background is needed for a newcomer to make sense of this material that it is hard to know where to begin. This book is packed with interesting titbits, it draws on the latest interpretative scholarship, it is knowledgeable and interesting on palaeography; it is undoubtedly an achievement and has much of value in it, but I am not convinced that it would really work as an introduction to Virgil. My sense is that it begins from the wrong end, and that true newcomers to Virgil might prefer to start with the last chapter, about the enduring influence of his work up to the present day, where they are most likely to gain a sense of why it might be worthwhile concentrating hard on the rest of it.

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Greek History

When Hans van Wees reviewed the first edition of Terry Buckley's *Aspects of Greek History 750–323* BC in this journal, he warned that 'students will be sorely tempted to look and think no further but simply paraphrase and memorize the lot' (*G&R* 44.1 [1997], 93).[30] He was right: some of the worst first-year undergraduate essays these reviewers have marked over the past ten years have done just that. We have sometimes concealed the book from our first-year undergraduates (by omitting it from our reading lists, and other ruses…). Our efforts were often in vain: this book is widely recommended by teachers at A-level and (in Dublin and Manchester, at least) is stocked by major booksellers regardless of academics' recommendations. The book will be, on the other hand, an important acquisition for school and college libraries, as it covers all of the sections of Ancient History AS and A2 that focus upon military and political history (one anticipates that Buckley's relative neglect of social and cultural history won't deter centres from offering *The Culture of Athens 449–399* at A2), and it also has much of relevance to the specifications of the Ancient History GCSE. There are clear improvements to the first edition: a new section on the sources for Sparta reflects the recent emphasis on the Spartan mirage; an expanded discussion on the Delian League introduces the debate over the significance of the three-barred sigma; there is a new chapter on Sparta and the Peloponnese, 421–413 BC; references are made to the latest *Athenian Empire* LACTOR (fourth edition, edited by R. Osborne); and the index is improved. However, the enormous breadth of coverage means that there is no room to address the problems raised by van Wees's review (fourth-century Athens is still a blank) and the qualms of H. Sidebottom (*CR* 50 [2000], 340). The current reviewers' main reservation is that, while Buckley warns his readers about the controversial nature of the sources, when it comes to the crunch he still uses them as straightforward repositories of factual information: there is no attempt to introduce the idea that inscriptions and historians writing in antiquity had their own narratological and rhetorical intentions, which often colour what they say.

[30] *Aspects of Greek History 750–323* BC. *A Source-based Approach*. By Terry Buckley. Second edition. London, Routledge, 2010. Pp. xvii + 526. 13 maps. Hardback £70, ISBN: 978-0-415-54976-9; paperback £21.99, ISBN: 978-0-415-54977-6.

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We live in an age where the weakest or laziest undergraduates draw uncritically from Wikipedia and, still worse, random internet sources: there are times when we wish they had picked up a book (any book!). And if we, as teachers, formulate assessments or essay questions that can be adequately answered with reference to exclusively archaic and fifth-century military and political narrative, then we are the ones at fault. Luke Pitcher's *Writing Ancient History* stands apart from modern introductions to ancient historiography.[31] Rather than approach the subject chronologically or according to authors, or even according to genre, Pitcher engages analytically with particular problems that face the modern reader of ancient historiographical texts. Chapters 1 and 2 urge caution about accepting the methodological claims of ancient authors (which often amount to a kind of 'author theatre' through which ancient writers constructed their literary authority) and highlights the difficulty in constructing any kind of unified theory of historiography in antiquity. Chapters 3 and 4 concentrate on issues surrounding ancient authors' use of sources: their accessibility and distribution, and the possible distortions introduced by witnesses and informants or as a result of copyists' errors; they also raise issues surrounding translation, bias, and deliberate falsification. Pitcher challenges 'Nissen's law' (the idea that ancient historians used one source at a time) and explains and critiques *Quellenforschung*. Chapter 5 highlights the shared reliance of both ancient and modern historiography on probability, speeches, and inference. Chapters 6 and 7 show the significance of narrative emphasis, periodization, and variegation, demonstrating the plurality of ways of writing about the past in antiquity: history stands alongside biography and even fiction as a way of writing about the past. Finally, Chapter 8 reminds the reader of issues concerning texts and transmission to the modern world. This introductory book challenges the misconception that there is a straightforward distinction between ancient and modern historiography: while there are some irreconcilable differences (between the papyrus roll and the printed edition, for instance), there are some surprising overlaps: while not all historians in antiquity acknowledged their sources, it is not true to say that standards of referencing are universal in modern attempts at writing history. Pitcher demonstrates ways in which literary critics and historians might enrich their understandings of texts, maintaining that the more clearly historians understand the ways in which ancient writers about the past shaped their narrative, the better equipped they are to use their data. The historian might worry that there is little consideration of cultural or social historiography, but these discussions are absent because there was no clear conception of these subjects in antiquity. This is a highly cerebral and valuable introduction to classical historiography; it is also very readable: in particular the earlier chapters are full of flair and hilarious anecdotes (among the best concerns Walter Headlam's multitasking at p. 77). It is well-known that, in ancient Athens, claims about birth and ancestry were crucial in the identification of citizens and the delineation of the citizen body. Susan Lape's *Race and Citizen Identity in the Classical Athenian Democracy*[32] takes that basic understanding of citizenship in a different direction, maintaining that constructs (in the form of

