

and its festivals. After this, the epigraphic and literary evidence is set out. The main sources are inscriptions (e.g., catalogues of victors, financial documents concerning the competitions, honorary decrees, lists of *theoroi*, etc.), but also excerpts from ancient authors, e.g., from Pindar, Pausanias, Plutarch and Athenaeus. All the texts are translated into Italian and commented upon when necessary.

Epigraphists have not been impressed by the scholarly quality of Manieri's book and many of her hypotheses have already been challenged (see, e.g., B. le Guen, *JHS* 131 [2011] 226–8, and C. Müller, "A *Koinon* after 146? Reflections on the Political and Institutional Situation of Boeotia in the Late Hellenistic Period", in N. Papazarkadas (ed.), *The Epigraphy and History of Boeotia. New Finds, New Prospects* [2014], 132). However, this book is certainly useful for those students and scholars who are interested in ancient Greek poetic and musical competitions, but have only little – or no – former knowledge of Boeotian musical festivals.

Kimmo Kovanen

*The Oxford Handbook of Animals in Classical Thought and Life*. Edited by GORDON LINDSAY CAMPBELL. Oxford University Press, Oxford 2014. ISBN 978-0-19-958942-5. XX, 633 pp. GBP 95.

This valuable contribution to the Oxford Handbook Series answers a need for a basic textbook for an emerging subfield in the discipline of Classics, namely Human Animal Studies. As Liliane Bodson, one of the most distinguished contributors to this book, states, "numerous inquiries into the functions, roles, and status of the 'animals' in the ancient Greece and Rome have been made over recent decades" (p. 558). Bodson's quotation marks around the word 'animals' refer to the well-recognized inadequacy and indeterminacy of the term not only in ancient but also in contemporary everyday usage. Some contributors to this volume every now and then use the phrase 'non-human animals' acknowledging thus the fact that we humans belong biologically to the class of animals, too, and that it is therefore preferable to speak about humans and other animals. This idea was expounded in antiquity as well. It is indicated in the phrases *ta loipa zōia* and *reliqua animalia*, which Bodson translates as "the rest of the animate-living-beings" (p. 558). Gordon Lindsay Campbell, the editor as well as one of the contributors to this book quotes an English translation of the Presocratic philosopher Archelaus' testimonia (p. 238), where both the common origin and the factor that "men were distinguished from the *other* animals" are stated (DK A4, 5). The phrase Archelaus uses, *ta alla zōia*, is the same which, for example, Plato and Plutarch employed.

Campbell succeeds in the difficult task of introducing the book – there are thirty-three papers dealing both with the Greek and the Roman world. However, a few words about what we speak about when we speak about 'animals' and with which words would also have been useful. Biologically, the class *animalia* includes less than three percent of the vertebrates, that is, mammals, birds, fish, reptiles and amphibians, which we usually have in mind – along with some arthropods (insects, crabs, lobsters etc.) – when we use the term 'animals' in our everyday use. From the biological point of view our everyday concept of animals is limited only to the perceivable and "charismatic" animals. Furthermore, as the title of the book indicates, it is not only the 'life' but also the 'thought' which this book is all about. The everyday taxono-

mies concerning non-human animals are culturally specific although they often make basic distinctions between, for instance, domestic and wild animals, game and predators, and between animals experienced by humans as useful and sympathetic and those seen as dangerous and harmful. The names and usages of these categories may reveal something of the attitudes towards animals in a particular culture. In Greek usage, there were quite a number of words for, for example, taming and domesticating animals and, for that matter, generic words for various categories of animals. However, only a few contributors consider this vocabulary. Chiara Thumiger lists those words, which appear in Greek tragedies, like *thêr*, *knôdalon*, *dakos*, *boton*, *thremma*, *tetrapodos*, and so on (pp. 84–5). Michael MacKinnon for his part discusses whether those animals to which Greek and Romans have affectionate or personal relations can be called 'pets' in the modern sense of the word. He does not, however, tell us about Greek and Latin linguistic usages concerning companion animals. Bodson shows by some examples how Greek and Roman animal names like *kteis* 'comb' for shellfish indicate imaginative and acute observers of the animal world. She also presents an overview, in one short paragraph, of the basic development of ancient zoological anatomical knowledge with references to secondary literature (pp. 557–8).

