labours and the rigorous and critical methodology of its contributors, as well as the ongoing vibrancy of Attic epigraphy. In every sense it constitutes a fitting tribute to a fine epigraphist and historian. It reminds us that, as Greek historians, research on inscriptions is the lifeblood of our subject.

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Roman History

Heading rather than tailing with a general remark is better: it ensures more readers. Why do writers (two or three below) say 'X is the case, as discussed in Chapter Y', when one *discusses whether* X is the case, and *argues that* it is? Partial exemption from general criticisms of Festschriften and suchlike offered in the last issue is gained by the edition by Christina Kraus and others of *Ancient Historiography and its Contexts*.[43] The distinction of the honorand, A. J. Woodman, and of editors and contributors is not reason enough, but the editors have artfully divided up their essays into four sections, named after four of Woodman's works: so the first, 'Author and audience', carries the reader from Thucydides (John Moles) to Velleius (T. P. Wiseman); the second, 'Quality and pleasure', from Ciceronian humour (Anna Chahoud) to Rome and Persia in the fourth century (Robin Seager); the last two – 'Poetry and politics' and 'Tacitus reviewed' – are the most solid, occupy more than two hundred pages, and give the book thematic coherence. Another factor is precisely the excellence of individual essays in all sections, which carried this reader along like a set of detective yarns. Third, there is the invaluable reticule of an index locorum; but the reason for omitting a list of Woodman's works does not convince me. Lack of space prevents singling out contributions – perhaps as well, when the level is so high – but allows a few themes to be indicated: the author's effective presence; *topoi*; Tiberius as an invader of Rome; the meaning of 'delator' (J. G. F. Powell; exemplary, this). For this volume, David Levene wrote a speculative paper on the influence of Trogus on Tacitus; his *Livy on the Hannibalic War*[44] is a weighty contribution to Livian studies that will influence criticism for many years. It has the same quality as the Festschrift article: unflinching examination of the text at one level after another. Here it leads to unwelcome counter-intuitive conclusions about causality and to fresh and exculpatory interpretations: morality is the key. Livy's narratives contain mutually contradictory elements, each used to sustain later passages; most notorious are his accounts of the outbreak of the war, in which 'what matters is incorporating the appropriate material in the appropriate sequence' (61), and the defection of Capua.

[43] *Ancient Historiography and its Contexts. Studies in Honour of A. J. Woodman*. Edited by Christina S. Kraus, John Marincola, and Christopher Pelling. Oxford and New York, Oxford University Press, 2010. Pp. xiv + 449. Frontispiece. Hardback £80, ISBN: 978-0-19-955868-1.

[44] *Livy on the Hannibalic War*. By David S. Levene. Oxford and New York, Oxford University Press, 2010. Pp. xvi + 453. Two tables. Hardback £85, ISBN: 978-0-19-815295-8.

