

locorum is structured, and thus limited to citations from the Bible and Prudentius, offers only a partial indication of the wide number of analysed sources and parallel texts.

Besides such marginal shortcomings, however, it cannot be denied that G.'s work, despite presenting itself with the reductive auto-definition of *kritische Revue*, is in all respects a commentary, which appears to be clearly superior to those of Garuti and M.P. Brown. These pages, so learned and passionate as to be sometimes digressive, are destined to offer a precious contribution to the progress of Prudentian studies.

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A NEW EDITION OF AND COMMENTARY ON JEROME'S *VITA MALCHI*

GRAY (C.) *Jerome, Vita Malchi. Introduction, Text, Translation, and Commentary*. Pp. xviii + 365, map. Oxford: Oxford University Press, 2015. Cased, £70, US\$115. ISBN: 978-0-19-872372-1.

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Jerome was one of the most prolific and wide-ranging authors in all of Latin antiquity, not to mention a masterful commentator on texts himself, yet his literary works have been frustratingly slow in receiving the kind of intensive analysis that a full-scale modern scholarly commentary affords. Various individual opera of his have received such attention, such as *Epistula* 22 (N. Adkin [2003]), *Epistula* 52 (A. Cain [2013]), *Epistula* 57 (G. Bartelink [1980]), *Epistula* 60 (J.H.D. Scourfield [1993]) and the *Epitaphium sanctae Paulae* (A. Cain [2013]). His three hagiographic romances – *Vita Pauli* (*VP*), *Vita Hilarionis* (*VH*) and *Vita Malchi* (*VM*) – have fared less well. Until recently, the only commentary on any of these three works was P. Hoelle's unpublished 1953 Ohio State University dissertation, *A Commentary on the Vita Pauli of St. Jerome*. So much the more gratefully, then, ought we to welcome G.'s new book on the *VM*.

This book, a revision of G.'s 2011 Oxford dissertation, contains an introduction, Latin text and facing-page English translation, commentary on the Latin text and bibliography. The introduction, although light on historical background on Jerome's life and career (pp. 1–2), is fulsome in other respects. Following an examination of the *VM*'s audience, date of composition and historical value (pp. 3–14) is an assessment of the work's literary and generic affinities with other ancient literary forms (e.g. novel, epic, historiography) (pp. 14–42). On the basis of this analysis, G. sensibly concludes that Jerome's 'multi-layered blend of linguistic elements from different periods, models, and registers' makes it likely that he wrote the *VM* 'for an elite audience well-versed in classical literature and style, but also with Christian sensibilities which would make them appreciate its firm yet flexible grounding in the *genus humile*' (p. 68). In the second half of the introduction, G. discusses the stylistic register of the *VM*'s prose and the prevalence of rhetorical devices therein (pp. 42–68), and then finally she turns to the state of the textual transmission and provides a summary of the manuscripts she consulted in preparation of her Latin text (pp. 68–76).

The textual tradition of the *VM* is complex; the work exists in no less than 349 different known manuscripts, a testament to its popularity throughout the Middle Ages. The first modern critical edition was published in 1946 by C. Mierow, who uncritically based his edition on 35 Vatican-only manuscripts. In 2007, P. Leclerc and E. Morales published their own critical edition as vol. 508 in the *Sources Chrétiennes* series, but it was met with near-universal criticism from reviewers (e.g. M. Winterbottom in *JThS* n.s. 59 [2008], 372–4). In preparing her own text, G. aimed to produce not a critical edition *per se* but rather a fully serviceable text that is more reliable than its two forebears. She took a ‘pragmatic approach’ (p. 71) and collated, on more than 100 passages, five different manuscripts considered to be of high value to the textual tradition of the *VM*. G.’s research, which is summarised in Table 1 (pp. 75–6), has yielded 75 divergences between her own text and those of Mierow and Leclerc–Morales, which she elucidates and justifies in the commentary (a palmary example is on pp. 121–5 on the reading *ut re vera*). The end result is indeed a much improved Latin text.

The *VM* had previously been translated into English by W.H. Fremantle (1893), M.L. Ewald (1952), C. White (1998) and S. Rebenich (2002). G.’s own facing-page translation thus joins a relatively crowded chorus, but it acquits itself well. In terms of style, G. does her readers a service by eschewing a rigidly literal translation in favour of an eminently readable and idiomatic one which still remains faithful to the Latin. The commentary, which spans an impressive 200 pages (on a mere seven pages of Latin text), exhibits admirable comprehensiveness, attention to detail and interpretative judiciousness. G. is copious about documenting parallel passages and intertextual references to Classical and Christian Latin literature as well as to Jerome’s own works. Erudite and bibliographically well-informed inset discussions about topics ranging from Saracen ethnography (pp. 167–9) to proskynesis (pp. 189–92) usefully orientate the reader on vital points of historical interest bearing on the *VM*. Philologically inclined readers in particular will find much in this commentary to whet their appetite, especially G.’s percipient observations about the finer points of Jerome’s diction, syntax and sophisticated deployment of rhetorical tropes (e.g. hyperbaton, which is taxonomised into subtypes on pp. 58–67).