On the whole, the book collects together twenty-nine scholars from the varying fields of the classics: archaeology, art history, classical literature, history of religion, philosophy and culture in the broad sense – most of them are clearly experts either on the Greek or the Roman side. Four contribute with two articles (Timothy Howe, Geoffrey Kron, Adrienne Mayor, and C. Thumiger), one with three (M. MacKinnon), and two papers are co-written by two scholars so that, in all, the number of papers amounts to thirty-three. Suggestions for further reading and a reference bibliography appear at the end of each article.

It is not possible to summarize the content of these chapters here. I shall only note the broad outlines, along with some observations on details. The articles are not divided under any subsections although there are papers focused more on the "thought" side and others on the "life" side. The book begins with the former: the first five articles deal with animal metaphors, symbols and representation in literary and pictorial art: animals in fables (Jeremy B. Lefkowitz), in drama (Thumiger on tragedy and Babette Pütz on comedy), in epic (Laura Hawtree) and in classical art (Alastair Harden). Lefkowitz's treatise on Aesopic fables is a good start for this book as it presents re-evaluative views of this genre, which is traditionally seen as having "nothing to do with animals *qua* animals" (p. 7). Hawtree's interesting paper for its part concentrates on Roman epic which means that the rich animal world of Homer is reduced to merely a few passages. However, Thumiger compares references to animals in tragedies with Homeric similes pointing also to their narratological functions (pp. 93–6, see also p. 395 Thumiger on metamorphoses). For some reason, 'animal simile' does not appear in the Index. Harden's treatment of animal imagery in classical art is a good introduction to a broad subject; he handles the motive of human domination over animals, but also the possible apotropaic functions of animal images in temples along with common decorative uses. What he does not deal with are the possible identification techniques the ancient artists used, by which I mean that animals were not always merely decorative "others" to look at, but were pictured as sentient beings whose life situations might resemble that of human viewers.

The articles on animals from the religious point of view may also belong to the "thought" side although the ritual practices go together of course with the "life" side. Four papers discuss strange, mythic or semi-mythic animals, namely "Part-Animal Gods" (Emma

Aston), metamorphosis in some literary genres from Homer to Ovid (Thumiger), wondrous animals (Mary Beagon) and animals, along with attitudes to animals, in Graeco-Roman Egypt (Angela McDonald). In some of these papers, there could have been a discussion of the differences between the paradoxography as a genre and those writings which merely contain paradoxical elements. Divine hybridism, the combination of human with non-human, was the subject of Aston's monograph *Mixanthrôpoi* (2011). Animal-animal hybrids (like chimaera) are very rare, which, according to Aston, "reflects the potency of the human-animal *dichotomy* in the Greek mindset" (p. 371, my italics). The dominance of this dichotomy is more or less challenged elsewhere in this book (papers by Campbell and S. T. Newmyer) and, besides, in this case, could not the allure of the human-animal (instead of animal-animal) hybrids simply stem from our basic innate speciesism, considering that we are more interested in creatures in which we see something corporeally akin to ourselves? The hybrids in Egyptian religion were for their part not always animal heads and human bodies, as McDonald shows: Egyptian theriomorphism has more "varied faces" (pp. 443–4, figures 25.2 a–c). She also briefly studies the strong Greek and Roman reactions against Egyptian animal god worship, but does not mention the basic study in the field, namely that by K. A. D. Smelik and E. A. Hemelrijk in *ANRW* II 17.4 (1984). Mary Beagon, an authority on Pliny the Elder, discusses not only different kinds of wondrous animals but also the connection between living wonders and exotic geography as well as their "import to the Centre" (pp. 432–3), that is, to the freak shows in the Graeco-Roman world. Under this group of papers one may also include the article on ancient fossil discoveries discussed by a specialist of this interesting field, Andrienne Mayor. Fossils were often thought to be mythical beings, even heroes, by the ancients (the most famous one is probably the giant "Orestes" in Hdt. 1,67–8).

