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(L.) Pernot (trans.) *Alexandre le Grand. Les risques du pouvoir. Textes Philosophiques et rhétoriques.* Pp. xxiv + 242, map. Paris: Les Belles Lettres, 2013. Paper, €25. ISBN: 978-2-251-33967-2.

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*No parent sets his children free.
Some god attacks relentlessly.
Now by the death gods' bloody blade,
mad speech and passions unallayed,
this family's last bright branch must fade.*

The anapaestic choral passages are translated in an equivalent but loose anapaestic rhythm in lines of varying length.

Zeus, who despises the boastful 127–33
words of grandiose tongue,
seeing them approach like a river,
proud in the clanging of gold,
brandished a fiery missile
smiting an enemy who
stood on a parapet raising
premature victory cries.

The translation is accompanied by many explanatory footnotes to help the reader along. There are two appendices. The first is a guide to pronunciation that is useful but quirky and inconsistent (e.g. Haemon is Hē'-mon but Hephaestus He-fes'-tus, Are'-gīv' for Argive, Si'-puh-lis for Sipylos). The second contains useful and detailed synopses of the Oedipus story as it survives in Homer and the tragedians. Finally, there is a brief 'Suggestions for Further Reading'.

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PERNOT (L.) (trans.) *Alexandre le Grand. Les risques du pouvoir. Textes Philosophiques et rhétoriques*. Pp. xxiv + 242, map. Paris: Les Belles Lettres, 2013. Paper, €25. ISBN: 978-2-251-33967-2.
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The volume is a translation of selected works of three authors: Seneca the Elder (*Suas.* 1 & 4), Dio Chrysostom (*Or.* 2 & 4) and Lucian (*Dial. mort.* 12, 13 & 25) with individual introductions and collected notes. The work also includes a foreword, a brief chronology and map of Alexander's expedition, two appendices, a table of critical notes and a catalogue (with comment, but not translation) of 24 declamations on the subject of Alexander.

Research on the reception of Alexander, as opposed to the historical Alexander, has been steadily increasing in recent years, with R. Stoneman, *Alexander the Great: a Life in Legend* (2007) and D. Spencer, *The Roman Alexander: Reading a Cultural Myth* (2002) proving to be definitive monographs. In this environment, it is an ideal time for P.'s edition to be published. P.'s extensive research on ancient rhetoric – his two volume *La rhétorique de l'éloge dans le monde Gréco-romain* (1993) and *La rhétorique dans l'Antiquité* (2000) – more than qualify him for the task.

P.'s translations are a close rendering of the original Greek and Latin, and his translation of Lucian faithfully renders the dialogues in a jocular tone. The introductions give a useful

overview of the content and context of the translated texts, as well as previous editions and translations. P.'s introduction to Dio Chrysostom is considerably longer than those to the other authors (25 pages compared with ten for Seneca, six for Lucian), but given that Dio's orations are more extensive texts, this decision is justified. The notes are concise, but appropriate for the nature of the volume. P. usefully directs the reader to relevant secondary scholarship, occasionally noting deeper issues such as manuscript variations (the table on p. 229 helpfully collates these).

P.'s work demonstrates the considerable variance of Roman rhetorical responses to Alexander, from the serious consideration of what makes a good king (p. 37), to playful remarks about Alexander's perceived divinity (p. 112). As such, the volume acts as a beneficial companion piece to Spencer (2002), contextualising and further analysing some of Spencer's chosen passages, as well as those Spencer did not include.

The only downside is the lack of translations of the additional 24 declamations, with P. only giving a short commentary on each. The 'La roue à livres' document series is intended to provide convenient access to hard-to-find resources, and the lack of translations therefore seems an oversight: how is a non-specialist meant to read C. Walz, *Rhetores Graeci* (1802–57), with Ancient Greek text and Latin introduction and notes? Because Seneca, Dio and Lucian have all been translated into French before, including translations of the catalogued declamations would have been particularly welcome, as some have no French translation published ('sujets' 4, 7, 9, 16, 23). That being said, P.'s catalogue is a useful update on R. Kohl's survey *De scholasticarum declamationum argumentis ex historia petitis* (1915), including two new papyrus fragments, and a passage of Philostratus which Kohl neglected ('sujets' 3, 7, 9).

P.'s volume will be of considerable use to undergraduate students studying the Roman reception of Alexander, as well as Roman rhetoric. In particular it provides a good starting point via P.'s author-specific introductions, with suitable notification of relevant further reading.

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BOST-POUDERON (C.), POUDERON (B.) (edd.) *Les Hommes et les Dieux dans l'ancien roman. Actes du colloque de Tours, 22–24 octobre 2009*. (Collection de la Maison de l'Orient et de la Méditerranée 48.) Pp. 349. Lyon: Maison de l'Orient et de la Méditerranée – Jean Pouilloux, 2012. Paper, €35. ISBN: 978-2-35668-029-7.
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This is the fifth volume in a series of 'Actes du colloque' about the ancient and Byzantine novel. The present collection is the result of a conference which took place in October 2009 at the Classics department of the University François-Rabelais in Tours, dedicated to the relation between men and gods.

Even though strictly allegorical interpretations of the ancient novels like those of R. Merkelbach are not very popular nowadays, the studies of the sacred in the novel still constitute an expanding field of research (cf. the chapter 'Religion' by F. Zeitlin in the *Cambridge Companion to the Greek and Roman Novel* [2008]). The editors of the volume at hand do not specify their subject or give a definition of 'the religious', but