uncertainty and destitution that is the life of an illegal immigrant in the European Union.

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Roman History

An unexpected theme will strike readers of some books reviewed here: the lucky dip. Diversity rather than quality is in question. Can a Festschrift, contributions to a conference, or even a set of commissioned papers make a unity? One might feel doubts about such volumes, which are often expensive. The first work I take as an example is no mere successor to traditional surveys – a canter with Cato, central chapters on Livy and Tacitus, an apology for Ammianus. That would have given it unity of a kind.[58] Andrew Feldherr's *Cambridge Companion to the Roman Historians*[59] is nothing like so straightforward, though it provides a chronological list. Most of the contributors are, like the editor, based in the USA. Feldherr, aiming both to guide non-specialist readers and to stimulate new research, contrives to divide the essays into six categories, beginning with 'Approaches' and ending with 'Transformations', but the effect is still that of a scattergun: the novice almost instantly finds him- or herself on the battlefield of 'truth' with William W. Batstone's paper on postmodern historiographical theory, acerbically and salubriously answered by J. E. Lendon. By Chapter 4 (Harriet I. Flower), we are already at alternatives to written history; what sort of a companion is that? Obviously helpful are such papers as Matthew Roller's on the exemplary past and Alain M. Gowing's on the *exempla* tradition in Greek imperial history, 'the case of Camillus'. Ammianus gets his place alongside Tacitus and Gibbon (could we now take apologies as read?). Other obligatory themes are women and religion. Then there is Benedetto Fontana on ancient Roman historians and early modern political theory, a rich reception topic; Emma Dench's conclusion, on twentieth-century approaches (editorial ring composition here?) is challenging. This volume will be of most use for scholars or students pursuing particular themes. Coming in the same year as Alison Cooley's *Res Gestae Divi Augusti*, and containing Christopher Smith's edition for the forthcoming *Fragments of the Roman Historians* of *The Lost Memoirs of Augustus*[60] (though without his commentary), his and Anton Powell's collection is particularly welcome. The distinguished choristers

[58] Cf. J. Marincola (ed.), *A Companion to Greek and Roman Historiography*, 2 vols. Oxford, 2007.

[59] *The Cambridge Companion to the Roman Historians*. Edited by Andrew Feldherr. Cambridge, Cambridge University Press, 2009. Pp. xviii + 464. 4 illustrations. Hardback £66, ISBN: 978-0-521-85453-5; paperback £23.99, ISBN: 978-0-521-67093-7.

[60] *The Lost Memoirs of Augustus and the Development of Roman Autobiography*. Edited by Christopher Smith and Anton Powell. Swansea, Classical Press of Wales, 2009. Pp. xii + 227. Hardback £50, ISBN: 978-1-905125-25-8.

