

this madness? ‘One thing is certain . . . The translation really matters’ (184). Two things, perhaps: ‘for an actor, the aim must be to find the right style of self-presentation’ (115). Simon Goldhill’s *How to Stage Greek Tragedy Today*¹⁵ sometimes lapses into statements of the obvious, sometimes into statements of the far from obvious – can you see the merits of putting Sophocles’ *Electra* in a petri dish (37)? Perhaps you needed to have been there. But given the challenging task that Goldhill has set himself, it is the rarity of such lapses that surprises. He tackles six key difficulties facing modern productions of Greek tragedy: theatrical space; the chorus; the actor’s role; politics; translation; figures (heroic and divine) from myth. Each chapter prefaces a review of salient features of tragedy in its classical context to accounts of how selected modern productions have tackled the difficulties, successfully or unsuccessfully, and a deliberately open-ended discussion of how it should be done, ‘not laying down the law’ (2) but exhibiting possibilities and exploring issues. Petri dishes were not alone in making me wonder about the boundary between staging and travesty. If asked to name a tragedy portraying the victims of attack by an overwhelming superpower, one perhaps might think of *Trojan Women* (though Troy wasn’t a pushover) – but *Persians* (133)? ‘Tragedy is not a good place to be a woman’ (148): being a man in tragedy isn’t exactly a bundle of fun, either. When it comes to giving people a bad time, tragedy is an Equal Opportunities genre. Goldhill considerably explains obscure allusions, as in ‘Bradford, an industrial town in the north’ (12). Mnouchkine’s *Agamemnon* was exiled to the northern wastes in part because it needed a large, barnlike space. This exposé of southern deprivation is truly appalling. The Government Must Act!

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MALCOLM HEATH

¹⁵ *How to Stage Greek Tragedy Today*. By Simon Goldhill. Chicago, University of Chicago Press, 2007. Pp. 248. 20 figures. Hardback £23.50, ISBN: 9780226301273; paperback £11.50, ISBN: 9780226301280.

Latin Literature

To begin, two books from the same publisher, very similar in appearance, both in Italian, and both in some way on Roman comedy; and yet it would be hard to find two more different books. All is revealed by their titles: *La Metrica di Plauto et di Terenzio*¹ and *Plauto secondo Pasolini*.² The size of the book on metre suggests that little has been left unexplained.

Early Latin verb forms in Roman comedy and elsewhere have been the central scholarly preoccupation of Wolfgang de Melo for many years. At last, in *The Early Latin Verb System*,³ he has brought to fruition a work conceived in an essay and developed through two dissertations. The book takes as its

¹ *La Metrica di Plauto et di Terenzio*. By Cesare Questa. Ludus Philologiae a cura di Cesare Questa e Renato Raffaelli 16. Urbino, QuattroVenti, 2007. Pp. xiii + 550. Paperback E/54, ISBN: 978-88-392-0794-4.

² *Plauto secondo Pasolini*. By Leopoldo Gamberale. Ludus Philologiae a cura di Cesare Questa e Renato Raffaelli 15. Urbino, QuattroVenti, 2006. Pp. xii + 209. Paperback E/22, ISBN: 978-88-392-0763-5.

³ *The Early Latin Verb System. Archaic forms in Plautus, Terence, and Beyond*. By Wolfgang David Cirilo de Melo. Oxford Classical Monographs. Oxford, Oxford University Press, 2007. Pp. xviii + 413. Hardback £70, ISBN: 978-0-19-920902-6.

starting point forms such as *faxo*, *faxim*, *impetrassere*, *duim*, and *attigas* and begins by discussing their use in comparison with that of 'standard' forms. This part, he hopes, 'will be of interest not only to those working on Archaic Latin texts, but also to scholars of Classical Latin' (vii). He goes on to discuss in great detail the forms when found in Archaic Latin, a section that he thinks will be 'useful to those working on Archaic Latin whether they are more interested in language or literature' (vii). The third and last part of the book 'looks at the origins of the . . . forms and their survival in the classical and post-classical language. As such, it could help historical linguists and scholars of Latin literature' (vii). It will be surprising indeed if this work does not become the standard authority for many years to come.

