915), including two new papyrus fragments, and a passage of Philostratus which Kohl neglected ('sujets' 3, 7, 9).

P.'s volume will be of considerable use to undergraduate students studying the Roman reception of Alexander, as well as Roman rhetoric. In particular it provides a good starting point via P.'s author-specific introductions, with suitable notification of relevant further reading.

University of St Andrews

MILES LESTER-PEARSON  
ml294@st-andrews.ac.uk

BOST-POUDERON (C.), POUDERON (B.) (edd.) *Les Hommes et les Dieux dans l'ancien roman. Actes du colloque de Tours, 22–24 octobre 2009*. (Collection de la Maison de l'Orient et de la Méditerranée 48.) Pp. 349. Lyon: Maison de l'Orient et de la Méditerranée – Jean Pouilloux, 2012. Paper, €35. ISBN: 978-2-35668-029-7.  
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This is the fifth volume in a series of 'Actes du colloque' about the ancient and Byzantine novel. The present collection is the result of a conference which took place in October 2009 at the Classics department of the University François-Rabelais in Tours, dedicated to the relation between men and gods.

Even though strictly allegorical interpretations of the ancient novels like those of R. Merkelbach are not very popular nowadays, the studies of the sacred in the novel still constitute an expanding field of research (cf. the chapter 'Religion' by F. Zeitlin in the *Cambridge Companion to the Greek and Roman Novel* [2008]). The editors of the volume at hand do not specify their subject or give a definition of 'the religious', but

include several aspects of the field, as stated in their brief foreword: '... cette littérature fût envisagée sous l'angle des croyances et du sentiment religieux, ainsi que de leurs manifestations culturelles, aussi bien dans le cadre de la cité (ou du pays, réel ou mythique) que dans la sphère du privé' (p. 9). The twenty papers are divided into six sections: 'Rôle structurant du divin ou du religieux dans la trame Romanesque'; 'Fonction méta-littéraire du fait religieux ou du "personnel religieux" (divinités ou clergé)'; 'Dieu/religion et caractérisation des personnages'; 'Approches philosophiques ou spirituelles'; 'Lectures allégoriques'; 'Réappropriation des figures divines et évolution du sentiment religieux'. These six sections are further grouped in two larger parts, 'Les potentialités littéraires de la religion (ou le fait religieux et l'écriture romanesque)' and 'Le fonds religieux'. There is an *index locorum* and an *index nominum* at the end of the volume, but no combined bibliography.

The range of approaches to the subject is wide. There are papers which list all passages where gods appear or religious acts are mentioned (A. Billault on Achilles Tatius' use of religion as a structural element and driving force in the plot; H. Frangoulis on the ambiguity of the relationship between men and gods among the Ethiopians in Heliodorus) or statistically evaluate the 'God factor' in the ancient novels (K. Dowden on the attitude shown in Apuleius' *Metamorphoses* towards cult). Others resume old discussions highlighting religious context (G. Garbugino on the festival for the god of laughter in Apuleius' *Metamorphoses*; R. Brethes on problematic priest-figures whose roles oscillate between irreverence, parody and holiness, like Calasiris in Heliodorus). There are several papers on the role and function of Eros in the ancient novel (F. Létoublon/N. Boulic on the influence of poetical and philosophical traditions on the concepts of Eros in the ancient novels; M. Briand on the role of Eros/Dionysus in Longus' *Daphnis and Chloe*; C. Cusset on Eros as a literary figure also in Longus), which take up the old question of Eros being perceived as a god or a rather as an emotion (cf. pp. 118–20). Other papers transfer much discussed issues like the impact of religion on the genre's erotic ideology to lesser known texts (T. Whitmarsh on the tension between sexuality and Jewish religion in an anonymous text called *Joseph and Aseneth*). There are also papers which connect the religious angle with an intertextual approach (K. De Temmerman explores how the divine and the human spheres intermingle through the protagonist's association with gods and half-gods as part of their self-representation, e.g. Theagenes with Homer's hero Achilles; M. Scarsi Garbugino compares the myth of Eros and Psyche with Hellenistic and Roman theatre as well as with Platon). The range of time covered in the volume is large: from S. Montanari's study on the re-writing of traditional mythology in Euhemerus' *Sacred History* (fourth/third century B.C.) to M. Lassithiotakis' paper about the edition and translation of the story of Imberios and Margarona in the sixteenth century or H. Tonnet's survey about Christian religion in the Greek novel of the nineteenth century.

