Crisis', by Jacob Blevins; 8. 'Sizing up Rome, or Theorizing the Overview', by Caroline Vout; 9. 'Ancient Rome for Little Comrades: The Legacy of Classical Antiquity in Soviet Children's Literature', by Marina Balina; 10. 'The Sites and Sights of Rome in Fellini's Films: "Not a Human Habitation but a Psychical Entity"', by Elena Theodorakopoulos.

doi:S0017383508000727 D. E. HILL

Greek History

Katherine Clarke's *Making Time for the Past*[1] is a very clear exploration of fragmentary authors writing local history. In examining how historians constructed and negotiated past time in their works, Clarke is able to show how the writing of local history was, in fact, highly political rather than a 'parochial' affair. She is very successful in proving that the use of a variety of strategies of temporal patterning was of concern to more than a scholarly audience – it was central to the affairs of the *polis*. Clarke also shows how Jacoby's argument that local historiography was a reaction to the writing of 'great' history is not entirely convincing: local historiography was partly the result of *polis* self-assertion and the need for the creation of identity. The book may have the concept of time in its core, but at the same time it is an excellent guide in the role and importance of local historiography in general, in creating political (in the sense 'of the *polis*') identity, and in negotiating the role of locality within the wider framework of the Greek and Mediterranean world (especially chapter 6). Although the emphasis on *polis* identity is sometimes misleading (particularly in the discussion of the Lindian chronicle, where *polis* identity is not the whole picture, as Lindos at the time was an important locality within the wider framework of the *polis* of Rhodes), this book will be of great value for anyone attempting to come to terms with Jacoby's fragments of the Atthidographers and the implications of his understanding of the genre for the nature of ancient history writing, whether local or not. The introduction of the cult of Asclepius into Athens has long been recognized as an important turning point in Athenian religious mentality. Robin Mitchell-Boyask's new study on the influence on drama of both the Asclepian cult generally and the construction of the Athenian Asclepieion specifically is a welcome contribution.[2] Mitchell-Boyask is best when discussing the possible impact of the plague on individual tragedies (especially the *Hippolytus*, *Oedipus Tyrannus*, *Trachiniae*, *Heracles*, *Phoenissae*, and *Philoctetes*). Through a careful analysis of the use of the word *nosos* ('disease') and its imagery in the plays, he reaches interesting conclusions about the use of medical terminology, the possible scapegoat function of Hippolytus in the same play, why *Oedipus Tyrannus* only got second prize (the imagery of the plague was too strong for the Athenian audience), the date of the *Trachiniae* (between 429 and 425), the role of Heracles as *alexikakos* ('averter of evil'), and the association of illness, imbalance, and tyranny in the later Euripidean plays. The writing is very clear and the book would be suitable for undergraduates. He is, however, less successful when attempting to use epigraphic or archaeological material: for example, he reserves only a passing reference for

[1] *Making Time for the Past. Local History and the Polis*. By Katherine Clarke. Oxford, Oxford University Press, 2008. Pp. xiii + 408. Hardback £70, ISBN: 978-0-19-929108-3.

[2] *Plague and the Athenian Imagination. Drama, History, and the Cult of Asclepius*. By Robin Mitchell-Boyask. Cambridge, Cambridge University Press, 2007. Pp. xiv + 209. 1 figure. Hardback £50, ISBN: 978-0-521-87345-1.

