

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.

*Tua Korhonen*

*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

*Metamorphoses*", pp. 125–54. I found von Möllendorf's paper very thought-provoking and useful. It focuses especially on the story of the double-bodied creatures narrated by Aristophanes in Plato's *Symposium*. The analysis is thorough, easy to follow and in an illuminating way takes up the use of humour in ancient texts. Lateiner's discussion of transsexuals and transvestites is an articulate summary of Ovid's stories which, however, could not be investigated in depth in the paper. As an illustration of the theme as told by Ovid it is a useful paper, though.

Part D focuses on "The Dressed Body". Mireille M. Lee discusses "Body-Modification in Classical Greece" (pp. 155–80) and Lauren Hackwort Petersen's title is "'Clothes Make the Man': Dressing the Roman Freedman Body" (pp. 181–214). Lee's paper illustrates the difference between men and women, i.e., how individuals modify their bodies according to their gender, while Petersen moves on to the appearance of the body according to social class.

Part E turns to Late Antiquity and early Christianity with Kathrin Schade's paper on "The Female Body in Late Antiquity: Between Virtue, Taboo and Eroticism" (pp. 215–36) and Judith Perkins' paper on "Early Christianity and Judicial Bodies" (pp. 237–59). The final part F is about "Animal Bodies and Human Bodies" and includes two papers. Annetta Alexandridis discusses "Shifting Species: Animal and Human Bodies in Attic Vase Painting in the 6<sup>th</sup> and 5<sup>th</sup> Centuries B.C." (pp. 261–81) and Catherine M. Keesling "Exemplary Animals: Greek Animal Statues and Human Portraiture" (pp. 283–309).

As the range of the topics and titles of the papers makes clear, the body and its boundaries provide a vast amount of starting points for trying to figure out the ancient world and societies and cultures where people went on with their daily lives. As always, there are pros and cons in such a collection of conference papers. Some papers go much deeper into their topic than others, and there are stylistic differences that sometimes require the reader to make "mental shifts" in order to be able follow the authors' argumentation. But as a whole this volume provides a good overall picture of the ancient conception of the body and its boundaries.

*Manna Satama*

*Ancient Libraries*. Edited by JASON KÖNIG – KATERINA OIKONOMOPOULOU – GREG WOOLF. Cambridge University Press, Cambridge – New York 2013. ISBN 978-1-107-01256-1 (hb). XX, 479 pp., 26 ils. GBP 75.

Ce livre réunit les actes d'un colloque organisé à l'université de Saint Andrews, en Écosse, du 9 au 11 septembre 2008. Les trois éditeurs sont les organisateurs du colloque, mais ils ne publient pas leurs propres contributions dans ce volume; seul Greg Woolf signe l'Introduction (pp. 1–20). Les articles sont distribués en trois sections: I. Contextes, II. Bibliothèques hellénistiques et de la République Romaine et III. Bibliothèques de l'Empire Romain.

Kim Ryholt (pp. 23–37) parle de la tradition millénaire de l'Égypte des bibliothèques-temples qui a amené à la fondation de la célèbre bibliothèque d'Alexandrie. Ryholt décrit plus précisément la bibliothèque-temple de Tebtunis qui contient beaucoup de textes égyptiens et grecs, dont il analyse quelques exemples (textes médicaux, de divination ou d'interprétation des rêves, astrologiques et narratifs). Eleanor Robson (pp. 38–56) étudie la fonction et la signification des bibliothèques dans les sociétés assyrienne et babylonienne et plus particulièrement celles des quatre "bibliothèques-cunéiformes": Kalhu Ezida, Nineveh, Huzirina et Reš.