speak utter nonsense" (Soph. *Phil.* 1280, see p. 31). Zetzmann lists three functions of a metapragmatic statement in agonistic speech (p. 192, p. 261): it may clarify the situation to the dramatic interlocutor (and the audience), as well as show how the speaker positions himself on the level of cooperation; furthermore, it may present an external criterion for us to estimate the rhetorical utterance (that is, we are prompted to consider whether Neoptolemus is truly speaking "utter nonsense" from the rhetorical point of view). One of Zetzmann's conclusions from her drama analyses is that these kinds of metapragmatic statements are especially numerous in *Philoctetes*, and are most often uttered by the main character himself (p. 185, see also p. 284).

All in all, Zetzmann succeeds in illuminating the functions of agonistic speech as a narrative device, not only as a device to characterise the interlocutors or to take the plot forward, but also including fresh interpretations of myths, when characters present alternative courses of action, as well as elucidating the dramatic situation by commenting on their own or their interlocutor's utterances among their agonstic speeches.

In addition to a list of all of the metapragmatical verses found in the analysed tragedies (pp. 286–287), the book contains two tables (pp. 284–285): the first one counts the numbers of metapragmatical verses in the analysed tragedies – in *rhesis* as well as in stichomythia and in the speeches of specific characters – whereas the second table gives the total percentages, according to which Euripides' (analysed) tragedies contain a bit more metapragmatical verses than those of Sophocles.

The titles of the subchapters 5.1.1–5.1.6 are for some reason missing in the Contents. The list of abbreviations of ancient authors and their works (p. 281) could have been replaced by a simple reference to the OCD. Due to the numerous methodological tools used in this book, an Index of topics would have been helpful.

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Zwischen Assur und Athen: Altorientalisches in den Historien Herodots. Herausgegeben von Hilmar Klinkott – Norbert Kramer. SpielRäume der Antike 4. Franz Steiner Verlag, Stuttgart 2017. ISBN 978-3-515-11743-2; ISBN (e-book) 978-3-515-11752-4. 243 S. EUR 49.

Zwischen Assur und Athen: Altorientalisches in den Historien Herodots is a collection of nine research articles. The focus of the articles is to analyse the Eastern and specifically Persian roots, connections and influences of selected stories in both the chronological and ethnological parts of Herodotus' *Histories*.

The volume begins with Robert Rollinger's *Altorientalisches bei Herodot: das wiehernde Pferd des Dareios I*, where he analyses the role of Ancient Near Eastern story patterns in the enthronement story of Darius. The second article by Anthony Ellis, *Perser, Meder oder Barbaren? Herodots Gebrauch der Persernamen und -sitten: zwischen griechischer Literatur und persischer Ethnographie*, explores the use of the terms 'Persians', 'Medes' and 'barbarians' when Herodotus refers to Persians. In the third article, *Xerxes und der Kopf des Leonidas: Handlungszwänge und Rollenverständnis eines persischen Großkönigs*, Hilmar Klinkott explains the beheading of Leonidas in the context of the Persian tradition of punishment for revolt against the king.

The fourth article is Norbert Kramer's *Herkunft, Transformation und Funktion orientalischer Kriegsmotive bei Herodot*. Kramer examines the technical depiction of Persian siege warfare in the *Histories* and the Persian origins of this kind of depiction. Julia Lougovaya-Ast continues with the enthronement of Darius, the role of horses and Herodotus' use of inscriptions in the fifth article, *Das Reiterrelief des Dareios und Herodots Umgang mit Inschriften*. The sixth article is Dennis Möhlmann's *Der Schiffseinsatz bei der Araxes-Überquerung Kyros' II: Eine Inszenierung persischer Macht?* His topic is Herodotus' description of the Persian technology that Cyrus used to cross the Araxes river in the war against Massagetae.

Monika Schuol writes in the seventh article, *Die gepfählten Reiter: Herodots Skythen-Bild zwischen Realität und Fiktion*, about the new archaeological evidence of Scythian burial customs and how it relates to Herodotus' description. In the eighth article, *Achaimenidische Königsideologie in Herodots Erzählung über Xerxes, Hdt. 7,8–11*, Andreas Schwab argues that Herodotus knew about Persian religious customs regarding kingship and employed this knowledge in his narrative. In the final article, *Die Priester der Despoten: Herodots persische Magoi*, Kai Trampedach examines the depiction of magoi in the Persian court. Trampedach claims that the treatment of the magoi indicates how the Persian court and king are to be understood.

The editors of this volume acknowledge the width of Herodotean literature published over the last two decades and the increased fascination with the *Histories*. This collection is a welcome contribution as it supplements the heavily Anglo-American field. Sometimes research in the German language is omitted, apart from the works of Felix Jacoby a century ago and that of Jan and Aleida Assmann. This collection, however, also places great emphasis on Robert Rollinger's work (in articles by Kramer, Lougovaya-Ast, Möhlmann and Schwab), in addition to his own article in the volume.

