



CORRIGENDUM

PAGÁN (V. E.) (ed.) *The Tacitus Encyclopedia*. In two volumes. Pp. xxxvi + xxviii + 1245, ills, map. Hoboken, NJ: Wiley Blackwell, 2023. Cased, £319, US\$420. ISBN: 978-1-394-19300-4 (vol. 1), 978-1-394-19299-1 (vol. 2), 978-1-444-35025-8 (set) – Corrigendum
PABLO ROJAS

doi:10.1017/S0009840X2400026X, Published by Cambridge University Press, 21 March 2024.

On page 496, the penultimate sentence of the second paragraph should read as follows:

Likewise, some might want to read through entries on authoritative Tacitean scholars such as ‘Ronald Syme’ by F. Santangelo, or topics of interest to contemporary trends in scholarship such as ‘Gender’ by C. Gillespie, ‘Emotions’ by J. Knight, ‘Ethnicity’ by N. Andrade and ‘Disability’ by A. Smart.

The author apologises for the error.

Reference

Rojas P. ENCYCLOPEDIA TACITUS - PAGÁN (V. E.) (ed.) *The Tacitus Encyclopedia*. In two volumes. Pp. xxxvi + xxviii + 1245, ills, map. Hoboken, NJ: Wiley Blackwell, 2023. Cased, £319, US\$420. ISBN: 978-1-394-19300-4 (vol. 1), 978-1-394-19299-1 (vol. 2), 978-1-444-35025-8 (set). *The Classical Review*. Published online 2024:1-3. doi:10.1017/S0009840X2400026X

APULEIUS AND DISCOURSE

ADKINS (E.) *Discourse, Knowledge, and Power in Apuleius’ Metamorphoses*. Pp. xii + 277. Ann Arbor: University of Michigan Press, 2022. Cased, US\$80. ISBN: 978-0-472-13305-5.
doi:10.1017/S0009840X24000933

The book under review originates from a doctoral thesis defended in 2014, dedicated to exploring how the novelist Apuleius portrays speech as a negotiation of social status, particularly but not exclusively through the lens of sociologist Pierre Bourdieu and his concept of ‘symbolic capital’. While the thesis’ original structure, which did not follow the chronological development of the novel, is retained, the individual chapters have undergone substantial rewrites, along with an updated bibliography. Notably, a lengthy chapter on feminine discourse has been added. The volume comprises an introduction,

six chapters: 'Discourse from the Margins'; 'Elite Discourse'; 'Asinine Discourse'; 'Feminine Discourse'; 'Silence'; 'The Novel as Discourse', and a conclusion: 'The Man from Madauros'.

The introduction offers an effective synthesis of the *De Magia*, justifying the book's adopted problem by demonstrating that the discourse of fictional characters is rooted in the novelist's rhetorical practice. Chapter 1, centred on the discourse of marginalised groups within the empire, such as Thessalian bandits and Cybele's priests, is the most remarkable, as it draws upon historical, anthropological and literary knowledge (evidenced in the compelling comparative analysis of the history of priests in the *Onos* and the *Metamorphoses*). These two groups employ the codes of legitimate discourse in a distinctive manner. It would have been relevant, concerning the satire of *cinaedi*, to also draw on F. Dupont and T. Éloi, *L'érotisme masculin dans la Rome antique* (2001).

Chapter 2 examines three male figures belonging to the elite, Thelyphron, Lucius (at the Festival of Laughter) and the insightful physician, to demonstrate the novelist's emphasis on the significance of knowledge underlying genuinely effective speech.

Chapter 3 delves into the attempts of the narrator Lucius, transformed into an ass, to communicate with humans, revealing a progression in the alienation of this character, who undergoes a traumatic experience akin to that of a slave denied their humanity.

Chapter 4 discusses four apparently disparate female figures, but fundamentally strong women who influence the narrator: Byrrhaena, Photis, the matron of Corinth (Lucius' lover) and Isis. The aim is to show that Lucius undergoes a process that leads to the mastery of his body and sensuality, from the perspective of the Platonist Plutarch. This new chapter shares some aspects with the recent thesis of S. Hébert ('Les personnages dans les *Métamorphoses* d'Apulée, miroirs de l'itinéraire du héros', Ph.D. Diss., Paris-Sorbonne, 2021), which considers the characters in Apuleius' novel as markers of the character's philosophical quest, with particular emphasis on the analysis of female characters. In passing, it is worth noting that the approach followed by A. necessitates leaving aside the question of the axiology of women in the novel, which is somewhat regrettable, as it is a significant hermeneutical issue.