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sing from the same sheet. Cato contributed (Tim Cornell) to the origins of a genre sceptically examined by Chris Pelling. Sulla's memoirs (Smith again), and Augustus' (John Rich, with valuable discussion of closure and of the Spanish wars) stress military matters; both were preoccupied with *felicitas* (Alexander Thein) and the supernatural (Peter Wiseman). Mark Toher, examining the life of Nicolaus of Damascus, peels his biography from the memoirs and gives salutary warning against conventional source-criticism. Powell's own contribution stresses the apologetic nature of the fragments and suggests possible additions, while Kathryn Welch brilliantly focuses on contemporaries (notably M. Messalla Corvinus) whose work would (like 'Republican' consuls, I feel) back Augustus up. One might look beyond Cato, Sulla, and Caesar for later development, but Rich briefly and magisterially dismisses subsequent imperial autobiographers, who had to justify their record *in power*. *From the Tetrarchs to the Theodosians*,[61] edited by Scott McGill, Cristiana Sogno, and Edward Watts, is also welcome for its avoidance of the 'lucky dip' charge, for there is mutual reference between the contributors (one piece begins by citing its predecessor's last sentence). Besides, although this does not emerge from the title, it celebrates the achievement of John Matthews (portrait and introduction). Of three sections, one has five chapters, the others four: 'Politics, Law, and Society'; 'Biography and Panegyric'; and 'Faces of Theodosius I'. It is in the last that the inter-connections are strongest. Peter Heather's examination of Themistius 15 is balanced by Neil McLynn's of Gregory of Nazianzus and his dealings with Theodosius. 'Reinventing' is the first word of each of the last two titles: in the first, Brian Croke straightforwardly discusses Theodosius' changes to Constantinople (earlier than previously thought); in the second, more complex essay, Mark Vessey shows how Jerome's *Chronicle* took on the problem of writing Roman history after Adrianople. Both latch on to the future. In Section 1, the stress is rather on continuity, as in the (related) papers of Peter Garnsey (patronage) and Cristiana Sogno (matchmaking), but their position between David Potter's opening discussion of the unity of the empire and two papers on the activities of Constantine shows less of the integration established in Section 2 by Virgil, in Josiah Osgood's Paulinus of Pella and McGill's Phocas. Gregory, too, is already in Section 2, against Julian in Susanna Elm's paper. The essays are all of high quality. *From Hellenism to Islam*[62] is edited by a distinguished quattuorvirate led by Hannah Cotton, and based on a 2003 conference at the Hebrew University of Jerusalem, in the wake of year-long research. This book is devoted to continuity and change from Alexander to Muhammad (xiv) – actually to Hellenism under the empire – and it passes in its eighteen 'chapters' from Asia Minor all round the Levant to Egypt (there going well beyond Muhammad). But the title does not yield the title of the conference: *Epigraphy and Beyond*, which pulls the enterprise back into the realm of the feasible. Hence there are five sections: two essays on Latin, four on social and legal institutions, three on the epigraphic

[61] *From the Tetrarchs to the Theodosians. Later Roman History and Culture, 284-450 CE*. Edited by Scott McGill, Cristiana Sogno, and Edward Watts. Yale Classical Studies 34. Cambridge, Cambridge University Press, 2010. Pp. x + 321. 1 illustration. Hardback £55, ISBN: 978-0-521-89821-8.

[62] *From Hellenism to Islam. Cultural and Linguistic Change in the Roman Near East*. Edited by Hannah M. Cotton, Robert G. Hoyland, Jonathan J. Price, and David J. Wasserstein. New York, Cambridge University Press, 2009. Pp. xxx + 481. 7 figures, 14 tables. Hardback £69, ISBN: 978-0-521-87581-3.