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Hence a reassessment of causation, to which the last chapter is devoted, with the author's take on current historiography (J. E. Lendon's paper in Andrew Feldherr's *Companion*[45] is severely rapped). Livy's text 'actually does constitute the thing it is describing' (391) – a high claim. Amid such arguments, and availing them to sceptics who see Livy nodding or indeed putting coherent causation below teaching, Levene packs detailed and enriching analyses of smaller sections and structures (there is an index locorum) that are full of wide learning. Earlier sections cover narrative organization, sources and intertexts, persons and peoples (failings in characterization), winners and losers (generals matter less than one might expect). The whole is the durable work possible only for one who has made Levene's long and profound study of his subject. Livy figures in R. E. Mitchell's *Hearsay, History, and Heresy*[46] – as a sinner. The author reprints articles published (one in another book) between 1969 and 1994, and adds two others (risking repetition). They are edited and introduced for (sometimes) 'Richard' by a former pupil. The sinner's narrative is unsatisfactory, an 'artifact of the moment in which it was created' (6), and prompts historians to use its contents to build up bogus concepts, notably the struggle of the orders, not using items that do not fit (and are authentic) to draw other conclusions. The topics range wider: Mitchell begins with Rome's earliest silver coinage (earlier than supposed), treaties with Carthage, and hoard evidence; then comes the most controversial paper, on the military-minded aristocracy, which renewed itself by making itself permeable and did not commit itself to any struggle ('The struggle of the orders is a fiction' comes later); then enter Livy and a paper on the Pyrrhic war; two are devoted to debt and the like (the plight of the original soldier was commingled with that of the later citizen) and the origin of private wealth, and the book is rounded off with a study of maritime colonies. Regardless of success in argumentation (is a permeable aristocracy fatal to the struggle of the orders?), the presentation, necessarily negative (out too go the XII Tables and the pivotal role of the Lex Hortensia), is rebarbative and the one paragraph of Greek (67) garbled. Now a jump from the historian to Italian participants in the Hannibalic War. In Michael P. Fronda's *Between Rome and Carthage*,[47] Livy is merely one of the means, literary and archaeological, that he has of recovering roles played by communities of southern Italy. He resolves not to privilege either type, awkwardly putting his resolution in M. I. Finley's terms (13). But his use of political theory (Realism, Multipolarity, Anarchy – all glorified common sense)[48] is helpful to his analysis and to this reviewer's notions of politicians' priorities. The author's insistence on faction and interstate rivalry is justified by the evidence, but he shows subtlety and restraint. There is back-history too, even to the Peloponesian War, and attention also focuses on intensity of urbanization and the distance of devastated

[45] J. E. Lendon, 'Historians without history: against Roman historiography', in A. Feldherr (ed.), *The Cambridge Companion to the Roman Historians* (Cambridge, 2009) 41–61, reviewed in *G&R* 58.1 (2011), 130.

[46] *Hearsay, History, and Heresy. Collected Essays on the Roman Republic by Richard E. Mitchell*. Edited with an introduction by Randall Howarth. Piscataway, NJ, Gorgias Press, 2010. Pp. viii + 370. Hardback $125.12, ISBN: 978-1-59333-642-4.

[47] *Between Rome and Carthage. Southern Italy During the Second Punic War*. By Michael P. Fronda. Cambridge and New York, Cambridge University Press, 2010. Pp. xxviii + 374. 15 maps. Hardback £60, ISBN: 978-0-521-51694-5.

[48] See A. Eckstein, *Mediterranean Anarchy, Interstate War, and the Rise of Rome*, Hellenistic Culture and Society 48 (Berkeley, CA, 2006), reviewed in *G&R* 55 (2008), 138.

