**Twelve Caesars**  
Images of Power from the Ancient World to the Modern  
Mary Beard

*From the bestselling author of* SPQR: A History of Ancient Rome, the fascinating story of how images of Roman autocrats have influenced art, culture, and the representation of power for more than 2,000 years

What does the face of power look like? Who gets commemorated in art and why? And how do we react to statues of politicians we deplore? In this book—against a background of today’s “sculpture wars”—Mary Beard tells the story of how for more than two millennia portraits of the rich, powerful, and famous in the western world have been shaped by the image of Roman emperors, especially the “Twelve Caesars,” from the ruthless Julius Caesar to the fly-torturing Domitian. *Twelve Caesars* asks why these murderous autocrats have loomed so large in art from antiquity and the Renaissance to today, when hapless leaders are still caricatured as Neros fiddling while Rome burns.

Beginning with the importance of imperial portraits in Roman politics, this richly illustrated book offers a tour through 2,000 years of art and cultural history, presenting a fresh look at works by artists from Memling and Mantegna to the nineteenth-century American sculptor Edmonia Lewis, as well as by generations of weavers, cabinetmakers, silversmiths, printers, and ceramicists. Rather than a story of a simple repetition of stable, blandly conservative images of imperial men and women, *Twelve Caesars* is an unexpected tale of changing identities, clueless or deliberate misidentifications, fakes, and often ambivalent representations of authority.

From Beard’s reconstruction of Titian’s extraordinary lost Room of the Emperors to her reinterpretation of Henry VIII’s famous Caesarian tapestries, *Twelve Caesars* includes fascinating detective work and offers a gripping story of some of the most challenging and disturbing portraits of power ever created.

Published in association with the Center for Advanced Study in the Visual Arts, National Gallery of Art, Washington, DC

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**Laughter in Ancient Rome**  
On Joking, Tickling, and Cracking Up  
Mary Beard

What made the Romans laugh? Was ancient Rome a carnival, filled with practical jokes and hearty chuckles? Or was it a carefully regulated culture in which the uncontrollable excess of laughter was a force to fear—a world of wit, irony, and knowing smiles? How did Romans make sense of laughter? What role did it play in the world of the law courts, the imperial palace, or the spectacles of the arena?

*Laughter in Ancient Rome* explores one of the most intriguing, but also trickiest, of historical subjects. Drawing on a wide range of Roman writing—from essays on rhetoric to a surviving Roman joke book—Mary Beard tracks down the giggles, smirks, and guffaws of the ancient Romans themselves. From ancient “monkey business” to the role of a chuckle in a culture of tyranny, she explores Roman humor from the hilarious, to the momentous, to the surprising. But she also reflects on even bigger historical questions. What kind of history of laughter can we possibly tell? Can we ever really “get” the Romans’ jokes?

Published in association with the Center for Advanced Study in the Visual Arts, National Gallery of Art, Washington, DC
How to Innovate
An Ancient Guide to Creative Thinking
Aristotle, Armand D’Angour

What we can learn about fostering innovation and creative thinking from some of the most inventive people of all times—the ancient Greeks

When it comes to innovation and creative thinking, we are still catching up with the ancient Greeks. Between 800 and 300 BCE, they changed the world with astonishing inventions—democracy, the alphabet, philosophy, logic, rhetoric, mathematical proof, rational medicine, coins, architectural canons, drama, lifelike sculpture, and competitive athletics. None of this happened by accident. Recognizing the power of the new and trying to understand and promote the conditions that make it possible, the Greeks were the first to write about innovation and even the first to record a word for forging something new. In short, the Greeks “invented” innovation itself—and they still have a great deal to teach us about it.

How to Innovate is an engaging and entertaining introduction to key ideas about—and examples of—innovation and creative thinking from ancient Greece. Armand D’Angour provides lively new translations of selections from Aristotle, Diodorus, and Athenaeus, with the original Greek text on facing pages. These writings illuminate and illustrate timeless principles of creating something new—borrowing or adapting existing ideas or things, cross-fertilizing disparate elements, or criticizing and disrupting current conditions.