Ingvild Sælid Gilhus's presentation also belongs under the rubric of religion. It deals with attitudes towards and treatment of animals in late antiquity including early Christian writers – the subject of her well-received monograph published in 2006. There is also a valuable reconstruction of the roles of animals in magical beliefs and practices by Daniel Odgen and a concise paper on divination by Peter Struck. Struck makes an interesting proposal regarding ancient divinatory theory based mainly on his interpretation of Plato's *Timaeus*. According to Struck, some philosophers connected divine, prophetic insight with the regressive "animal ways of knowing" – as an "alternative form of cognition" (p. 321).

Three articles discuss animal sacrifice and meat eating, namely the contributions by Jeremy McInerney ("Civilization, Gastronomy, and Meat-eating"), Gunnel Ekroth ("Animal Sacrifice in Antiquity") and Daniel A. Dombrowski ("Philosophical Vegetarianism and Animal Entitlements"). McInerney discusses animals as food for humans (e.g., fish on pp. 254–6) and meat consumption in general with its connotations of status and luxury, including the theatrical quality of ridiculously sumptuous Roman banquets. Some of his observations may need elaboration, such as for instance the suggestion made in passing that the suitors in the *Odyssey* did not make sacrifices but only slaughtered animals for food (p. 251, reference to *Od.* 17,189–94 instead of 17,180–2, cf. also his monograph *The Cattle of the Sun*, p. 95). Ekroth's exposition of the complicated and much-debated issue of animal sacrificial ritual is adequate and refreshing, partly due to new evidence based on zooarchaeological research. The author's bibliography is exhaustive, comprising eight pages and including also a creditable amount of non-English scholarship. Ekroth mentions (referring to the relevant articles by Stella Georgoudi [2008] and F. S. Naiden [2007]) that the sacrificial animal's "nodding" as a token for its "admittance" to

the sacrifice, the so-called "willing victim" theory proposed by Walter Burkert, is now largely rejected: victim's movements were seen as mere signs of its vitality (pp. 325–6). However, the animal's assent was an important notion alleviating guilt for Pythagorean-inspired animal-sensitive thinkers in antiquity (cf. Plut. *quest. conviv.* 729e–f). While discussing the critique of animal sacrifice presented by the Greek philosophers, Ekroth states that "Epicurean and Stoic texts have *traditionally* been understood as disapproving of the animal sacrifice itself" (p. 345, italics mine), which I do not consider to be a fair assessment. For one thing, which scholars are asserting this? Although, as Daniel A. Dombrowski states in his paper, the diet of a few Stoics was like that of "philosophical vegetarians" and Epicurus' diet was "meat-free" (pp. 545–6), there are no explicit statements against blood sacrifices in these philosophical schools. In this particular section, Dombrowski's references to the still most solid work on ancient vegetarianism are curiously inaccurate (the Stoics: Haussleiter 1935, 20–4 instead of 245–72; Epicurus: Haussleiter 1935, 25–6 instead of 272–81). Furthermore, the Academician Xenocrates was not being "fined for skinning a ram while alive" as Dombrowski claims (p. 549) – Xenocrates only reported the incident that the Athenians had punished one man who had flayed a ram which was still alive (cf. Plut. *de esu* I 996a–b).

Philosophical ideas concerning animals are also the subject of the papers written by Thorsten Fögen ("Animal communication"), Gordon Campbell ("Origins of Life and Origins of Species") and Stephen T. Newmyer, who discusses competently the well-known issue of the ancient philosophical concepts of human-animal distinction and bias. Both Campbell and Newmyer deal with the idea that for the Presocratics humans and other animals were creatures quite akin in body and soul (cf. p. 239 and pp. 509–13). Fögen for his part begins his paper interestingly with our contemporary understanding of the differences between animal communication and human language based on both cognitive ethology and linguistic theories. Then he proceeds to Aristotle's famous distinction between *psophos*, *phônê*, and *dialektos*, and the Stoic ideas of *logos prophorikos* and *logos endiathetos* (p. 221, see also p. 530 in Newmyer's paper – these expressions could have been included in the Index). In this connection, Fögen's "Tierbibliographie" is worth mentioning (he gives its online address in his suggested readings). However, it was last updated nearly ten years ago.