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Telemachus' document, an important inscription recording the coming of Asclepius to Athens (*IG* II^2 4960). The inscription, which reveals a dispute among Athenian authorities over the ownership of the sacred land upon which the Asclepieion was later built, could have enhanced the author's main argument about the choice of location for the Asclepieion on the south slope of the Acropolis. Mitchell-Boyask may be right in claiming that the close spatial association between the theatre of Dionysus and the sanctuary of Asclepius in Athens could be related to an understanding of drama as cure but, as the Telemachus document reveals, the choice of such a spatial location was not an uncomplicated affair. Similarly, his understanding of medical therapy as either 'religious' or 'scientific', or indeed the idea that there was such a thing as the progression in the fifth century from an older 'irrational' approach to cure to a newer 'rational' one (chapter 2), is perhaps a simplification of the complicated nature of Asclepius' cult (which, using the author's terminology, could be branded as both 'religious' and 'scientific'). Another book that tackles the thorny issue of the relationship between drama and contemporary historical context is Michael Vickers' *Sophocles and Alcibiades*.[3] The main argument of the book is that Sophocles and Euripides 'took traditional legends and employed them to make highly pertinent observations on contemporary military and political events' (1). Vickers then proceeds to examine a number of tragedies, as well as Thucydides' Melian dialogue and the Tyrannicides' digression, and Plato's *Gorgias*, in relation to their micro-political allusions; in other words, he looks at the principal characters of drama and associates them with leading political personalities of the period. More particularly, he associates a number of key tragic figures with Alcibiades. Vickers sees Alcibidean allusions in the characters of Ajax (the *Ajax* being produced in 410), Oedipus (in both *Oedipus Tyrannus* and *Oedipus at Colonus*), Philoctetes, Odysseus (in the *Cyclops*), and so on. Some of Vickers' readings may be convincing (especially his analysis of the *Philoctetes*); others are less so: for example, in the *Antigone*, he argues that that the portrait of Antigone is the fourteen-year-old (at the time) Alcibiades. Vickers follows the now widely accepted view that tragedy is related to the problems of the Athenian *polis* in his attempt to see tragic allusions to contemporary prominent individuals. One does not, however, have to accept that tragic personas are necessarily disguised politicians to see that there are contemporary political allusions in the plays. Nevertheless, Vickers reaches some truly original conclusions and his readings of the plays and Thucydides will be of value to anyone studying tragedy and its political context. *Lament*, edited by Ann Suter,[4] builds upon Margaret Alexiou's seminal work, *Ritual Lament* (Cambridge, 1974). Alexiou's classification of ritual lament into types on the basis of who or what was being lamented is now central to all studies of this 'remarkable pan-cultural phenomenon' (14), but this thought-provoking collection of essays provides a number of different approaches and reaches many original conclusions. The geographic and chronological focus is wide-ranging, with essays discussing Sumerian (Mary Bachvarova) and Hittite (Ian Rutherford) practices, alongside the better known Greek and Roman examples. The chronological span starts with Bronze Age Greece (Brendan Burke), and passes through the archaic

[3] *Sophocles and Alcibiades. Athenian Politics in Ancient Greek Literature*. By Michael Vickers. Stocksfield, Acumen, 2008. Pp. 205. Hardback £30, ISBN: 978-1-84465-123-8.

[4] *Lament. Studies in the Ancient Mediterranean and Beyond.* Edited by Ann Suter. Oxford, Oxford University Press, 2008. Pp. xi + 288. 14 figures. Hardback £41, ISBN: 978-0-19-533-692-4.

