

fascinated to see the notion of ‘conscientious objection’ being considered (cautiously) as a ‘*de facto* possibility’. B. displays an intimate knowledge of the principal literary frames of reference that he posits for the *Vita*: Classical Latin works on the one hand, in particular of Sallust and Virgil, and on the other the Bible, where B.’s expertise as the author of *The Old Latin Gospels* (2000) allows him to cite authoritatively traditions that precede the Vulgate version. In addition, pertinent parallels are adduced from further afield, spanning from Homer to Byzantine chronographers and even to Shakespeare.

The book is to be commended for its accessibility: besides the facing translation of the *Vita Martini* itself, almost all Latin is translated. Both the introduction and the commentary avoid jargon; in particular, all references to ancient works are spelled out. At the start of the volume, two detailed maps taken from C. Stancliffe, *St Martin and his Hagiographer* (1983) help with conceptualising Martin’s (and Sulpicius’) journeys. The number of typographical errors and other infelicities is small, but they can sometimes distract: on p. 133 there is a rogue ‘Lucretius’ wedged between a reference to Cicero’s *In Catilinam* and one to ‘his *De Natura Deorum*’. On p. 153, commenting on 2.2, *sacra illustris pueri spiravit infantia*, the ‘elaborate word order’ is analysed as ‘Adjective1–Adjective2–Noun2–Verb–Noun2 (*sic*)’; the same phrase is analysed correctly on p. 76. Finally, Martin’s saintly protégé Clarus has his name sullied momentarily on p. 159 through confusion with his opponent, the devil’s disciple Anatolius. The generous bibliography might be usefully supplemented by S. Mratschek, *Der Briefwechsel des Paulinus von Nola: Kommunikation und soziale Kontakte zwischen christlichen Intellektuellen* (2002).

Such small defects are, however, negligible. B.’s *Vita Martini* deserves a wide audience of scholars, teachers and students, whether their interest is in late-antique social history, the development of Latin prose style, intertextuality or, indeed, in the sources of contemporary rituals. Hopefully a paperback edition will soon make this expectation more realistic.

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A NEW TEXT OF POMPEIUS’ *COMMENTUM*

ZAGO (A.) (ed., trans.) *Pompeii Commentum in Artis Donati partem tertiam. Tomo I: Introduzione, testo critico e traduzione. Tomo II: Note di commento, appendice e indici.* (Collectanea Grammatica Latina 15.1–2.) Pp. cl+420. Hildesheim: Weidmann, 2017. Paper, €136. ISBN: vol. 1: 978-3-615-00430-4, vol. 2: 978-3-615-00431-1, set: 978-3-615-00429-8.

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The African grammarian Pompeius, who lived between the fifth and the sixth centuries AD, wrote an ample commentary on *Ars maior* by Donatus, up to now only available in the fifth volume of *Grammatici Latini* by Keil (1868, pp. 81–312), a certainly worthy work, but by now showing evident limitations. L. Holtz (‘Tradition et diffusion de l’œuvre grammaticale de Pompée, commentateur de Donat’, *RPh* 97 [1971], 48–83; ‘Prolégomènes à une édition

critique du commentaire de Pompée, grammairien africain’, in: I. Taifacos [ed.], *The Origins of European Scholarship* [2005], pp. 109–19) stated the need for a new critical edition of Pompeius’ work, to take into account the most recent contributions of the manuscript tradition and which would constitute a solid basis for the study of this text, interesting from different points of view: in particular, its language reflects the evolution of Latin, and the conversational approach shows more than other texts the orality of school lessons.

A renewal strategy of textual reconstruction and doctrinal research characterises the work by Z., who has produced the critical edition of the third part of the *Commentum in artem Donati* by Pompeius, concerning *vitia et virtutes orationis*. This work is the development of Z.’s doctoral thesis presented at the Scuola Normale of Pisa: it is made up of two volumes, of which the first includes an extensive introduction, the critical edition and a translation into Italian, and the second includes a rich commentary on the text, an appendix of variants and the indexes. Z.’s interest in the third part of the *artes* is not new, since she has already published a critical edition of the corresponding section of Servius’ commentary on Donatus (*‘Vitia et virtutes orationis nel commento di Servio a Donato [GL IV, pp. 443,28–448,17]: edizione critica, traduzione, note di commento’, Latinitas 4 [2016], 93–134*).

