



the usual, expected inscriptions, dedications to gods and goddesses, graffiti (both the writers or commissioners and recipients are discussed) and curse tablets. Water pipes and tiles recording the names of female managers and land owners are included.

Each chapter covers a different aspect of women's lives and is far from just a list of different inscriptions but includes a detailed description of an aspect and some analysis of each inscription. One can easily dip in and out of the book, looking for specific references or read it through, gaining a wider understanding of the lives of women, particularly the parts that are often glossed over, such as their financial and business interests.

The first chapter covers 'Family Life' and starts with a good, clear introduction, discussing the role of women as wives and highlighting the ideals a wife would be expected to portray. There are descriptions of where each inscription was found and pictures of some of the tablets. Common terms, such as *pia*, 'dutiful', are provided in Latin and English, and the inscriptions provided back up these ideals. Parts of this chapter would be particularly useful to pupils studying the *Cambridge Latin Course* and looking at the character of Metella, or similar courses, and would be equally useful for some of the A level Classical Civilisation topics. This book would be of great use to Classics departments looking to develop their coverage of women and girls in the Ancient World. Whilst much of this chapter was quite familiar in terms of the usual ways women are portrayed, there were some particularly interesting depictions of true marital love, including a woman whose husband offered her the services of another man to have children with and then offered to bring them up as his own. Useful explanations are provided alongside the sources and the topic is dealt with thoroughly including birth, labour, women as mothers, daughters and sisters. The loss of a child, foster- and step- families are also discussed and women are frequently praised for qualities considered 'women appropriate'.

In the second chapter, the legal status of women is discussed, including citizenship and ethnicity. On the tombstones of slaves, little more is provided other than their age, name and occupation and we see some more detail on the tombstones of *vernae* or homegrown slaves, often an illegitimate child of the master. Information on tending to slaves and their costs is included, and some examples of masters marrying their slaves. Freedwomen receive more coverage of their lives on their tombstones, and there are even some examples of women marrying their ex-slaves. Naevoleia Tyche's tomb, which features in the *Cambridge Latin Course* Book 1, is also included, and there are many examples here which would benefit a study on slaves.

A particularly erotic tombstone depicts a woman who had two male lovers at the same time and the men themselves developed such a close friendship they became like Orestes and Pylades. The legal status of slaves is discussed and examples of slaves defending their freedom in court are included and analysed along with examples of the *Ius Liberorum* which stated that women without a *pater familias* could legally become property owners once they had given birth three or four times.

The later chapters provide a rarer depiction of women in Rome than is usual and cover their role in public life, religion, occupations and their social life. Personally, I think these were the most interesting chapters and covered aspects of women rarely dealt with in such detail. In the chapter on occupations, women were seen in the usual craft industries but there were also a range of doctors, midwives, vets and dry nurses included. Freedwomen were seen buried in the family's tomb and poets, secretaries and librarians were also seen along with ex-slaves who then set up their own businesses, continuing the skill they had carried out as a slave. More disreputable professions are covered and there is an entire section on prostitutes and prices so some supervision would be required if allowing pupils to use the book!

Social relations are included and use is made of the Vindolanda tablets, *defixiones* and graffiti in Pompeii to look at friendships and lovers. Patronage between women is discussed and *collegia* appear to have been set up to help fellow women. Sources discuss their seating in the theatre, participation in games and female gladiators.

In the final two chapters, women in public life and imperial women are discussed. There are numerous examples of women as benefactors and patronesses of towns, and women are seen to bestow gifts and set up child support schemes. Deification of members of the imperial family is covered and the giving of cults and statues.

This book is full of interesting examples and analysis and provides such a broad coverage of women and their lives, with the information provided in subheadings and the introductions, means there is so much to learn here. It is expensive but so much of it can be used to augment pupils' learning of the Ancient World, both at lower levels and for Extended Project Qualifications or extracurricular activities at a sixth form lesson. An interesting and useful addition to any Classics department.

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Cicero *Pro Milone*

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Cambridge Greek and Latin Classics has released a new text and commentary for Cicero's *Pro Milone*, edited by Thomas J. Keeline, the first such full-scale commentary in English in (according to Keeline's



reckoning) 126 years. Keeline, the author of the successful and engaging *The Reception of Cicero in the Early Roman Empire* (Cambridge 2018), may have well written a commentary that will last another century. In this review, I will pick out but a few of this magisterial commentary's many merits and speak to its power as a superb teaching document. However, I will also note the importance of a teacher's guidance for students when using it: unlike other entries in the *CGLC*, the commentary can run at a very high academic register for students.