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and classical periods to reach ancient Rome (Alison Keith and Dorota Dutsch). The essays use literary texts alongside iconographic evidence, as well as modern ethnographic material, to discuss practices of lamentation and their literary uses. Perhaps the most interesting contribution of this book is its analysis of gender and lamentation. Although most discussions of lamentation have focused (and rightly so) on the role of female mourners, many essays in this collection show that men also played a part in lamentation. Indeed, the gendering of ritual and re-enacted lament (in the editor's definition) is far more nuanced than previously understood. Suter shows that men lament frequently in tragedy, which may suggest that male lamenting was perhaps not that unusual in real life. Similarly, Burke offers evidence for real male lamentation in the Mycenean age, while Bachvarova's discussion of the Sumerian *gala* cross-dressing priests shows how their transgendered appearance was central to their apotropaic function of crossing the boundaries between life and death, and appeasing the gods by so doing. Keith suggests that Lucan played with his audience's expectation of lamentation as a female genre, by making lament not only an obligation owed to the dead husband by his wife but also an obligation owed to the *patronus* by his social inferiors. This is a rich and stimulating volume, which proves the need for revisiting lamentation. *Jewish Perspectives on Hellenistic Rulers* addresses the complex issue of monarchic representation in the Jewish-Greek sources.[5] The volume includes some excellent discussion of a variety of sources, including the very problematic letter of Aristeas (Sylvie Honigman), the books of Maccabees (Philip Alexander and Loveday Alexander, Jan Willem van Henten), and the book of Esther (Erich Gruen, Lester Grabbe), as well as archaeological and visual remains (Douglas Edwards). The main focus may be inevitably on the Ptolemies and the Seleucids, but other non-Hellenistic monarchies are explored, such as the Persians (Gruen), the local Jewish leaders (Benjamin Wright and Arie van der Kooij), and the Parthians (Richard Fowler). The volume addresses many important questions, including the use of language of power (Grabbe), the value of the Jewish-Greek material as evidence for the ideology of kingship, and how the Jews responded to such displays of power. Two introductory chapters place the Jewish-Greek material in a wider Hellenistic perspective: Oswyn Murray presents the evidence for the Hellenistic philosophical writings on kingship, while Jane Rowlandson, using Ptolemaic Egypt as a case study, shows that Hellenistic kings had to take into consideration the power of elite circles, both indigenous and not. There is much to praise in this book: almost all of the contributions discuss how power is negotiated in the sources and show that even when monarchic power is positively depicted, it may be more subversive than supportive (especially Gruen and Tessa Rajak). The biggest success of this volume, however, is in introducing Septuagint studies into the wider context of the history of the Hellenistic period. As A. J. S. Spawforth points out in the introduction to *The Court and Court Society in Ancient Monarchies*,[6] modern accounts of political institutions have often been too ready to concentrate solely on their legal basis. This book successfully illustrates the importance of considering physical space, leisure, display,

[5] *Jewish Perspectives on Hellenistic Rulers*. Edited by Tessa Rajak, Sarah Pearce, James Aitken, and Jennifer Dines. Berkeley, CA, University of California Press, 2007. Pp. xiv + 363. Hardback $29.95, ISBN: 978-0-520-25084-0.

[6] *The Court and Court Society in Ancient Monarchies*. Edited by A. J. S. Spawforth. Cambridge, Cambridge University Press, 2007. Pp. xiii + 358. 21 figures, 1 table. Hardback £60, ISBN: 978-0-521-87448-9.

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and the negotiation of informal power-relations for understanding the nature of ancient monarchy. Several of the articles engage with sociological models, not least that of the German social historian Norbert Elias, *Die höfische Gesellschaft* ('The Court Society'), first published in 1933. Elias envisaged the court as the medium through which ruler and elites sought to exert influence upon each other; he suggested that Louis XIV dominated the French nobility by constructing an elaborate system of in-court etiquette. The conclusions of the seven very substantial contributions are wide-ranging: Maria Brosius argues that Achaemenid court society integrated Persian tribal structures with court structures of older monarchies; Josef Wiesehöfer surveys the relation between monarchical authority and the prestige of the court in the Sasanian empire; Spawforth shows the centrality of the court (in its itinerant form, the tent) to Alexander's state-building project; Jeremy Paterson examines the negotiation of relations between ruler and ruled in the early Principate; Rowland Smith, emphasizing the commonalities between the court of the late Roman emperors and Elias' 'Versailles model', highlights the erosion of *civilitas* from the time of Diocletian onwards. The contributions on the imperial court in Han China (Hans van Ess) and Egypt in the Amarna period (Kate Spence) demonstrate the interdisciplinary effectiveness of the collection's approach.