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language of religion, four on linguistic metamorphosis and cultural continuity, and five on 'Greek into Arabic'. All is weighed up in a valuable introduction by Fergus Millar. There are treasures here, notably Sebastian Richter on the rise and fall of Coptic, but one of the greatest, Angelos Chaniotis on Anatolian 'ritual performances of divine justice', does not deal with change, stimulating as it is on crossing boundaries. Questions of methodology recur, instructively: perhaps the most valuable is Jonathan Price and Shlomo Naeh's paper on transcription in the ancient world (and its association with marginality), a theme echoed in several other papers. Perhaps the editors might have imposed themselves more: the index is slender, and not every bibliography is complete. Cherish the dust-jacket: it alone illustrates the two inscriptions that bracket the period and that are transcribed and translated in the Preface. It is refreshing to pass to a work (the author modestly calls it an essay) with a particular thesis succinctly expressed in the title, Harriet Flower's *Roman Republics*.[63] The thesis, starting from a salutary dismissal of long-term 'crises', but loyal to the idea of periodization, which has itself been decried, is that there was not one Roman republic but a series of six, preceded by a 'pre-republic' (to 451/450 BC) and ending in 60 BC, with a transition period (88–81 BC) and triumvirates to follow ('Timelines', 174–6, goes down to 'adoptive emperors'): thirteen periods in all. The author helpfully sets out her scheme before the detailed arguments for it. There were two distinct republican periods before the ascendancy of the *nobiles*, *c.*300 BC, not continuation of what went before, with three developed republics (180 and 139 BC being the pivotal points) marked by compromise and cooperation, consensus after debate. Hence Sulla created something new, based on *lex* and the courts, not on *mos*. This multiplicity, the author claims, helps to highlight the success of some political systems and the failure of others, and to present a more dynamic and fluid picture. True – and Flower repeatedly displays insight, as on the impact of events abroad (Chapter 6). Nonetheless I cannot accept her scheme in the sense that it marks out separate republics. She cites numbered French parallels, but they derive from struggles with forms of monarchy – as the ongoing Roman Republic never had. Romans knew nothing of this multiplicity: how often do we hear of *res publicae*? 'Periods' are no more than bundles of threads: we choose what we take to be the most important. Disjunction (and the need for it) is also the aim of the next book, Aloys Winterling's *Politics and Society in Imperial Rome*.[64] It is a bland title for a harsh subject: irreconcilable differences within the Republic were carried forward into the Empire, one structure descending from the old institutions, the other arising from the court, and have proved intractable for scholars attempting to explain them. There are three sections: 'Paradoxical Structures'; 'Two Cases in Point', dealing with the court and with Caligula; and 'Academic Approaches', sympathetic analyses of Mommsen's dyarchy and its fate (Winterling is a veritable Frankenstein), and Meier's 'crisis without alternative'. Both are as acute and interesting in their own right for scholars as the author's warnings against anachronistic notions of the state and of the public/private dichotomy are salutary, while 'Caligula' is a must for students and general

[63] *Roman Republics*. By Harriet I. Flower. Princeton, NJ, Princeton University Press, 2010. Pp. xvi + 204. Hardback £29.95, ISBN: 978-0-691-14043-8.

[64] *Politics and Society in Imperial Rome.* By Aloys Winterling. Translated by Kathrin Lüddecke. Oxford, Wiley-Blackwell, 2009. Pp. 170. 2 illustrations. Hardback £45, ISBN: 978-1-4051-7969-0.

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readers. Indeed, the main thesis is so acceptable that interest focuses on the sections that support it. All the chapters except 'Caligula' have been published before (2001–8), though there is little either of repetition or of *bricolage*. (There are minor peculiarities in the translation.) Authors (largely German-speaking) are cited, or listed for their views, in footnotes, but there is no bibliography. Another work with a thesis is Mark Bradley's *Colour and Meaning in Ancient Rome*.[65] That emerges alongside how this book is relevant to (social and intellectual) history. The author is not bent on mapping wavelengths or modern words on to Roman conceptions, but on elucidating what colours meant to Romans: they were tied to texture, provoking rethinking for lexicographers; they were the subject of concern as to how sense might derive knowledge about the world, so contributing to a moral discourse focused on the ability to distinguish true from fake; and they changed their nature over time, making some approaches to our abstractions. Here are obvious subjects, subtly treated: the rainbow; Lucretius; Pliny the Elder (marbles, gems, and pigments); the body, natural and unnatural; and the colour purple. In the middle comes a shock: 'Color and Rhetoric'; but if we are plunged into metaphor, the chapter is illuminating – and helps the thesis. The author pleads for its relevance, and defends himself against the charge of allowing one thing after another. All the same, it is for students of individual works, disparate as they are, that this book will be most valuable, and its 'Index of Ancient Passages Discussed' (not a mechanical *index locorum*) will be eagerly consulted. The title of Jesper Majbom Madsen's *Eager to be Roman*[66] declares its thesis, and the work began as a dissertation. The focus is on Bithynia-Pontus, and rich material, literary and epigraphic, is available (coins do not figure much). This is a useful book. First, it takes a positive view, apparently unprompted by the work of Clifford Ando, of the attitude of the inhabitants of the province (the better off), without going to extremes: Dio Chrysostom emerges embittered. On prosperity something might still be said of its proximity to Moesia's legions and hinterland. Second, familiar as the material is, Madsen gives a fresh assessment. An introduction discusses identity and Greekness, prompting a query: is identity best defined *against* something else? Two chapters, on Pliny's governorship and more generally on Roman rule, will suit undergraduate reading lists. Madsen proposes an interpretation of the beginning of the imperial cult: Octavian played a more active role than has been supposed. Not all will be convinced; reference to Claudius' letter to the Alexandrians would help. Next come Bithynians who embraced the larger Roman world – not just for 'pragmatic' reasons: it was a hard slog (the careers of M. Plancius Varus and L. Catilius…Reginus contain slips); but motives can be as multiple as identities. Then, comes local changes, a study based on nomenclature and participation in 'Roman' institutions. 'Responses' discusses (handily for students) the two Dios and Arrian. The author, not a native speaker, writes clearly, with one persistent fault, caught from natives: the misuse of 'as such', that sloppy link between sentences. Passing

