

imperial China by an official of the court during the 17th century. Lewellyn-Jones also argues that the lions' den in the Book of Daniel (6:16–17) is in fact a sunken pen for lions kept by Persian kings (pp. 327–328).

Edmund Thomas, the other editor, also uses the cross-cultural approach successfully in his “Urban geographies of human-animal relations in classical antiquity” (pp. 339–368) by presenting the painting of one Italian 19th-century artist on street-life in Rome. Thomas concentrates on Roman material which may be one reason why, when referring to Emperor Julian's passage on too much independence or freedom of donkeys and other pack animals in the streets of Antioch (*Mis.* 26.355b–c, p. 344), he fails to refer to the similar passage in Plato (*Resp.* 8.563c). That both Plato and Julian most certainly had a moral purpose for their sketch of urban life casts doubt on how useful the description is as evidence of everyday life in the ancient past. Thomas employs Jennifer Wolch's term *zoopolis* (used by her already in 1996, and later as the title of the influential book by Will Kymlicka and Sue Danielson in 2011) for discussing the possibilities of cohabitation of different species in urban spaces and societies.

At the end, Fögen's bibliography on studies of animals in antiquity, thus far available on the Internet and a valuable help for beginners, has been elaborated, enlarged and divided into sections for this volume (pp. 435–474). Besides *Index nominum (personarum sive animalium)* (pp. 486–8 thus also including names of non-humans, like the ox named Aiolos), the volume contains an *Index animalium*. This is a successful decision, as one does not need to search for names of animal species among things (*Index rerum*).

Tua Korhonen

HENNING WIRTH: *Die linke Hand: Wahrnehmung und Bewertung in der griechischen und römischen Antike*. Franz Steiner Verlag, Stuttgart 2010. ISBN 978-3-515-09449-8. 271 S., 12 Taf. EUR 51.

Every now and then, ancient historians are tempted to study quite specific phenomena that must have undoubtedly existed in the past, but are regrettably overlooked in historical studies. Such books have turned their attention to, e.g., dwarfs, twins, or prostheses [V. Dasen, *Dwarfs in Ancient Egypt and Greece* (Oxford, 1993); V. Dasen, *Jumeaux, jumelles dans l'Antiquité grecque et romaine* (Zürich, 2005); J. Draycott (ed.), *Prostheses in Antiquity* (London, New York, 2018) to name only three noteworthy examples]. Monographs on these topics have been a great success, due to the effective combination of insights from literary evidence, epigraphy, papyrology and the archaeological/iconographical records. They prove that, above all, an ancient historian should be a jack-of-all-trades: out of the sometimes very fragmentary pieces of evidence, he manages to build up a mosaic that offers a sketch of daily life and the thoughts/views of the Greeks and Romans.

Wirth's study undoubtedly fits into this tradition, and shares all the merits of the studies referred to above. Though it is not explicitly stated, the author inscribes himself in the French approach of *histoire des mentalités* and the late French historian Michel Vovelle (1933–2018). After a thorough analysis of Greek and Latin terminology, vocabulary, and semantic fields denoting ‘the left side’ and left-handedness (p. 13–48), Wirth continues with a study of the concept in biology, religion, divination, and the army/thoughts about strategy (p. 49–112). He goes on with the level of

popular discourse, extensively dealing with the function of the right hand (which is indeed indispensable when dealing with the meaning of left-handedness) in shaking hands, religious ceremony, loyalty, oaths, prayers, and victories (p. 113–152). For the left hand, various topics are dealt with as the role of this hand for wearing clothes, or the left hand in connection with theft, sexuality, the underworld, magic, drink, and food (p. 152–196). On the third level, concrete daily life instances of left-handers in the Graeco-Roman world [for the case of Sergius Silus' iron hand, a reference to the fundamental study by M. Beagon, "Beyond Comparison: M. Sergius, Fortuna Victor", in G. Clark and T. Rajak (eds.), *Philosophy and Power in the Graeco-Roman World. Essays in Honour of Miriam Griffin* (Oxford, 2002), 111–132, is sorely missed], left-handed gladiators, and the presumed left-handedness of Tiberius and Caesar are dealt with (p. 209–240). The book concludes with a list of abbreviations; an excellent and thorough bibliography; an index usefully enabling the readers to trace common threads, such as e.g. education of children; and a list of illustrations, which are presented in both a functional and beautiful way at the end of the volume.

Projects like this one are often challenged with questions about the time frame and chronology. Wirth responds to possible objections in a convincing way. This book does not deal with Christianity and more specifically Christian liturgy, since such studies already exist (p. 10–11). As for the putting together of Greek and Roman evidence, the majority of the testimonies stem from the Roman period, and Roman culture particularly emphasized such aspects as the pejorative role of the left hand in sexuality/masturbation, scenes of theft, and invocation of the dead. As such, it seems as if Roman formalism in religious matters influenced views on the issue of left-handedness in a more negative way than Greek culture did. Wirth is appropriately careful in his comparison of Greek and Roman culture: he takes into account caveats such as what exactly is meant by both terms (p. 197–208).

I particularly appreciated the author's comparative approach and his wide mastery of scholarship on the topic. Throughout the book, one finds references to other periods and cultures such as, e.g., Egyptian, Islamic and Jewish thought and practices, or present-day neurological and psychological studies on left-handedness. Wirth not only convincingly demonstrates how after a German monograph by Humer in 2006 another book on the topic was needed [p. 11–12], he also demonstrates that left-handedness in the past is much more than "a banal issue" [R. Elze, "Rechts und Links: Bemerkungen zu einem banalen Problem", in M. Kitzinger, W. Stürner, J. Zahlten (eds.), *Das andere Wahrnehmen. Beiträge zur europäischen Geschichte. August Nitschke zum 65. Geburtstag gewidmet* (Cologne, Weimar, Vienna, 1991), 75–82]. The lateness of this review should in no way diminish the great appreciation for this book, which is undoubtedly meant to become a κτήμα εἰς αἰεί.

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MAUREEN CARROLL: *Infancy and Earliest childhood in the Roman World: 'A Fragment of Time'*. Oxford University Press, Oxford 2018. ISBN 978-0-19-968763-3. XIII, 317 pp., 86 b/w illustrations, 2 maps. EUR 84.61, USD 100, GBP 75.

In her latest monograph, Maureen Carroll sets out to bring light to the earliest phases of childhood in Roman antiquity, concentrating especially on recent archaeological evidence throughout the Roman