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areas from urban authorities. The material is divided geographically: Apulia, Campania, Bruttium and western Magna Graecia, and southern Lucania and eastern Magna Graecia. In his conclusion Fronda tackles the big questions: could Hannibal have won? If so, where did he go wrong? His southern successes provide a partial answer: the more communities he controlled, the more they cost in vital manpower. Here, too, Fronda reconciles Realism with his stress on long-standing rivalry. The maps are appropriately plentiful and clear. Altogether this is a highly instructive book – and readable, too. Interest in Carthage is currently intense. To match the work on Hannibal examined in the last issue we have a welcome historical study, Dexter Hoyos' *The Carthaginians*.[49] The author does not hesitate to tackle all the problems and to try to remove ill-founded notions and provide answers to perennial questions, but he is judicious, notably in his claims for Carthaginian literature and art. That may mean that his answers, as on the causes of the First Punic War, are less than surprising; on the other hand he rejects a current view of Carthage's backing of Hannibal, and his stress on the proper wording of young Hannibal's oath illuminates the circumstances in which he recounted it. Sources are followed by 'The Phoenicians in the West'; 'Foundation' and 'State and government' make the next two sections; three more – one dealing with the cliché of Carthaginian mercantilism as opposed to landownership, one with the cityscape, one with religion (child sacrifices!) and art, in which I should have welcomed a reference to Syrian pyramidal monuments (E. Will, *Syria* 26 [1949], 273) – precede five on Carthage's dealings with her African neighbours and overseas, and a brief summing up. There is a chronology, modest notes, select bibliography, and workmanlike maps (the relation of Map 1B, which lacks a scale, to Map 1A takes working out). This book will be a handy boon for general public, students, and scholars who are not already well-acquainted with the Carthaginians. Another collection of essays, discovered as such when you open it, and a highly useful one, constitutes Jonathan Edmondson's *Augustus*.[50] In the first of his four parts alone he has assembled five classic papers, by Ronald Syme, Fergus Millar, Jean-Louis Ferrary, John Rich, and Nicholas Purcell. The third, on Augustus' powers, is especially welcome as a translation of a paper of 2001, and there are four other translations to come. Of these, Werner Eck's on administrative reforms is again vital (they are improvisations). It is clear how valuable this collection is for individual scholars and students and for libraries that do not possess the periodicals. Whole and parts are lucidly introduced (should the editor really find space for an Oxford academic feud?). The second part, '*Res publica restituta*', considers reforms of institutions and society; the third, art and literature; the fourth, the impact of Augustus in the provinces. There are reservations when an editor's task is so difficult. The titles of the first two parts are in Latin, not translated, as he promises, nor particularly appropriate. Restrictions apply: on work older than fifty years; on extracts from works by Syme, Zanker, and Nicolet that have to be read in their entirety, and on items already published in other collections. But the editor takes in chapters from other complete and well-distributed works, notably

[49] *The Carthaginians*. By Dexter Hoyos. Peoples of the Ancient World. London and New York, Routledge, 2010. Pp. xxxvi + 251. 3 maps, 26 illustrations. Hardback £65, ISBN: 978-0-415-43644-1; paperback £18.99, ISBN: 978-0-415-43645-8.

[50] *Augustus*. Edited by Jonathan Edmondson. Edinburgh Readings on the Ancient World. Edinburgh, Edinburgh University Press, 2009. Pp. xxx + 543. 46 illustrations, 1 map. Hardback £95, ISBN: 978-0-7486-1594-0.

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Maria Wyke's *The Roman Mistress* and Glen Bowersock's *Augustus and the Greek World*. Part 4 inevitably fizzles out into two specimen papers, Bowersock's, and Walter Trillmich's on Augusta Emerita. The title of Judy E. Gaughan's *Murder Was Not a Crime*[51] shows that it is a volume that means to change rather than to build on earlier thinking, though Theodor Mommsen, J. D. Cloud, and Alan Watson receive due credit. There was no crime of murder on the Republican statute book, Gaughan argues, because the ruling elite preferred to leave such matters in the hands of individuals. The monarchy did have it, for the king meant to monopolize the power to kill, while the Republic did not see itself threatened by murder. That takes us to the heart of Roman thinking about the role of the state, and makes this an important work. Gaughan follows her argument beyond Sulla's legislation and it will be taken seriously – apart from occasional slips, as on bribery as a factor in the Gracchan *lex ne quis iudicio circumveniatur* and on the 'legitimacy' of the *SCU* (124) – because it hangs together. Its preceding discussion of sources would have been strengthened by something on our embedded concept of 'murder' as criminal, which makes her title paradoxical (see *OED*), to bring out the contrast she is drawing. The author translates her own quotations, but not always completely (and on page 128 inaccurately). To continue in a sombre field, James Ker's *The Deaths of Seneca*[52] is concerned throughout with reception – and anticipation. He offers one section on narratives, including Seneca's life and the 'death narratives' of *Annals* 14 and 15. Anticipation comes with his section on Seneca the author (the chapter on the *Letters* seemed most engaging) and reception, explicitly with the story, instructively and interpreted, of the tradition, literary and figurative, down to recent German verse. In the last section he treats three themes: forced suicide, conflicting with Christian doctrine; Seneca's *imago*; and the connotations of Campanian villas, notably those of Scipio and Vatia. Restating his aim in the Epilogue, to show what Seneca contributed to Western discourse on death, the author rightly defends the multiplicity of his materials and his joint consideration of narratives, Seneca's writing, and reception, and looks forward to future interpretations (an earthy medical assessment would have been welcome). But the cultural history of death is unfinished 'until we ourselves are ceasing' (360). The book is garlanded with praise from an eminent scholar for its power and subtlety, and that praise is well justified. Navigation, too, is made easier through the index of passages, ancient and modern; for painters, the index does. But the solemn tone is unremitting and echoed in the matt monochrome illustrations. Humour flashes once or twice, in the form of bracketed exclamation marks. I struggled against thinking of Petronius. Down to earth now with Alfred Michael Hirt's *Imperial Mines and Quarries in the Roman World*.[53] This is a very valuable work, but keep the subtitle in mind for its scope and the series to which it belongs for its demands (some Greek; the illustrations are maps, not picturesque panoramas). With clarity and thoroughness throughout, the author