[65] *Colour and Meaning in Ancient Rome.* By Mark Bradley. Cambridge Classical Studies. Cambridge, Cambridge University Press, 2009. Pp. xiv + 267. Hardback £55, ISBN: 978-0-521-11042-6.

[66] *Eager to be Roman. Greek Response to Roman Rule in Pontus and Bithynia*. By Jesper Majbom Madsen. London, Duckworth and Co., 2009. Pp. x + 166. 8 illustrations. Hardback £50, ISBN: 978-0-715-63753-1.

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from controversy to survey, we find Hugh Lindsay's *Adoption in the Roman World*,[67] which also contains an over-detailed chapter on Greek adoption, as well as one on 'cross-cultural perspectives' (though, to be fair, he warns against 'evolutionary' interpretations). Students will find the book useful and clearly written in spite of the complexity of many issues, with legal passages translated and offered in the original in footnotes. Lindsay, providing an indispensable glossary, divides the subject into fourteen other manageable chapters, as on kinship in Greece and Rome; adoption and inheritance; *adrogatio* and *adoptio* from Republic to Empire; Jugurtha; and Pompeii. With its emphasis on the practical operation of the institution, the book takes testamentary adoption seriously (Roman usage was loose). I sometimes felt that Lindsay might have come to crisper conclusions, notably on the 'adrogation' of Octavian. Some slips: Octavian's adoption into the Julio-Claudian family; Hadrian's adoption in 108, on the fragile basis of SHA, *Hadr.* 3.11. On specific provincial topics, despite Madsen's work, a thesis is usually hard to find, but there is an acceptable, if not accepted, one in Danijel Dzino's *Illyricum in Roman Politics 229 BC–AD 68*,[68] and one that, worked out in detail, clarifies many problems for students about the things that the word 'Illyricum' stands for, with its cognates: an artificial spatial concept constructed by the Romans. (Hence, perhaps, the map of Illyricum, not over-generous, and illustration that is half-hearted.) Four chapters cover events largely influenced by fear, down to the decisive proconsulship of Caesar. Then follow a valuable analysis of Octavian's activities, which introduced a new way of projecting Rome's power; the *Bellum Pannonicum*; most significantly, the failure of greater Illyricum in the later years of Augustus; and 'The Tale of Two Provinces' under the Julio-Claudians. The work is painstaking and well documented and has an intelligently prepared bibliography, vital features in such a study. Cicero's 'sea of Illyrici' (74 and 179) will not be found in *Leg. Man.* 12 (35); 'Marobroduus' intrudes himself in later chapters; and it is inconvenient that the omission of Duje Rendić-Miočević (1968) from the Bibliography makes it hard to interpret the *forma Dolabelliana* (163). Further east we find something different: the close examination of petition and response in the years 293–4, conducted by Serena Connolly in her *Lives Behind the Laws*.[69] She adds an examination, from the petitioners' point of view, of the Skaptopara inscription (Greek and English in an appendix). The main text begins with a description of justice and petitioning from Hammurabi on; then come the rescript system and the work of the *scrinium*. How this worked and for whom in 293–4, from Lugio to Nicomedia, provides a vital chapter that adds flesh; then cases are analysed as being 'with', 'before', or 'against' the law. Finally Connolly examines what the system did for Roman law, and for the interdependent petitioners, largely 'the middling sort', and emperor. Her two theses are that the system was more