There are a number of highly interesting papers that suggest new interpretations of the novels by focusing on gods (cf. J.-P. Guez on the conflict between Artemis and Aphrodite: he explains the asymmetrical beginning and end of Achilles Tatius' novel with the necessity of Leucippe's symbolic erasure from the text after she has been initiated into love – in analogy to the false virgins in the cave of Syrinx), on religious acts (B.-P. on the ecphrasis of religious celebrations as a central meeting point for the young lovers, e.g. Heliodorus 3.1–5) or on cults (J.R. Morgan on the cult of the river Nile in Heliodorus, which is arranged as a hierarchy of religious beliefs). Finally, the collection especially benefits from those papers which diachronically investigate the novels' perspective on god(s) or analyse the novel's change from polytheism to monotheism (C. Jouanno on the development of the pagan motif of Tyche in the Byzantine novels; F. Meunier on

the use of polytheistic material in the Byzantine novels in the twelfth century; M.-A. Calvet-Sebasti on the protagonist's relation to God in the *Greek Acts of Andrew*).

University of Basel

JUDITH HINDERMANN

judith.hindermann@unibas.ch

ZEHACKER (H.) (ed.), MÉTHY (N.) (trans.) *Pline le Jeune: Lettres. Tome III, Livres VII–IX*. (Collection des Universités de France publiée sous le patronage de l'Association Guillaume Budé 404.) Pp. ix + 212. Paris: Les Belles Lettres, 2012. Paper, €45. ISBN: 978-2-251-01464-7. doi:10.1017/S0009840X13003545

This volume completes the updated Budé edition of Pliny's personal letters. The business letters of Book 10 and the *Panegyricus* are yet to come. Some would say that the book is like Pliny himself, straightforward, with few surprises. There was some controversy over Z.'s manuscript readings in the first volume, Books 1–3 (G. Liberman's review [*BMCR* 2009.07.17] prompted a response by Z. [*BMCR* 2009.08.15], which prompted another response from Liberman [*BMCR* 2009.09.44]). Although the tradition of Pliny's text does not present insuperable problems, the three families of manuscripts do offer a few puzzles, and the earliest printed editions introduce other issues because of their use of manuscripts which no longer exist.

This reviewer found the translation and the commentary of considerable interest. The letters in Books 7–9 seem to belong to the period between 107–108. They show Pliny at his literary peak and introduce some friends who have not appeared in the earlier letters. Z.'s commentary certainly shows the influence of M.'s interpretation of Pliny as defining a new kind of man, the *honnête homme* (N. Méthy, *Les Lettres de Pliny le Jeune. Un représentation de l'homme* [2007]). Such a man recognises his own imperfections and, through his literary efforts, has discovered an interior life, the cultivation of *honestum otium*.

M. and Z. appreciate that Pliny has too often been dismissed as a self-satisfied prig but in fact can be seen, if one takes the time to look, as 'a man one would like to have known' (B. Radice, *Pliny: Letters and Panegyricus* [1969], Vol. 1, p. xvii). I made a similar argument some years ago ('Pliny the Younger: the Kinder, Gentler Roman', *Classical Bulletin* 66 [1990], 37–41) and have found Pliny's mind interesting enough to make him into a detective in a series of historical mystery novels (the most recent is *Death in the Ashes: a Fourth Case from the Notebooks of Pliny the Younger* [2013]). Two letters which demonstrate Pliny's personality appear in this volume, and the commentary shows Z. and M.'s appreciation of the *honnête homme* that he is. In 8.10 and 11 Pliny must inform his wife's grandfather and her aunt, who raised her, that Calpurnia has had a miscarriage. He is matter-of-fact in letter 10, to her grandfather, but must be more delicate when writing to her aunt. He even stresses that the miscarriage was not Calpurnia's fault. As Z. says, 'Même dans des circonstances aussi douloureuses, Pline s'adapte à merveille à la personnalité de son correspondant' (p. 148).

The volume is a welcome addition to the literature on Pliny.

Hope College, Holland, MI

ALBERT A. BELL, JR

bell@hope.edu