confidence or reflection, those very same people may have been inclined to reverse their emphasis more in line with that of G. Successful rulers secure both the minds and the bodies of their subjects. The material benefactions could not have had a lasting effect in a moral vacuum; and they probably could not have had the outstanding effect that they did in Augustan Rome unless the moral concepts were handled by Augustus in something close to the sincere, inspirational and expert style that helped to make him, in G’s formulation, auctor perpetuus.

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Gilbert Lawall’s Satyricon follows the same format as his editions of Plautus’ Menaechmi and Seneca’s Phaedra, also published by Bolchazy-Carducci. On opening it you will find typically on the top half of the right hand page a section of original Latin text; beneath it are explanatory notes, both linguistic and contextual. Facing this on the left hand page is a running vocabulary for all but the most common words to be found in the Latin passage. It is designed with a view to the needs of students who have a fair grasp of the basic structure of the language (and so are capable of understanding the grammatical explanations) but as yet have acquired little vocabulary and limited experience of reading continuous Latin prose. In concept it works rather like the Transparent Language computer programmes, but is considerably more convenient for use with a group. It is, on the whole, a very well thought-out educational resource for students at an intermediate level of learning.
The *Satyricon* too is a good choice because the style of Encolpius, the narrator, is conversational, uncomplicated and fast-paced; and the story itself is always entertaining and loaded with fascinating social detail. There is, of course, the difficulty of the strange language, grammatically incorrect by classical standards, of the freedmen who join in the conversation at Trimalchio’s dinner party. Some Latinists might baulk at including these sections in a book to be placed in the hands of students still struggling to master the grammatical principles of classical Latin, but Lawall is not one of these and he turns this potential disadvantage of the text into a positive virtue, seizing on it as an opportunity to introduce students to the subject (fascinating in itself) of vulgar Latin. To this end he includes a comprehensive appendix on ‘Language and Style’ (240-252). The book also contains an Introduction covering the necessary background about the author, the title and the genre of the *Satyricon*, plus a full summary of the content of the whole extant work. There is a brief but up to date bibliography. The selections are organised in five sections of which the second is, as might be expected, by far the largest: the attempt of Encolpius and his companions to sell a tunic in the marketplace; scenes from the *Cena Trimalchionis*; the tale of the widow of Ephesus; Encolpius’ speech over the drowned Lichas; and the grotesque provisions of Eumolpus’ will. Those common Latin words not included in the running vocabulary are themselves listed separately in alphabetical order for any readers whose memories have inopportunely failed them. Vocabulary acquisition is encouraged through a system of progressive elimination from the running vocabulary of the more frequently occurring words. When a word appears a second time it is marked with an asterisk; with two asterisks on a third occasion and with three on a fourth. After that it drops out. However all such words (i.e. those which accumulate three asterisks) can be checked up in another vocabulary list at the end of the book. This kind of edition does much of the reading for the student by providing on the page most of the information that, in the case of more advanced students, will be in their heads. Yet in its facilitating both the speedier reading of unsimplified Roman texts and the comparatively painless expansion of vocabulary, it serves its purpose admirably.
Are there any problems with the book? Yes, but they are minor and do not substantially detract from its utility. The layout works perfectly unless there is too much vocabulary to fit on the left hand page or too much commentary to fit onto the right hand page. Where this happens one finds vocabulary items spilling over onto the facing commentary page and the commentary spilling over to the top of the next vocabulary page, a potentially confusing arrangement made worse when, as not infrequently, two Latin passages are printed on one page each with its own vocabulary and commentary. Vocabulary item and comment are often keyed to the same Latin word and on some pages it may take a concentrated effort to disentangle one from the other. Less attentive readers may be puzzled to find a passage of Latin intruding incongruously onto one of the vocabulary pages (162) where nothing on the page indicates why it is there or where it comes from. It is, in fact, a funerary inscription brought in for purposes of comparison with Trimalchio’s instructions for his own epitaph; but if you skipped some of the commentary on the previous page, you might never know. Another drawback of the book is that the diminishing reach of the running vocabulary demands that the passages all be read and all be read in sequence. I, for instance, would prefer to read the ‘Widow of Ephesus’ section first because it is self-sufficient and, in many ways, a perfect introduction to the themes and narrative technique of the Satyricon. But many words have already been eliminated from the running vocabulary by that point. Finally, as with any selection, one might question the editor’s choice. Lawall, perhaps hoping to make the book more suitable for use in schools, has avoided including any of the more openly erotic episodes. This omission makes the text less attractive for use with more adult students at university because it produces a rather distorted impression of Petronius’ satirical themes and range of humour. Those who know the Satyricon well will regret that the Circe episode for instance, one of Petronius’ funniest and important for an understanding of his parody of epic poetry, has been left out. If we require, perhaps a little unfairly, that the book should not only help students read some of Petronius’ Latin but also give a balanced picture of the Satyricon, we might complain that the whole latter part of the work devoted to the adventure in Croton is seriously under-represented. So is Petronius’ verse.
However, for students at the early stage of learning, for whom this book is principally designed, it will be an achievement to read any ancient text or part thereof. That what they read may give a one-sided impression of an author’s work is likely to be a matter of relative indifference. For such students Lawall’s edition of Petronius is as good as they come.

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Unusually long delays in publishing the new edition of CAH VI (cf. 591 n.108; 646 n.36) ought, if the project’s purpose is fulfilled, now to cease to matter. If not a ‘possession for ever’, it is intended at least to be authoritative and durable. Above all, it should be a book for the reader who wants to get the basic facts as clear as possible. Bracketed references to primary sources help, and are an advance on the original CAH, which believed in a clean text and plenty of bare assertion; but the Bibliography, though it occupies over a hundred pages (902-1026), will cease to be useful before the volume as a whole.

Contributors, a solid phalanx of British scholars with elite troops added from America, Australia, Europe and Israel, maintain the tone and level of detail with consistency. Paradigms of the style and treatment are Robin Seager’s chapters on the Corinthian War (97-119) and the King’s Peace (156-186)—solid synthetic narrative with cruces argued as needed—or J. Roy’s chapter on Thebes in the 360s (187-208), well focused on the effectiveness or otherwise of