

intermedialidade. De seguida, o estudo de K. Jazdzewska baseia-se na análise do tratado *Amatorius*, dedicado ao tema do amor, em forma de diálogo e mais ligado ao género dramático, mas que também se cruza com a poesia didáctica de Hesíodo e de Empédocles. A partir das biografias de Plutarco, F. Pordomingo identifica e analisa a presença do epigrama (sobretudo, votivos ou funerários) na narrativa, com uma função retórica, mas também funcional na definição do carácter. Por fim, T. Tsiampokalos, com base no tratado *Praecepta gerendae reipublicae* 801C-D e centrando-se no binómio literatura-retórica, relaciona os preceitos políticos com a valorização do efeito retórico, desempenhando a persuasão um papel decisivo na *politeia*.

Na última Parte deste Volume, os quatro estudos exploram o tema da intermedialidade. P. Davies procura interpretar a ‘intertextualidade espartana’ em Plutarco por meio da separação/relação entre a memória de uma antiga Esparta e a Esparta experienciada pelo próprio autor. Numa perspectiva filosófica e teológica, R. Hirsch-Luipold interpreta a citação do início do tratado *De defectum oraculorum* 410B, que lhe permite abordar o tema da sabedoria teológica em Plutarco, comparando a real experiência religiosa e a dimensão mais literária ou filosófica. Por sua vez, C. Giroux coloca a hipótese de a referência aos ossos de Teseu na biografia de Címon (cf. *Theseus* 36.2) ter sido influenciada pela narrativa de Heródoto (1.67-68), apesar das diferentes circunstâncias, mas que revelam um padrão na literatura grega sobre as histórias das ossadas de heróis. Encerra este volume o trabalho de C. Harker, que identifica em alguns textos de Plutarco as referência a tatuagens ou sinais/marcas, facto

que reforça a relação com o leitor e que é revelador da dinâmica social do texto, enquanto elemento cultural.

Em suma, este Volume oferece várias leituras do conceito de intertextualidade. Por isso, alguns estudos poderiam facilmente integrar uma parte temática diferente, mas esse facto não retira qualquer valor ao conjunto dos textos coligidos e até provoca um efeito curioso de intratextualidade pela forma como algumas temáticas se cruzam. Além disso, como é habitual na Brill, é de elogiar o rigor da edição, um mérito que deve ser atribuído aos Editores. Certamente que os leitores e estudiosos da obra de Plutarco recolherão muitos *hypomnemata* para reflexão e sentirão a necessidade de complementar a leitura de Plutarco com outros textos da Antiguidade.

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LUISA LESAGE GÁRRIGA, *Plutarch: On the Face Which Appears in the Orb of the Moon. Introduction, Edition, English Translation and Commentary to the Critical Edition*, Leiden-Boston: Brill 2021, IX+230 pp. (Brill's Plutarch Studies 7) [ISSN: 26666-0199; ISBN 978-90-04-45807-9 (hardback); 978-90-04-45808-6 (e-book)].

The scientific community must celebrate the [recent publication of this extraordinary book. I leave the valuation of the study to the reader's wise judgement, but, as far as I can appreciate, the book deserves a fully appreciative review, based on the reasons I synthetically outline here.

The structure of the book includes the following sections:

Abbreviations, pp. VII-IX; Introduction particularly suitable for the History of the Text of *De facie*, pp. 1-22; Editorial Criteria (about the manuscripts and the Critical Apparatus), pp. 25-26; Sigla (Conspectus Codicum, Editores, Commentatores), pp. 27-31; Edition and English Translation, pp. 32-111; Commentary to the Critical Edition, pp. 112-207. Finally, there are two Appendices (Discrepancies between the Manuscripts; Emmendations by the Manuscripts), Bibliography and Index Nominum et Locorum, pp. 209-230. I want to underline that, in my opinion, the book is written in a very good idiomatic style. Moreover, I see no relevant mistakes or typographical errors. Otherwise, all the book's issues are well done.

To be honest, from my point of view this study is, in absolute terms, the most solid and exhaustive contribution to a full perspective of the difficult treatise *De facie in orbe lunae* (*De facie* from here on). This is because of the coherent integration of all the sections that the essay consists of. Indeed, this work, part of the *Moralia* by Plutarch, has been the object of numerous and interesting historical and philological studies, which, despite their interest, have analysed *De facie* focussing on concrete aspects of the essay: the structure of the treatise, the scientific analysis of the condition of the Moon's disk, the philosophical-theological dimension (which exceeds the vision offered by theoretical sciences, i.e. in this essay metaphysics explain issues inaccessible to physics), the literary construction of the Sulla's Myth, and the problems related to the transmission of the text.

However, the contribution reviewed here offers cohesion to all the aspects mentioned in order to constitute an organic whole that so far did not exist among the different contributions of the scientific community.

Although the previous point is extremely important, I consider that the main, indisputable and original virtue of the present work lies in the meticulous study of the textual tradition, from its first versions to the most recent editions. Especially the fine analysis of the editions by the humanists should be emphasized as well as the careful attention to the two manuscripts that transmit the text of the treatise. Both features, very well combined, contribute to the solution of problems inherent to the traditional critical studies. On the one hand, we observe that the attribution, in modern editions, of corrections and interpretations to certain philologists is erroneous, and they should be attributed to their real authors. On the other hand, we establish that the conjecture and amendments to the text, frequent in textual criticism, are mostly unnecessary. Indeed, as opposed to hypercritical tendencies in the history of textual criticism (very incisive in editions of Plutarch too), Lesage Gárriga defends a healthily conservative standpoint, where the transmitted text is often genuine. This is how our current knowledge of Plutarch's literary language allows us, as the author intelligently does, to frequently keep the original reading of the transmitted text.

To conclude, the full revision the author carries out is meticulous and accurate: it is an exposition of the textual problems *ab ovo*, a serious defense of the humanists' work and a plausible defense of the transmitted

text as opposed to the critical interventions – excessive and frequently irrelevant – that modern editions have favoured. As a consequence, the result is clear: we have here an exhaustive critical edition and a commentary which, in the current history of studies on *De facie*, seem excellent to me.

I would like to congratulate Lesage Gárriga for this great contribution.

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