The published articles illuminate the connections of Herodotus to the Eastern material admirably, and two articles are particularly successful in this task. The first is Rollinger's article, where he shows how Darius' enthronement story is based on Near Eastern stories and horse oracles. In the other article, Hilmar Klinkott succeeds in showing how Herodotus combines the Persian tradition of storytelling with his own version of the story when depicting the beheading of Leonidas.

The book, which in part began with Margaret Häcker's workshop at Heidelberg University, forms a cohesive whole, many of the articles illustrating similar subjects from different perspectives.

Overall, the writers do not speculate about Herodotus' inner motives or his understanding of Eastern source material, which I find laudable. Instead, they make corrections to former research, when psychologizing about Herodotus' motives without compelling evidence was more frequent. This critique is most evident in Julia Lougovaya-Ast's article about earlier research and the differences of a known story of Darius' rise to power and the Behistun inscription's description of the same event. Lougovaya-Ast is convincing in her claims that Herodotus shows more knowledge of source criticism in differentiating these two representations than he has hitherto been credited with. On the other hand, there are some claims that I did not find to be particularly well founded. Kai Trampedach uses the *Histories* to explain the role of the *magoi* in the Persian court. His analysis is well written, but it does not provide sufficient proof of the claim that the *magoi* as a symbol of the despotic Persian monarchy would mean that Herodotus had an anti-monarchic agenda, as Trampedach claims.

Commentary on previous research is interesting throughout the book. Anthony Ellis comments and builds on the work of Christopher Tuplin in his article about the lexical changes in Herodotus when discussing Persians. Tuplin noted that Herodotus calls Persians 'Medes' in instances when they demonstrated their power, and Ellis points out the different references to the Persians in the ethnographical and historical parts of the *Histories*. Andreas Schwab also documents well the similarities between Behistun's inscription and the *Histories* and the associated research tradition on these similarities.

Some of the articles treat the role of animals in the *Histories* (Rollinger, Lougovaya-Ast, Schuol). They are a welcome addition to research on human–non-human animal relations in antiquity, which has been on the rise. Rollinger's article about the enthronement myth of Darius and the role his horse plays in it shows how Herodotus reworked an older Persian myth and repurposed it in his own story instead of just copying it in the form it was told to him. Monika Schuol discusses Herodotus' description of Scythian funerary customs, comparing them to the archaeological evidence. I did not find the comparison of mythical animals to the animals in the Scythian *logos* very well thought out, as Schuol refers to mythical animals like flying snakes and giant ants almost as a shorthand for unbelievable material in the *Histories*. As Herodotus operates with suspicion and provides caveats about only transmitting what he has been told, an unfavourable comparison of the stories about mythical animals and the Scythian *logos* seems somewhat dated, given that the "liar school" tradition of Detlev Fehling is part of contemporary Herodotean research. Besides this one minor point, Schoul's article is a valuable contribution in combining archaeological and historical sources to provide a better understanding of historical customs.

The articles are generally well written, but the editors have made one editorial choice that I found unfortunate. Some of the articles (Rollinger, Ellis, Lougovaya-Ast, Schuol, Schwab) use Anglo-American research literature quoted verbatim in English instead of referring to the literature indirectly or translating it into German. I would prefer these excerpts to be translated as they rarely convey such information that would be rendered unintelligible in translation. Even if they were translated, their place could well be in the footnotes. On the other hand, the collection does an admirable job in introducing German research and its conceptions of Herodotean themes. Dennis Möhlmann and Norbert Kramer in particular discuss an interesting selection of research literature in German about both Herodotus' subject matter and the general views of Herodotus in research. In order to make the German research tradition more familiar to English-speaking audiences, it would be useful to publish collections such as this one in both German and English.

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The Genres of Late Antique Poetry: Between Modulations and Transpositions. Edited by Fotini Hadjitoffi – Anna Lefteratou. De Gruyter, Berlin – Boston, 2020. ISBN 978-3-11-068997-6; ISBN (e-book) 978-3-11-069621-9. X, 335 pp. EUR 109.95.

This edited volume is a bold enterprise as it addresses two of the main issues that had implications in the literary, political and cultural sphere of Late Antiquity and in Byzantine times: to what degree Christian poetry relied on or departed from models, meter and language from the Classical past, and to what extent this (dis)continuity contributed to shaping a new society. In the introduction to the volume, after a brief summary of late antique Christian poetry (pp. 9–12), the editors comment on how this genre has been approached and studied since the 19th century and discuss the nuanced terminology used in the book to focus on the interactions of Classical and Christian models (pp. 15–20). Then, they describe the organization of the volume, which is divided into two parts: the first deals with minor genres (epigrams, hymns, etc.) whilst the second addresses major genres like epic and didactic poems.

In the first contribution, G. Agosti explores the interactions between Christian and pagan cultural codes as dissonances that contributed to creating the style of Christian poetic forms. Agosti argues that this discontinuity with the pagan past was achieved through a process of adaptation and resemantization of literary motifs from the Classical past, but also by the accompanying of spolia from pagan monuments that were reused in Christian monumental contexts. However, for