Ancient writers on Philip II of Macedon produced very mixed verdicts: the *History of Philip* by Theopompos of Chios opened with the paradoxical line: 'Europe had never produced (or "endured") such a man as Philip'. Ian Worthington's book[7] (which sets itself out as a history of his era rather than a biography) inclines towards eulogy: it succeeds in its aim to bring Philip out from the shadow of his infamous son (Alexander is portrayed as a resentful youth, who was probably involved in the plot to assassinate his father). Throughout his account (but perhaps more strongly in the first half), Worthington argues that Philip's success was based on a clear understanding of the workings of Greek diplomacy, military strategy, and the politics of the Delphic Amphictyony. He understood the need to stimulate Macedonia's economy and economic productivity and was aware of the dire financial straits of the Athenians; but, most importantly, he exploited the weakness of the *polis* system (which Worthington describes as 'outdated', 'weak', and, at several points, 'xenophobic'). Worthington claims that Philip established Europe's first 'nation (or "national") state', but without making it clear how this system relates to its modern counterpart. His conclusions have much in common with those of N. G. L. Hammond, but there are many strengths, such as the lucid deployment of fragmentary historiography and the close engagement with the material record (the discussion of the Philippeion is clear and well-integrated). The potential audience is very wide, for the book assumes little prior knowledge of Greek history.

Waldemar Heckl's *The Conquests of Alexander the Great*[8] distances itself yet more intently from the genre of biography, warning the reader against judging Alexander on the basis of ideas about his 'psychological makeup and his social and sexual orientations' (x). Heckl's account is dominated by analysis of the aims and effects of military and political action. He maintains that Alexander had clear

[7] *Philip II of Macedonia*. By Ian Worthington. New Haven, CT and London, Yale University Press, 2008. Pp. xxvi + 303. 33 plates, 3 figures, 6 maps. Hardback £25, ISBN: 978-0-300-12079-0.

[8] *The Conquests of Alexander the Great*. By Waldemar Heckel. Cambridge, Cambridge University Press, 2008. Pp. xxii + 218. 2 figures, 9 maps. Hardback £14.99, ISBN: 978-0-521-84247-1.

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strategic objectives even at the furthest extent of his conquests, establishing the Indus River as the eastern limit of his empire. The role of propaganda in Alexander's programme is successfully emphasized: Heckl demonstrates at numerous junctures the promotion of the perception of Persian cowardice and cruelty (he is at pains to defend Darius III's decision to flee from the face of battle at Gaugamela). He highlights the deployment of the Panhellenic cause to both justify and facilitate action: the massacre in Sogdiana, reported by Curtius (7.5.27–35), may have been justified, Heckl suggests, by the claim that the victims were descendants of the Branchidai who handed over the temple of Apollo at Didyma to the Persians for plunder. He proposes that these kinds of appeal were much more important for Alexander than statements of personal grandeur. Yet Heckl's Alexander is far from perfect: his heavy drinking exacerbated the effects of post-traumatic stress disorder, and Heckl suggests that Alexander may have misjudged the impact of his Exiles' Decree on Greek states. There are many excellent and clear battle plans, and the plentiful use of modern comparanda makes it a lively read. Another monograph focused on an individual but eschewing the genre of biography is Lionel Sanders' *Legend of Dion*.[9] Scrutinizing the fourth-century Hellenistic and Roman sources for the life of Dion, Sanders identifies three currents of ancient opinion: a negative tradition, which emerged in the works of fourth-century Greek historians, viewing Dion as an autocratic opportunist who wanted to limit the power of the people; a positive tradition, present in the work of Dion's colleague Timonides and in the Platonic letters, which viewed Dion as an idealistic Platonic reformer and liberator; and a third view, in which a positive appraisal is undermined by tragic flaws. The legend of Dion, in the works of Diodorus Siculus and Cornelius Nepos, became a prototype of the Roman *duces*, but the Antonine period saw Dion's story retold as an ideal of the connection between ruler, ruled, and the philosophical ideal of liberty. As a historian, Sanders is more sympathetic with the negative traditions, but his main concern is with the ways in which that reality became disguised. A final chapter explores the modern reception of the legend: while Dion never reached the fame achieved by Timoleon, writers such as Wordsworth and Renault have used Dion as a way of commenting on the flaws of tyranny and the ephemerality of politics. King Demaratus was said to have declared that *nomos* was a *despotes* (Hdt. 7.104.4–5). Zinon Papakonstantinou's *Lawmaking and Adjudication in Archaic Greece*[10] takes issue with this statement and those modern scholars who have taken Herodotus' words too seriously. Central to his analysis is the idea that Greek communities shared a tendency to treat law as a 'mosaic of statues, legal systems and legal narratives and counter-narratives' (16): this is the only sense in which Greek law is a 'unity'. Chapter 2 makes a case for the legal authority of upper-class adjudicators in the 'Homeric world', but Hesiod's *Works and Days* is held up as a counter to the aristocratic ideal, indicative of strategies of resistance used against adverse, perverse, and selfish legal decisions. Chapter 3 suggests that the 'lawgiver' phenomenon and the emergence of written enactments indicate a growing tangibility and mutability of legal norms; they also show the involvement of a widening range of civic bodies in