[51] *Murder Was Not a Crime. Homicide and Power in the Roman Republic*. By Judy E. Gaughan. Ashley and Peter Larkin Series in Greek and Roman Culture. Austin, TX, University of Texas Press, 2010. Pp. xx + 194. Hardback £34, ISBN: 978-0-292-72111-1; paperback £16.99, ISBN: 978-0-292- 72567-6.

[52] *The Deaths of Seneca*. By James Ker. New York, Oxford University Press, 2009. Pp. xvi + 411. 39 illustrations. Hardback £45, ISBN: 978-0-19-538703-2.

[53] *Imperial Mines and Quarries in the Roman World. Organizational Aspects 27 BC–AD 235*. By Alfred Michael Hirt. Oxford Classical Monographs. Oxford and New York, Oxford University Press, 2010. Pp. xiv + 551. 23 illustrations. Hardback £84, ISBN: 978-0-19-957287-8.

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surveys previous work, considers geological and geographical constraints on the two operations (which explain variety in the organization, a dominant theme), and examines the relevant areas and their legal status. He is cautious about large quasi-autonomous areas, even in Noricum, for lack of decisive evidence. On the emperor's claims, exploration might have extended not only to his private ownership but to the imperial *fiscus* as a theoretical branch of the Aerarium. Next come imperial officials, the army, and the allocation of responsibilities to subordinates. Private partners follow, and finally imperial interventions and the Palatine bureaux. Besides admirable summaries in earlier chapters, Hirt offers broader conclusions on development in his last. In addition, there is a 1283-item appendix of inscriptions on marble; a bibliography (the *Customs Law of Asia* is still referred to only in the 1989 edition of Engelmann and Knibbe), and an index of sources, as well as a general index. For all students of mining and quarrying, here is a book of great interest; it is indispensable to those who focus on the empire. More, students of the workings of the empire at large and the way that they developed need it. Evidence accumulates; eventually a second edition will be necessary, with a handful of verbal infelicities removed; meanwhile, a website of additional items would keep the silver bright. The later Empire figures less strongly today than usual. All the better that it is represented by Bill Leadbetter's concise, well-argued, and unpretentious *Galerius and the Will of Diocletian*.[54] This book would make an excellent introduction to the third century turmoil (Chapter 1) and the Tetrarchy. Leadbetter is cautious about the use of this word, convincingly arguing that Diocletian sought to create a traditional dynasty of blood and marriage. He goes for all the problems and, though defending him from Lactantius, does not shrink from severe criticism of his 'hero'. Galerius was (too) faithful to his master Diocletian's scheme and, like Tiberius, unsuccessful as a politician when called to take over. Even the religious policy had to be given up. He was also weakened by the division of the empire; however, a short section on his handling of the provinces ends the book on a favourable note. There are full references, bibliography, and a dynastic tree, which might be supplemented by diagrams of political structures at turning points; only a few misprints have escaped notice. We also have the second edition of Jill Harries and Ian Wood's *The Theodosian Code*.[55] This is a paperback edition of the original collection of articles, by ever more distinguished contributors (whom should I name?), with a new preface that surveys thirteen important works published between the two editions. Clearly then, this an opportunity to buy what Robert Frakes in *Classical World*, quoted on the cover, wrote was 'a fundamental addition to any college library as well as of interest to anyone concerned with Roman law or late antique history'; it is not an occasion to abandon the first edition in its favour. A tribute to John Matthews was recorded only in the previous review. Now comes another volume that deserves further celebration: his *Roman Perspectives*.[56] As the subtitle shows, it is not devoted to the later Empire:

[54] *Galerius and the Will of Diocletian*. By Bill Leadbetter. London and New York, Routledge, 2009. Pp. xiv + 282. 11 illustrations. Hardback £70, ISBN: 978-0-415-40488-4.

[55] *The Theodosian Code. Studies in the Imperial Law of Late Antiquity*. Edited by Jill Harries and Ian Wood. Bristol Classical Press paperbacks. Second edition. London, Duckworth, 2010. Pp. x + 261. Frontispiece. Paperback £20, ISBN: 978-1-8539-9740-2.

[56] *Roman Perspectives. Studies in the Social, Political and Cultural History of the First to the Fifth Centuries*. By John Matthews. Swanswea, The Classical Press of Wales, 2010. Pp. xvi + 406. 3

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Chapter 2 consists of 'a three-cornered dialogue' between Thucydides, Hobbes, and Tacitus. This is just one of the half dozen unheard or unpublished essays of the seventeen it offers. It is difficult to do justice to the richness of this book, which ought to be available for all students of the empire and above all of historiography. Matthews' stimulating analysis of Tacitus on the inauguration (excellent word!) of Tiberius systematically advocates the view that the *acta senatus* were a prime source; yet he allows Tacitus to misread them on one point, Drusus' presence at the debate, ignoring the possible use of *praesens* in a future sense (76). There are 'Six tales of the equestrian order' to engage anyone who finds that rank lacking in interest. 'Children's games in Augustine's *Confessions*' is another delight, balancing 'realistic' and 'symbolic' interpretations, and finding that that self-obsessed person also misunderstood something. But prime notice must be given to Matthews' vital and splendid examination, with photographs, of the 'Testamentum Dasumii' as the work of another knight, name unknown. Edward J. Watts's *Riot in Alexandria*[57] has an exciting title, which for many will bring to mind earlier episodes than the beating up in 486 AD of Paralius, a pagan student attracted to anti-Chalcedonian Christianity, for disrespect to his tutors. However, the author uses this one as a means of analysing the structure of loyalties within the schools and ascetic communities and to bishops. He does so in a methodical and scholarly way, neatly returning to the beating by way of his discussion of factionalism and anti-pagan activity from Athanasius to Peter Mongus, who adroitly exploited the beating to prop up his own position in Alexandria. So Watts divides the examination into three parts: 'Historical discourse in intellectual communities', 'The past within and outside late antique monasteries', and 'Defining the Alexandrian bishop'. The necessary examination of the source, Zacharias Scholasticus, who was recently impugned, is not neglected either, and the author, fortunately for his book, finds 'general accuracy'. Scrupulously presented and documented with footnotes and bibliography as it is, and much as it sheds light on associations that gave rise to the episode, this book has a certain leisureliness that not every reader intent on unearthing novel conclusions will relish for long. Now for introductory works: D. Brendan Nagle, aware of being on well-trodden ground in *Ancient Rome. A History*,[58] draws attention to parallels with the US in the present world. He also organizes his material round perennially important questions, dividing the history (753 BC–AD 732) into seven segments – such as '5. The Roman Empire: what held it together' – that pose 'master narrative questions' (xii) and treat art, architecture, and religion as parts of political and institutional history. This certainly prevails, while the economy of the empire suffers. The book is aimed at university-level history courses (in the UK it could go lower and wider) and, with that in mind, is heavy for its covers. However, it is elegantly produced, with apposite maps and illustrations and the usual boxes (boxed Gibbon sauces up a bland treatment of Augustus), but no notes. Occasionally there is