[67] *Adoption in the Roman World.* By Hugh Lindsay. Cambridge, Cambridge University Press, 2009. Pp. xiv + 242. Hardback £59, ISBN: 978-0-521-76050-8.

[68] *Illyricum in Roman Politics 229 BC–AD 68.* By Danijel Dzino. Cambridge, Cambridge University Press, 2010. Pp. xviii + 223. 4 figures, 3 maps. Hardback £55, ISBN: 978-0-521-19419-8.

[69] *Lives Behind the Laws. The World of the* Codex Hermogenianus. By Serena Connolly. Bloomington, IN, Indiana University Press, 2010. Pp. xxvi + 270. 1 map. Hardback £56, ISBN: 978-0-253-35401-3; paperback £16.99, ISBN: 978-0-253-22147-6.

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benevolent than was once thought,[70] and that the emperor could not manage the quantity of work imposed on him, the bulk being performed in the *scrinium*. Connolly is not doctrinaire; the variables still need refining (what did 'writing' mean?). Her scrupulous, sensitive case-book will be appreciated as much as her numerical analyses and her catalogue of extant entries from the *Codex Hermogenianus* (less than a thousand). It is an intellectual comfort to hold one of the Liverpool Translated Texts for Historians series. The first of two particular Baedekers – Peter N. Bell's *Three Political Voices from the Age of Justinian*[71] – is metropolitan, political, and philosophical. It sheds valuable light on sixth-century Constantinople, as much through the introduction and commentary as through the texts themselves. The editor thoroughly probes the religious beliefs and philosophical forbears of his authors, notably the Platonic and Ciceronian, and draws attention to their heirs. Placing Agapetus' work is a major consideration, and Bell comes down on the side of a date early in Justinian's reign. He is forthright, sometimes piquant, in his comments on modern scholarship. In the text, I would quibble only at the translation of *aristoi* in the *Dialogues* as 'optimates': it is Roman and political, but a class word is needed ('aristocracy', 'elite'?). Readers should note that sections 354–920 of the *Description* (architectural material) are omitted; the editor indicates where a translation and illustrations are to be found – hence the presence of a map of Constantinople, but not of Hagia Sophia itself; not all Greek names are always safe (Menodorus, Mytilene). Daniel F. Caner's *History and Hagiography from the Late Antique Sinai*,[72] by contrast, guides one round a particularly forbidding area, a Roman province at the time of the Arab conquests. One who has read it feels at home, having gone through the gory slaughter. Before we get to that there is Caner's excellent introduction, ranging from the history of 'Third Palestina' to the Christianizing of Mt Sinai and the place of martyr cults in that process. The main body of the work, 130 pages, is devoted to the narratives specified on the title page, one of them the 'last great example of the ancient novel' (Pseudo-Nilus, *Narrations*; p. 73), but there follow accounts of travels in Sinai, including Egeria's *Travelogue*, Theodoret of Cyrrhus' *Religious History* (sections), and five pages from Cosmas Indicopleustes' *Christian Topography*. The annotations, maps, and plans are clear and helpful, and the authors have succeeded in their aim of producing something for the general reader, advanced student, and professional scholar alike. My only queries are whether economics is a mundane service required of monks (31) and whether a sword-shaped *dokites* that remained for thirty days can be a meteor (285, n. 16). Because of its subject matter and

[70] Cf. J. Harries, *Law and Crime in the Roman World* (Cambridge, 2007), reviewed in *G&R* 55 (2008), 295 f.