*Cicero on the Attack*⁴ is a collection of essays by eight scholars, edited and introduced by Joan Booth. As is so often the case in such cases, the work takes its origin from a colloquium held in Swansea in 2001. The contributors and their titles are: 'Invective and the Orator: Ciceronian Theory and Practice' by J. G. F. Powell; 'Ciceronian Invective: Themes and Variations' by Robin Seager; 'The Semantics and Pragmatics of Ciceronian Invective' by Javier Uría; 'Smear and Spin: Ciceronian Tactics in *de Lege Agraria II*' by the late Keith Hopwood; 'Name and Shame? Invective against Clodius and Others in the Post-exile Speeches' by Catherine Steel; 'Acting the Part: Techniques of the Comic Sstage in Cicero's Early Speeches' by Byron Harries; 'Greek Auxiliaries: Tragedy and Philosophy in Ciceronian Invective' by Ingo Gildenhard; "'What a Funny Consul we Have!'" Cicero's Dealings with Cato Uticensis and Prominent Friends in Opposition' by Rogier L. van der Wal. The usefulness of works of this kind can be secured or diminished by the indexing. The practice in this volume is exemplary; there are five indexes, covering: the life and works of Marcus Tullius Cicero; personal names; main passages discussed; Latin and Greek terms; and subjects. A reader who wishes to know whether a particular issue is discussed in this volume should, with the aid of these indexes, have no problem.

There follow two collections of essays on Lucretius, one from Oxford and one from Cambridge. The proliferation of this kind of publishing probably owes much to the British Research Assessment Exercise. Not so, however, the first of these, *Lucretius*,⁵ edited by Monica Gale. The difference here is that all the contributions, apart from the seventeen-page introduction by the editor, have been published before. The purpose is 'to offer a representative sample of important work on Lucretius with a focus on the second half of the twentieth century' (v). It is part of a new series entitled *Oxford Readings in Classical Studies*. In this example, only one of the eighteen essays was written before 1950. Full bibliographical details are to be found on pages 432–3; here, I list only titles, authors, and years of publication: 1. 'The Sources of Lucretius' Inspiration' by Diskin Clay (1976); 2. 'The Empedoclean Opening' by David Sedley (1998); 3. 'Lucretius' Venus and Stoic Zeus' by Elizabeth Asmis (1982); 4. 'Epikurs Triumph des Geistes' by Vinzenz Buchheit (1971), translated by Bettina Reitz; 5. The Pre-socratics in Book 1 of Lucretius' *De Rerum Natura*' by W. J. Tatum (1984); 6. 'Distant Views: The Imagery of Lucretius 2' by Phillip De Lacy (1964); 7. 'Lucretius the Epicurean: On the History of Man' by David J. Furley (1978); 8. 'Lucretius'

⁴ *Cicero on the Attack. Invective and subversion in the orations and beyond*. Edited by Joan Booth. Swansea, The Classical Press of Wales, 2007. Pp. xiv + 216. Hardback £45, ISBN: 978-1-9051257.

⁵ *Lucretius*. Edited by Monica R. Gale. Oxford Readings in Classical Studies. Oxford, Oxford University Press, 2007. Pp. x + 441. Hardback £85, ISBN: 978-0-19-926034-8.

Interpretation of the Plague' by H. S. Commager (1957); 9. 'Lucretian Conclusions' by Peta Fowler (1997); 10. 'Die Finalia der sechs Bücher des Lucrez' by Gerhard Müller (1978), translated by Bettina Reitz; 11. 'Le Regard sur l'invisible: étude sur l'emploi de l'analogie dans l'oeuvre de Lucrèce' by P. H. Schrijvers (1978), translated by Monica Gale; 12. 'Lucretius and Epic' by David West (1969); 13. 'Doctus Lucretius' by E. J. Kenney (1970); 14. 'Lucretius and Callimachus' by Robert D. Brown (1982); 15. 'Pattern of Sound and Atomistic Theory in Lucretius' by P. Friedländer (1941); 16. 'The Significant Name in Lucretius' by Jane M. Snyder (1978); 17. 'Making a Text of the Universe: Perspectives on Discursive Order in the *De Rerum Natura* of Lucretius' by Duncan Kennedy (2000); 18. 'Lucretius and Politics' by D. P. Fowler (1989). There is a single index of Lucretian passages discussed.

