Venerabile', in V. Maraglino [ed.], *La* Naturalis Historia *di Plinio nella tradizione medievale e umanistica* [2012], pp. 77–105).

A non-source for Bede, Lucretius' *De rerum natura*, is the focus of T.'s second appendix; Kendall and Wallis also have a section entitled 'Bede and Lucretius', dispatched in a page and half, as opposed to T.'s ten. At Monkwearmouth-Jarrow Bede was blessed with one of Anglo-Saxon England's richest book collections, but one whose main weakness was in Classical Latin texts. Hence it is worth taking time to ask whether Bede's treatise shows any sign of the influence of Lucretius; M. Reeve's account of the medieval reception of *De rerum natura*, in the *Cambridge Companion to Lucretius*, can begin, by reason of the evidence, only in the ninth century (S. Gillespie and P. Hardie [edd.] [2007], pp. 205–13). Facing the questions of whether Bede knew Lucretius' work or made any use of it, T. ends up at the same point as Kendall and Wallis, who write 'The short answers are, he did not and none'. She draws her conclusion, however, only after detailed analysis of specific parallel passages in Bede's treatise and Lucretius' poem, highlighting two striking correspondences of phrasing and one match of ideas not attributable to any known intermediary. Ultimately T. has to observe that these correspondences are statistically too insignificant to make the case, and she can only offer the conjecture, with little enthusiasm, that there could have been a florilegium which contained Lucretian extracts, but which has left no trace of its existence. Yet the details of her initial analysis are stimulating reading.

Given T.'s focus on the Classical tradition it is a shame – though only a minor point – that she chose not to pick up on Virgilian quotations unnoticed by Jones but caught by Kendall and Wallis (whose book she includes in her bibliography), one from the *Aeneid* and two from the *Georgics*. Though fleeting phrases, they are none the less characteristic of the way that his training in poetics ran deep with Bede, so that as he wrote, Virgilian quotations emerged from his memory in sometimes surprising places.

It would be presumptuous for a non-Italian to pass judgement on a native speaker's translation from Latin: T.'s rendering of Bede's text seems fluent and accurate. My very rare niggles are only pedantry; for example, in Chapter 14 Bede writes *De quibus si plenius scire uelis, lege Plinium Secudum ex quo et ista nos excerpsimus*, where I assume by *et ista* Bede means 'these things too'; T. translates 'si legga Plinio Secondo, dalla cui opera anche noi abbiamo ricavato questi astratti', which at least to me (and I am open to correction on the use of 'anche' in Italian) seems to throw the emphasis on to 'nos' – 'we too', as if Bede has other users of Pliny in mind. Overall, though, the translation serves admirably to open up *De natura rerum* to Italian readers. Of value to a wider audience will be T.'s detailed assessment of Bede's own reading.

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TEXTUAL CRITICISM

REEVE (M.D.) *Manuscripts and Methods. Essays on Editing and Transmission*. (Storia e Letteratura 270.) Pp. xviii + 430, ill. Rome: Edizioni di Storia e Letteratura, 2011. Paper, €62. ISBN: 978-88-6372-302-1.

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This collection of twenty essays represents an overview of R.'s contributions to the theory and practice of textual criticism and the transmission of classical texts. The essays are

divided into six sections. The first four 'in a stemmatic hierarchy' (p. x) cover 'The Original', 'Stemmatic Method', 'Archetypes' and 'Exemplar and Copy'. The essays in the fifth section, 'History and Geography', explore the use of external evidence, and those in the final section, 'Episodes in Editing', form a miscellany full of anecdote and insight.

As R. writes in the introduction, his career took its critical turn in the course of preparing a review (*CR* 24 [1974], 57–64) of Heinrich Dörrie's edition of *Heroides*, a direction that was confirmed by his subsequent contributions to *Texts and Transmission* (1983). The ten essays in the first four sections are primarily concerned with this immersion in textual criticism. Several of the essays are excellent introductions to general questions: 'Stemmatic Method: "*qualcosa che non funziona*"?' is an overview with lucid explanations of the method's limitations; 'Shared Innovations, Dichotomies, and Evolution' moves from the transmission of texts to the transmission of chromosomes and back to investigate how transmission in general works. The latter essay is one of several that explore the application of models from the natural sciences to textual criticism.

Several other themes emerge from the essays, but even more significant, perhaps, is the approach to the subject. These essays display a spirit of restless inquiry: R. is constantly asking rather than telling; looking for the historical origins of an approach rather than simply making rulings on contested points. In this way these essays serve as a sort of masterclass on textual criticism. One of the recurring themes in the class is what to make of Bédier's *silva portentiosa* of two-branched traditions: does this represent a fatal flaw of the so-called Lachmannian method, a natural result of transmission, or something in between? R. does not settle the argument, but his exploration of the question is the important point. Finally, the work of two great Italian scholars, Giorgio Pasquali and Sebastiano Timpanaro, with whom R. clearly has much sympathy, appears as a touchstone throughout these essays.