[31] *Writing Ancient History. An Introduction to Classical Historiography*. By Luke Pitcher. London, I.B. Tauris, 2009. Pp. ix + 275. Hardback £45, ISBN: 9781845119577; paperback £15.99, ISBN: 9781845119584.

[32] *Race and Citizen Identity in the Classical Athenian Democracy*. By Susan Lape. Cambridge, Cambridge University Press, 2010. Pp. xii + 341. Hardback £55, ISBN: 978-0-521-19104-3.

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popular perceptions, political procedure, and legislation [most famously Pericles' law on citizenship of 451/450]) of racial unity and *eugenia* constituted a critical shared value among the classical Athenians. These values had two historical implications for the Athenians: they offered a justification of political equality among a citizen community that lacked any notion of human equality; and they were mobilized as a reconciling force in the aftermath of the oligarchic revolutions at the end of the fifth century BC, continuing to be significant throughout the fourth century. As one would expect, Lape draws heavily on the rhetoric of the Attic law courts for the normative picture, but other genres offer a more variegated picture: the role of Creousa in Euripides' *Ion* is held to challenge the argument for purely paternal heredity of Apollo in Aeschylus' *Eumenides*; the complex views of national character propounded by Herodotus and Thucydides challenge Athenian claims about their purity and autochthony. Lape's work builds upon distinct scholarly traditions – both that of Loraux on autochthony and that of Hall on ethnicity – but her interpretation of racial identity, unlike that of Hall, sees aggregative and oppositional identity as working in tandem rather than separately: 'the development of a sense of citizen identity based on notions of birth and ancestry contributed to the perception of difference between citizens and various non-citizen out-groups' (51). It is disappointing that there is no attempt to treat the complicated spectrum of views on the relations between Athens and Egypt (e.g. Philochoros F 93 and now P. Vasunia, *The Gift of the Nile* [Berkeley, CA, 2001]); nevertheless this is a welcome contribution to the understanding of rhetorical invocations of identity and Athenian perceptions on citizenship, and it will be highly useful for advanced undergraduates. Thucydides' presentation of Pericles is a very popular topic, with two books published by Cambridge University Press in 2010 exploring similar issues (and bearing similar titles – see *G&R* 58.1 for a review of Martha Taylor's *Thucydides, Pericles and the Idea of Athens in the Peloponnesian War*). Edith Foster's *Thucydides, Pericles and Periclean Imperialism* focuses on Thucydides' presentation of materials: more specifically, war materials.[33] Foster argues, as does Taylor, that the Thucydidean Pericles is not the spokesperson for Thucydides' own opinions; far from it: a careful reading of the speeches in juxtaposition with the narrative sections shows that Thucydides' presentation of Pericles amounted to criticism of his imperialistic policies. The author makes the unusual choice to limit her analysis to Books 1 and 2, up to Chapter 65. This targeted focus may make sense for a PhD, when one has to restrict one's material in order to make a concise argument. It makes less sense in a monograph, such as this. The focus on an analysis of materials and Thucydidean language throws light on Thucydidean narrative and provides an original angle for discussion. It is perhaps unfortunate that we reviewed Martha Taylor's book first, as this book reads very much like a repetition of Taylor's argument, which, however, seems to have been reached independently and from a different angle. It is a surprise, however, that Cambridge University Press published both books in the same year, with such similar titles. At some point in Hammurabi's reign, the king erected laws that provided his version of how he built his empire: 'I annihilated enemies everywhere. I put an end to wars, I enhanced the well-being of the land…I held the people of Sumer and Akkad safely on my lap. They prospered under my

[33] *Thucydides, Pericles and Periclean Imperialism*. By Edith Foster. Cambridge, Cambridge University Press, 2010. Pp. xi + 243. Hardback £50, ISBN: 978-0-521-19266-8.