Cambridge's collection of essays on Lucretius⁶ is more conventional than Oxford's in that its contributions are all new; they are also much more varied. After an introduction by the joint editors, Stuart Gillespie and Philip Hardie, the collection falls into three parts entitled 'Antiquity', 'Themes', and 'Reception'. Under 'Antiquity' we find 'Lucretius and Greek Philosophy' by James Warren; 'Lucretius and the Herculaneum Library' by Dirk Obink; 'Lucretius and Roman Politics and History' by Alessandro Schiesaro; 'Lucretius and Previous Poetic Traditions' by Monica Gale; 'Lucretian Architecture: The Structure and Argument of the *De rerum natura*' by Joseph Farrell; 'Lucretian Texture: Style, Metre and Rhetoric in the *De rerum natura*' by E. J. Kenney; and 'Lucretius and Later Latin Literature in Antiquity' by Philip Hardie. Under 'Themes' we find 'Lucretius and the History of Science' by Monte Johnson and Catherine Wilson; 'Moral and Political Philosophy: Readings of Lucretius from Virgil to Voltaire' by Reid Barbour; 'Lucretius and the Sublime' by James I. Porter; and 'Religion and Enlightenment in the Neo-Latin Reception of Lucretius' by Yasmin Haskell. Under 'Reception' we find 'Lucretius in the Middle Ages and Early Renaissance: Transmission and Scholarship' by Michael Reeve; 'Lucretius in the Italian Renaissance' by Valentina Prosperi; 'Lucretius in Early Modern France' by Philip Ford; 'Lucretius in the English Renaissance' by Stuart Gillespie; 'The English Voices of Lucretius from Lucy Hutchinson to John Mason Good' by David Hopkins; 'Lucretius in the European Enlightenment' by Eric Baker; 'Lucretius in Romantic and Victorian Britain' by Martin Priestman; and 'Lucretius and the Moderns' by Stuart Gillespie and Donald Mackenzie. There are three indexes: one of 'Works Cited', one of 'Main Lucretian Passages Discussed', and one 'General Index'.

Julia Gaisser's *Catullus*⁷ is another collection in the *Oxford Readings in Classical Studies* series, very similar to the Lucretius collection discussed above. Here, all the contributions are from the second half of the twentieth century, apart from three fascinating examples of fifteenth- and sixteenth-century scholarship. The twenty-eight essays are subdivided into eight topics: Part I: Catullus and his Books: 1. 'Catullus, c. 1' by Frank Copley (1951); 2. 'Catullus 116' by C. W. Macleod (1973); 3. 'Metrical Variations and Some Textual Problems in Catullus' by Otto Skutsch (1969); 4. '*Catulli Veronensis Liber*' by Wendell Clausen (1976); 5. 'The Collection' by T. P. Wiseman (1979). Part II: New Criticism and Catullus' Sapphics:

⁶ *The Cambridge Companion to Lucretius*. Edited by Stuart Gillespie and Philip Hardie. Cambridge, Cambridge University Press, 2007. Pp. xiv + 365. 15 plates. Hardback £50, ISBN: 9780521848015; paperback £18.99, ISBN: 9780521612661.

⁷ *Catullus*. Edited by Julia Haig Gaisser. Oxford Readings in Classical Studies. Oxford, Oxford University Press, 2007. Pp. x + 606. Hardback £90, ISBN: 978-0-19-928034-6.

