Vergil reflected specific Catullan poems. Roman love elegy's complex debt to Catullus is carefully detailed by Paul Allen Miller in a penetrating analysis of the elegiac response to lyric and the differences and similarities involved. Based on the example of Catullus 68, Miller points out how elegy develops beyond a focus on individual desire to a reflection of social and political realities. The work of both Catullus and Martial is under wide-ranging and careful scrutiny in Sven Lorenz's focus on what aspects of Catullus's poetry were substantive for Martial's complex interaction with his predecessor. Lorenz finds that Martial presents Catullus as an epigrammatist and himself as a new Catullus. Julia Haig Gaisser's overview of the reception of Catullus after rediscovery of the text in the Renaissance makes for fascinating reading, reflecting how closely reaction to Catullus mirrors the social and intellectual context of the audience. Brian Arkins turns to more recent audience reception of Catullus. In a broad-ranging and brilliant essay, he points out how contemporary reaction is often hindered by pervasive earlier readings.

In the section on 'Translation' (Part 8), Elizabeth Vandiver presents an excellent overview of the difficulties inherent in translating Catullus. A few well-chosen individual examples of some of the critical complexities involved in translation are discussed in detail.

Although the volume was written by a number of contributors, the thrust of the whole is dovetailed quite remarkably. Cross-referencing between sections is consistent and functional. The sections on further reading at the end of each chapter are excellent. The volume is strongly recommended to scholars and teachers for its sound exposition of a given Catullan problem and as a point of departure for any student starting out to explore the Catullan *oeuvre*.

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David Wardle, *Cicero on Divination: De Divinatione Book 1*. Translated with an Introduction and Historical Commentary. Clarendon Ancient History Series. Oxford: Clarendon Press. 2006. ISBN 0-19-929791-6. ISBN-13: 978-0-19-929791-7. Pp. 469+xii.

Cicero's dialogue *De Divinatione* offers two views of divination through the single lens of Greek philosophy. In the first book, Cicero's brother Quintus offers a cautious defence. Quintus grounds belief in the efficacy of divination, on the one hand, in Stoic doctrine and, on the other, in *exempla* he finds in the literary and historiographical traditions of both Greece and Rome. This is a defence that would have appealed to an educated and cultured

audience. In the second book, Marcus, as an adherent of the Academy, gleefully demolishes his brother's philosophical arguments, and he ridicules his *exempla*, although he does concede that officially-sanctioned divination (especially impetrative auspices and the like) must be retained as an effective tool of government. Marcus's attack would likewise have required a cultured audience: one capable of appreciating witty repartee on the topic of the state religion. How large such a circle may have been is questionable. And to what extent the interlocutor of either book may represent the actual views of Quintus or Marcus remains an open debate. David Wardle succinctly and ably summarizes this debate, and dissects it, staking out his own reasonable position (why would Cicero put views into his mouth that he violently disagrees with?) in the introduction to this excellent and now essential commentary to the first book of this crucial work. We note, too, that of the dialogue's two books Wardle has selected the book that provides the most useful information about the practice of divination as well as the place divination may have held in the belief systems of educated and cultured members of Rome's ruling class. All serious students of Roman history, literature, and culture will soon owe Wardle a debt of gratitude for his illuminating introduction, accurate translation, detailed commentary, and judicious erudition.

We shall come to some easily repairable mechanical flaws in due course, but let us first examine more closely the constituent parts of Wardle's impressive work. The 'Introduction' addresses six topics, beginning with the place of divination in Republican Rome. Above all, divination emerges as a practical method for a society that required some means of dealing with the divinities who shared their world (according to their way of looking at the world). Wardle then turns to the topic of divination in Cicero's works more generally, as Cicero projects a variety of attitudes. One voice emerges from speeches delivered before the people and quite another from this philosophical dialogue. Wardle concludes that Cicero's personal view (as opposed to his public persona) appears to align with the views expressed by the interlocutor of the second book of the *De Divinatione*. The third section addresses the 'nature, form, and purpose of the work' as well as its place among Cicero's other philosophical works. Here Wardle investigates more fully the question of the extent to which the literary representation of Cicero's voice may have corresponded with his beliefs. Wardle also argues that the *De Divinatione* must be read as part of Cicero's larger philosophical programme, that is, his efforts during his political retirement to compose a philosophical encyclopedia that digests the full range of Greek philosophy for a Roman audience. And it is this philosophical aspect of the *De Divinatione* that receives primary emphasis in Wardle's commentary. Those who

