

BOOK REVIEWS

P. Vergili Maronis opera, post Sabbadini et Castiglioni recensuit M. Geymonat, Corpus Scriptorum Latinorum Paravianum, 1973.

This new edition by Marius Geymonat of the Sabbadini – Castiglioni text (1945–52) is a very important event in Virgilian studies. Its predecessor has for long offered the best available text, and the fullest modern apparatus criticus. Geymonat has been able to take advantage of the outstanding edition by Mynors (1969) in the *Oxford Classical Texts* series and of other contributions to the text published in periodicals during recent years; to these he gives references at the appropriate points. Consequently his apparatus criticus is very considerably enlarged compared with the previous edition. He has also added readings from some of the lesser MSS, and in controversial places has given indication of the preferences of outstanding Virgilian scholars such as Ribbeck, Sabbadini and Mynors.

Here are some important places in the *Aeneid* where it seems to me that he has rightly changed from Sabbadini's reading: 1.604 *iustitiae* for *iustitia*, 2.433 *vices Danaum* for *vices, Danaum.....*, 5.162 *cursum* for *gressum*, 6.141 *quis* for *qui*, 6.658 *lauris* for *lauri*, 6.882-3 *rumpas! tu....* for *rumpas, tu....*, 7.543 *conversa per auras* for *convexa per ardua*, 7.684 *pascis* for *pascit*, 8.108 *tacitos* for *tacitis*, 9.208 *nec fas; non ita...* for *nec fas, non: ita...* 10.366 *aquis* for *quis*, 10.714-6 transpose to follow 718, 12.541 *aeris* for *aerei*.

Here are some where I would prefer to retain Sabbadini's reading (S's reading first); 1.599 *exhaustis/exhaustos*, 2.567-88 (S. keeps the Helen episode but G. deletes it), 2.691 *augurium/auxilium*, 5.279 *mixantem/nexantem*, 5.777 and 5.778 (transposed by G.), 6.742-3 (in parenthesis in G.), 6.900 *litore/limite*, 8.223 *oculi/oculis*, 8.519 *nomine/munere*, 9.85 (deleted by G.), 10.24 *fossae/fossas*, 10.661-2 (placed after 664 in G.), 12.605 *floros/flavos*, 12.899 *illud/illum*, 12.904 *manus/manu*.

Geymonat's edition is absolutely indispensable for the serious student of Virgil. He offers a conservative text, as is appropriate for an author with so splendid a manuscript tradition as Virgil; where he differs from Sabbadini or from Mynors his reading always commands respect if not always consent; and he has given us in his ample apparatus criticus the best available conspectus of the evidence for the text of Virgil.

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'The Speeches in Vergil's *Aeneid*' by Gilbert Highet. Princeton University Press; London: Oxford University Press. 1973. 380pp. £7.25.

Characterisation in the *Aeneid* is usually presented through speeches and action, not straight description. This is an undeniable fact, but Gilbert Highet is the first scholar to

offer a comprehensive and thorough study of the speeches in the *Aeneid*. The work is, as one would expect, very competently done and shows the literary sensitivity that is a mark of all Professor Highet's writings. He classifies the speeches under three main headings – political and legalistic, factual (a category which includes prophecies, descriptions, narratives and questions), and emotional (greetings, farewells, threats and challenges, prayers, commands, persuasions, responses to persuasion, apostrophes and soliloquies). He examines the speeches put into the mouths of Aeneas, Turnus, Dido and Anchises, as well as those assigned to minor figures (the Sibyl, Sinon, Drances, Latinus, Evander, Helenus, Numanus, Ilioneus) and to the gods (Jupiter, Neptune, Juno, Venus), drawing out the implications for character which they convey. Sinon's important speech in the second book is well compared to a messenger's narrative in Greek drama; divided into four utterances which together amount to 'a single effort of deception, a lie whose head and tail are connected like those of a snake', it is of the same pattern as such narratives, interrupted as they often are by questions and comments. But the whole of this second book resembles a messenger's speech from Greek tragedy with Aeneas describing the scenes of fighting and destruction, as V. Ussani Jr. pointed out (*Maia* 3(1950), pp. 237-54), citing Aeschylus' *Persians* in particular to make his point, a consideration that could quite fitly have been placed before readers. In the final chapter Professor Highet affirms that Virgil was a poet rather than an orator: formal speeches are in fact few, and those which are emotional in tone and content are not rhetorically constructed; the traditional devices of the schools are used with discretion. Virgil's models were poets, not orators; Homer holds eloquence in high esteem, but there is no such attitude to it in Virgil. A judicious and illuminating book which excellently brings out the truly dramatic quality in the *Aeneid*.

H. MacL. CURRIE

DAVID VESSEY: 'Statius and the *Thebaid*'. C.U.P., 1973; 357pp. £7.80

Students can be brought to look at Statius only with great difficulty – his crabbed text repels. And upon those who nowadays make a practice of re-vamping the classics in modern versions he seems to have made no impression, again no doubt for the same reason – which is a pity, for there is much that calls for attention in this poet whose influence upon medieval European literature was, we must recall, pervasive and deep. Dr. Vessey's aim is to demonstrate that the *Thebaid* deserves to be read, and he must be held to have achieved his object in this brilliant work.