From the true story of Archimedes’s famous “Eureka!” moment, to Aristotle’s thoughts on physical change and political innovation, to accounts of how disruption and competition drove invention in Greek warfare and the visual arts, How to Innovate is filled with valuable insights about how change happens—and how to bring it about.

How to Be a Farmer
An Ancient Guide to Life on the Land
M. D. Usher

A delightful anthology of classical Greek and Roman writings celebrating country living—ranging from a philosophy of compost to hymns to the gods of agriculture

Whether you farm or garden, live in the country or long to move there, or simply enjoy an occasional rural retreat, you will be delighted by this cornucopia of writings about living and working on the land, harvested from the fertile fields of ancient Greek and Roman literature. An inspiring antidote to the digital age, How to Be a Farmer evokes the beauty and bounty of nature with a rich mixture of philosophy, practical advice, history, and humor. Together, these timeless reflections on what the Greeks called boukolika and the Romans res rusticae provide an entertaining and enlightening guide to a more meaningful and sustainable way of life.

In fresh translations by classicist and farmer M. D. Usher, with the original texts on facing pages, Hesiod praises the dignity of labor; Plato describes the rustic simplicity of his ideal republic; Varro dedicates a farming manual to his wife, Fundania (“Mrs. Farmer”); and Vergil idealizes farmers as residents of the Golden Age. In other selections, Horace extols the joys of simple living at his cherished country farm; Pliny the Elder explains why all culture stems from agriculture; Columella praises donkeys and tells how to choose a ram or a dog; Musonius Rufus argues that farming is the best livelihood for a philosopher; and there is much more.

Proof that farming is ultimately a state of mind we should all cultivate, How to Be a Farmer will charm anyone who loves nature or its fruits.
City and Empire in the Age of the Successors
Urbanization and Social Response in the Making of the Hellenistic Kingdoms
Ryan Boehm

In the chaotic decades after the death of Alexander the Great, the world of the Greek city-state became deeply embroiled in the political struggles and unremitting violence of his successors' contest for supremacy. As these presumptive rulers turned to the practical reality of administering the disparate territories under their control, they increasingly developed new cities by merging smaller settlements into large urban agglomerations. This practice of synoikism gave rise to many of the most important cities of the age, initiated major shifts in patterns of settlement, and consolidated numerous previously independent polities. The result was the increasing transformation of the fragmented world of the small Greek polis into an urbanized network of cities. Drawing on a wide array of archaeological, epigraphic, and textual evidence, City and Empire in the Age of the Successors reinterprets the role of urbanization in the creation of the Hellenistic kingdoms and argues for the agency of local actors in the formation of these new imperial cities.

What Makes a Church Sacred?
Legal and Ritual Perspectives from Late Antiquity
Mary K. Farag

What is the purpose of a church? Who owns a church? Mary K. Farag persuasively demonstrates that three groups in late antiquity were concerned with these questions: Christian leaders, wealthy laypersons, and lawmakers. Conflicting answers usually coexisted, but from time to time they clashed and caused significant tension. In these disputes, juridical regulations and opinions mattered more than has been traditionally recognized. Considering familiar Christian controversies in novel ways, Farag’s investigation shows that scholarship has misunderstood well-known religious figures by ignoring the legal issues they faced. This seminal text nuances vital aspects of scholarly conversations on sacred space, gift giving, wealth, and poverty in the late antique Mediterranean world, making use not only of Latin and Greek sources but also Coptic and Arabic evidence.
Drawing Down the Moon
Magic in the Ancient Greco-Roman World
Radcliffe G. Edmonds III

An unparalleled exploration of magic in the Greco-Roman world

What did magic mean to the people of ancient Greece and Rome? How did Greeks and Romans not only imagine what magic could do, but also use it to try to influence the world around them? In Drawing Down the Moon, Radcliffe Edmonds, one of the foremost experts on magic, religion, and the occult in the ancient world, provides the most comprehensive account of the varieties of phenomena labeled as magic in classical antiquity. Exploring why certain practices, images, and ideas were labeled as “magic” and set apart from “normal” kinds of practices, Edmonds gives insight into the shifting ideas of religion and the divine in the ancient past and later Western tradition.