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protective spirit, I maintained them in peace.' As the author of the *Brotherhood of Kings* observes, it seems that, in the mind of Hammurabi, war was still necessary in order to create peace (91).[34] This book creates a single narrative of international relations in the Near East in the third and second millennia BC. The focus is essentially the preoccupation of how to create and maintain a formalized relationship between states and imperial powers. The kings of the Near East used highly structured interaction and formalized language, adopting the language of family ties to explain the structural order of relations between kings; 'brothers', therefore, were kings of similar power/status, whereas 'father/sons' revealed clear hierarchical structures. This is an engaging book that manages to provide a nuanced analysis and insightful observations while setting out the general history of the Near East over the period of two millennia. We also get wonderful snippets of the kings' own words – in inscriptions, such as Hammurabi's laws, or in the royal correspondence. The author uses an arresting writing style, providing an approachable narrative, and illustrates her account with wonderful examples from the primary sources. The book shows that the balance between force, negotiation of peace, and family ties (and the use of the language of family ties) was (and still is) at the heart of international relations. Whereas *Brotherhood of Kings* is an astounding success, the same cannot be said for the next book, which also targets the general public. *Civic Rites*[35] examines the interplay between Athenian politics and religious activities during the fifth century. The author is successful in providing a general framework for the presentation of her material, by alternating chapters of historical narrative with more thematic chapters discussing the ritual and cult of the most important Athenian festivals, such as the Panathenaia, the Thesmophoria, the various festivals for Dionysus (e.g. Lenaia, City and Rural Dionysia, Anthesteria), and the mysteries at Eleusis. The book is largely directed at an American audience and in doing so provides some amusing parallels, such as the opening of Chapter 2, where Sunday barbeques are contrasted with the custom of public sacrifice, or indeed the goddess Demeter presented as the archetypal single mother (104). The thematic chapters on cult work well as introductory discussions for the particular festivals the author chooses to discuss. But the book fails to contribute to the discussion of the nature of Athenian cult or festivals. Indeed, we would be hesitant to suggest this book to any student, including undergraduates. There are almost no references to the ancient sources (a handful are included in the text but one has to turn to the end of the book for a paragraph listing the main sources for each of the chapters) and practically no engagement with modern scholarship. There is perhaps too much focus on personalities – indeed, the 'narrative' chapters are named after what an old-fashioned approach would consider the 'main' characters of Athenian history; thus Chapter 1 is headed 'Cleisthenes: the family curse behind Athenian democracy', Chapter 3 'Pericles', Chapter 5 'Alcibiades', and Chapter 7 'Socrates'. There are also quite a few mistakes. To name but a few: Peisistratus is presented as *not* having intercourse with Megacles' daughter (33). In fact, Herodotus' account

[34] *Brotherhood of Kings. How International Relations Shaped the Ancient Near East*. By Amanda H. Podany. Oxford and New York, Oxford University Press, 2010. Pp. xxiv + 398. 15 halftones and maps. Hardback £22.50, ISBN: 978-0-19-531398-7.

[35] *Civic Rites. Democracy and Religion in Ancient Athens*. By Nancy Evans. Berkeley, CA, California University Press 2010. Pp. xx + 272. 12 figures, 3 maps. Hardback £41.95, ISBN: 9780520262027; paperback £16.95, ISBN: 9780520262034.