Chapter 5 represents the most developed elaboration of A.'s research on mystical silence, previously revised for *Les savoirs d'Apulée* (edd. E. Plantade and D. Vallat, 2018). Undoubtedly, it is one of the most innovative contributions of the book, as it contextualises the notion of *curiositas*, an essential aspect of scholarship on Apuleius, by showing its connection to broader views of the relationship with the divine, rooted notably in the doctrine of Plutarch. This research has major narratological consequences: it becomes clear that the novel's events are closely related to the philosophical notion of asceticism.

Chapter 6 deals with narratological issues. It offers a critical review, consistently enlightening, of how certain strategic points of the novel have been analysed by critics. Here it is worth noting A.'s courage in frequently presenting original solutions to classic controversies, which are always stimulating for reflection. Nevertheless, one might wonder if another narratological chapter would have been helpful to put into perspective all the brilliantly highlighted elements throughout the book. Numerous passages in the book, especially its conclusion referring to *Met.* 11.27.9 (*Madaurenses sed admodum pauperem*), reinforced my belief that the question of the author remains central to the interpretation of the *Metamorphoses*. This feeling is strengthened by the progression from chapter to chapter, which gives readers the impression of being in front of a detective novel that precisely directs towards the figure of the true culprit, namely the author. In fact, the oratorical battle of the *De Magia* appears in many ways as the matrix of the novel,

seen as an odyssey of discourse. Hence, one could question whether A.'s work indirectly invites a reassessment of biographical criticism (E. Cocchia, *Romanzo e Realtà nella vita e nell'attività letteraria di Lucio Apuleio* [1915]) that was thought to have been buried. In light of my own research on the Amazigh origin of *Psyche* (Plantade 2014, 2023), I believe that the hero's transformation into an ass should not only be read as a philosophical allegory but also as a symbol of an African identity difficult to assume in the eyes of the imperial elites.

A.'s book is both a readable introduction to the novel of Apuleius and a significant contribution to Apuleian criticism. Its reading is a necessary complement to the classic studies such as those by J. Winkler (1985), C. Schlam (1992), L. Graverini (2010) and S.J. Harrison (2015). While not its stated ambition, her book provides substantial elements, alongside that by S. Tilg (2014), to the fruitful vein of serio-comic interpretations.

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MONEY AND POWER

ARMSTRONG (J.), POMEROY (A.J.), ROSENBLOOM (D.) (edd.)
Money, Warfare and Power in the Ancient World. Studies in Honour of Matthew Freeman Trundle. Pp. xviii + 282, figs, ills, maps. London and New York: Bloomsbury Academic, 2024. Cased, £85, US\$115. ISBN: 978-1-350-28376-3.

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'Money is power'. This collection of essays by thirteen contributing scholars holds an adage up to scrutiny. Its unifying aim is to show that the relationship between money, warfare and empire has never been clear-cut; that power is not always achieved by monetary means nor justified by monetary ends; and that wealth expenditure does not always have a simple military explanation. The volume supports the work of its dedicand, the late M.F. Trundle, who argued *inter alia* that money and power had a complex relationship, that warfare was not just about wealth accumulation and that social nexus, rather than money, defined mercenaries.

The editors open with a chapter, 'Money, Power and the Legacy of Matthew Trundle in Ancient Mediterranean Studies', outlining the volume's aims. A. Spalinger, in 'The Upkeep of Empire: Costs and Rations', calculates the cost in foodstuffs to the Egyptian state in funding the Battle of Megiddo (c. 1457 BCE) under Thutmose III. In a posthumously published essay, 'Piety, Money and Coinage in Greek Religion', Trundle connects temple treasuries with the democratisation of religion, arguing that coinage opened the door to rotational priesthoods and shared temple administration. Rosenbloom, in 'Naval Service and Political Power in Classical Athens: an Inverse Relation', argues that paid service in the navy was a hindrance to democracy. E. Millender, in 'The Perils of Victory: Sparta's Uneasy Relationship with the Profits of War', pointing to Pausanias, Brasidas, Gylippus, Lysander and Agesilaus, maintains that wealth acquisition could enervate power. L.L. Brice, in '*Pegasi* and War: Patterns of