6. 'Catullan *Otiosi*: The Lover and the Poet' by Charles Segal (1970); 7. 'Catullus 11: The Ironies of Integrity' by Michael C. J. Putman (1974). Part III: Neoteric Poets: 8. 'The Neoteric Poets' by R. O. A. M. Lyne (1978); 9. 'The Roman Poetic Traditions: The Neoteric Elegiacs and the Epigrams Proper' by David O. Ross, Jr (1969). Part IV: Allusion and Intertext: 10. 'Poetic Memory and the Art of Allusion' by Gian Biagio Conte (1971); 11. 'Poem 101' by Giuseppe Gilberto Biondi (1976), translated by Leofranc Holford-Strevens; 12. 'Catullus, Ennius, and the Poetics of Allusion' by James E. G. Zetzel (1983); 13. 'Threads in the Labyrinth: Competing Views and Violences in Catullus 64' by Julia Haig Gaisser (1995). Part V: Obscenity and Invective: 14. 'Obscenity in Catullus' by Donald Lateiner (1977); 15. 'Catullus and the Art of Crudity' by Amy Richlin (1992). Part VI: Debating the Sparrow: 16. 'How the Sparrow of Catullus is to be Understood, and a Passage Pointed out in Martial' by Angelo Poliziano (1489); 17. 'The Flea and the Sparrow' by Jacopo Sannazaro (c.1490); 18. '*O factum male! O miselle passer!*' by Pierio Valeriano (1521); 19. 'Animal Imagery and the Sparrow' by J. N. Adams (1982); 20. 'In Defence of Catullus' Dirty Sparrow' by Richard W. Hooper (1995). Part VII: Roman Realities: 21. 'A World Not Ours' by T. P. Wiseman (1985); 22. 'Catullus XLII' by Eduard Fraenkel (1961); 23. 'Friendship, Politics and Literature in Catullus: Poems 1, 65 and 66, 116' by W. Jeffrey Tatum (1997); 24. '*Non inter nota sepulcra*: Catullus 101 and Roman Funerary Ritual' by Andrew Feldherr (2000). Part VIII: The Lens of Theory: 25. "'Shall I compare thee . . . ?'" Catullus 68B and the Limits of Analogy' by Denis Feeney (1992); 26. '*Ego Mulier*: The Construction of Male Sexuality in Catullus' by Marilyn B. Skinner (1993); 27. 'Sappho 31 and Catullus 51: The Dialogism of Lyric' by Paul Allen Miller (1993); 28. '*Caveat lector*: Catullus and the Rhetoric of Performance' by Daniel L. Selden (1992). There is a formidable bibliography (562–604) and a brief index of 'Passages in Catullus' (605–6).

In *Catullus. A Textual Reappraisal*,⁸ John Trappes-Lomax, familiar to many for his textual notes elsewhere, proposes a truly radical approach to the text of Catullus. His roughly 600 suggestions fall into a number of categories: he restores many cases of republican orthography that he believes have been lost through Augustan or later 'correction'; he draws attention to the fact that *m*, *in*, *ni*, *u* etc. can be difficult to interpret correctly in a Carolingian script; and he argues strongly that the text has suffered interpolation both in ancient times and later. These interpolations are sometimes whole lines (where the interpolator thinks that it is possible to improve the text) and sometimes of single words, where the interpolator is correct in thinking that an interpolation is required, but chooses badly. Most of the suggestions are not new, which Trappes-Lomax scrupulously acknowledges; what makes this work truly novel is that all the suggestions are assembled and defended according to a coherent understanding of how the text has been treated by its enthusiastic but incompetent admirers. The book is very easy to use: it proceeds through the text in the canonical order. Each passage to be corrected is printed according to Mynors' OCT; there then follows the discussion followed by a repeat of the passage in Trappes-Lomax's version. John Briscoe's magisterial commentary⁹ on Livy 38–40 follows naturally from his commentaries on books 31–3 (1973) and 34–7 (1981). As is well known, and as his preface confirms

⁸ *Catullus. A Textual Reappraisal*. By John M. Trappes-Lomax. Swansea, The Classical Press of Wales, 2007. Pp. xii + 315. Hardback £45, ISBN: 978-1-905125-15-9.