We are, properly, warned against the effects of unregulated *Quellenforschung*, which has been a major pre-occupation of classical scholarship for more than a century, and since Dr. Vessey wrote we have had Herbert Juhnke's massive and careful 'Homerisches in römischer Epik flavischer Zeit' (Munich, 1972). Dr. Vessey urges strongly the originality of Statius, concluding *à propos* of Virgil that 'in his most striking creations Statius had no obvious or single model in Virgil'. The whole poem is seen as an elaborate and sustained

allegory of the emotions in which the extremes of human behaviour are exhibited for study. In the end virtue triumphs over sin: 'In the twelfth book a grander vision of man and his destiny is revealed. It had been foreshadowed even in the blackest moments of the story by those who had clung to *pietas* in the midst of seemingly universal depravity. ... The *Thebaid* is an epic not of sin but of redemption, a chronicle not of evil but of triumphant good.'

The relationship of Statius with Stoicism and with the Younger Seneca receives detailed attention; in fact, the structure of the *Thebaid*, Dr. Vessey well argues, can be seen as a reflection of its philosophical basis; the chain of mutually interdependent incidents is an image of the unbroken *series factorum* recounted -- an important and illuminating point.

Dante, Chaucer, Spenser and many others looked specially to Statius for inspiration, and this book will prove to have great value beyond the classical circle as well as within it. Beautifully produced (though one or two slight misprints have crept in) and with an excellent bibliography, the volume is to be warmly welcomed as a really signal contribution to learning.

H. MacL. CURRIE

OBITUARY NOTICES

The Virgil Society deeply regrets the loss of a number of long-standing members since the last volume of the *Proceedings* was published and will remember with particular affection and respect those who are mentioned here.

Donald R. Dudley was successively a master at Eton College, Lecturer in Classics in the University of Reading, Director of Extra-Mural Studies and Professor of Latin in the University of Birmingham. His wide literary and antiquarian interests were reflected not only in his publications on the Roman Empire, Virgil and Tacitus but also in discussions and conversations with his friends, colleagues and pupils. It was his chosen mission to bring the achievements of Rome to the notice of a wider, non-specialist audience, and he was an energetic Joint Editor of two series of publications, *Studies in Latin Literature and its Influence* and *Provinces of the Roman Empire*. He lectured to the Virgil Society in February, 1958, on 'A Plea for Aeneas', and in February, 1965, on 'Some Literary Descendants of the *Georgics*'. His friends will probably best remember him for his patience and kindness, his wisdom and wit, and cherish their impression of him as host at his home high in the Malvern Hills explaining some local antiquarian point or with merry smile recounting one of his inexhaustible fund of anecdotes.

J.J. Dwyer was a member of the Virgil Society from its earliest days. As Honorary Treasurer from 1946 until 1952 he did much to inform the Society's *ethos* and to build up its early tradition as a body with wide cultural interests that did not confine its appeal to the professional scholar or even to Latinists. His wide Catholic associations drew in many Catholics to membership in those early years, but irrespective of creed his natural courtesy in any case won the Society many friends. Most of his professional life was spent in the Ecclesiastical Commissioners' Office. He was keenly and energetically active in the interests of the Lingard Society and the Catholic Truth Society and he wrote nearly eight hundred and fifty reviews, about half of them for the *Tablet*, and numerous articles and pamphlets. At one time he also acted as Paris correspondent for the *Tablet*. After resigning from the Honorary Treasurership of the Virgil Society he remained a member of the Council until he was well over eighty. Although he was unable to attend meetings in more recent years he continued to read the *Proceedings* with great interest and to correspond with officers of the Society on the many points that interested him. As a nonagenarian with his six grandchildren and nine great-grandchildren he took pride and pleasure in being a patriarch. His passing has left us poorer, since we have lost the man and with him a generation.

T.J. Haarhoff, formerly Professor of Classics in the University of the Witwatersrand, was the Society's first Vice-President. It would be supererogatory to list his achievements as a scholar; let it suffice to say that he was one of the foremost Virgilians of his age. Besides his Classical scholarship, he was deeply interested in psychical research and made a significant contribution in that field. In his own country he was a leading figure in the academic world, always working for justice and social amelioration. Since he was rarely in Britain in the last two decades it is the Society's greatest misfortune not to have been able to welcome him to the meetings in London more than a few times. Those who were privileged to hear his address to the Society ('Vergil, Prophet of Peace') some seventeen years ago will still recall the occasion with the greatest pleasure. It is not only as a scholar that Professor Haarhoff will be remembered. Everyone who knew him must have been impressed by his humanity, generosity and personal charm, and there are many who will always remain deeply in his debt. Of him, if of anyone, it can be said that he was a Virgilian in the profoundest sense of the term.

E.V. Rieu became the Philemon Holland of this century – its 'translator general' – providing us with versions of many classical writers in a style fitting for the age. He was an early friend and patron of the Society, and his interest in our activities remained strong to the last. Those who were privileged to know him will remember a gentle, courteous man, full of wit and literature, who was sustained, as a devout Anglican, by a deep Christian faith.