[9] *The Legend of Dion*. By Lionel Jehuda Sanders. Toronto, Edgar Kent, 2008. Pp. 302. Hardback $82.50, ISBN: 978-0-88866-657-4.

[10] *Lawmaking and Adjudication in Archaic Greece*. By Zinon Papakonstantinou. London, Duckworth, 2008. Pp. xiv + 234. Hardback £50, ISBN: 978-0-7156-3729-6.

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devising and sanctioning legal norms. The most original section of the book discusses the role of specialist arbitrators and judges in the dispensation of justice in early archaic Greece; these powers were transferred to popular courts from the beginning of the sixth century. Papakonstantinou offers the conclusion that the emergence of more egalitarian forms of government and social order led to the more frequent articulation of legal norms in written statutes: law then acted as a catalyst for the resolution of social conflicts and for further political and social change. This study is readable and concise and deploys literary and often very arcane epigraphical material clearly to make a detailed case for the 'open texture' of archaic Greek law. Michael Gagarin's *Writing Greek Law*[11] offers quite a different response to the dilemma of 'unity'. Gagarin locates it in the relationship between law and writing: writing, he argues, was used extensively for legislation but was seldom employed during the legal process. This, he argues, with reference to ethnographic comparanda, was something that made Greek law very different from most other pre-modern legal systems: early Icelandic society, for instance, made use of oral laws that were far more detailed than those oral rules that predate written regulations in ancient Greece. At the core of the book are translations (with texts collected in appendices) and scrutinies (with close attention to their physical form) of the epigraphical testimonia for archaic Greek laws. Gagarin insists that their ease of reference suggests that they were written down in order to be read by the community. He compares the Gortyn code with the Babylonian Code of Hammurabi to make the point that, whereas Greek laws were inscribed to make them accessible, in near-eastern practice, writing was used to exert elite control over the judicial process. The last quarter of the book introduces the line of argument to classical Athens, in which community the accessibility of written law to ordinary citizens is contrasted with the oral nature of the Athenian legal process; the sources for Ptolemaic Egypt (chapter 11), however, suggest the workings of a legal system more akin to that of the Babylonians. Like Papakonstantinou, Gagarin stresses the open texture, diversity, and richness of ancient Greek law and demonstrates effectively that close study of the textual and material aspects of epigraphical evidence can be deeply revealing. In the fortieth annual of the Academy of Athens Research Centre for the History of Greek Law,[12] I. Arnaoutoglou usefully gathers evidence from [Aristotle's] *Athenaion Politeia* to make a case for the existence of human rights in classical Athens. He identifies numerous claims against the *polis* administration to which citizens were entitled, such as the right to a fair trial, the protection of property, and the protection of the vulnerable; the closest affinity between ancient Athenian and modern rights is located in the protection offered to consumers in the marketplace. P. Dekazou-Stephanopoulou argues that Menander's *Epitrephontes* verifies the validity of the law inserted at Dem. 21.94, which says that the judgements of the arbitrator will be authoritative, and suggests that this text demonstrates that private arbitrators were entitled to implement the outcome of their arbitration. Other contributions deal with a wide range of legal topics: C. Mandilaki on the papyrological evidence for the institutions of Cretan communities in Hellenistic Egypt; L. Paparriga-Artemiadi on the institutionalization of benefaction in the early Byzantine period; G. Rodolakis

