INDO-EUROPEAN

FORTSON IV (B.W.) *Indo-European Language and Culture. An Introduction*. (Blackwell Textbooks in Linguistics 19.) Pp. xviii + 468, maps. Malden, MA and Oxford: Blackwell Publishing, 2004. Cased, £65 (Paper, £24.99). ISBN: 1-4051-0315-9 (1-4051-0316-7 pbk).
doi:10.1017/S0009840X0500051X

There have been a number of good introductory books published on Indo-European in English in the last ten years, but this one is probably the best. Fortson gives a very clear and readable picture of Proto-Indo-European (PIE), the language which is hypothesised to be the parent of Latin, Greek, Sanskrit and the rest of the Indo-European family. He also provides a great deal of information about all the languages of the Indo-European family and about the changes which they have undergone in their evolution from PIE. F. is very up-to-date with current thinking and research on PIE and the daughter languages, and much of the material deftly presented here is otherwise hard to access in such a convenient form.

The book is structured so that it could be used as textbook for a course on PIE, and the acknowledgments inform us that it has already been so used in several US universities. Each chapter closes with some well thought out exercises, items for review and suggestions for further reading. In the opening chapter, F. gives a quick overview of the 'comparative method', the technique used to reconstruct PIE. He then includes a chapter on Culture and Archaeology (to which I shall return below), before devoting five chapters to different aspects of IE reconstruction: phonology, morphology, noun, verb and syntax. The remaining 12 chapters, slightly more than half the book, treat each of the branches of the IE family in turn. These chapters include very welcome 'text samples' of each of the languages, from Hittite to Middle Cornish and Tocharian A, with Greek and Latin somewhere in between. The classicist may find enlightening the short samples of Homer, Mycenaean Greek, the Gortyn law-code, and Cato's prayer to Mars in the *De agricultura*, all with glosses and short commentary, and may be intrigued by the examples of Lycian, Celtiberian and Phrygian. I am not quite sure how the average student is meant to cope with the sheer amount of information given here, but there is certainly enough to keep an inquisitive budding linguist happy for a while.

In the Preface F. states that in Chapter 2, 'Proto-Indo-European Culture and Archaeology', he attempted 'an organized and comprehensive synthesis of a kind which I do not believe I have seen elsewhere'. He incorporates work on the social interpretation of reconstructed vocabulary, pioneered by Benveniste, discussion of IE 'poetics', religion, ritual and myth (largely following Watkins), and consideration of the homeland question and the identification of archaeological cultures with the 'Indo-Europeans'. Although the chapter is introduced by caveats, and warnings are given about the theories of Dumézil, or Renfrew (whose date for PIE can only be maintained by 'willfully ignoring comparative evidence' [p. 43]), the account is overwhelmingly positivist. Sometimes the claims for the reconstructed culture are relatively banal: IE poems, we are told, are 'always a mixture of old and new' (p. 30); PIE society was hierarchical (p. 17) and consisted of 'small units organized into larger units' (p. 19); 'reciprocity was manifest in virtually every corner of PIE society' (p. 20). At other times, a 'surely' or a 'one can conjecture' gives away the fact that there really is very little to support the statement other than a will to believe. F. reconstructs cultural and social systems as if they were linguistic systems, but it is not clear that the

processes of cultural and linguistic change are at all analogous. The chapter closes with a eulogy of the Indo-Europeans, who 'have been a uniquely successful people, whose impact on human history has been as great as, if not greater than, that of any other' (p. 44). This is a curious statement to read in a book published in 2004 and not 1904. I would recommend anyone reading or working through this otherwise excellent book to take large pinches of salt when reading this chapter, and not to let it put them off the rest of the work.

Jesus College, Cambridge JAMES CLACKSON
jptc1@cam.ac.uk

CICERO

DUGAN (J.) *Making a New Man. Ciceronian Self-Fashioning in the Rhetorical Works*. Pp. x + 388. Oxford: Oxford University Press, 2005. Cased, £65. ISBN: 0-19-926780-4.

doi:10.1017/S0009840X05000466

This book analyses Cicero's 'strategies of self-fashioning' in *De Oratore*, *Brutus* and *Orator*. D. focusses not on the what of these texts, but on the why. The *nouus homo* Cicero, heeding his brother Quintus' assessment of the importance of oratory (*Comment. pet.* 2: *quicquid es ex hoc es*), chooses to construct his oratorical 'self' as embodying a simultaneously newly emergent and traditional-minded Roman ideal, one whose significance rests on intellectual, not military, achievement. As the title implies, D. receives particular inspiration from Stephen Greenblatt's *Renaissance Self-Fashioning* (1980). This novel approach, communicated in clear prose, throughout well incorporates recent stimulating work on Cicero.

Chapter 1 treats two speeches that display qualities of the epideictic – *Pro Archia* and *In Pisonem*. This genre shares many of the strategies for self-fashioning on display in the rhetorical treatises: a self-consciously 'writerly' presentation; textual polish; authority culled from culture rather than politics. In *Arch.*, where Cicero and his defendant cohere, rhetorical and literary achievements attain status equal with military; in *Pis.*, the contrasting figures of Piso and Cicero show oratory in competition with military *gloria* (as typified in the notorious debate over *cedant arma togae*). The chapter closes by showing how imperial declamation on Cicero continues the orator's 'valorization of textually expressed verbal *ingenium* over illusory, mute, material signifiers' such as 'the statues and *imagines* of the *nobiles*' (p. 73).

Chapter 2 offers (unwittingly) an intriguing countertext to E. Fantham's recent *The Roman World of Cicero's 'De Oratore'* (2004). D. convincingly demonstrates that the dialogue's embrace of topics such as theatricality, humour and *ornatus* would have been 'transgressive ideas' (p. 76) during the treatise's dramatic date in the 90s. Through their collective *auctoritas* the interlocutors express opinions justifying Cicero's own controversial oratorical practice. Setting the dialogue among the greatest orators of the previous generation, then, is not simply a manoeuvre for 'safety', but part of a strategy to naturalise Cicero's own practice. The account of Julius Caesar Strabo is particularly valuable. Suspect for his excessive hellenism, borderline humour, insufficient masculinity and theatrical modes of oratory, he anticipates the very traits for which Cicero's opponents will critique him, and establishes these traits as consistent with Roman notions of *decorum*. Similarly, Crassus' account of *ornatus*,