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reveals a much more complicated situation with a reference to sex 'not according to custom' (1.61: *ou kata nomon*). Similarly, the statement that the trials of 399 'failed' the citizens of Athens (9) seems to us to simplify a much more complex political situation. Despite these shortcomings the book works well as an introduction to the topic for the general audience. Students and scholars of ancient history, however, will find very little of value. We now turn to a third book written for the general public. The Peloponnesian War and Thucydides' account are a source of lasting fascination for the modern audience. *Song of Wrath* is one of the latest books to take advantage of this fascination.[36] The focus is on the first period of war, the so-called Archidamian War, between 431 and 421 BC. The author sets out the war against the background of relations between Athens and Sparta from the Persian wars in the 470s. The focus is very much an interpretation of war as defending 'national' *time*, honour; the main purpose of war, the author argues, was not to conquer but to humiliate the enemy. This is an intriguing interpretation, and it provides much food for thought. The writing style is suitable for the complete novice, and the author pays great attention to detail throughout the account. We found some of the modern parallels somewhat problematic, especially the emphasis on similarities between the Peloponnesian War and the Cold War (with Athens as the 'democratic' US and Sparta as the 'dour' Soviet Union [17]). This is certainly a modern ideological account of the Peloponnesian War and as such it is heavily influenced by the author's political standpoint. At the same time, however, it is an enjoyable read that will give much pleasure to war enthusiasts. Spartan studies are a thriving field of ancient history. *Sparta. Comparative Approaches* is the latest product of the excellent work carried out in Nottingham on ancient and modern perceptions and the history of Sparta.[37] This edited volume includes some of the papers presented at a 2007 conference entitled 'Sparta: comparative approaches and classical tradition'; the other half of the conference will be published in a separate volume, entitled *Sparta in Modern Thought*. The volume's emphasis on a comparative approach succeeds in enhancing recent discussions that have attempted to challenge the traditional approach on Sparta, with its emphasis in exceptionality, state control, and excessive militarism. Hodkinson's introduction sets out very well the intellectual context in which debates on Sparta have been played out in recent decades. There are papers on the peculiar institution of dual kingship (Millender), hegemonial structures (Roy), education and pederasty (Link), drinking and dining in the *syssition* and the *symposion* (Rabinowitz), religion (Flower), Laconic swearing (Bayliss), the helots (Luraghi), helot identity from a post-colonial perspective (Figueira and Figueira), Aristomenes in Pausanias (Langerwelf), and barbarians in Xenophon's *Constitution of the Lakedaimonians* (Harman). Perhaps the most useful section, particularly for teaching archaic and classical Sparta, is Part V, on Spartan exceptionalism. Hansen and Hodkinson have written three papers outlining the recent historiographical debate on this thorny issue. There are many areas of agreement but also different metholodogical applications, which makes this a fascinating and rewarding debate. It seems that the future of Spartan studies is bright. *Spartans. A New History* is a concise narrative of Spartan history from

[36] *Song of Wrath. The Peloponnesian War Begins*. By J. E. Lendon. New York, Basic Books, 2010. Pp. 566. 30 illustrations, 14 maps. Hardback $35, ISBN: 9780465015061.

[37] *Sparta. Comparative Approaches*. Edited by Stephen Hodkinson. Swansea, Classical Press of Wales 2009. Pp. xxxiii + 502. Hardback £55, ISBN: 978-1-905125-38-8.

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the archaic period to the Roman Empire.[38] It provides a good balance between a narrative of political/military events and a focus on cultural history. The book would be suitable to an undergraduate audience as it discusses sources and engages with modern debates without losing sight of the importance of narrative. We are not convinced that this is a 'new history' of the Spartans but it is certainly an excellent addition to the books placing Sparta within a wider Greek cultural context. Another field that has experienced bloom in recent years is studies on Alexander the Great. *Philip II and Alexander the Great* is an edited volume examining the relationship between father and son in ancient historiographical traditions and modern interpretations.[39] Indeed, the often problematic relationship between the two is essential for our understanding of Alexander's achievement: Alexander may have conquered the world, but this extraordinary accomplishment had its origins in Philip's perhaps equally spectacular success in creating a powerful Macedonian kingdom. At the same time, the traditions of Alexander's campaign, which shaped the much later historiographical accounts, were heavily influenced by comparisons between Philip and Alexander. One cannot therefore understand the history and achievements of the one without close comparison with and analysis of the other. The book has a nice balance between articles examining the actual historical traditions or archaeological evidence and those investigating the reception of Philip and Alexander in ancient traditions and modern interpretations. There are multiple focuses in the essays, such as power relations and the Macedonian court, the structure and dynamics of the Macedonian army, the legitimation of power in the Hellenistic dynasties, and reception, from ancient to modern accounts. This volume will be a true contribution to Macedonian and Alexander's studies. The fascinating story of Alexander's reception is the focus of *Death in Babylon. Alexander the Great and Iberian Empire in the Muslim Orient*.[40] The theme of this book is a compelling one, and also one largely unknown to classicists: it is the use of Alexander's story and Alexandrian imagery in the Iberian peninsula in the fifteenth and sixteenth centuries, a period of marked colonial expansion into Muslim Africa and Asia. Indeed, the question here, as the author admits, is none other than the nature of early European imperialism and early modernity (xiii). The emphasis is on the uncomfortable relation between the Iberian imperial centre and the Muslim Orient Other. Barletta shows that the question of mortality is central to the way that Iberian authors responded to the challenges of imperialism and to the Muslim resistance to imperial expansion. In such a context, the figure of Alexander becomes a constructive means by which Iberian authors theorized empire. He seems to exemplify the deep sense of anxiety that underlies the imperial effort: approaches to Alexander in that period highlighted the ambiguous portrayal of Alexander, sometimes as a Greek hero and sometimes as an oriental despot, as a military genius and as an idiot convinced of his own divinity. The approach