First, a brief background. Cicero's *Pro Milone*, sometimes thought Cicero's 'perfect' speech owing to its neat-and-tidy ordering according to ancient rhetorical forms, finds Cicero defending Titus Annius Milo, a seedy Ciceronian ally, then praetor, accused of murder. The victim was Publius Clodius Pulcher, a powerful populist politician and Cicero's agitator and arch rival in the 50s BCE. The rhetorical perfection of the speech is pitched against the grim reality of Milo's deeply imperfect politics and character. Keeline keeps this in clear view. In fact, that Cicero's case involved defending a person clearly guilty of a capital crime—who nevertheless then became the subject of one of his finest rhetorical displays—is sometimes thought in part to explain its popularity.

The circumstances of its delivery, too, were extraordinary (even by the standards of the increasingly alarming political situation of the late Republic). Street violence and open intimidation had reached a fever pitch in the wake of Clodius' brutal murder on the Appian Way by Milo's band. Ancient sources tell of a rattled Cicero, trying his best to be heard over the constant jeers and heckling of the Clodian partisans assembled at the trial. Pompey himself watched over the proceedings. The result, despite Cicero's defence, was guilty, 38 votes to 13.

Despite the practical failure of the speech in securing acquittal for Milo, the *Pro Milone* has had a sparkling afterlife. Keeline gives ample citations for the effusive praise rendered unto it—not simply a good speech, the *Pro Milone* has been thought, perhaps, to embody the 'ideal speech' of the 'ideal orator'. Needless to say, the commentary tradition on it and academic attention paid to it are vast. Keeline's commentary is now the standard guide.

Keeline's brilliant introduction and extensive commentary succeed in nearly every respect imaginable for a historical-philological companion. For *Pro Milone*'s roughly 30 pages of Latin text, there are close to 300 pages of commentary, indices, maps, and works cited. The commentary is simply brimming with first-rate philological, historical, and rhetorical analysis.

These 300 pages do not include the 50-page introduction, which is a masterful piece of scholarship by any measure. Particularly helpful are Keeline's marvellous summary of the complicated, thorny political situation of the 50s BCE, a helpful historical timeline, and an exacting outline of the speech according to its rhetorical layout (*dispositio*).

For a commentary pitched at satisfying the needs of a traditional philologist, this reader greatly appreciated Keeline's discussion of the real challenges attendant with reading the *Pro Milone* (not simply analysing it philologically). Keeline cites with approval clear

and convincing research from Second Language Acquisition (SLA) that shows that real comprehension of a text usually does not occur until 95–97 percent of the text's vocabulary has been acquired. Once we understand the implications of this, it can radically change our perception of what reading classical languages would look like (and how we might get closer to the goal—even if, as Keeline has argued elsewhere, near-native reading proficiency is of course out of the question). While Keeline does not focus on this point, it is powerful to see SLA's inclusion in the pages of *CGLC*.

I end with one cautionary note for those teachers looking to include *Pro Milone* in their next undergraduate course and excited to pick up this (fabulous) piece of scholarship. In putting myself in the shoes of a younger reader, I found myself thinking that this commentary, at times, tends toward servicing the scholar more than the student. The introduction, for example, is exceedingly well-researched—and at times exceedingly exacting. An undergraduate reader may be overwhelmed by the sheer volume of citations and, frankly, its magisterial scope. The commentary, too, surveys the scholarly literature with nothing other than full command—but it is an open question as to how useful this command is for the typical upper-level Latin undergraduate. Accordingly, I here recommend that teachers be prepared to assign this commentary with an understanding that they may well need to further scaffold or grade the commentary for greater accessibility for every upper-level Latin student.

In sum: this is one of the finest commentaries to cross my desk. It will be of use for every student and scholar of Cicero's rhetoric, particularly the *Pro Milone*, of course, for generations.

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The Secret Lives of Words From Rome to Apalachicola

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Are there any Latin teachers who aren't also keen etymologists? There is immense joy and satisfaction to be found in learning about the journey of the English language and offering insights into individual words serves to both stretch our ablest students and develop the understanding of those who find Latin a challenge. LaFleur himself dedicates this book to 'all readers charmed by words' secret lives'. I have to agree that upon reading his compilation I was charmed, captivated, enthused and enlightened. Not only does LaFleur flesh out a fascinating exploration of many English words that any native or foreign speaker would find interesting (e.g. Chapter 34. *carpe diem, quid pro quo, et cetera*) but in other areas there is sufficient appeal to those classicists with a deeper thirst and more intellectual curiosity, i.e. Chapter 7. augury, inauguration, and Caesar Augustus.