it is not his way to give references; there is, however, an extensive bibliography on Ausonius and a shorter one on translation technique.

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AUSONIUS' EPIGRAMS

N. M. KAY: *Ausonius:* Epigrams. Pp. 315. London: Duckworth, 2001. Cased, £40. ISBN: 0-7156-3105-5.

When reviewing Kay's *Martial Book XI: a Commentary* (*CR* 37 [1987], 28/9) Martin Smith recalled an earlier reviewer's calculation (*CR* 32 [1982], 174) that a set of commentaries on the numbered books of Martial might eventually cost the vast sum of £275. Those who saved the requisite sum, and invested it well, and not only they, would do well to use some of their savings to acquire this edition of the complete epigrams of Ausonius. Ausonius is no Martial, in the opinion of K. (and no one is better equipped to judge), but this edition is great value—and would be even more so in paperback. K. has used his expert knowledge of Greek and Latin epigram and much else to provide a commentary which is highly scholarly and very readable.

Ausonius' place in the tradition of Greek and Latin epigram is, naturally enough, the main topic of the general introduction, and the introduction to the commentary on each piece includes judicious and illuminating assessment of the genesis and value of each of his epigrams in terms of this tradition. The manuscripts are briefly but purposefully described in the rest of the introduction. K.'s text is based on the OCT, at least in numbering and classification, but he adds two short poems at the end which in the OCT were included among the prefaces and prayers respectively (as 1.5 and 20.1). Readers who do not find epigrams where they expect them, or who come across a different numbering in works of reference, should not blame K., but look at the concordances provided on pp. 29–31, which will make everything clear. There is also a helpful list of K's divergences from the OCT, including important changes of punctuation. In many of these places K. returns to the traditional reading, but never as one clutching at a comfort blanket (this does happen). He defends (for example) *ergo* at *Epig.* 76.5 and *fons* at *Epig.* 107.3 with careful argument; on the other hand, he thoughtfully emends at *Epig*. 72.11 (but is it quite impossible to say that Salmacis saw [*vidit*] Hermaphroditus, of whom she was now part?) and at *Epig.* 77.2, though I wonder if the meaning that K. seeks ('six days and not one day more') might be provided more economically by making *sex* precede the phrase *non plus* rather than follow it. Other notes show careful attention to general editorial problems: how to decide, for example, when to make two poems of what the manuscripts present as one, or when to present in Greek script words that the manuscripts present as Latin.

A translation of each epigram is given immediately before the commentary; within it all Greek is translated. The commentary, which is clear, full, and unhurried, but never bloated, contains many good things. The bland *Epig*. 2 (2A, to be precise, for K. is inclined to split it) is illuminated with attention to the *aristeia* of that illustrious archer of Statius' *Thebaid*, Parthenopaeus; there are learned and informative notes on such various things as Roman Egypt, lion hunting, Samian ware, and the pharmacology of mercury poisoning (with a passing reference to Goethe, who evidently discussed the matter); on *ferculum* (9.3: here his textual choice is unconvincing, to my mind), on *ren* (14. 2: K. argues strongly to retain this word), on dogfish, on Nubia, on the head of Rhamnusian Nemesis now in the British Museum—and we are still less

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https://doi.org/10.1093/cr/53.2.384 Published online by Cambridge University Press

than one-fifth of the way through. K. knows about the mental disorder known as the Diogenes problem; he has read journalists' accounts of sex change in animals; he knows about that most expensive of clarets, Château Ausone St Émilion 1er Grand Cru Classé A (and, like most of us, has no direct experience of it), but also, to descend from the sublime to the ridiculous, bread soup (the *dodra* of 96–8). There is a careful explanation of *puncta* in 37 (in an argument against Mondin's recent reconstruction). Our understanding of the 'unique and remarkable' *Epig.* 87 is enhanced by K.'s quotation of passages from Suetonius and Quintilian explaining how infants should trace their letters; indeed, this perspective, I would argue, assists in the interpretation of ll. 3 and 4, where K., eschewing a third reference to triangles, prefers the traditional but very opaque *quadriangulum* to *qua triangulum.* With the latter word, long ago suggested by Menagius, we have a gentle progression in Eunus' learning skills and the learning outcomes intended by his mistress as she teaches him first to see, then to touch, and then (for he is a *ligurritor*) to lick. The concentration on the 'triangle concept' is not redundant, for as K. suggests, the letter imagery in this epigram progresses in order of difficulty and obscurity. Delta is the easy bit, and he needs to master that, and the methodology, first. There is a typically careful and illuminating exposition of *Epig.* 99, with its four Roman laws, one hitherto unintelligible, which concludes that in this reference to a *lex Titia* there is evidence of a law not extant (or perhaps a lost part of the late Republican *lex Titia et Julia*) which enjoined on a wife a responsibility to unmask a homosexual husband.

The high standard of scholarship in this work is matched by its pleasing appearance, its helpful layout, and its general accuracy.

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TERENTIANUS MAURUS

C. CIGNOLO (ed.): *Terentianus Maurus:* De litteris, de syllabis, de metris. (Bibliotheca Weidmanniana 6: Collectanea Grammatica Latina 2.1, 2.2.) Pp. lix + 649, in two parts (Part 1: Introduzione, testo critico e traduzione italiana. Part 2: Commento, appendici e indici.). Hildesheim, Zurich, and New York: Georg Olms Verlag, 2002. Paper, €95.60. ISBN: 3-487-11631-6 (part 1), 3-487-11632-4 (part 2).

Terentianus Maurus' three versified books, which were already praised and respected in antiquity, are still an important source in so far as they provide the only detailed ancient description of the pronunciation of the Latin alphabet and a much more specific treatise on prosody and metre than is provided by the grammarians. At the same time, they are extremely unconventional and problematic; it is well known that Augustine recommended that they should be read only with guidance (*util.* 7.17 . . . 'sine magistro adtingere non auderes'). This complete modern edition is the first since Keil's multi-volume edition of the Latin grammarians (1874), and is particularly welcome, since it includes the first commentary since Santen/Lennep (1825) and the first ever translation of *De litteris* and *De metris*.

The promise to make use of previously unused sources of manuscript notes on the text arouses the highest expectations, since, after the loss of the only manuscript, the text itself is attested solely by the Milanese *editio princeps* from 1497. However, these sources turn out to consist only of the conjectures of Celio Calcagnini and an

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