

comme hors de ses frontières conseillées par l'oracle d'Apollon à Delphes (9) ont conduit à revêtir le méchant habit du philosophe puis à en tenir le rôle, enseignant à ses interlocuteurs le chemin de la vertu afin de leur permettre de pouvoir ensuite gouverner au mieux leurs concitoyens, tel Socrate qu'il reconnaît avoir cité et pris pour modèle (14-37). La notice et le commentaire posent la question du statut de ce texte relevant à la fois de l'autobiographie et du discours philosophique recourant souvent au *logos* socratique transmis par Platon, dont sont récapitulées toutes les occurrences. Soixante-dix pages de bibliographie développent les références données par les auteurs dans les introductions et les notes et deux *indices* placés en fin de volume, l'un des idionymes et des ethnonymes et l'autre des textes littéraires cités, facilitent la consultation de l'ouvrage. Celui-ci sera donc très utile autant aux lecteurs cultivés qu'à la communauté scientifique pour comprendre deux discours particulièrement complexes de Dion Chrysostome qui y revendique avoir fait profession de philosophe.

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Manuel María SANZ MORALES, Ramiro GONZÁLEZ DELGADO, Myriam LIBRÁN MORENO & Jesús UREÑA BRACERO, *La (inter)textualidad en Plutarco. Actas del XII Simposio Internacional de la Sociedad Española de Plutarquistas. Cáceres, 8-10 octubre de 2015*. Cáceres – Coimbra, Universidad de Extremadura, Servicio de Publicaciones, 2017. 1 vol., 11-397 p. Prix : 12 € (relié). ISBN 978-84-9127-002-7.

This is a collaborative volume containing the Acts of the III International Symposium organised by the Spanish Plutarchean Society. The broad theme of the Symposium regards different fields of specialisation, which serve to illustrate the wide range of Plutarch's interests and knowledge, not in vain he was called "the polygraph from Chaeronea". The book has been efficiently divided into five sections: "Textuality" (p. 13-72), "Intertextuality: Greek authors in Plutarch" (p. 73-184), "Intertextuality: reception of Plutarch's texts in Antiquity" (p. 185-223), "Classical tradition: reception of Plutarch's writings from Renaissance to our days" (p. 225-290) and "Literary, historical and philosophical aspects of Plutarch's works" (291-390). The useful *Index locorum corporis Plutarchei* (p. 391-397) gathers the references to all the passages commented throughout the thirty-five articles. In addition, a multilingual approach shall be noticed, since the articles are written in Spanish, Italian, English, French and Portuguese. The first section of the volume is dedicated to philological aspects: the establishment of Plutarch's texts, the means of diffusion and the ambits of reception. On the one hand, J. A. Fernández Delgado and F. Pordomingo (p. 15-28) present the last updates about the discoveries of papyri containing Plutarch's writings. On the other hand, M. Sanz Morales (p. 29-41) explains that phonology and morphology have a significant influence on our conception of Plutarch's language. The evidences for this assertion can be found in the three subsequent analyses: the new critical proposal and translation for the treatise *De facie quae in orbe lunae apparet* 938D by A. Pérez Jiménez (p. 43-50); the study of the rhetoric and stylistic resources and the lexical references in *Regum et imperatorum apophthegmata* by S. Citro (p. 51-59), and the overview of *De liberis educandis*' editions exposed by F. Tanga (p. 61-72). The conception of intertextuality serves as methodological approach for sections two

and three. It consists, in the second section, of researching the information transmitted by Plutarch about Greek authors through his quotations and commentaries. This is the longest section of the book, a representative example of Plutarch's large readings. A.C. Vicente Sánchez (p. 131-140) introduces important remarks about intertextuality and then she contrasts the coincident references in Plato's *Letters* and in Plutarch's *Life of Dion*. We must be aware that, if it were not for Plutarch, we would never have known about the verses of certain Greek poets. For instance, the poetesses that D. Romero González (93-99) discusses in his article. We can also appreciate how Plutarch received influence from Herodotus' method of narration or from specialised texts like the *Hippocratic Corpus*. The third section focuses on the reception of Plutarch's writings in the works of Aulus Gellius (p. 187-193), Eusebius of Caesarea (p. 207-214) or Eunapius of Sardis (p. 215-223). Precisely the intertextual "dialogue" of Eunapius and Plutarch allows J. Campos Daroca to introduce the new concept of "architext". In addition, Plutarch had a great influence on early Christian literature. I. Muñoz Gallarte (p. 195-205) illustrates this by analysing the literary motif of the moon's abyss in the Nag Hammadi Library, the heresiologists and the *Corpus Hermeticum*. The fourth section is dedicated to the reception of Plutarch from Renaissance to our days. C. García Gual (p. 227-240) reviews the reception of *Moralia* and *Lives* in Western culture, and particularly in Spain. Thus, Plutarch's treatises *Peri dusopias* or his *Parallela minora* were translated into Latin by great humanists, Erasmus of Rotterdam (p. 251-261) or Guarino, and they inspired later authors like Juan de Espinosa (p. 251-261), Lorenzo de Zamora (p. 263-271) or the philosopher Xavier Zubiri (p. 283-290). The Franciscan friar Juan de Torquemada used Plutarch as the hypotext for his *Monarquía Indiana* (p. 273-281): it constitutes a significant proof of how classical authors serve to interpret the Holy Scriptures. The fifth and last section addresses literary, historical and philosophical aspects. Just to name a few examples: F. Frazier (p. 293-306) proposes a new literary approach for the biographical texts of Plutarch's *Lives*; while J. García López (p. 311-319) analyses the formal structure and the religious elements of the same treatise. D. Leão (p. 357-364), on his behalf, discusses the context of the word *politeuma* in the *Lives* and *Moralia*. Finally, N. Simões Rodrigues (p. 371-381) and P. Volpe (p. 383-389) dedicate their studies to social issues in Plutarch's writings, that is, the conception of the *hetairai* and *pornai* and the relationship between animals and humans, respectively. In summary, the quality of this volume lies, principally, in the interdisciplinary character of its works. Scholars from different fields find in Plutarch a reason to cooperate in order to promote and carry on with the study of such an influential and multifaceted author.

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Jacques BOULOGNE, Marion MULLER-DUFEU & Maude PICOUE-DE CRÉMOUX (Ed.), *Choses vues et entendues par Pausanias. Guide des croyances de la Grèce antique*. Villeneuve-d'Ascq, Presses universitaires du Septentrion, 2015. 1 vol., 20 x 27 cm, 439 p., 76 photos, 15 cartes et plans (ARCHAIOLOGIA). Prix : 40 €. ISBN 978-2-7574-0886-5.