⁹ *A Commentary on Livy Books 38–40*. By John Briscoe. Oxford, Oxford University Press, 2008. Pp. xxiv + 614. Hardback £95, ISBN: 978-0-19-929051-2.

(vii), he has been far from idle in the intervening years. But it seems very likely that it is for these commentaries that he will always be best known. Few ancient authors have been served as well as Livy has by S. P. Oakley and Briscoe. Readers who work on Livy will require nothing more than to know that the book has appeared; readers unfamiliar with Livy may still find the commentaries useful, especially if they contain, as this one does, extensive indexes.

The preface of Stephen Heyworth's OCT¹⁰ begins uncontroversially: 'The text of Propertius is one of the worst transmitted of the classical Latin authors' (vii). He then proceeds to demonstrate the fact by means of sixty-one pages devoted only to describing the manuscripts and their relationship to one another. The text is provided with an apparatus much fuller than is normally permitted to OCT editors, but sparser than, in all the circumstances, a reader might well require. And so Heyworth has provided us with *Cynthia*,¹¹ a much larger book, whose preface begins:

This book is in the first place an attempt to explain and justify the text of Propertius published in the Oxford Classical Texts series. But no text is definitive, and a second purpose is as important to contribute to the debates . . . about the *lacunae* in the text and the divisions between poems, about the correct readings and the meaning and significance of each couplet, about the poet's style . . . The commentary is primarily textual; it does not venture into more literary aspects of interpretation except when they seemed to me to bear on textual issues. (vii)

These words describe the commentary perfectly; from now on it will be impossible to say anything about Propertius without first consulting Heyworth. In *The Other Virgil*,¹² Craig Kallendorf shows how much older is the conflict between those who see the *Aeneid* as an optimistic celebration of Rome's greatness and those who find it a pessimistic critique of Augustan pretensions than is normally supposed. The writer roams with confidence and great learning through much renaissance literature in a wide range of languages; he also displays a masterly account of modern scholarship. He writes clearly, revealing himself to be, if I read him right, a moderate 'pessimist'. This is a handsome book with many interesting plates. *Patricia Johnson's *Ovid Before Exile*¹³ is a study of Ovid's creativity in a world in which the freedom to write enjoyed by Virgil, Horace, Propertius, and Tibullus was being steadily eroded until it perished in his exile. A number of myths treated in the *Metamorphoses* are seen, at least in part, to reflect the social and political events of the day. Each treatment is very full and reflects a determination to omit the work of no modern scholar. At the end, Ovid is seen, though exiled and with his poetry vanished from public libraries in Rome, to be confident, and rightly confident, that his *Metamorphoses* would survive. Interesting evidence is presented to support Ovid's claim. John Davie has a distinguished record as a translator of the classics, notably of Euripides. His admirers

¹⁰ *Sexti Properti Elegi*. Edited by S. J. Heyworth. Oxford Classical Texts. Oxford, Oxford University Press, 2007. Pp. lxxxii + 217. Hardback £18.50, ISBN: 978-0-19-814674-2.

¹¹ *Cynthia. A Companion to the Text of Propertius*. By S. J. Heyworth. Oxford, Oxford University Press, 2007. Pp. xvi + 647. Hardback £100, ISBN: 978-0-19-922870-6.

¹² *The Other Virgil. 'Pessimistic' Readings of the Aeneid in Early Modern Culture*. By Craig Kallendorf. Classical Presences. Oxford, Oxford University Press, 2007. Pp. xiv + 252. 12 plates. Hardback £45, ISBN: 978-0-19-921236-1.

