the story of the lyres’ discovery, curation, and conservation. She also offers a rare view of their construction through computer-assisted tomography and X-ray illustrations. The author has carefully compiled detailed information, including two appendices. The first features the conservation of a boat-shaped lyre with stag’s head by Tamsem Fuller; including two appendices. The first features the conservation assisted tomography and X-ray illustrations. The second, a story of the lyres’ discovery, curation, and conservation. She has carefully compiled detailed information, including two appendices. The first features the conservation of a boat-shaped lyre with stag’s head by Tamsem Fuller; including two appendices. The first features the conservation assisted tomography and X-ray illustrations. The second, a story of the lyres’ discovery, curation, and conservation. She also uses to illustrate a point about “thin” strings mentioned in parallel narratives — one speculative, dramatic, and imaginative, one based meticulously on the archaeological and historical record — Zoll helps us understand the facts and significance of the actual grave and the experiences of Roman and Coptic women after the Roman conquest of London in A.D. 43. She also explores the practices of religious festivals and cults throughout the Roman Empire, the psychology of the provinces vis-à-vis Rome, and the changing roles of women, whether in the aristocracy or on the fringes of society.

Zoll’s heroine, Camilla, named for the female Volusian warrior in the Arselis, seems modeled on Britain’s warrior queen, Boudica, who nearly drove the Romans from London after supernatural battles in A.D. 60–61 as reported by Suetonius and Tacitus, and later popularized by Antonia Fraser. The dynamic between Camilla and her fellow female gladiators provides dialogue the site reports would not allow, and this speculation may be the vehicle for a recent Discovery Channel story. The site reports and their links with histories — from Apollonius to Julius Caesar to Cicero and Dio Cassius and Herodotus (though we must be careful of trusting the baser of lies, who may not actually have met a Syracusan) and especially Livy and the Plinys — give us the most reliable data for analysis and interpretation of this woman who died at about the age of 30 around A.D. 60.

Rafa was born in Santa Cruz, Alta Verapaz, on October 27, 1919. As a child he lived with his grandmother in Coban before being sent to Guatemala City for his education. As a young man, he went to manage his father’s farm in the Petén, where Tikal is located. When the Tikal park directorship was established, he was the only person willing to live in the jungle, which he had grown to love.

At Tikal Rafa met Vivian Broman, who had already excavated for three seasons at the site, and in July 1960 they were married. At Tikal and in their house in Guatemala City, Vivian and Rafa raised a son, Peter (now of Minneapolis) and a daughter, Cecilia (now of Monterrey, Mexico). For decades Vivian and Rafa have opened their homes to hundreds of Mayanists, from Penn and other institutions around the world.

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