[71] *Three Political Voices from the Age of Justinian. Agapetus,* Advice to the Emperor*;* Dialogue on Political Science*; Paul the Silentiary,* Description of Hagia Sophia. Translated with an introduction and notes by Peter N. Bell. Translated Texts for Historians 52. Liverpool, Liverpool University Press, 2009. Pp. x + 249. 1 map. Paperback £19.95, ISBN: 978-1-84631-209-0.

[72] *History and Hagiography from the Late Antique Sinai, Including Translations of Pseudo-Nilus'* Narrations, *Ammonius'* Report on the Slaughter of the Monks of Sinai and Rhaithou*, and Anastasius of Sinai's* Tales of the Sinai Fathers. By Daniel F. Caner. With contributions from Sebastian Brock, Richard M. Price, and Kevin van Bladel. Translated Documents for Historians 53. Liverpool, Liverpool University Press, 2010. Pp. xii + 346. Frontispiece, 5 maps, 3 plans. Paperback £19.95, ISBN: 978-1-84631-216-8.

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intention, John F. Healey's *Aramaic Inscriptions and Documents of the Roman Period*,[73] originally conceived as the fourth in a *Syrian Semitic* series that did not include later Aramaic inscriptions, comes at the end of these reviews, but it is educative for Roman historians and a companion to Fergus Millar's works on the eastern Empire. The map shows a geographical scope embracing the important cities of Edessa, Hatra, and Petra and an area that was in dispute between Rome and the Parthian/Persian empires; and the period of time stretches from the mid-second century BC to the later third century AD. Eighty inscriptions and documents on softer materials are presented, in transliteration: this is an introductory collection, with no intention of re-editing, of Nabataean, Syriac, Palmyrene, Hatran, and Jewish Aramaic. The aim is to facilitate the work of students of the languages, literature, and culture of areas both disparate and linked. For the Roman historian, one document will be familiar: the Palmyrene tariff, which, with its Greek and English versions and Aramaic linguistic commentary, takes more than sixty pages. As the author points out, introductory material on history, culture, religion, epigraphy, scripts, and languages takes up much space; it is invaluable, and a few slips on Roman matters venial. I am reserving space here for introductory volumes, but the line is hard to draw. No mistaking the intentions of Jonathan P. Roth's *The Roman Army*[74] in the Cambridge series linked to the Cambridge Latin Course: his further reading list has a special section 'for younger readers'. This is an excellent introduction for students and the general reader, in clear and serviceable English, with minimal slips. The author takes a chronological approach, but structures are described as we go along. I would have found a few more diagrams helpful, but the plentiful illustrations are, with one exception, sharp, and often splendidly coloured. The inevitable boxes interrupt the flow, and there are no notes; a few references to passages in ancient writers (the 'Links') end each chapter, and there are good glossaries, timeline, and index. Occasionally the author is too cautious: we do not know why the advance into Scotland halted, but reference to developments in Germany make guesses better educated; and there are more than 'a few dozen' military diplomas (5: 69 in *Roman Military Diplomas* IV alone). I warmly recommend this book. Hilary Swain and Mark Everson Davies' *Aspects of Roman History*[75] is firmly contextualized in a series that takes as a starting point the specification for the UK examining board OCR's Advanced Level in Ancient History (since 2008), but it sees itself as a successor to H. H. Scullard's renowned *From the Gracchi to Nero*. The specification has necessitated a comparatively small role for warfare, regrettably for economics and religion, and it accounts for the modest 'Aspects' of the title. The authors have produced a solid and helpful piece of work, lucidly written, which will honourably fill the place of Scullard's warhorse. The title insists on the importance of the sources, which had made me expect a source-book, but, after preliminary

[73] *Aramaic Inscriptions and Documents of the Roman Period. Textbook of Syrian Semitic Inscriptions, Volume IV*. By John F. Healey. New York, Oxford University Press, 2009. Pp. xviii + 370. 11 figures, 10 plates, 1 map. Hardback £75, ISBN: 978-0-19-925256-5.