¹³ *Ovid before Exile. Art and Punishment in the Metamorphoses*. By Patricia J. Johnson. Madison, WI, University of Wisconsin Press, 2008. Pp. x + 184. Hardback £34.50, ISBN: 978-0-299-22400-4.

will welcome his translation¹⁴ of a selection of Seneca's prose works: *de Providentia*, *de Ira* 3, *de Consolatione ad Marciam*, *de Vita Beata*, *de Tranquillitate Animi*, *de Breuitate Vitae*, *de Consolatione ad Heluiam*, *de Clementia*, *Naturales Quaestiones* 6 (Earthquakes). There is also a very full introduction and copious notes by Tobias Reinhardt. The book will prove to be an excellent introduction to Seneca. Christoph Kugelmeier's major work on Senecan Tragedy¹⁵ spends four sections on a general analysis and a fifth on how it can be applied to the eight individual tragedies; in common with many modern commentators, he omits the *Hercules Oetaeus* and the *Octavia*. In the space allowed for this review it would be impossible to do justice to Randall Ganiban's *Statius and Virgil*.¹⁶ Just as Virgilian scholars have, in recent years, been divided between those who take a 'pessimistic' view of the *Aeneid* and those who take an 'optimistic' one, so has Statian scholarship been divided between those who see in the *Thebaid* a wholly bleak view of the human condition and those who see redemption at the end of the epic and hints of redemption elsewhere. Ganiban discusses both epics from this point of view but with a predominant emphasis on the *Thebaid*. A glance at his *index locorum* reveals that Ganiban is not one who attempts to win the day by selective quotation: hardly a line is ignored. No serious study of the *Thebaid* can afford to ignore this work. Most books of literary criticism are ephemeral; commentaries, if they are sound, live on. Rhiannon Ash's edition of Tacitus *Histories* 2¹⁷ will surely endure, partly, of course, because of the appeal of Tacitus himself, but significantly because of the thoroughness and clarity of Ash's commentary. After 36 pages of introduction, we are given another 36 pages of text followed by 309 pages of commentary and 17 pages of 'select' bibliography, 10 pages of a general index and a seven-page index of Latin words discussed. This is indeed a monumental work, whose worth it will take time fully to appreciate. The difficulties of translating Apuleius¹⁸ are notorious; the risk is that an accurate translation of the meaning can conceal the real character of the work, which relies on all sorts of linguistic tricks to amaze and amuse the reader. In his translation, Joel Relihan claims to have met this challenge. The translation certainly reads well; readers must judge for themselves how far Apuleius' linguistic tricks survive in Relihan's version. Ruth Morello and A. D. Morrison have edited a collection of essays on classical and late antique epistolography.¹⁹ After an introduction on 'What is a Letter?' by Roy Gibson and

¹⁴ *Seneca Dialogues and Essays*. Translated by John Davie, with an introduction and notes by Tobias Rheinhardt. Oxford World Classics. Oxford, Oxford University Press, 2007. Pp. xxxiv + 263. Paperback £9.99, ISBN: 978-0-19-280714-4.

¹⁵ *Die innere Vergegenwärtigung des Bühnenspiels in Senecas Tragödien*. By Christoph Kugelmeier. Zetemata Monographien zur Klassischen Altertumswissenschaft Heft 129. München, Verlag C. H. Beck, 2007. Pp. 301. Paperback E/64, ISBN: 978-3-406-56484-0.

¹⁶ *Statius and Virgil. The Thebaid and the Reinterpretation of the Aeneid*. By Randall T. Ganiban. Cambridge, Cambridge University Press, 2007. Pp. x + 258. Hardback £50, ISBN: 978-0-521-84039-2.

¹⁷ *Tacitus. Histories Book 2*. Edited by Rhiannon Ash. Cambridge Greek and Latin Classics. Cambridge, Cambridge University Press, 2007. Pp. xiv + 415. 2 maps. Hardback £55, ISBN: 97805218114461; paperback £22.99, ISBN: 9780521891356.

¹⁸ *Apuleius. The Golden Ass or, a Book of Changes*. Translated, with introduction, by Joel C. Relihan. Indianapolis, IN and Cambridge, Hackett Publishing Company, Inc., 2007. Pp. xlvi + 277. Maps 4. Hardback £29.95, ISBN: 978-0-87220-888-9; paperback £11.95, ISBN: 978-0-87220-887-2.

