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Suetonius, Life of Domitian *C. Suetonii Tranquilli Vita Domitiani*. Edidit J. Janssen. 9½" × 6¼ ". Pp.iv + 96. Groningen: J. B. Wolters, 1919.

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THE LOEB AUSONIUS.

Ausonius. With an English translation by HUGH G. EVELYN WHITE, M.A., sometime scholar of Wadham College, Oxford. Two vols. Vol. I.: Introduction, pp. vii.-xlili.; text, pp. 398. Frontispiece, 'Wine Boat on the Moselle' (photo of relief). Vol. II.: Pp. 368. With the *Eucharisticus* of Paulinus Pellaëus. Loeb Classical Library. London: W. Heinemann; New York: G. P. Putnam's Sons. Vol. I., 1919; Vol. II., 1921. Vol. I., 7s. 6d.; Vol. II., 10s.

WHAT attraction Ausonius has for modern readers turns largely on the neatness and fluency with which he versifies his often trivial and unpromising themes. One might say with justice of him what Coleridge said, through ignorance, of Virgil: 'If you take from him his diction and metre, what do you leave him?' And for answer one might turn to the 'Professors of Bordeaux' in the first of these two volumes: the banal remarks and conventional criticism seem hardly tolerable in English.

It is not Mr. White's fault. He has faced his task manfully, and done all that he could to make the book interesting. His translation, which is generally easy and reliable, is supported by brief but helpful notes, whilst an introduction of nearly forty pages deals with the poet's life and literary character and the MSS. The second volume contains, in addition to works of Ausonius, the *Eucharisticus*, generally ascribed to a grandson of the poet's, and certainly most valuable for the picture it gives of the sufferings which the Gothic invasions brought upon the regions which he loved so well.

Mr. White's estimate of his author's literary merits is sane and discriminating. The influence upon him of Statius and the younger Pliny might have been mentioned. The point has some bearing upon two show-passages of the *Mosella*, of which Mr. White gives a capital version, from which I gladly borrow:

How the furrowed sand is rippled by the light current, how the bowed water-grasses quiver in thy green bed: down beneath their native streams the tossing plants endure the water's buffeting, pebbles gleam and are hid, and gravel picks out patches of green moss (63-67).

What a hue is on the waters when Hesperus has driven forward the lagging shadows and o'erspreads Moselle with the

green of the reflected height! Whole hills float on the shivering ripples: here quivers the far-off tendril of the vine, here in the glassy flood swells the full cluster. The deluded boatman tells o'er the green vines—the boatman whose skiff of bark floats on the watery floor out in midstream, where the pictured hill blends with the river and the river joins with the edges of the shadows (192-199).

Ausonius has always enjoyed much credit for the appreciation of natural beauty which these lines suggest, but in the second piece he has done little more than develop two passages from the *Silvae*:

nemora alta citatis
incubuerunt uadis; fallax responsat imago
frondibus et longas eadem fugit umbra per
undas (1. 3, 17-19).
cum iam fessa dies et in aequora montis opaci
umbra cadit uitreoque natant praetoria ponto
(2. 2, 48, 49).

And even in the first passage the pebbles are, I fancy, from Pliny's Clitumnus letter: *purus et uitreus, ut numerare iactas stipes et relucentes calculos possis*. Were the other 'feathers' really his own?

In the account of the MSS. it might have been worth while to note that V is a Visigoth MS., in view of the comparative rareness of classical MSS. in that script, and the fact that Schenkl and Peiper both label it Lombardic. There is a slip at p. xxxviii: the first part of Peiper's split archetype was regarded by that scholar as the ancestor of the V, not the Z, group.