As with any commentary, no matter how exhaustive and probing it may be, modest addenda can always be made. Two examples will suffice. In her comments on *VM* 9.7 (pp. 291–2), G. points out that *Iesu bone* occurs once in Evagrius’ Latin translation of the *Life of Antony*. It could also be noted that this exclamatory dominical invocation is used on four other occasions by Jerome himself (*Epp.* 50.2, 60.10, 77.7, 130.6) and that it otherwise is very sparsely attested in patristic Latin, making its recurrence within the extant Hieronymian corpus that much the more notable. In *VM* 3.4 Malchus recalls his early days as an aspiring monk ‘earning my livelihood by manual labour’ (*manu et labore victum quaeritans*). In commenting alternately on *manu et labore victum quaeritans* (p. 149), *manu et labore* (p. 150) and *quaeritans* (p. 150), G. confines her notes to matters of lexicography and textual criticism. What also would be welcome here, in order to contextualise Malchus’ purported experience within a proper historical framework, is some extended discussion about the concept and practice of manual labour in contemporary eastern monasticism.

The bibliography, which stretches to a little over 25 pages, is wide-reaching in its topical coverage, though it would have been useful to engage with some relevant titles, such as Hoelle’s above-mentioned commentary; D.F. Heiman, *Latin Word Order in the Writings of St. Jerome: Vita Pauli, Vita Malchi, Vita Hilarionis* (diss.: Ohio State University [1966]); Y.-M. Duval (ed.), *Jérôme entre l’Occident et l’Orient, XVI^e centenaire du départ de Jérôme de Rome et son installation à Bethlém* (1988); P. Laurence, ‘La Vie de

Malchus et l'Épithaphe de Paula par S. Jérôme', *Connaissance des Pères de l'Église* 95 (2004), 2–19.

G.'s book makes a significant contribution to Hieronymian studies as well as to the scholarship on ancient fiction more broadly. Not only does it give us a more competent and defensible Latin text of the *VM* than we hitherto have possessed, but, in its introduction and commentary, it also offers the first truly thoroughgoing scholarly study of a fascinating but sometimes neglected text which, one hopes, now will begin to receive more due attention as a result of G.'s labours.

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THE ANCIENT LIFE OF MARTIN

BURTON (P.) (ed., trans.) *Sulpicius Severus' Vita Martini*. Pp. xvi + 298, maps. Oxford: Oxford University Press, 2017. Cased, £120, US\$155. ISBN: 978-0-19-967622-4.

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Armistice day is not the only thing commemorated on 11 November in Germany. In many regions the more prominent event is the anniversary of the funeral of St Martin of Tours; and so, after dark, one may well encounter clusters of small children carrying handmade lanterns in memory of the funeral procession and singing 'Sankt Martin ritt durch Schnee und Wind'. The song tells the story of Martin cutting his cloak in half in order to clothe a naked beggar at the city gate of Amiens, as narrated in Chapter 3 of Sulpicius Severus' biography of the saint. As recipient of a continuing cult, Martin thus ranks alongside St Nicholas (who fills cleaned boots with gifts on the night before 6 December) among the most recognisable ancient Christian saints in German popular culture.

The text that first made Martin famous, Sulpicius Severus' *Vita Martini*, has now been afforded a new edition with introduction, translation and commentary by B., in a welcome contribution to an ongoing surge of interest in late-antique literary texts among English-language scholars. The text narrates Martin's life chronologically: born in Pannonia, probably in the second quarter of the fourth century CE, he served in the imperial household cavalry. After his baptism at the age of eighteen, he left the army two years later and became a monk. Between 370 and 372 he was consecrated Bishop of Tours. The narrative is interspersed with episodes of miracles worked by Martin, which increasingly usurp the chronological progression; and as soon as Sulpicius enters the narrative as a character who meets Martin, the tale ends fairly abruptly with a summary of Martin's virtues. His death, plausibly dated to c. 397, is presupposed (or perhaps anticipated) by the tenses used in the last two chapters, but it is not narrated in the *Vita* itself. B.'s volume, which is grounded in his teaching of the text to undergraduate students, ought to stimulate its inclusion in Latin courses everywhere. It constitutes a thorough introduction to late-antique prose narrative, while also providing valuable insights for scholars with more experience in the field.