¹⁹ *Ancient Letters. Classical and Late Antique Epistolography*. Edited by Ruth Morello and A. D. Morrison. Oxford, Oxford University Press, 2007. Pp. xviii + 373. Hardback £60, ISBN: 978-0-19-920395-6.

A. D. Morrison, there follow fourteen essays to develop the argument: 1. 'Down among the Documents: Criticism and Papyrus Letters' by G. O. Hutchinson; 2. ' . . . when who should walk into the room but . . .': Epistoliterarity in Cicero, *ad Qfr.* 3.1' by John Henderson, with a characteristic use of varying typefaces; 3. 'Cicero's "Stomach": Political Indignation and the Use of Repeated Allusive Expressions in Cicero's Correspondence' by Stanley E. Hoffer; 4. 'Didacticism and Epistolarity in Horace's *Epistles* 1' by A. D. Morrison; 5. 'The Importance of Form in Seneca's Philosophical Letters' by Brad Inwood; 6. 'Letters of Recommendation and the Rhetoric of Praise' by Roger Rees; 7. Confidence, *Invidia*, and Pliny's Epistolary Curriculum' by Ruth Morello; 8. 'The Letter's the Thing (in Pliny, Book 7)' by William Fitzgerald; 9. 'The *Epistula* in Ancient Scientific and Technical Literature with Special Reference to Medicine' by D. R. Langslow; 10. 'Back to Fronto: Doctor and Patient in his Correspondence with an Emperor' by Annelise Friesenbruch; 11. 'Alciphron's Epistolarity' by Jason König; 12. 'Better than Speech: Some Advantages of the Letter in the Second Sophistic' by Owen Hodkinson; 13. 'Mixed Messages: The Play of the Epistolarity Codes in Two Late Antique Latin Correspondences' by Jennifer Ebbeler; 14. 'St Patrick and the Art of Allusion' by Andrew Fear. John Henderson has produced an idiosyncratic edition of the *Etymologies* of Isidore of Seville,²⁰ the sixth- to seventh-century encyclopaedist who had such a profound influence on mediaeval scholarship. Henderson's technique is to present a (usually brief) passage, translate it, and then write a note on it in the style that he has made his own. He does, however, display much more sympathy with Isidore than is shown by Lindsay, the editor of the 1911 OCT. Needless to say, no one would embark on a project like this without the support of very considerable learning. Despite his protestations to the contrary, Henderson shows himself to be well equipped for the task he has set himself.

Classical Latin appears to be without regional dialects, yet Latin evolved in little more than a millennium into a variety of different languages (the Romance languages: Italian, French, Spanish, Portuguese etc.). Was regional diversity apparent from the earliest times, obscured perhaps by the standardisation of writing, or did some catastrophic event in late antiquity cause the language to vary? . . . This book establishes that Latin was never geographically uniform. The changing patterns of diversity and the determinants of variation are examined from the time of the early inscriptions of Italy, through to late antiquity and the beginnings of the Romance dialects in the western Roman provinces.

These are the questions and answers addressed with his formidable erudition by Adams in his *The Regional Diversification of Latin*.²¹ After a general introduction, he discusses first republican inscriptions followed by a range of classical authors, after which he treats Spain, Italy, Africa, and Britain. But this is the merest skeleton of this book; to see the full flesh the reader must set aside many hours to appreciate and do justice to this wide-ranging work.

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D. E. HILL

²⁰ *The Medieval World of Isidore of Seville. Truth from Words.* By John Henderson. Cambridge, Cambridge University Press, 2007. Pp. xii + 232. 8 plates. Hardback £55, ISBN: 978-10-521-86740-5.

²¹ *The Regional Diversification of Latin. 200 BC – AD 600.* By J. N. Adams. Cambridge, Cambridge University Press, 2007. Pp. xx + 828. 18 maps. Hardback £110, ISBN: 978-0-521-88149-4.