[38] *Spartans. A New History*. By Nigel M. Kennell. Oxford, Wiley-Blackwell, 2010. Pp. 218. 1 map, 12 figures. Hardback £55, ISBN: 978-1-4051-2999-2; paperback £19.99, ISBN: 978-1-4051-3000-4.

[39] *Philip II and Alexander the Great. Father and Son, Lives and Afterlives*. Edited by Elizabeth Carney and Daniel Ogden. Oxford, Oxford University Press, 2010. Pp. xvii + 343. 2 b/w illustrations. Hardback £50, ISBN: 978-0-19-973815-1.

[40] *Death in Babylon. Alexander the Great and Iberian Empire in the Muslim Orient*. By Vincent Barletta. Chicago, IL, University of Chicago Press 2010. Pp. xvi + 253. 2 halftones. Hardback $45, ISBN: 9780226037363.

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adopted here is very much one of close literary analysis of the contemporary texts. Sometimes the writing is not easy to penetrate; for example:

> It is precisely the indexical link between the murderous agency of death and the agentive alterity of African and Asian Muslims, as well as its more proximal echo in the perceived Otherness of marginalised groups within the Iberian peninsula, within the context of Iberian imperial expansion that generates what I have chosen to describe as the deep existential or moral shiver that runs through much of the literature of fifteenth- and sixteenth-century Iberian empire. (16)

Nonetheless, this is an intelligent and rewarding reading of a fascinating collection of sources, which reveals that the use and abuse of antiquity can provide a fruitful context through which the past is discussed. From Alexander and the Iberian peninsula, we move now to Xenophon and the American West. *American Anabasis. Xenophon and the Idea of America from the Mexican War to Iraq* is an engaging account of the appropriation of Xenophon's *Anabasis* by the US in its expansionistic policy in the nineteenth, twentieth, and twenty-first centuries.[41] The book opens, appropriately, in the months after 11 September 2001, with Dick Cheney arriving at the headquarters of the CIA to be informed about the so-called Anabasis project, which aimed at destabilizing Saddam Hussein's rule in Iraq. The use of the classical past in general, and of the *Anabasis* in particular, in such projects is extremely interesting. From the Mexican war in the middle of the nineteenth century and the Civil War to the Iraq wars, the *Anabasis* became a crucial text through which America negotiated its identity and justified its imperialism. Indeed, as Rood shows, the use and abuse of the *Anabasis* shows a marked shift in American attitudes towards antiquity: during the nineteenth century, Graeco-Roman texts were less likely to be used for political paradigms and instead became the source for great military exploits, which would inspire the American imagination. While this book is firmly situated in the now blooming field of reception studies, its argument about the elusiveness of the text and the ease with which it could be appropriated for military projects throws light on possible ancient uses of the text. This is a fascinating study that succeeds admirably in showing the relevance of the past for today's debates. Themos and Papazarkadas' *Attika Epigraphika* is a publication of the Greek Epigraphical Society comprising papers given at a 2006 Symposion in honour of Christian Habicht.[42] Habicht is best known among British historians of Greece for his groundbreaking 1961 article on the false documents that circulated in fourth-century Athens, which exposed the decree of Themistokles as a fabrication (*Hermes* 89 [1961], 1–35). However, we should also be aware of the 1997 translation of his *Athen. Die Geschichte der Stadt in hellenistischer Zeit*, under the title *Athens from Alexander to Antony*, which is the first connected history of Hellenistic Athens in English since W. S. Ferguson's *Hellenistic Athens* of 1911. Habicht's principle of epigraphical study is restated in his contribution, 'How I came to Greek epigraphy': inscriptions provide 'fertile soil for all kinds of social and economic studies' and the publication of new epigraphical discoveries maintains the