Fourteen papers in this book concentrate on the real life aspect, on animals more or less as commodities, a topic which also allows glimpses at human-animal interaction: there are chapters on domestication and animals as an indicator of wealth (both by Timothy Howe), on animal husbandry in general and especially fish farming (both by Geoffrey Kron), on pets (MacKinnon), on horse-racing (Sinclair Bell and Carolyn Willekes), veterinary medicine (Veronika Goebel and Joris Peters), hunting (MacKinnon), animals in warfare (Adrienne Mayor), animals in Roman spectacles (Jo-Ann Shelton) and in Roman triumphs (Ida Östenberg). These papers are well documented and give valuable new insights and new viewpoints on the functional use of non-human animals in the ancient world. To name only one: Howe's idea of "value economics" – presented already in his *Pastoral Politics* (2008) – emphasizes the prestige of large-scale animal husbandry in the ancient world. Value economics did not discard profit as such but it resulted in large-scale grazing on arable land, which was not then used for growing crops. Howe also discusses in passing the sacrificial animal market (pp. 144–8). Some contributors to this section make good use of recent zooarchaeological research (Kron, MacKinnon, Goebel & Peters). As for the entry 'zooarchaeology' in the Index, there are many more passages referring to it than the Index indicates.

Taxonomic and zoological issues are more or less the content of two papers along with the above-mentioned contribution by Liliane Bodson ("Zoological Knowledge in Ancient Greece and Rome"). Ancient Mediterranean wildlife in general is treated by M. MacKinnon and insects by Rory Eggs. MacKinnon's paper "Fauna of the Ancient Mediterranean World" gives a short introduction to the study of animals in the ancient world by listing its three basic kinds of sources: literary, iconographical and zooarchaeological material. The literary material may range, to quote MacKinnon, "from agricultural manual to comedies, mythological stories, poetry, legal documents, commodity lists, novels, letters, historical accounts, philosophical manuals, and hunting guides, among many other types" (p. 156). Indeed, a good addition to this book would have been a paper on animals in legal documents, in the so-called sacred laws as well as a paper on lost zoological writings, which for their part tell us about the interest of the ancient Greeks and Romans in non-human animal life.

Notwithstanding my criticism, the book is a valuable contribution to the study of animals in antiquity and can be highly recommended.

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*Bodies and Boundaries in Graeco-Roman Antiquity*. Edited by THORSTEN FÖGEN – MIREILLE M. LEE. Walter de Gruyter, Berlin – New York 2009. ISBN 978-3-11-021252-5. VIII, 317 pp. EUR 99.95, USD 155.

This book is the result of a conference at the Harvard Center for Hellenic Studies in Washington, D.C., held in 2006. The theme of the conference evolved around the idea of the body as a microcosm, a theme that "has become an operative concept in recent studies" as stated by Gloria Ferrari in the Introduction (p. 1).

The volume is divided into six sections. Each article starts with an abstract and includes a bibliography of its own. Part A, the Introduction, preceded by the preface by the editors Thorsten Fögen and Mireille M. Lee, includes a general introduction by Gloria Ferrari (pp. 1–9) and a selected bibliography by Thorsten Fögen (pp. 11–4). I personally welcome this kind of printed bibliography even though some may argue against its usefulness in the world of digital resources.

Part B is titled "The Body in Performance" and includes three papers, namely those by Thorsten Fögen on "*Sermo corporis*: Ancient Reflections on *gestus*, *vultus* and *vox*", pp. 15–43, by Nancy Worman on "Bodies and Topographies in Ancient Stylistic Theory", pp. 45–62, and by Charles Pazdernik on "Paying Attention to the Man Behind the Curtain: Disclosing and Withholding the Imperial Presence in Justinianic Constantinople", pp. 63–85. I enjoyed Fögen's paper that concentrates on nonverbal communication. He discusses the universality of body language in particular in connection with dance, a feature that Lucian, for example, took up in his essay *On Dance* (περὶ ὀρχήσεως). The close relationship between dance and rhetoric as a means of communication is discussed in an interesting way.

Part C incorporates three papers on "The Erotic Body": Peter von Möllendorf on "Man as Monster: Eros and Hubris in Plato's *Symposium*", pp. 87–109, Judith P. Hallett on "*Corpus erat*: Sulpicia's Elegiac Text and Body in Ovid's Pygmalion Narrative (*Metamorphoses* 10,238–297)", pp. 111–24, and Donald Lateiner on "Transsexuals and Transvestites in Ovid's