

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*

[Cambridge 1997] which falls into this trap with three chapters on the Greek material, one on Roman, and one on Christian).

Drawing on Valerius Maximus (4.7), Williams, in the Introduction, briefly sketches some of the key features of Roman friendship (pp. 3–17). Firstly, he notes the special honour that this relationship was afforded in Roman society and its important role in the forming of civic bonds, especially among the Roman elite (cf. e.g. A. Wilcox, *The Gift of Correspondence in Classical Rome: Friendship in Cicero's Ad Familiares and Seneca's Moral Epistles* [Madison 2012], which, no doubt, appeared too late for Williams to include; Williams neglects Seneca but focuses instead on the correspondence between Marcus Aurelius and Fronto); secondly, the unique association that this relationship shares with death in the textual, visual, and material records (in Williams' phrasing, the "contest of death" and "unity in death"); and finally, the *mutuality* of the relationship: True Roman friends share everything, not only their wishes and desires, but also their material possessions, and sometimes even their homes (p. 14). The two partners in any friendship form a single identity (one soul in two bodies); in short, a friend, for a Roman, was another self (*alter ego*).

This kind of friendship, Williams believes, was subsumed in later Christian periods in the Western tradition by universal human love (sometimes designated as *agape*) and romantic love within the bonds of marriage (pp. 16–17). Among the later Christian thinkers to treat the subject of friendship in a substantial way, who Williams mentions briefly in a footnote, was Aelred, the abbot of Rievaulx, whose Ciceronian treatise on what he labelled "spiritual friendship" (*De spirituali amicitia*) introduced a third (divine) partner into an idealized friendship – one which, as Williams notes, would have been a curious addition to the Roman ideal of a *pair* of friends (p. 16).

In the Introduction Williams also highlights some of the difficulties – linguistic and theoretical – encountered when attempting to define Roman friendship (pp. 17–23). One lacuna in Latin that is particularly telling, for example, is that in the language no equivalent can be found for the English phrase, "just friends". This linguistic and conceptual gap demonstrates the gulf between ancient and modern ideas, and the modern tendency to downplay friendship in favour, for example, of erotic love (pp. 29–30, 17). Modern Western conceptions of friendship and their inapplicability to the Roman world is again made clear in observations by Williams on ideas found in C. S. Lewis' *The Four Loves* (London 1960), one of the two common interlocutors that Williams returns to in his work, along with Joseph Epstein's *Friendship: An Exposé* (Boston 2006), to anchor popular 20<sup>th</sup> century Western notions of friendship. Quoted in Williams, Lewis writes that lovers "are always talking to one another about their love; friends hardly ever about their friendship ... lovers are normally face to face, absorbed in each other; friends, side by side, absorbed in some common interest" (p. 33). To this Williams responds, "Although they invite being read as universally valid statements, formulations like these in fact speak to a specifically English male experience of friendship – taciturn, understated, indirect, shy – which in some other cultural spheres would seem peculiar at best, barely worthy of the name friendship at worst" (p. 33). This is a thread that Williams picks up from an earlier work, and one which he develops further here.

In the second edition of his *Roman Homosexuality* (Cambridge 2010 [first published 1999]), Williams takes Lewis to task for his (mis)reading of Roman culture and rightly exposes the homophobia and heterosexist readings of Roman male relationships that Lewis labels as

"abnormal Eros" mingled with friendship (pp. 253–54). In *Reading Roman Friendship*, Williams ties this kind of reading to the rise of the discipline of sexology at the end of the nineteenth century, where the creation of sexual identities, such as "heterosexual", "homosexual", "bisexual" etc., provoked what Eve Kosofsky Sedgwick has termed "homosexual panic", particularly in relation to intimate male friendships (p. 138). "Mythic paradigms", a subsection of chapter 2 ("Love and friendship: questions and themes"), outlines some of the rich textual history that has developed around the kinds of intimate same-gender pairings presented to us from antiquity, with a specific focus on those that played a large role in the Roman tradition, giving pride of place – as the Romans themselves seemed to (e.g. Val. Max. 4.7. pr.) – to Orestes and Pylades, Achilles and Patroclus, Theseus and Pirithous, Achates and Aeneas, Damon and Phintias, and Nisus and Euryalus, and non-classical pairings such as Gilgamesh and Enkidu and David and Jonathan, among others, all make an appearance (on the rich textual tradition, see e.g. especially David Halperin's "Heroes and their Pals", chapter 4 of his *One Hundred Years of Homosexuality, and Other Essays on Greek Love* [New York – London 1990]; and focusing specifically on David and Jonathan, see most recently, J. E. Harding, *The Love of David and Jonathan: Ideology, Text, Reception* [Sheffield 2012]).

The strengths of Williams' study are his sensitivity to issues of gender, especially in the nuance of Latin-usage (e.g. *amicus/amica*; *amor/amicitia*) in texts with diverse genres, such as Cicero's *Laelius de amicitia*, Petronius' *Satyrica* and Latin poetry, as well as his thorough treatment of friendship on Latin inscriptions, particularly in terms of Roman commemorative practices (the subject, mainly, of chapter 4).

Chapter 4, "Friendship and the grave: the culture of commemoration" – the final chapter, which ends the volume somewhat abruptly without a conclusion – fleshes out, and provides material evidence for one of the motifs of Roman friendship already mentioned above, that of "unity in death". In Roman society, while there is clearly a strong move to commemorate one's friend in death, Williams poses the question, "Does Roman idealizing of *amicitia* include the image of two friends' souls still together after death, united in the next life as well as in this?" (pp. 276–77). It seems that the Romans stop short of suggesting this, indicating that the *memory* of the friendship, and not the relationship itself, is eternal (p. 277). Pursing similar questions to Alan Bray's *The Friend* (Chicago & London 2003), which documented friendship in England up until the nineteenth century as well as joint burials among males, and on the evidence of a small sample of Latin epitaphs commemorating the joint burials of male pairs, Williams asks, "what is to stop us from reading commemorations of male pairs the same way [as conjugal male-female pairs]? After all, the labels available for communicating a conjugal or sexual bond between man and woman in this speech genre were not available in the case of male couples" (p. 354). Questions like these are unanswerable, as Williams notes, but they further the possibilities of our readings of Roman friendship.

Williams is an exceedingly capable scholar, and he has produced a cogent study of Roman friendship that will enrich and challenge the way that we read, and have read, the past. One that will in turn, no doubt, also make us question our present.

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