carefully considered for its implications for senatorial involvement in the slave trade. And while the handbooks on physiognomy are usefully cited to compare with the physical depictions of the emperors, the work of the dream interpreters might also be consulted (for instance, compare *Vesp.* 5.5 on the dream of Nero losing a tooth with Artemidorus 1.31 [p. 37 Pack]).

There is much that may be novel to the ancient historian in these notes, including references to Racine's *Bérénice* and Mozart's *La Clemenza di Tito*. Yet, overall, the volume will be most useful to the prosopographically minded, through its index of proper names and separate bibliography for Flavian officials. This is a pity, since there is much in the commentary which offers valuable explication of other topics as well. Often a number of notes, perhaps scattered over separate lives, will cast light on imperial strategies or particular practices. A topical index, which also included the introduction, would turn this from a useful textbook into something much more valuable. It is to be hoped that Duckworth will include such an index in a future reprint.

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TWO BOOKS OF APULEIUS (i)

D. K. VAN MAL-MAEDER: *Apuleius Madaurensis:* Metamorphoses*, Livre II*. Pp. xi + 488. Groningen: Egbert Forsten, 2001. Cased, €70. ISBN: 90-6980-130-2.

Most readers will be familiar with the Groningen Commentaries on Apuleius (GCA), of which this is a part, though it is unique as the only volume not in English (it is in French). The authoritative series is now well on its way to covering the entire *Metamorphoses*; of those still lacking, Book 1 and the *Tale of Cupid and Psyche* are in preparation, and there are no plans currently to to rival Griffiths's commentary on Book 11. Van Mal-Maeder's Book 2 follows the established format: an extensive introduction surveying interpretive issues, a text based on Helm's revised Teubner which relies mostly on F, an exhaustive commentary (12–13 pages per section of Apuleius) with a literal running translation, three appendices, and a large bibliography. The only commentary previously in existence for Book 2 was B. J. De Jonge's Groningen dissertation in Latin (1941), not widely available, so this volume fills an obvious gap, and will be indispensable for scholars, though too detailed (and expensive) for classroom use.

Unlike most of the GCA series, this volume is not the product of collaboration, but the augmented version of M.-M.'s Groningen doctoral thesis. Clearly, composition by a single person allows for a coherent point of view to run through the commentary, especially through the introduction and appendices. In an article in *Groningen Colloquia on the Novel* (1997), M.-M. suggested that the *Met.* originally had a twelfth book with a comic ending more like that of the *Onos.* In this commentary she writes: 'Book 11 is probably just another manifestation of the naïveté and credulity of the hero which he has demonstrated all along' (p. 15), an approach akin to that of Winkler and one accepted with a different slant by Harrison in *Apuleius, a Latin Sophist* (Oxford, 2000). The implications for Book 2 are that critics who read Book 11 as a total departure from the preceding ten interpret the elements of magic and witchcraft in the early books as debased forms of the divine, and Photis (M.-M.'s orthography) as an 'anti-Isis'. M.-M. advocates a more fluid reading: Apuleius is interested in certain

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themes (magic, hair . . .) which recur, but not always in implicit relation to Isis; we should consider, in the Photis scenes, not only the relationship Photis/Isis, but also, for example, erotic elegy; we should imagine Apuleius engaged in a 'prosaic' process of composition (feeling his way gradually to a conclusion) rather than designing each episode of Book 2 as a dark reflection of the revelations of the final book. This overall interpretation of the novel is most evident in the introduction and Appendix I: 'Photis: anti-Isis?', but is apparent, though not overbearing, throughout.

Though I have not read every page, this commentary appears to cover its ground with the same thoroughness and competence as the other volumes in the series, and presents the reader with the sort of fresh understanding and clarity that come with finally having an adequate guide. Let us take as an example 2.7, Photis engaged in 'la danse érotique des casseroles', which raises such issues as the vocabulary of food and sex, the relationship of Photis to Isis, sorcery, literary antecedents, clothing and hair styles, and several textual cruces. The sentence: 'suis parabat uiscum fartim concisum et pulpam frustatim consectam †ambacu pascuae† iurulenta et, quod naribus iam inde ariolabar, tuccetum perquam sapidissimum' is one of those typically impossible Apuleian sentences. M.-M. points out that *uiscum*, a type of innard here cut up into bits, is attested in inscriptions in the form *uiscum* = *viscus* and that, according to Renehan, it has erotic undercurrents appropriate for the character of Photis. She adduces sources on ancient cookery showing that *tuccetum* 'consiste en rillettes de viande hachée, cuites et conservée dans la graisse' (in French it almost sounds appetizing) and cites its appearance elsewhere in the *Met*., e.g. as a delicacy on Psyche's table; we learn that *'perquam* plus superlative' appears for the first time here according to *ThLL* material, giving us a sense of Apuleius' innovative style. She reports all the conjectures for the textual crux but responsibly obelizes it; she also comments that it was not rare in antiquity to serve a meal of only meat. One finishes the sentence with an immeasurably better grasp.