[11] *Writing Greek Law*. By Michael Gagarin. Cambridge, Cambridge University Press, 2008. Pp. xi + 282. 4 figures. Hardback £55, ISBN: 978-0-521-88-661-1.

[12] *Επετηρίς του Κέντρου Ερεύνης της Ιστορίας του Ελληνικού Δικαίου* 40. Athens, Academy of Athens, 2007. Pp. 328. Paperback €17, ISSN: 1105-0055.

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on the legislation of Nikephoros I on the *naukleroi*; a major contribution by I. Chatzakis on pawning records in Venetian Crete; G. Dimacopoulos and C. Dimacopoulou on the defence of rights in the early Greek nation-state; and, finally, an analysis of the significance of *boni mores* in Roman, Byzantine, and modern law by C. Papakonstantinou. Wilfried Nippel's *Antike oder modern Freiheit?*[13] is a history of the ways in which modern political forms have developed with reference (positive or negative) to the Athenian democratic practices and ideals. It demonstrates that, until the late seventeenth century, there was little consistency in the invocation of classical antiquity as a legitimizing device for political ideals. In the eighteenth century, new discussions emerged (in particular the Quarrel of the Ancients and Moderns), which took into consideration the artistic and military achievements and commercial shortcomings of ancient states. At the end of that century, the emergence of representative democracy and the tendency to associate the Jacobin Terrors with ideas derived from antiquity fuelled the anti-democratic and anti-Athenian sentiment of political theorists and gave rise to Constant's formulation of 'ancient' and 'modern' liberties. This was the case until English liberals envisaged that ancient Athenian liberty also provided for both positive and negative freedoms. The survey extends to the present day, surveying references to antiquity in the liberal, socialist, and fascist scholarship of Europe in the first half of the twentieth century, and the renewed attachment to antiquity that emerged in the work of Hannah Arendt and recent American and European scholarship in the latter half of that century. It offers a plethora of detail on nineteenth-century German scholarship, with important insights into the transmission of intellectual traditions across national boundaries (the survey of the German reception of Grote's *History of Greece* is a useful contribution). One clear strength of this work is its tendency to recognize the rhetorical power of ancient examples while maintaining cautiousness about their substantive contribution to modern political theory and reality. The weight of the scholarship, combined with its affordability, makes this a book worth hunting down for everyone interested in the reception of Greek political history and theory. *The Troad*[14] is a very detailed analysis and comprehensive presentation of all literary texts discussing the region of Troy. Alexandra Trachsel begins her investigation with an exploration of the Homeric Troad. Focusing on what she calls literary or imaginary space, she is able to map the landscape of the *Iliad* in narratological terms. Traschel rightly argues that an attempt to place the Homeric localities geographically in 'real' space is not interesting (or indeed feasible); on the other hand, her exploration of the literary geography of the area produces a number of fascinating conclusions. Her illuminating discussion of the complexities of the narrator's point of view in the *Iliad* in his description of the Troad shows how the narrator presents different representations of space according to a human (inconsistent) or divine (more consistent) point of view. One regrets that Traschel decided not to use this as a platform for discussing the larger problems regarding Homeric composition. The second part of the book discusses the post-Homeric authors, from Hellanicus to the Second Sophistic. Traschel here

[13] *Antike oder moderne Freiheit? Die Begründung der Demokratie in Athen und in der Neuzeit*. By Wilfried Nippel. Frankfurt-am-Main, Fischer Taschenbuch Verlag, 2008. Pp. 456. Paperback €11.95, ISBN: 978-3-596-60104-2.