come to Cicero's work primarily for tuition in Rome's state religion may sometimes chafe, but Wardle's emphasis is exactly right. Cicero may have been an augur, but he wrote this work as a philosopher, and his work must be read with this purpose in mind. Wardle's commentary will enable modern readers to do exactly this, as well as learn more deeply how tremendously important contemporary Greek intellectual currents were for educated Romans of Cicero's age. None of this should imply that Wardle's commentary neglects Roman history, Latin literature or the state religion, but more on these topics below. Suffice it to say that Wardle, taking Cicero as his cue, makes Greek philosophy his special focus.

In the fourth part of his introduction, Wardle takes up Cicero's sources for Book One (especially Cratippus and Posidonius). In the fifth, he examines three dates: the dates of the dialogue's dramatic setting, composition, and publication. All three dates cluster, according to a variety of arguments that Wardle skillfully navigates and dissects, around the assassination of the dictator in March 45. Wardle concludes that the work was mostly written before that fatal date, revised immediately afterwards to eliminate major anachronisms (the prologue to Book Two was inserted then as well), and finally published a month or two later in April or May. This political context is crucial too, and Wardle provides guidance to contemporary divinatory politics as ably as he does to contemporary Greek philosophy. The sixth and final part of the introduction informs us that he uses the earlier editions of Schäublin and Timpanaro as the basis of his own translation, while reserving for himself the option of occasional divergences from them (which divergences he duly explains in his commentary).

We turn then to the translation. Wardle's English is exact, and he keeps close to the Latin. When English lacks appropriate terms, he retains Latin and explains the technical term in his commentary. Words like *haruspex, imperium, tripudium,* and *alites* thereby become (whether in possession of Latin or not) part of every reader's vocabulary. The philologically inclined will miss the Latin text (which would have added 45 pages), but find compensation in the commentary, as Wardle is always careful to address textual difficulties and problematic passages with his customary diplomatic skill.

It is in the commentary, of course, where we find the work's most substantial contributions. Wardle has spared no effort in tracking down relevant bibliography to address the myriad philological, literary, historical, religious and philosophical problems presented by this text. From the fragmentary remains of Latin poetry to fragmentary Roman historians, from Homer to Herodotus, from pre-Socratics to Plato and his successors, from I.M.J. Valeton and A.S. Pease to Mary Beard and Jerzy Linderski, Wardle's commentary guides us deftly through Cicero's commentaries and his modern

commentators, pointing us to problems, solutions and further discussions. One learns much along the way, not just of Greek philosophy (as I mention above), but also of problems inherent to augural lore, Roman political practice, Greek and Roman history, and ancient literature. Wardle works hard to maintain an accessible balance, and anyone who comes to this commentary in search of illumination of the text itself as well as guidance to what is relevant in past or current discussions will not leave disappointed.

