

The introduction deals with the chronology and different literary characteristics of the work, such as its form and structure, its language and style, its paederastic nature, the metrics, the manuscript transmission and the position of Strato's work within the Palatine Anthology. Particularly noteworthy is the treatment of the chronology. The author goes beyond a review of scholarly opinions on the subject and is bold enough to come out in favour of a Flavian dating, even if this is a personal view which cannot be considered definitive.

As regards the text, this is a new version based on a study of the whole tradition. Surprising as it may seem, it is an expanded version, since it includes epigrams of dubious ascription transmitted only through the *Sylloge Parisina*. It would have been helpful to have an explanation from the author regarding her criteria for ordering the epigrams. Floridi generally respects the order of the *AP* but breaks it to insert epigrams which are thematically related, introducing thereby a new numbering for the epigrams of Strato.

Although there are few strictly new contributions, apart from variations in the use of punctuation signs (particularly unfortunate is the punctuation of 1.2, ὁμῖν, δ' ὦ Μοῦσαι), this edition presents much that is different from the previous ones. Frequently coinciding with Aubreton and in disagreement with González Rincón's text, F. is conservative in respecting the readings transmitted by the manuscripts, and she shows a preference for obelizing passages. This edition is also enriched by the contributions *uiua uoce* of specialists of the stature of Colin Austin. The critical apparatus surpasses its predecessors in the wealth of conjectures and the inclusion of new readings. However, there are certain passages which have been discussed previously and deserved to be included in the apparatus (for instance, at 19.3, 37.4, 41.1, 44.1 and 49.2).

The commentary is a solid piece of work that places each epigram in its thematic context and deals with textual, linguistic, metrical and lexical questions. However, there are details one would have liked to see included. Thus, in 7 there is no reference to Pl. *Symp.* 191e-192e (nor is it cited in the commentary on 87); at 7.1, when mentioning the practice of anal sex with women, there should be a reference to *AP* 5.54 (Dioscorid.), where one of the interpretations suggests that the practice is being recommended for women who are pregnant; at 7.3 and 50.4, when commenting on the use of language as a stimulant before and during the sexual act, there might have been mention of *AP* 5.56.1-2 (Dioscorid.), 5.132.5-6 (Phld.) and, in the Latin context, Ov. *Ars* 2.723-4, 3.795-6, Iuv. 6.196-7 and the amusing parody in Mart. 7.18; at 15.6 the author fails to mention that this is a play on a proverbial expression, on which see LSJ *s.v.* ἔπος II 1 and *s.v.* λόγος VI 6, F. Bömer, *P. Ovidius Naso: Metamorphosen XII-XIII vol. 6*, (Heidelberg 1982) 235-6 and R. Tosi, *Dizionario delle sentenze latine e greche* (Milan 2000 (=1991)) 14, § 25; and finally in 96 the encomiastic mention of the possession of a large number of slaves is a traditional

topos (cf. Sen. *Dial.* 10.12.5, Mart. 9.22.4, Iuv. 3.141-2 and Stat. *Silv.* 1.6.28-34).

The bibliography is exhaustive, although among the translations one might have expected to see the versions by R. Peyrefitte, *La Muse garçonnière* (Paris 1973), L.A. de Villena, *Estratón de Sardes. La musa de los muchachos* (Madrid 1980), S. Quasimodo, *Antologia Palatina* (Milan 1992), and, for the epigrams of Strato in book 11, B. Ortega Villaro, *Poemas griegos de vino y burla*, (Madrid 2006).

F. has given us a first-rate critical edition and philological commentary. Writing a commentary is a matter of selection and every commentator must let him- or herself be guided by personal interests, without losing sight of the interest of the future user. F. combines both perspectives to perfection and offers us a well-documented study of each passage, and what can be considered to be lacking is very small in comparison: minor details which take nothing away from the final result.

GUILLERMO GALÁN VIOQUE
Universidad de Huelva
vioque@dfint.uhu.es

GANGLOFF (A.) **Dion Chrysostome et les mythes. Hellénisme, communication et philosophie politique.** Paris: Jérôme Millon, 2006. Pp. 428. €28. 9782841371952.

This book, as its author makes clear, is based on a thesis that set out initially to analyse what the myths in the works of Dio Chrysostom actually represented, but as Gangloff proceeded with her research her analysis became rather an examination of how the sophist took over and reinvented myths, adapting them to his own purposes and his own times. The result is a very well documented book on the sophist of Prusa, whose works are discussed here – almost in their entirety – in the light of their interaction with myths.

Following a brief preface by Luc Brisson, in which Dio's main interests are outlined – philosophy, politics, moral exhortation and tradition – and where the importance of myths in addressing these topics is underlined, G. advances her main argument in the introduction, namely, that Dio's use of myths formed part of a significant political and philosophical project (11).

