

## BOOK REVIEW

*Space, Place, and Landscape in Ancient Greek Literature and Culture*. Edited by KATE GILHULY AND NANCY WORMAN. New York: Cambridge University Press, 2014. Pp. ix + 283. Hardcover, \$120.00. ISBN 978-1-107-04212-4.

The study of ancient geography used to position historical and fictional characters and events in real places. In the last generation, however, and particularly since the turn of the century, scholars have focused on the intersection of texts and geography in order to elucidate the texts (how does paying attention to the places they mention enhance our understanding of the author's artistry or of how the text works?) or to garner cultural information (what do the texts tell us about how people lived in and experienced their surroundings?). The book under review represents a successful addition to this remarkably fruitful and burgeoning approach in both ways.

Kate Gillhuly and Nancy Worman introduce the collection with an "aerial view" of recent studies of ancient space and a discussion of the concepts of space, place, and landscape in the context of recent theory. An unfortunate tendency to a compressed and allusive style obfuscates the theoretical exposition, replete with the portentous postpositive "then." Readers will find the theoretical background offered in the various chapters more useful. The introduction concludes with extensive summaries of the seven chapters, products of a workshop at Wellesley College in April 2009.

Four chapters consider how geographical elements operate within texts. In "Pindar's Delphi," Chris Eckerman builds on recent studies of Pindar's "sociohistorical context" by showing why Pindar transports his audiences to Delphi and carries them through the sanctuary on a "vicarious pilgrimage": by associating a patron with a powerful religious place Pindar can help the Athenians, for example, rethink the importance of the exiled Megacles (*Pythian* 7) or the Cyreneans appreciate the glory of their tyrant Arcesilas (*Pythian* 5). Tim Rood's "Space and Landscape in Xenophon's *Anabasis*" shows how Xenophon emphasizes obstructive aspects of landscape in such a way as to demonstrate his ability as a general to

deliver the army from aporia. Moreover, Xenophon keeps the army always at the political and cultural center of the world as it moves across the landscape.

Alex Purves's "In the Bedroom: Interior Space in Herodotus' *Histories*" uses an astonishingly close reading of a few passages about interior spaces and bodies in clothing and in architectural spaces to elucidate the physical and psychological sensation of being in spaces that belong to others. Donning or doffing clothing and entering or exiting intimate space in the stories of Candaules' wife or Ramsinitus's treasury-room, for example, represent yet another way that Herodotus evokes the fragility of power.

Nancy Worman's paper, "Mapping Literary Styles in Aristophanes' *Frogs*," shows how Aristophanes associates old and new tragic styles with the Athenian natural and ritual topography as he takes Dionysus into the country, through bucolic marshes and pastoral meadows, in search of ways to renew and refresh the city.

The other three chapters probe the texts in search of information about how the Athenians thought about their city and themselves. In "Ships, Walls, Men: Classical Athens and the Poetics of Infrastructure," Carol Dougherty turns to the wooden-wall oracle, Sophocles' Theban plays, and Thucydides' Sicilian narrative and studies these three constitutive elements of the Athenian democratic and imperial state. Ships, walls, and men serve as metaphors for the analysis of security, power, and the nature of the state.

In "Corinth, Courtesans, and the Politics of Place," Kate Gilhuly asks why the Athenians thought of Corinth as feminine and slavish and considered the city a notorious destination for sex tourism. In fact, she suggests, the Athenians projected onto Corinth their own misgivings about Athens' transformation into an imperial, commercial, and maritime power. Finally, Alastair J. L. Blanshard, in "The Permeable Spaces of the Athenian Law Court," considers how the Athenians experienced the space in which trials took place. Neither the location nor the building but instead the sheer performance of justice made contingent spaces into distinctive places where jurors felt the responsibility of citizenship.

Acknowledgements, notes on contributors, individual chapter bibliographies, and an index round out the volume. Oddly, this beautifully produced, nearly error-free, and very expensive book about geography has no maps or illustrations aside from a lovely, atmospheric landscape by Valenciennes on the dust jacket. Even though they have allowed the authors copious footnotes, the editors have—unfortunately for the humanists among their audience—chosen to use author-date documentation. On the other hand, they have ensured that the con-

tributors read each other's papers and cross-referenced them where appropriate. Scholars interested in ancient geography or in the particular texts studied here will find much of value in this collection.

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