Using fresh approaches to the history of religions and the social contexts in which magic was exercised, Edmonds delves into the archaeological record and classical literary traditions to examine images of witches, ghosts, and demons as well as the fantastic powers of metamorphosis, erotic attraction, and reversals of nature, such as the famous trick of drawing down the moon. From prayer and divination to astrology and alchemy, Edmonds journeys through all manner of ancient magical rituals and paraphernalia—ancient tablets, spell books, bindings and curses, love charms and healing potions, and amulets and talismans. He considers the ways in which the Greco-Roman discourse of magic was formed amid the cultures of the ancient Mediterranean, including Egypt and the Near East.

An investigation of the mystical and marvelous, Drawing Down the Moon offers an unparalleled record of the origins, nature, and functions of ancient magic.

Epiphanius of Cyprus
A Cultural Biography of Late Antiquity
Andrew S. Jacobs

Epiphanius, Bishop of Constantia on Cyprus from 367 to 403 CE, was incredibly influential in the last decades of the fourth century. Whereas his major surviving text—the Panarion, an encyclopedia of heresies—is studied for lost sources, Epiphanius himself is often dismissed as an anti-intellectual eccentric, a marginal figure of late antiquity. In this book, Andrew S. Jacobs moves Epiphanius from the margin back toward the center and proposes we view major cultural themes of late antiquity in a new light altogether. Through an examination of the key cultural concepts of celebrity, conversion, discipline, scripture, and salvation, Jacobs shifts our understanding of late antiquity from a transformational period open to new ideas and peoples toward a Christian Empire that posited a troubling, but ever-present, otherness at the center of its cultural production.
Buried Beneath the City
An Archaeological History of New York
Nan A. Rothschild, Amanda Sutphin, H. Arthur Bankoff, Jessica Striebel MacLean

Bits and pieces of the lives led long before the age of skyscrapers are scattered throughout New York City, found in backyards, construction sites, street beds, and parks. Pottery shards dating to 600 CE, wine jugs from the Dutch taverns around City Hall, a child’s shoe from the Black settlement in Central Park called Seneca Village, raspberry and Rhododendron seeds sown in backyard Brooklyn gardens—these everyday objects are windows into the city’s forgotten history.

Buried Beneath the City uses urban archaeology to retell the history of New York, from the deeper layers of the past to the topsoil of recent history. The book explores the ever-evolving city and the day-to-day world of its residents through artifacts, from the first traces of Indigenous societies more than ten thousand years ago to the detritus of Dutch and English colonization and through to the burgeoning city’s transformation into the modern metropolis. It demonstrates how the archaeological record goes beyond written history by preserving mundane things—details of everyday life that are beneath the notice of the documentary record. These artifacts reveal the density, diversity, and creativity of a city perpetually tearing up its foundations to rebuild itself. Lavishly illustrated with images of objects excavated in the city, Buried Beneath the City is at once an archaeological history of New York City and an introduction to urban archaeology.

The Rise of Coptic
Egyptian versus Greek in Late Antiquity
Jean-Luc Fournet

Coptic emerged as the written form of the Egyptian language in the third century, when Greek was still the official language in Egypt. By the time of the Arab conquest of Egypt in 641, Coptic had almost achieved official status, but only after an unusually prolonged period of stagnation. Jean-Luc Fournet traces this complex history, showing how the rise of Coptic took place amid profound cultural, religious, and political changes in late antiquity.

For some three hundred years after its introduction into the written culture of Egypt, Coptic was limited to biblical translation and private and monastic correspondence, while Greek retained its monopoly on administrative, legal, and literary writing. This changed during the sixth century, when Coptic began to penetrate domains that were once closed to it, such as literature, liturgy, regulated transactions between individuals, and communications between the state and its subjects. Fournet examines the reasons for Coptic’s late development as a competing language—which was unlike what happened with other vernacular languages in Near Eastern Greek-speaking societies—and explains why Coptic eventually succeeded in being recognized with Greek as an official language.

Incisively written and rich with insights, The Rise of Coptic draws on a wealth of archival evidence to shed new light on the role of monasticism in the growing use of Coptic before the Arab conquest.
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