

la singolarità del Mommsen nel contesto italiano. Non si deve tuttavia dimenticare che ci sono anche altri studiosi che hanno esercitato una profonda influenza sugli studi classici italiani o che al contrario sono stati attaccati in Italia; lo stesso Mommsen è stato maltrattato, oltre che dai napoletani ricordati da Pepe e Buonocore, per es. da Comparetti. E non mancano casi di contrasti nell'interpretazione di diversi temi, cfr. per es. Ugolini sulla critica di Nicola Festa alle interpretazioni concernenti la catarsi tragica da parte di uno studioso di grande valore quale Jacob Bernays o altri come Alfred Berger o Otto Rößner. – Un ulteriore importante contributo è quello di Polverini sulla figura di Ettore Pais, i cui grandi libri sulla storia di Roma ed Italia – si deve dire – sono irrimediabilmente obsoleti – e già alla loro apparizione presentavano numerosi difetti. – Importante anche il saggio di De Paolis, che ci fa vedere tutta la ricchezza culturale dell'ambiente montecassinese nel periodo in questione. E non mancano altri contributi interessanti e stimolanti. Non tutte le comunicazioni offrono grandi novità, alcune sono meno innovative o interessanti; ma tutto sommato si tratta di un insieme di materiali offerti e scritti da addetti ai lavori, che contribuiscono ad una migliore visione globale del periodo in questione nella storia degli studi classici e di tradizione classica in Italia. – Difficile capire, però, l'inserimento nell'opera del contributo di Martinelli su Michel Bréal, che tra l'altro lascia piuttosto a desiderare. – Pochi sono i refusi e le sviste.

*Heikki Solin*

*Agoni poetico-musicali nella Grecia antica. I. Beozia.* A cura di ALESSANDRA MANIERI. Testi e commenti 25. Certamina Musica Graeca 1. Fabrizio Serra editore, Pisa – Roma 2009. ISBN 978-88-6227-221-6. 476 pp. EUR 160.

This book is the first part of the *Certamina Musica Graeca* series and focuses on poetic and musical competitions that were held in ancient Boeotia, Pindar's home region, which was also famous for its school of *aulos*, and for Mount Helicon, the home of the Muses. The author has collected her material both from literary and epigraphic sources and aims to give the reader a comprehensive collection of texts on Boeotian musical festivals, the texts being furnished with translations and commentaries.

The introduction of the book consists of two parts of which the first contains a general overview of musical competitions in ancient Greece in general, whereas the second is devoted to the competitions held in Boeotia (from the fourth century BC to the third century AD). The latter part also includes illustrative tables on, e.g., the historical development of Boeotian musical competitions, the calendar of the competitions, and prize-winning performers (including their provenance, the epigraphic documents in which they are mentioned, the competitions they participated in, and their specialties). Especially interesting is the diagram illustrating the family relationships between certain competitors mentioned in inscriptions.

After the introduction the author takes a closer look at the competitions held in Boeotia. Each chapter is devoted to a single city and its musical competitions. The competitions that are dealt with are: Ptoia and Soteria (in Akraiphia); Basileia and Trophoneia (in Lebadeia); Agrionia, Kharitesia and Homoloia (in Orkhomenos); Amphiararaia and the Contest for Halia (in Oropos); Sarapieia (in Tanagra); Agrionia, Rhomaia, and Dionysia Herakleia (in Thebes); Mouseia and Erotideia (in Thespieae). Each chapter begins with a historical overview of the city

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-