And it is in this regard that I may turn to my only criticisms. They are hardly fatal, and could, if the press is willing, be corrected rather easily. The volume suffers from a clumsy system of references. We have at the beginning of the volume a list of abbreviations for the uninitiated. This much is helpful. Embedded in the commentary, however, we find, alas, a combination of full citation (especially for books), short citation (i.e. author, date, journal, volume and pagination, but no title), and a name-date scheme that refers readers to the bibliography at the end of the volume. This bibliography consists of three parts: editions of Cicero's *De Divinatione*, editions of other ancient authors, and a bibliography of those modern authors cited only by name and date in the commentary. Unfortunately, an unacceptably large number of modern works cited by name and date in the commentary have no corresponding citation in this latter listing. I noted the following orphans: Alföldi 1964; Amiotti 1998; André 1966; Atzert 1908; Bakhouche 2002; Blanck and Proietti 1986; Blecher 1905; Bosworth 1996; Brind'Amour 1983; Briquel 1991; Burkert 1985; Champeaux 1982; Champeaux 1988; Cornell 1996; Corsson; D'Anna 1967; Dauge 1981; David 1962; Dulière 1979; Fladerer 1996; Frede 1987; Freyburger 1986; Fridh 1990; Giannantoni 1983; Giuliani 2001; Goar 1987; Groarke 1990; Haffter 1934; Heimpel 2003; Hölkeskamp 1990; Hornblower 1982; Hübner 1970; Hübner 1987; King 2003; Klima 1971; Kunckel 1974; Lazenby 1996; Lesher 1992; Londey 1992; Long 1992; Magini 2001; Mastrocinque 1988; Mette 1985; Molyneux 1992; Momigliano 1990; Montanari Caldini 1988; Morford 2002; Morgan 1990; Moser 1996; Muñiz Coello 1998; Münzer 1999; Opsomer 1996; Parisi Presicce 2000; Parker 2000; Philip 1966; Pingree 1997; Pritchett 1979; Pütz 1925; Radke 1987; Radke 1990; Rawson 1969; Reinhardt 2003; Ridgway 1992; Rochberg 2004; Roth 1988; Saddington 1993; Sander 1908; Schäfer 1996; Schian 1973; Schmitz 1993; Schulze 1933; Schuricht 1994; Sedley 1993; Sellars 2003; Sherwin-White 1984; Skidmore 1996; Stewart 1990; Sullivan 1990; Suolahti 1955; Suolahti 1963; Svenbro 1993; Takács 1995; Taub 2003; Thuillier 1980; Vanggaard 1988; Vasaly 1993; Wagenvoort 1980; Wallace 1985; Ward 1977; Welin 1953; West 1978; West 1987; Wide 1893; Willink 1986; Wirszubski 1950; and Woodford 1971.

Sheer pedantry is not my only motivation in listing these omissions. I list them primarily because I well recognize the great achievement Wardle's indispensable commentary represents, and I know, given the electronic efficiency of modern typesetting, that easy remedies are available. Oxford might publish a second corrected edition or at least make available a corrected bibliography. If a corrected edition is possible, then it would also be possible (and most useful) to make that bibliography a *comprehensive bibliography* that included not just these omitted works, but also each and every work cited in the commentary. Wardle has compiled a vast collection of useful and relevant discussions, but he buries many of them via short citation in his running commentary. This practice makes finding them again difficult on subsequent visits (despite the assistance of a very good index). And, this is a small point: titles are important for obtaining a sense of what a work is about. Bare citations to journals and page numbers deny readers the beneficial pleasure of bibliographical anticipation.

But please do not let these few bibliographical quibbles detract from my main point: David Wardle's excellent commentary will prove essential for all serious students of Greek philosophy in its wider cultural context, ancient history, Latin literature and Roman religion. Let us hope then not just for a second edition, but also for a commentary on the second book from the same hand.

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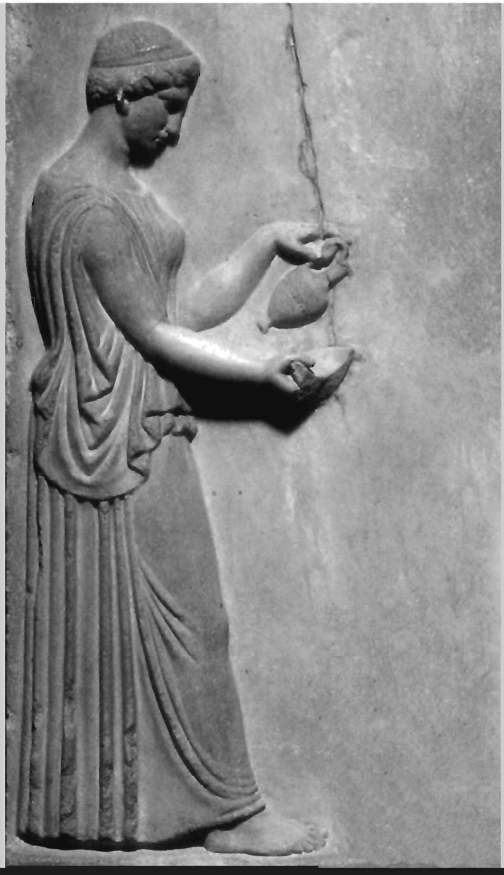

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