of Plaza's recent sophisticated analysis of this concept in the whole novel (see *CR* 52 [2002], 77–9).

I noted very few errors: '*Oxford Essays*' (p. xi); 'limited to myself to my interpretation' (p. 2); 'to do not find' (p. 2); 'ch. 21' (instead of 'ch. 51', p. 8); 'makes' (instead of 'make', p. 17); 'second century ad' (p. 19); 'It now' (instead of 'It is now', p. 21); 'lanistica' (p. 91 n. 33); '*προλαλία*', (p. 139); *Tragodien* (p. 219).

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INSTITUTIO ORATORIA

D. A. RUSSELL (ed.): *Quintilian:* The Orator's Education*, Books 1–2*. (Loeb Classical Library 124.) Pp. viii + 430. Cambridge, MA and London: Harvard University Press, 2001. Cased. ISBN: 0-674-99591-0.

D. A. RUSSELL (ed.): *Quintilian:* The Orator's Education*, Books 3–5.* (Loeb Classical Library 125.) Pp. xii + 535. Cambridge, MA and London: Harvard University Press, 2001. Cased. ISBN: 0-674-99592-9.

D. A. RUSSELL (ed.): *Quintilian:* The Orator's Education*, Books 6–8*. (Loeb Classical Library 126.) Pp. xii + 483. Cambridge, MA and London: Harvard University Press, 2001. Cased. ISBN: 0-674-99593-7.

D. A. RUSSELL (ed.): *Quintilian:* The Orator's Education*, Books 9–10*. (Loeb Classical Library 127.) Pp. xii + 404. Cambridge, MA and London: Harvard University Press, 2001. Cased. ISBN: 0-674-99594-5.

D. A. RUSSELL (ed.): *Quintilian:* The Orator's Education*, Books 11–12*. (Loeb Classical Library 494.) Pp. xii + 432. Cambridge, MA and London: Harvard University Press, 2001. Cased. ISBN: 0-674-99595-3.

Donald Russell's new Loeb edition of Quintilian provides everything which a reader might want from a dual language edition and much that one could barely expect to find: a new Latin text which surpasses any previously available, a lucid and accurate translation which is a pleasure to read, magnificent notes, the best brief account of Quintilian's life, a masterly introduction to the work as a whole, accurate and helpful surveys of the content and sources of each of the twelve books, and almost ninety pages of indexes.

R.'s edition replaces the four-volume Quintilian (Loeb Classical Library Latin volumes 124–7) which H. E. Butler published between 1920 and 1922. Butler worked at a time when rhetoric was a little-studied subject and Quintilian was regarded as a distinctly minor (if loquacious) Latin prose-writer. Butler often felt the need to apologize for the technicality of Quintilian's subject-matter and to add explanatory phrases to his translation of the Latin text. His text and translation, which has substantially outsold Latin-only editions, was of the greatest importance in making Quintilian available to a wider audience, and it has provided numerous students of later rhetoric with a quick way to find passages which were quarried as sources by subsequent writers. Without Butler's translation, which R. generously calls 'eloquent', Quintilian would not so rapidly have come to be seen as a major influence on Western rhetorical and educational thinking between the Middle Ages and the nineteenth

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century. However, since rhetoric in general and Quintilian in particular have become subjects of study in their own right, and especially since the publication of Winterbottom's important OCT in 1970, we have long needed a new Loeb edition of Quintilian. Not content merely to use Winterbottom's text, R. has made many improvements. For example in 8.6.37–9, R.'s emendations (some of them suggested by Winterbottom or his apparatus) provide a clear and intelligible text.

R.'s translation almost always stays closer to Quintilian's Latin than Butler had, and at the same time it almost always provides more fluent and more readable English (e.g. 5.12.18, 9.3.66). Some of the differences between the translations arise from differences of literary culture. At 6.2.29–31 Butler's translation very readily attributes to Quintilian views about the imagination which must have seemed natural, and at the same time historically prescient to a late romantic and modernist readership. At I.Pr.12 Butler writes of 'the imagination and eloquence' of the orator and of his imaginative power, where the Latin gives 'inventione atque elocutione' and 'vis ingenii'. R. is always careful to distinguish *inventio* from *imaginatio*, and he usually regards the latter term as referring to the mental act of visualization rather than to an Aristotelian or Coleridgean mental faculty. Sometimes R. cannot resist the temptation to improve on his original, adding an explanatory phrase which Quintilian had unhelpfully omitted (e.g. 'of technical proof', 5.11.1) or interjecting a phrase to clarify the tone of a passage (e.g. 'I feel bound to say', 5.12.17). It is a little surprising that R. should translate 'docere' as 'inform' in the three aims of rhetoric at 8.Pr.7, especially as he had rendered as 'instruct' in the analogous situation of 3.5.2. One would have expected the plainer 'teach' alongside 'move and please'. Reference between Latin and English texts is made harder by the decision to key section numbers of the original only to the Latin pages, rather than, as in earlier Loeb volumes, to both languages.

R. often clarifies the organization and meaning of sections of Quintilian's text by adding subheadings and section numbers. Often this is very helpful, but the introduction of this type of material can also cause problems for the reader. At 5.7.23 Quintilian makes some comments on the handling of witnesses by the defence. R.'s decision to give this a subheading (Defence treatment of witnesses) leads him to head the section from 5.7.10 as 'Prosecution treatment of witnesses', but in fact many of the remarks in Sections 10–13 offer advice applicable to both sides. R. correctly heads 9.2.38 'Apostrophe', but by 9.2.40 (without any further subheading) Quintilian has finished his discussion of apostrophe and is treating *evidentia*. On the other hand, the additional paragraph divisions (e.g. 9.2.51–3) which R. provides in the translation are always (and the numbering of subsections of an argument are almost always, e.g. 9.3.28ff.) helpful in making clear the organization of the text.

R. provides two sets of footnotes throughout. Footnotes to the Latin provide justification for R.'s textual readings, including every case in which he departs from the OCT reading. Readers are necessarily referred to the OCT for a fuller collation. Footnotes to the English text provide excellent brief explanations, discussions of problems, and cross-references to Latin and Greek literature. This series of notes constitutes the best commentary on the whole text available in English and includes many original contributions, demonstrating R.'s broad knowledge and deep understanding. Where it seemed that perhaps the notes to 1.9 could have said more about *progymnasmata*, the introduction to Book 2 (vol. I, pp. 257–8) and the notes to 2.4 provide it. Perhaps R. could have said more about Quintilian's use of Stoic logic (5.8.7), in the transmission of which Quintilian proved influential, and more about his account of the topics of invention (5.10.53–94). Chapters 8–10 of Book 5 were taken

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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

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