As Z. observes in the introduction, the sections about *vitia* and *virtutes* of speech often have an independent tradition from the work they belong to, because of their unquestionable didactic usefulness as an approach to the study of rhetoric. It is this characteristic link between the course by the *grammaticus* and the one by the *rhetor*, which makes these texts particularly interesting and meaningful in order to understand the teaching methods in the ancient school. In particular, as far as Pompeius is concerned, the results of independent research on this section of the *Commentum* can provide a useful contribution to the study of the whole work. The first volume opens with a ‘Premessa’, in which Z. declares the aim of her work, which consists in offering a contribution to the rediscovery of Pompeius’ work in a wider perspective, both concerning the manuscript tradition and the critical choices and concerning the doctrinal aspect. After an extensive section of bibliographical abbreviations, the introduction offers an articulate and clear presentation of the problems concerning the *Commentum* by Pompeius. In the first two sections, on the author and the work (pp. xciii–ci), Z. summarises the meagre information about the *Africitas* by Pompeius, whose work probably dates to the fifth century AD, and points out some characteristics of the *Commentum*, which is included in the traditional list of commentaries on Donatus, but is different in many respects, first of all because of the conflictual relationship with the *auctoritas* of reference, that is Donatus. Indeed Pompeius excludes *Ars minor* from his plan and provides a verbose commentary with no lemmas, coming to conclusions contrasting with those of Donatus. The relationship to Servius is significant, too: Pompeius never explicitly mentions Servius, even if he makes wide use of his commentary, often adopting oversights and inconsistencies.

Subsequently, Z. describes the ample manuscript tradition, which is one of the main innovative aspects of her work (*‘La tradizione del testo’, pp. ci–cxlvi*). While Keil took into account six manuscripts, only four of which include the third part of the *Commentum*, this edition is based on a *recensio* of nineteen manuscripts, dating from the eighth–ninth centuries or, with a marked time gap, from the Age of Humanism. Each manuscript is accurately described, with indications of the intersections, of the relationships of dependency, of the *errores coniunctivi* and *disiunctivi*; the *stemma codicum*, partly adapted, with some necessary alterations, from the *stemma* by Holtz (1971, revised in 2005), illustrates the path of the manuscript tradition.

The outcome of Z.’s ample research is a critical edition greatly renewed compared with Keil’s previous edition. The editorial criteria are illustrated in a specific section (pp. cxlvi–

cxlix), which is followed by the critical edition, including the text, the critical apparatus, a section on author quotes and a section about the presence of the *Commentum* in later texts. A section dedicated to the sources, in particular to the grammatical sources, is not included. The critical text is followed by a clear and fluent translation, valuable in that it conveys the traces of orality in Pompeius' manual.

The second volume includes the 'Note di commento', where Z. carefully discusses the textual problems, justifying her choices, illustrates the grammatical sources and separately outlines the features of *vitia* and *virtutes*, providing ample documentation drawn from both ancient texts and modern studies. Of course the main source is Donatus; however, as Z. observes, Servius is equally present, even if not explicitly mentioned, with large sections of quotes from his work.

An appendix of variants and an index of quotes and of technical terms conclude the volume. The outcome of Z.'s research is a rigorous and original work, which is undoubtedly going to be useful not only for its unquestionable merit in textual renovation, but also for its approach, which, while focusing on Pompeius' work, expands into the evolution of the Latin grammatical tradition concerning *vitia et virtutes orationis*.

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LATIN BIBLICAL EPICS AND ANGLO-SAXON ENGLAND

MCBRINE (P.) *Biblical Epics in Late Antiquity and Anglo-Saxon England*. Divina in Laude Voluntas. Pp. xii + 384. Toronto, Buffalo and London: University of Toronto Press, 2017. Cased, C\$85. ISBN: 978-0-8020-9853-5.

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On the cover of McB.'s handsomely produced book is a plump red apple, attractively lit and glistening with water droplets, as though freshly drenched with morning dew. It is a simple but shrewdly chosen symbol for the complex tradition which links the two literary cultures (late-antique Roman and medieval Anglo-Saxon) fruitfully compared by the author. As McB. points out, the old Latin pun on *mālum* ('apple') and *malum* ('evil') was irresistible to a succession of writers of biblical epic during that genre's heyday (roughly AD 330–550). Eve's temptation in the Garden of Eden, a popular set-piece reimagined in several such epics, is a fitting point of entry into the intertextual and exegetical virtuosity of the tradition. McB. is clearly at home in that tradition and has laboured intensively to the advantage of both Classicists and scholars of Anglo-Saxon culture.

McB.'s goal is to 'provide an accessible introduction to the Latin biblical epics of late Antiquity that were known in Anglo-Saxon England' (p. ix), with a particular eye to further illustrating the *modus operandi* of the Latin biblical poets and demonstrating their value to scholars of Anglo-Saxon literature. McB. succeeds on both counts. He is mainly concerned to make the material more accessible to specialists in Anglo-Saxon studies, and his conclusion, which offers several suggestions for further research, tends in that direction.