In the section entitled 'History and Geography', the first of the four essays deals with getting the textual critic out of his or her head to imagine manuscripts in the physical world (i.e. carried by men on horses), while the final three concern the scholars of the Renaissance and their approaches to editing classical texts. Two of these, 'The Rediscovery of Classical Texts in the Renaissance' and 'Classical Scholarship in the Renaissance', are excellent overviews, filled with detail: here is Salutati editing Cicero (pp. 248–51), there is Beatus Rhenanus complaining of others' lack of curiosity in the manuscripts of Livy (p. 268). Here as elsewhere, R.'s interest is in classical texts, an adjective that is not defined, but as used seems to refer to texts in Latin and Greek composed before the third century A.D.

In the final section, 'Episodes in Editing', the essay '*Cuius in usum?* Recent and Future Editing' (written for *JRS* in 2000) comes as close as any in the volume to summarising R.'s approach. Writing about text editing often swings between the poles of general, often lapidary rules, such as those in Maas, and collections of individual problems solved. This essay is able deftly to combine both, and along with the following essay, 'Editing Classical Texts with a Computer', it raises important questions about how the tradition will continue. Although anxiety about the future of the discipline is another theme that returns from time to time in the essays, this melancholy note is equally often countered by R.'s own generous attitude towards his subject and indications of avenues for future work, which come with especially welcome cautions about the uncritical use of models and technology imported from other disciplines to construct critical editions.

The open-minded spirit is also found in one of the most welcome aspects of this volume, namely R.'s engagement with non-anglophone scholarship (represented here by two essays written in Italian and one in German). This is brought home all the more by comparing these essays with the remarks by R.'s predecessor as Kennedy Professor of Latin in

Cambridge, A.E. Housman, which are contained in 'Dust and Fudge: Manuscripts in Housman's Generation'. The international aspects of this volume continue with its very handsome production by Edizione di Storia e Letteratura in Rome.

The volume represents R.'s own collection and arrangement of his work. One of the essays is published here for the first time, but very many have been substantially revised and twelve have received an extra layer of commentary in the addenda (pp. 397–9). As a result, the individual essays and the volume as a whole represent later stages of R.'s thought and raise just the sort of questions about textual stability, authorial intention and transmission that R. explores with such gusto within.

To paraphrase R.'s opening line on the Agrimensores from *Texts and Transmission*, every schoolboy knows that textual critics are practical people, but not every schoolboy knows what they did with a stemma. Fortunately, those interested in finding out have an interesting and knowledgeable companion in this collection.

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ANCIENT WARFARE

CAMPBELL (B.), TRITLE (L.A.) (edd.) *The Oxford Handbook of Warfare in the Classical World*. Pp. xxxviii + 783, ills, maps. New York: Oxford University Press, 2013. Cased, £115, US$175. ISBN: 978-0-19-530465-7.

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The contemporary relevance of a new collection of essays addressing ancient warfare is immediately apparent in this volume. Its acknowledgements include thanks to active military personnel and remind the reader that the study of the ancient world resonates in a time when soldiers are fighting abroad and veterans are returning home. As the editors note, from as early as Homer's account of the Trojan War, warfare has been 'regarded with awe and dread' (p. xxi), and it is the stated goal of the editors to 'attempt to understand these contending responses to the beast called War' (p. xxi).

With this in mind, the editors set out to present a broad survey of Classical warfare (defined as *c.* 700 B.C.E. to 644 C.E.) that moves beyond the battlefield to the broader economic, social, political, demographic, etc. effects of war in the ancient world. The exclusion of an overview of Bronze Age Greek warfare is somewhat surprising, and it is clear that the late Roman Empire is not a focus. Despite the stated end date of 644 C.E., few authors move past the third or fourth centuries. The 32 chapters are divided into four loosely defined parts. Part 1, 'Introduction: the Classical World at War', provides a broad survey of Greek and Roman warfare as well as an overview of the literary and material evidence. This incorporation of literature and artefact alike is one of the strengths of the volume, though S. James's chapter, 'The Archaeology of War', also highlights one of the inherent weaknesses of the broad handbook format. While this chapter skilfully demonstrates how material and text can work together to provide a fuller understanding of Greek and Roman warfare, there is simply not enough space to treat the topic fully. James focuses almost exclusively on the Romans, with little discussion of the archaeological impact of Greek warfare. The volume admirably includes detailed discussions of Persian, Germanic, Gallic and Sasanian warfare as well as Classical, but striking a balance among such considerable and diverse material is difficult and achieves varying success throughout the volume.