[14] *La Troade. Un paysage et son héritage littéraire. Les commentaires antiques sur la Troade, leur genèse et leur influence*. By Alexandra Trachsel. Rome, Institut Suisse de Rome, 2007. Pp. xx + 501. 1 figure, 4 maps. Hardback €40.50, ISBN: 978-3-7965-2254-3.

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distinguishes three 'Troads': the 'real' or 'historic' Troad, which is situated in northern Asia Minor; the Homeric Troad and its influence over Greek and Latin authors; and, finally, the 'in-between' Troad, which she also calls 'mythological' Troad – this final Troad is another literary construction but it is different from the Homeric one. Traschel emphasizes diversity in the authors she examines but is also able to discover some underlying trends. Most notable here is the use of the Troad by the Romans for the creation of their foundation myth. This is a fascinating book, which proves without doubt that indeed 'le paysage est un effet de lecture' (8).

doi:S0017383508000739 CHRISTY CONSTANTAKOPOULOU and PETER LIDDEL

Roman History

My planned ordering principle this time was accessibility, designed to draw the reader in. It did not work, and I go straight to studies of individuals and then to history in roughly chronological order, saving to the end the work that seems likely to be the most influential. Yet accessibility, just as in the current political scene, is a preoccupation of several authors represented here. A lady first. Catalogues show sourcebooks sprouting everywhere; whether Julia Dyson Hejduk has made a good choice with *Clodia*[1] is another matter: richness and complexity, even solidity, seem necessary. Here we have letters of Cicero and extracts from three speeches, all Catullus' poems about Lesbia, and a 'sampling' of others, rightly translated by the author herself and arranged in lines that attempt to reproduce the Latin rhythm. That takes 131 pages and is followed by three of 'testimonia' from Sallust, Quintilian, and Plutarch. Part II, 'Clodia's legacy', consists of seventy pages of verse from Propertius, Tibullus, Ovid, and Martial. Thus a broader title might more accurately represent the contents. And there is something more serious: the author has been scholarly with her material, not just offering lucid footnotes, and candidly admits in her introduction that T. P. Wiseman denies the very identity of Lesbia with Clodia Metelli; she offers a reply (4–9). For Part II, she comments briefly but prudently on the 'reality' of the liaisons immortalized. The reader is spoilt, having not only modes of loving and some core Latin concepts (for example, *pius*) explained, but a twenty-nine-page glossary. Does that really need 'Alps'? The answer may be found on xiii: Clodia is a 'flamboyant star of the AP Latin reading list'. She is certainly accessible now. A different figure is presented in W. Stroh's *Cicero*.[2] It is one of a series (containing in its various distinct categories Haydn's oratorios and the history of Baden-Württemberg). Short as it is, it is quite segmented: Cicero's life down to 55, his political philosophy, Cicero under Caesar, his rhetorical and philosophical works, and his last struggle. There is a chronological chart, bibliography, and index of persons. While it might be useful as a short introduction to the reader who does not know Cicero, it does require knowledge of German (Pauly-Wissowa is ideal for that, but cannot be carried in the pocket.) The richness, complexity, and trickiness of the man need their space: the fun is in the detail. Caesar's star is rising, and readers have a wide choice. Jeffery Tatum's

[1] *Clodia. A Sourcebook*. By Julia Dyson Hejduk. Oklahoma Series in Classical Culture 33. Norman, OK, University Press of Oklahoma, 2008. Pp. xv + 269. Paperback $21.95, ISBN: 978-0-8061-3907-4.

[2] *Cicero*: *Redner, Staatsmann, Philosoph*. By Wilfried Stroh. Munich, C. H. Beck, 2008. Pp. 128. Paperback €7.90, ISBN: 978-3-406-56240-2.

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