

over verbatim by Lorenzo Valla as the treatment of the theory of argument in the second book of his *Repastinatio dialecticae et philosophiae*.

This magnificent edition will serve as the valued and indispensable companion of all anglophone studies of rhetoric for at least the next fifty years. Its appearance offers students of rhetoric an invaluable opportunity to reground their studies in a rereading of Quintilian's acute and important text. With this edition, as with his work on Menander Rhetor, declamation, Plutarch, and ancient literary criticism, R. has put all historians of rhetoric and literature in his debt.

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## MARTIAL VII

G. G. VIOQUE: *Martial, Book VII. A Commentary*. Trans. J. J. Zoltowski. Pp. 606. Leiden, Boston, and Cologne: Brill, 2002. Cased. ISBN: 90-04-12338-5.

In recent years the lack of commentaries on individual books of Martial's epigrams is being gradually rectified. The latest book to receive attention is the seventh: Brill has made available as a *Mnemosyne* supplement Guillermo Galán Vioque's Spanish commentary in an English translation by J. J. Zoltowski.

The text, printed before the commentary, is an adapted version of Shackleton Bailey's 1990 Teubner. This is preceded by an introduction, with sections on the dating of Book 7, the subject matter and arrangement of the epigrams, and the transmission of the text. The first and third of these are very thorough, the second mostly descriptive rather than analytical. At the end there is an extensive bibliography and unusually full indices.

The commentary's origins as a doctoral thesis are evident in the comprehensiveness which characterizes the work as a whole. At times this is carried to excess, e.g. in the detailed discussion of all previous scholarship on textual points, or the inclusion of information which goes beyond what is need for explication of the passage in question (for example, at 38.3 the fact that Scylla is elsewhere a cruelty *topos* or a symbol for the avarice of prostitutes is irrelevant, as is the discussion of the original meaning of *dolat* at 67.3, where the word is employed in an obscene sense).

Major foci of the commentary are linguistic and stylistic matters. Here, too, there is an impressive wealth of detail, particularly in the form of statistical information about word usage, but often this could have been better focused: a good example is the figures for the use of *timor* at 38.4, showing it to occur more often in epic than elsewhere. The bare information could have been made more relevant by pointing out the appropriateness of the epic term for the mock-heroic effect in an epigram playing on Homeric names and allusions.

The current interest in Roman social history and the sophisticated investigation of such topics as sexuality and patronage have proved invaluable for scholars of Martial, and V. puts such material to good use in elucidating epigrams such as 62. Similarly, the bibliographical information attached to each epigram gives the scholar or student a good basis for further reading on the epigram itself or associated topics.

In general, the author relies on previous scholarship, which he has assimilated with admirable thoroughness, but this sometimes leads him to repeat errors of the past. For instance, the translation 'cake' for *placenta* is inaccurate: Cato's recipe shows it to be a

confection of layered pastry similar to the modern Greek baklava (cf. Solomon, *Hermes* 106 [1978], 555).

The main weakness of the commentary is a failure on occasion to address problems of interpretation and a tendency to comment on individual lines without taking sufficiently into account the overall thrust of the epigram. For instance, in 38 a slave owned by Severus, called Polyphemus, is said to be *tantus . . . et talis* that even the Cyclops would be amazed at him. Another of Severus' slaves, Scylla, is of similar size. The epigram concludes: 'quod si fera monstra duorum/ iunxeris, alterius fiet uterque timor.' V. comments on the playing with proper names (though a note on meaningful slave names would be useful) and gives a full discussion of the name Scylla, but some important questions remain unaddressed. *Tantus* and *talis* seem to be taken as synonyms, for instance, but *talis* may suggest that the slave resembles the Cyclops not merely in size (is he *luscus*?); the unusual syntax of *fera monstra duorum* needs explanation; and the point of *iunxeris* is not clearly explained by merely citing Ov. *Met.* 4.373 'mixta duorum/ corpora iunguntur', which refers to the joining of the bodies of Salmacis and Hermaphroditus to form one double-sexed entity: a more natural explanation would be that the two slaves should be mated by their owner.

Another case where the commentary fails to get to grips with the point of an epigram is 87, in which Martial attempts to justify his love for a young male slave by citing a list of unusual pets, such as a lagalopex, an ichneumon, and an ape, with which various acquaintances are besotted. The suggestion that the Aethiops (2), the only apparent human among the animal *deliciae*, is not a black African but a type of fish, is interesting, though the epithet *tristis* is left unexplained. But the general explanation of the epigram as a defence of Martial's 'supposedly irregular love of a fair-faced youth' will not do: such erotic relationships were common, if not normal, and there must be something unusual about this slave. Given that the pets are collectively styled *monstra* 'freaks' in 10, the likeliest explanation is that Martial's *delicium* was an oddity of some sort, possibly a *morio* (this would fit with Friedrich's proposed emendation (noted by V.) for the name of the slave, Babyrtae (cf. *baburrus* = *stultus*).

A few miscellaneous points. At 7.20.7, the *cirri* of oysters are incorrectly explained as 'threads left sticking to the shell after the mollusc has been removed', and the epithet *lividi* is left unexplained: parallels where the epithet refers to the colour of animals are inadequate. (*Cirros* refers to the gills of the oysters, which are a dark bluish-grey colour, aptly described as *lividos*.) In the same poem, on the food-thief Santra, there is some confusion between the food items stolen by Santra and secreted in a napkin and *apophoreta* given to guests, while the explanation of *recta cena* (2) as an open-air public banquet is inconsistent with the (more accurate) opening description of the epigram as concerning theft at a dinner party. A similar inconsistency/lack of clarity is seen in the commentary on poem 1, where the description of the breastplate offered by the poet to Domitian as fictitious does not square with the later comment that the breastplate 'is said to belong to Minerva, either because it was taken from a sanctuary of hers or else because it is an imitation of the breastplate of the goddess'.

In the introduction, V. voices his belief that 'a commentary is never an end in itself but a vehicle, an aid to investigation which should open up doors rather than close them'. With its wealth of bibliographical and philological information, this commentary provides such a tool and is therefore a welcome addition to the ever-increasing number of full, up-to-date commentaries on Martial.

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