illustrations. Hardback £50, ISBN: 978-1-905125-39-5.

[57] *Riot in Alexandria. Tradition and Group Dynamics in Late Antique Pagan and Christian Communities.* By Edward J. Watts. The Transformation of the Classical Heritage 16. Berkeley, Los Angeles, and London, University of California Press, 2010. Pp. xvi + 290. 5 illustrations, 1 map. Hardback £37.95, ISBN: 978-0-520-26207-2.

[58] *Ancient Rome. A History*. By D. Brendan Nagle. Cornwall-on-Hudson, NY, Sloan Publishing, LLC, 2010. Pp. xvi + 509. 77 illustrations, 29 maps. Paperback $48.95, ISBN: 978-1-59738-021-8.

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an old-fashioned feel, as when Claudius organizes his permanent departments, but the stories are clearly told. There is a glossary, list of websites, undifferentiated list of 'readings', and index (which needs refinement). Christopher S. Mackay's stoutly bound *The Breakdown of the Roman Republic*[59] is intended for general readers and 'introductory students' (9). What does he offer them, then? Narrative, with a 'Historical background', explaining magistracies and noting existing problems; chapters from Tiberius Gracchus to the Augustan settlement; and an epilogue on the succession and an appendix on nomenclature. The chapters are divided into bite-sized nuggets with headings, making navigation easy, and the author unsurprisingly eschews argument (though he has a salutary note on the democratic element in the constitution). At the end of each chapter come 'Questions for study and reflection', some quite straightforward, as on the provisions of the Leges Trebonia and Pompeia Licinia; the reader simply has to look back a few pages. There is a chronology and suggestions for further reading, ancient and modern, modest bibliography, and index. This is clearly written, bread-and-butter stuff, with small-print maps and without illustrations except the unexpected jam of a gloss insert, 'the development of late Republican coinage', excellent photos of thirty-seven coins. That will raise the beginner's spirits. Last places go to two lighter works, on females. Cristina Mazzoni, in *She-Wolf. The Story of a Roman Icon*,[60] has an engaging subject and treats it systematically. After a preface and introduction she has three sections: 'The Capitoline she-wolf', 'Writing about the she-wolf', and 'The she-wolf in art', each subdivided chronologically into three chapters. Aware of how much work remains to be done, she renounces any attempt to include every representation (xii). But what *is* the subject? The Capitoline beast stretches out and snatches at the whole, although her age is not discussed until page 36 and she is in any case only part of it. Mazzoni cites a varied selection of authorities and makes interesting points, as on the political importance of the beast's removal to the Capitoline and on the significance of gifts. Her discussion of literature, painting, and sculpture, especially in the Fascist era and the present century, is entertaining and sometimes insightful, but needs more liberal illustration. The author allows herself too much repetition (e.g. *lupa* = prostitute) and slips in nomenclature, English, and dating. What conclusions can be drawn, but that 'the she-wolf's ability to change…assures her survival in a city…founded on recycling' (256)? Quite so. Carolyn D. Williams' *Boudica and her Stories*[61] also concerns reception, but the subtitle warns against treating this book lightly. It is scholarly and prints Greek without catastrophe (quotations from languages other than English are translated); it has notes and bibliography. The author examines the ways in which writers (not artists, alas) have presented Boudica and her revolt, starting from ancient accounts – without presenting her own. Williams' treatment is thematic: Boudica's body, family ties, and 'home life' make Part II; then comes 'A call to arms', including

[59] *The Breakdown of the Roman Republic. From Oligarchy to Empire*. By Christopher S. Mackay. Cambridge and New York, Cambridge University Press, 2009. Pp. xix + 445. 5 maps. Hardback £53, ISBN: 978-0-521-51819-2.