The book is organized in four sections, in which the author moves from the specific features of her subject to her particular interpretation. Section 1 looks specifically at the different kind of myths, their sources, *mise-en-scène* and form of enunciation, and identifies the two main aims of general commentaries: the utility of myth and the rejection of Platonic criticism, and the accurate handling of the poetical falsehood *topos*. Section 2 addresses the conciliation, through the myth, between poetical seduction and philosophy, so as to reach a wider audience and establish universal models: the sophists' manipulation and rewriting of myths (such as that of Philoctetes) in order to use them to serve their

own philosophical and political interests. Section 3 argues for a specific Dionean pedagogical intent centred on the efficient use of myths, where the importance of images, visuality and figuration are emphasized. Finally, section 4 shows the moral and political utility of the myths employed by Dio in his discourses, especially those whose context of delivery is known, since their interpretation, if we take into account the audience addressed, illustrates the way in which the sophist made a pragmatic use of myths by exploiting Greek mythical *imaginaire* (for example, his *On Kingship* discourses, and speeches addressed to the citizens of Alexandria and Tarsos); by establishing a close relationship between Hellenism and a mythical past, and, thus, paying heed only to Panhellenic myths while neglecting local ones; by finding the way to update poetical myths as principal models, introducing Cynic motifs and elements significant to Trajan's age; and finally, by creating great philosophical myths (the myth of Heracles in *Or.* 1; the myth of the Magi in *Or.* 36; and the three myths on human condition in *Or.* 30), which combine to form a cohesive political discourse about kingship, city and the human being.

Section 4 provides the most important contributions to the study of Dio Chrysostom. This last part of the book contains sound, in-depth commentaries on a great number of Dio's speeches, some of them serving to illustrate several aspects exploited in making myths morally and politically useful. It is perhaps worth pointing out that G.'s analysis of the four discourses *On Kingship*, although addressed on many occasions elsewhere both from the perspective of the effective use of mythical *imaginaire* and from that of the updating of poetical myths, provides a comprehensive understanding of their meaning during the reign of Trajan and a good idea of Dio's position vis-à-vis imperial power. Moreover, the meticulous description of his conception of Hellenism within the interpretation of classical Panhellenic myths, apparent in discourses such as *First Tarsian*, *Rhodian* and *Trojan*, and the absolute primacy of these myths over local ones, shows clearly the Dionean position on Hellenism, one that did not always coincide with that of other sophists or writers of the Greek élites of the Empire. And finally, G. presents successfully and coherently the main ideas of Dio's political discourse that he expressed in his philosophical myths, though she chooses not to comment *in extenso* on the myth of Heracles at the Crossroads, preferring to take J.L. Moles's interpretation for granted.

As a whole the book provides a valuable general study of the sophist of Prusa, in parts accepting and examining the main contributions of existing scholarship, while in others providing a thorough interpretation of Dio's personality and the positions he took in his own historical and political times.

FRANCESCA MESTRE
University of Barcelona
fmestre@ub.edu

GROSSARDT (P.) *Ed. Einführung, Übersetzung und Kommentar zum Heroikos von Flavius Philostrat.* (Schweizerische Beiträge zur Altertumswissenschaft 33). Basel: Schwabe, 2006. 2 vols. Pp. xii + 825. €103.50. 9783796522031.

The last decade has seen several annotated editions and translations of Philostratus' dialogue *Heroikos*, a commentary (A. Beschorner, *Helden und Heroen, Homer und Caracalla* (1999)), and a volume of conference proceedings (E. Bradshaw Aitken and J. Berenson Maclean, *Philostratus's Heroikos: Religion and Cultural Identity in the Third Century C.E.* (2004)), not to mention an increasing number of articles. The upturn in fortunes of this rich and fascinating text, until recently treated rather as a poor cousin to Philostratus' *Lives of the Sophists* and *Life of Apollonius*, is certainly merited: the *Heroikos* offers a unique meditation on Greek hero cult, and is of vital importance for understanding the literary output of the writer who coined the phrase 'Second Sophistic', and therefore for understanding the whole phenomenon. Grossardt's is the first full-scale commentary on this text, and for that alone it is extremely welcome. It is also as thorough and near-exhaustive as one would expect from a revised *Habilitation* thesis, referring in its lengthy introduction and bibliography (in vol. 1) as in the commentary itself (vol. 2) to every aspect of the dialogue to appear in scholarship to date, in addition to offering G.'s particular interpretations of the text. The latter are themselves highly valuable, bringing together a perspective on the whole work which comes from the most detailed study of the text yet undertaken.

G.'s nuanced interpretation of the literary form, genre and structure of such a complex and densely allusive text is particularly welcome, since these aspects have been the most neglected relative to other areas of inquiry. G. observes one of Philostratus' central concerns in the *Heroikos* to be a meta-literary examination of the status and function of literature and particularly of fiction – taking the Platonic form of a dialogue, but disagreeing strongly with the Platonic criticism of fiction as lies. The literary and fictional form of the text means that it is naturally theorizing about itself even while it practises criticism of other literature and other theories; and just as in Plato's (true) dialogues, the dialogue form means that the theorizing is at one remove and always questioned. In addition, Philostratus' dialogue makes so many of its points implicitly, through the many-layered identifications between its interlocutors and epic heroes and historical figures (including Socrates) and through a nexus of intertexts which serve variously as indicators of genre and function, settings, objects of literary criticism, and good or bad models for criticism. G.'s efforts in teasing out a plausible, coherent poetics are highly impressive; and his conclusion that this text represents one of the earliest and fullest explorations of the status of fictional literature which we would recognize by modern definitions – i.e. treating fiction as a separate