In the next parts, M.-M. illuminates various qualities of Photis' dress: she argues that the *russea fasceola* is not, as Hildebrand claimed, a sort of cooking apron, but, by analogy with clothing mentioned in erotic elegy, probably 'un accessoire de lingerie' worn under the tunic but 'faussement dissimulé par coquetterie'. She investigates the maid-servant's undulations as she stirs the pot, in both erotic and magical terms; the next sentence, 'isto aspectu defixus obstupui . . .', as M.-M. explicates it, not only satirically incorporates Vergilian allusions, but also makes the reader think of magical *defixiones*. She convincingly adopts the emendation 'felix et *ter* beatus' rather than Helm's 'felix et <certo> certius beatus' for F's 'felix et certius beatus'.

The digression on hair follows (2.8), and M.-M., among other things, raises the question of who narrates here, concluding that it is not Lucius-actor, but 'Lucius-narrateur', the post-conversion rhetorician who shares with the author Apuleius his passion for hair. M.-M. has previously written on the question of 'who is describing' in Apuleian ekphrases (in Picone and Zimmerman [edd.], *Der Antike Roman* [Berlin, 1997]) and offers throughout the commentary many contributions to the ongoing question of narrative voice and point of view, drawing more on Genette and Lintvelt, as in the other volumes of GCA, than on Winkler's well-known 'actor/auctor' distinction.

M.-M. characterizes her translation as a literal one which tries to render 'l'exuberance du style d'Apulée', separating it from the English translations of the other volumes, which are only literal. M.-M. also conveys Apuleius' mixed stylistic levels, incorporating the colloquial and the exuberant in phrases like: 2.7 'tunc illa lepida alioquin et dicacula puella, "Discede", inquit', rendered as: 'Et alors cette

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délicieuse enfant malicieuse de me répondre: "Va-t-en, malheureux . . ." '. In other places, as at the very beginning of the book, where 'attonitus . . . stupidus' is rendered by similarly rhyming participles, 'Étourdi . . . abruti', French seems a better vehicle for translating Apuleius' euphuisms than English.

M.-M.'s careful and elegant commentary enables us, in short, to understand much more about Book 2 of the *Metamorphoses* and is clearly a worthy companion to the rest of the Groningen series.

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TWO BOOKS OF APULEIUS (ii)

M. ZIMMERMAN: *Apuleius Madaurensis:* Metamorphoses*, Book X. Text, Introduction and Commentary*. Pp. 487. Groningen: Egbert Forsten, 2000. Cased. ISBN: 90-6980-128-0.

Maaike Zimmerman's book is the first ever commentary devoted entirely to Book 10 of Apuleius' *Metamorphoses*, and its extraordinary thoroughness guarantees that it will also be the last for a long time. A welcome addition to the series of Groningen Commentaries on Apuleius, it maintains its predecessors' high standards while incorporating newer developments in Apuleian studies.

Its introduction (pp. 7–34) is a model of clarity, summarizing the book's content and structure, examining the book's relation to the rest of the *Met.* and to its Greek *Vorlage*, tracing the book's development of key themes (like *fortuna* and *curiositas*), and carefully setting forth the narratological terminology which Z. will employ. The text itself (pp. 36–50) is based primarily on Helm's edition, but thankfully also includes Robertson's more intuitive chapter subdivisions.

In the commentary (pp. 51–416), the translation accompanying each pericope, which Z. claims is 'a working translation' rather than 'artistic' (p. 33), is nonetheless stylish and fluent. I would only suggest that, given the important equivocation of the word *exanimis*, meaning both 'unconscious' and 'dead' (outlined on p. 113), the translation 'lifeless' would better maintain this ambiguity than Z.'s univocal 'unconscious' (p. 112; *Met.* 10.5.2).

Z.'s comments combine erudition with accessibility, and deftly juggle a broad variety of topics, including: textual criticism, diction, register, and lexicography (making good use of, and often supplementing, *ThLL*); grammar and syntax; genre and intertextuality (marshalling an impressively wide range of literary exempla); narratology; and historical and cultural background. There is thorough cross-referencing to other parts of the *Met.*, and to other Groningen commentaries (which she occasionally corrects) and secondary literature on Apuleius.

There are three excellent appendices (pp. 417–44), the first and third of which treat the complex generic development and interrelationship of the 'lovesick stepmother' and 'murderess of five' tales found in Book 10; the second 'gives a summary of scholarly discussions of the *spurcum additamentum*', concluding that it is not by Apuleius. Z.'s bibliography (pp. 445–65) represents a marked improvement on those of previous Groningen commentaries, for while she continues the practice of compiling a list of all Apuleian studies published since the last Groningen commentary, she also includes for the first time a full dedicated bibliography, so that the reader is not obliged constantly to consult the bibliographies of past Groningen commentaries. Finally there is a useful set of indices (pp. 467–87).

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