[60] *She-wolf. The Story of a Roman Icon*. By Cristina Mazzoni. New York, Cambridge University Press, 2010. Pp. xiv + 282. 19 illustrations. Hardback £55, ISBN: 978-0-521-19456-3; paperback £16.99, ISBN: 978-0-521-14566-4.

[61] *Boudica and Her Stories. Narrative Transformations of a Warrior Queen*. By Carolyn D. Williams. Newark, DE, University of Delaware Press, 2009. Pp. 272. 1 map. Hardback £57.95, ISBN: 978-0-87413-079-9.

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criticism of Boudica's campaigns and authors' reactions to British atrocities; finally, pagan and Christian Boudicas are reviewed, and 'Narratives of national identity', where she fits awkwardly into imperialist Britain, and a conclusion that estimates her appeal to more recent warriors. Williams writes attractively and, as she dances agilely from scene to scene, makes it hard to put down the book. That dancing, with writers from diverse epochs juxtaposed, does sometimes give an impression of 'one damned thing after another', though Williams is concerned with testing the robustness of a distinctive theme. More dates attached to the text would have saved irresistible trips to the bibliography to place delicious quotations. May I borrow one? 'Boadicea decided not to buy the dress after all. She hurried across the town [Camulodunum]… and found Jesus waiting impatiently' (183).

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Art and Archaeology

In an ideal world, every visitor to Rome would have the amiable company of Amanda Claridge in person. A compromise is the revised edition of her archaeological vademecum, *Rome*.[62] First published in 1997, this has since been subject to formidable rivalry, in the shape of Filippo Coarelli's *Rome and Environs* (Berkeley, CA, 2007). Perhaps the best way of indicating the relative difference in style and tone of the rivals is to see what each has to say about a single (and singular) monument, the tomb of the Eurysaces by the Porta Maggiore, inscribed *Est hoc monimentum Marcei Vergilei Eurysaces pistoris, redemptoris, apparet*. That Eurysaces was a miller/baker (*pistor*) and contractor (*redemptor*) is agreed, but where Coarelli (204–5) reads *apparet* as an abbreviation for *apparitor*, 'subordinate', or 'public servant', Claridge (385–7) accepts the verb in a jocular sense, meaning 'it's obvious!' Both authorities suppose Eurysaces to have been a freedman who made a fortune supplying bread rations during the mid-first century BC. However, while Coarelli cautiously notes the 'cylindrical architectural elements' that 'seem to depict the receptacles in which the dough was kneaded', he has little else to say about the motivation for such an unconventional tomb design. Claridge, by contrast, does not hesitate to characterize Eurysaces as a Trimalchio-type who 'was immensely proud of his wealth and could afford to be humorous about it'. Pedantic debate about inscriptions, naturally, is not within the scope of books such as these, and the expertise of both authors runs equally profound. All that one might add here is that years of experience in leading the annual summer course at the British School at Rome, and occasionally explaining the Forum to visiting royalty, may serve to prime a professor with particular skill in clear and engaging exposition. The guidebook uses a number of illustrations provided by trained architects (the late Sheila Gibson, Mark Wilson-Jones), and much of a guide's expertise in Rome does, of course, rely upon knowledge of *ars edificatoria* – a discipline

[62] *Rome. An Oxford Archaeological Guide*. By Amanda Claridge. Second edition. Oxford, Oxford University Press, 2010. Pp. xiv + 540. 160 site maps, plans, and photographs. Paperback £18.99, ISBN: 978-0-19-954683-1.

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