[41] *American Anabasis. Xenophon and the Idea of America from the Mexican War to Iraq*. By Tim Rood. London, Duckworth, 2010. Pp. x + 292. 30 illustrations. Hardback £25, ISBN: 978-0-7156-3684-8.

[42] *Ἀττικὰ Ἐπιγραφικά. Μελέτες πρὸς τιμὴν τοῦ Christian Habicht.* Edited by Athanasios A. Themos and Nikolaos Papazarkadas. Athens, Hellenike Epigraphike Etaireia, 2009. Pp. 246. Paperback €73.85, ISBN: 9789608612198.

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vibrancy of the study of antiquity. This collection exemplifies these principles. In terms of new material, the volume contains *editiones principes* of six previously unpublished Attic decrees (in the papers of Tracy, Matthaiou, Themos, and Malouchou); the pick of these is Malouchou's edition of the mid-fourth-century honours for the Athenian politician Kephisophon in recognition of advice he offered to the *boulē* and *demos*. Two papers makes cases for bringing together separately published fragments: Follet's paper joins two Roman-period fragments, though verification of her hypothesis is hampered by the fact that one of the documents is located in Athens and the other in a cement base in the British Museum. And Oliver's paper makes a clear case for joining two parts of a decree concerning honours for a public slave – the value of his paper lies not just in the bringing together of two fragments (in fact this join has already been proposed by Michael Walbank) or the wider historical implications of the decree but in the clarity of his methodology: the physical thickness of the fragments, and also the precise dimensions of the *stoichedon* (checkerboard) pattern are crucial to Oliver's identification. Other papers, on the basis of the detailed discussion of inscribed texts, more often than not accompanied by new readings and restorations, bring out the wider implications of particular Athenian documents. There is much of political importance: Osborne's paper, which surveys the publication of Athenian decrees in the politically unstable 290s, suggests that democratic governments may have been more ready than other regimes to publish decrees on stone. Byrne's new reading of a third-century register of *prytaneis* makes a strong case for the disregard of classical rules limiting iteration in bouleutic service beyond twice in a lifetime. Perrin-Saminadayar uses a Hellenistic alliance to demonstrate the ways in which the Athenians, responding to Roman influence, themselves internalized the obligations of *amicitia*. Papazarkadas, in what amounts to a masterful new edition of the massive decree of Aigeis and Aiantis (in terms of length and word count among the longest inscribed decrees of fourth-century Attika), shines light on the policy and (religious and financial) priorities of the Athenians when Alexander the Great handed them Oropos. Athenian inscriptions are more often than not of great religious importance, and this is reflected elsewhere in this volume: Errington dates the Delphian Amphictyons' recognition of privileges of the Athenian branch of the association of Dionysian Artists to the time of Demetrius Poliorcetes. The paper of Clinton and Dimitrova offers a new edition of a fourth-century decree from Imbros, and argues that it offers evidence that the *Theoi Megaloi* included a goddess. Finally, Makres' re-examination of the Atarbos base argues, against Shear, that both victories that it commemorates were won at the Lesser Panathenaia of 323/322 BC. Makres reports on an innovative use of modern technology: granted permission to take a sample from her stone for chemical analysis, she demonstrates that a section of it thought by some scholars to be monumentally significant consists, in fact, of modern cement. John Davies' paper addresses even bigger questions, offering 'An agenda for the next generation' of Attic epigraphers: pointing to recent exhibitions on epigraphy in Athenian museums, his closing message is that 'if ever there was a worthy objective for the next generation, it would be to spread the word to the general public, to our students, even to our colleagues' of the study of inscriptions. This volume is an extremely rich collection of papers (and we have, in this review, omitted to mention the important papers of Alipheri, Steinhauer, and Scafuro, or the panegyrics of Stroud, Tracy, and Hallof's *Oratiuncula de Christini Habicht*) and it demonstrates the

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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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