[74] *Roman Warfare*. By Jonathan P. Roth. Cambridge, Cambridge University Press, 2009. Pp. xviii + 310. 68 illustrations. Hardback £50, ISBN: 978-0-521-83028-7; paperback £14.99, ISBN: 978-0-521-53726-1.

[75] *Aspects of Roman History, 82 BC–AD 14. A Source-based Approach*. Edited by Hilary Swain and Mark Everson Davies. London and New York, Routledge, 2010. Pp. xx + 426. 6 illustrations. Paperback £22.99, ISBN: 978-0-415-49694-0.

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discussion, Swain and Davies assess and quote them as they go along (the 'Lacus Curtius' yields the colourless 'only in idle conversation' for Tacitus' '*inani rumore*' at *Ann.* 1.15.10). The student has every help – good maps and plans, a stemma, timeline, glossary, and bibliography – so he or she won't be put off by jokey titles ('The Stepson Also Rises'). Notes are rare, but teachers will provide those. A single figure, Robert Garland's *Hannibal*,[76] closes this section. It is intended for the general reader – which should include students. Not that Roman historians will not benefit from Garland's survey, which has beguiling warmth, candour, and caution, except perhaps in his use of the term 'racism'. Nine chapters, from 'The Man' to 'The Verdict' (all titled thus), cover the sources, Carthage, the Spanish command, and all phases of the war and Hannibal's fate after it. Of the last three, 'The Unintended Legacy' is appropriately sceptical of Arnold Toynbee's claims for Hannibal's effect on Italy, and 'The Afterlife' carries us on (through Silius Italicus, whose *Punica* was damned by the younger rather than the elder Pliny) to film projects probably not now to be realized. Finally Garland gives verdicts, others' and his own. Maps are modest but sufficient; no notes, but 'Further Reading' is wide-ranging and passes careful judgement, and there is a chronology. This is a book to enjoy.

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Art and Archaeology

I begin with a partisan notice of Michael Squire's *Image and Text in Graeco-Roman Antiquity*.[77] The Introduction to this book ought to be read by everyone: it is an analysis of the success of the advertising campaign for Silk Cut cigarettes, a triumph for the 'hidden persuaders' Saatchi & Saatchi, but more generally a triumph for the power of images. In this case, notoriously, no words were necessary; and the addition of a prominent governmental message about the fatal consequences of smoking might as well have been a minuscule footnote, for all the effect it had. The lesson drawn by Squire from this is that we have collectively learned to regard images as distinct from texts: and we must unlearn this modern habit if we are to understand classical art. He proceeds with a nicely slanted citation from Ernst Curtius, claiming that anyone can understand the Parthenon Frieze, whereas Pindar takes some mental effort (it is of course true that Pindar is tough – but the Parthenon Frieze remains even more enigmatic); then lays the blame for this assumption (images simple, texts advanced) at the sandalled feet of Martin Luther. Readers may find the argument here a challenging excursus, densely annotated; it leads naturally, however, into the foundational debate of classical art history, which is about the significance of the marble statue that we know as the Laocoon Group. Squire's grasp of Teutonic scholarly tradition and modern art-historical discourse is impressive, and his diagnosis

[76] *Hannibal.* By Robert Garland. Ancients in Action. London, Bristol Classical Press, 2010. Pp. 168. 18 figures. Paperback £12.99, ISBN: 978-1-853-99725-9.

[77] *Image and Text in Graeco-Roman Antiquity*. By Michael Squire. Cambridge, Cambridge University Press, 2009. Pp. xxvi + 516. 142 b/w and 25 colour illustrations. Hardback £75, ISBN: 978-0-521-75601-3.

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