

their meaning (see e.g. the introductory citation from Geary 2001 on p. 19, unwittingly changing 'Germanic' to 'Roman'). Appended to López Quiroga's study is also a rather handy Lexicon (171–99) as well as a Chronology (201–4), both of which are on the whole reliable: throughout the text, asterisks link terms to their respective entries in the Lexicon. In addition to the monograph under review, this volume also contains a number of articles from various contributors on diverse topics, as well as book reviews (235–96).

Antti Lampinen

KARELISA V. HARTIGAN: *Performance and Cure. Drama and Healing in Ancient Greece and Contemporary America*. Duckworth, London 2009. ISBN 978-0-7156-3639-8. XIV, 124 pp. GBP 14.99.

Hartigan's book has been published in the series Classical Inter/Faces which deals with Classical subjects focused on "issues of contemporary interest", as stated in the publisher's website (www.bloomsbury.com/uk/series/classical-interfaces/). In line with the series, the book under review is written for the so-called general public. It presents the ancient sources on its subject in a concise form and compares ancient Greek and contemporary North American approaches to curing illnesses by "mainstream" health care.

The book is divided into four main chapters followed by a concluding fifth chapter. Chapter one deals with drama and healing in (Western) contemporary medicine (pp. 5–17); in this chapter, the author briefly discusses the relationship between mind and body as well as the relationship between art and medicine, or, to be more precise, drama and healing.

Chapter two is dedicated to the ancient world (pp. 18–80). This section forms the core of the book, at least in the number of pages: it takes up half of the book. In the beginning, this chapter focuses rightly on the cult of Asklepios. The author expounds the myths regarding Asklepios, also pointing out that there were several differing stories going around in the ancient Greek world and that Asklepios was not the only god of healing. The author goes on to describe what we know, on the basis of our evidence, of the process of healing and presents some of the major sites for the cures. The section where the sites are discussed would perhaps have benefited from another way of organizing the material. Epidauros is discussed on its own whereas other sites are presented under "Other major sites" and "Regional sites". The section on "Regional sites" seems to include three sub-categories: local sites, Pausanias and Asklepios, Athens, which, however, do not appear in the table of contents. This may indicate that the book was finished rather in a hurry.

Chapter three has some personal touches, dealing as it does with drama and healing in the contemporary American hospital (pp. 81–91). For someone not familiar with this approach to healing, the chapter is probably an interesting read. It is also refreshing to read about personal experiences of an ancient phenomenon that is studied by classical scholars.

Chapter four discusses Asklepios within the Christian framework (pp. 93–99). As it is, the discussion seems too brief. This is an important and interesting subject, and if a chapter is dedicated to such a topic it should definitely be more thorough. Instead of a short overview of this kind, a better solution would have been to include the fourth chapter in the epilogue and conclusion.

The topic of the book is important, and the author does a good job in introducing the ancient Greek practices of drama and healing to a wider audience. However, the whole seems to lack a final finish.

Manna Satama

CLAUDE CALAME: *Sentiers transversaux. Entre poétiques grecques et politiques contemporaines*. Études réunies par DAVID BOUVIER, MARTIN STEINRÜCK et PIERRE VOELKE. Collection Horos. Editions Jérôme Millon, Grenoble 2008. ISBN 978-2-84137-239-3. 332 pp. EUR 23.

Questo volume raccoglie 15 scritti di Claude Calame usciti tra 1982 e 2001, periodo pressappoco coincidente con quello da lui trascorso come cattedratico di Lingua e letteratura greca all'Università di Losanna. Il titolo rispecchia correttamente il carattere diversificato dei contributi raccolti, che si muovono tra discipline quali filologia classica, linguistica, semiotica, antropologia culturale e storia delle religioni. È altrettanto allargata la prospettiva cronologica del percorso dell'autore, in quanto Calame collega la sua conoscenza del remoto passato a un interesse etnografico verso culture contemporanee ma diverse da quelle occidentali (Papua Nuova Guinea) come pure alle realtà politiche di oggi (Svizzera). Tra i numerosi soggetti discussi figurano, per esempio, miti, riti, leggende, poesia e musica, retorica, scrittura (e voce), (lo stato degli) studi antichi, *gender studies*, e tanti altri ancora. La scelta dei lavori ripubblicati riesce ottimamente a mettere in evidenza il profilo di studioso di Calame. Il volume si conclude con una ricca bibliografia e un elenco delle pubblicazioni dell'autore dal 1966 al 2007.

Mika Kajava

CRAIG A. WILLIAMS: *Reading Roman Friendship*. Cambridge University Press, Cambridge 2012. ISBN 978-1-107-00365-1. 378 pp. USD 114.

Friendship, it has been argued, provides fertile ground for the excavation and consideration of inter-personal loyalties and obligations, particularly in times of social change (D. Meban, "The Nisus and Euryalus Episode and Roman Friendship", *Phoenix* 63 [2009] 239–59, absent from Williams' bibliography). If this is true, it seems that the time is right to stop and ask why this topic then is currently undergoing a considerable re-evaluation. Intellectuals and writers, among them A. C. Grayling most recently (with *Friendship*, New Haven 2013), are all raising probing questions around the definition(s) of friendship and its place in, and contribution to, society. Those interested in broader questions like these, and in examining the role that Rome has played in the history of Western friendship, won't necessarily find answers in Williams' monograph however. Rather, he offers a narrowly defined study of the concept of *amicitia* read across diverse "speech genres" from the second century BC to the third century AD, and across geographical locations from Spain to Asia Minor (pp. 2–3, 55), in the hopes of redressing the imbalance of classical scholarship on the topic, which to date has focused largely on the Greek material (pp. 2–3; e.g. David Konstan's monograph *Friendship in the Classical World*