At the end of the introduction Mr. White shows that he regrets having followed Peiper's attempt to amalgamate the editions represented by V (? posthumous) and Z (? 383 A.D.), but does not say what course he would have wished to adopt. It would have been an interesting experiment to print the Z pieces first, secondly the V pieces, and lastly pieces like *Mosella*, which occur in neither. One would have been able then to see at a glance the general aspect of the two editions. Pieces common to VZ would of course have been printed under Z, title and reference to the appropriate page being all that was needed under V.

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SUETONIUS, LIFE OF DOMITIAN.

C. Suetonii Tranquilli Vita Domitiani. Editio J. JANSSEN. 9½" x 6¼". Pp. iv + 96. Groningen: J. B. Wolters, 1919.

COMMENTARIES on Suetonius are always acceptable, particularly when they are good; and about the excellence of the latest there can be no doubt. Janssen's edition of the *Domitian*—a dissertation from the University of Amsterdam—is a work of many virtues, which deserves more serious attention than most publications of its kind. It has been put together with great care, is written in the Latin which may always

be expected of Dutch scholarship, and is well printed on paper that has been unfamiliar in Continental books since 1914. Of misprints not mentioned in the short list of corrigenda I have only noticed one—*airov* for *airov* on p. 59, unless the generally rejected 'manu' in a quotation from Varro *de L.L.* VI. 64 on p. 41 is another.

With textual matters the editor is not much concerned. He gives no critical apparatus, and generally is content to follow Ihm; in the few places where he differs he does so with

reason, as when he rightly refuses Ihm's proposal for the corrupt passage in Cap. III. about Domitia. But his main purpose is to provide a full historical commentary, and here the result is of considerable value. He prints at length a generous selection of parallel authorities, and adds to these his notes on such a scale as often to leave a page with no more than a single line of text. Inevitably in such a mass of matter there are lapses of judgment and even of fact; but in most cases the notes are good and take account of recent work, though it would have been more convenient if the references to Friedlaender's *Sittengeschichte* had been made to a later edition than the sixth. The chief defect of the commentary at large is one to be expected in a dissertation—its tendency to stray. Discursive learning has a charm that is its own, but there is a point, left far behind by Janssen, at which this sort of thing becomes absurd. In Cap. I., for instance, Suetonius casually mentions some tittle-tattle to the effect that Nerva's relations with the young Domitian were not all they might have been; whereon the editorial comment is a profound examination of the discrepancy between Cassius Dio and the *Fasti* of Philocalus on the year of Nerva's birth. The learning is admirable, but here it is buried alive. Again, in Cap. X. the fate of Civica Cerealis—presumably Gaius of that name—leads to an account of his shadowy relative, Sextus, while nothing is said about a much more interesting point, the reason why Suetonius thought it worth the trouble to add that he was put to death 'in ipso Asiae proconsulatu.' But this is a small defect which will not prevent the book from serving as a most useful collection of material for Flavian history.

A short notice is not the place for a discussion of all the detailed points on which criticism might be made, but it may be worth while to end with a few disjointed observations. (1) In Cap. IV. Suetonius says that at the Agon Capitolinus of 86 Domitian presided 'adsidentibus Diali sacerdoti et collegio Flavialium,' on which Janssen's comment is 'adsidebat ei utpote Iovi flamen Dialis, sacerdos Iovis.' If this means what it appears to do, we are entitled to ask, first, for some evidence to support its rather sweeping implication, and,

secondly, for a reason why Domitian, when masquerading as Jupiter incarnate, should have worn a crown bearing figures of the Capitoline Triad. The editor quotes nothing, unless he means support to be found in a reference on p. 63 to the quite inadequate passage of Martial XIV. 1, 2. But probably this is only another instance of the rash talk which too often says on no good ground that various people in Rome, particularly triumphators, were in the habit of personating Jupiter. (2) On p. 39 there is an unfortunate reference to Professor Rostowzew's article 'Frumentum' in *P.-W.* VII. 129. What he says of Rome is applied to Italy in general. (3) Janssen's notes on the army reform are sound, but a reference might have been added on p. 40 to the sacellum of Lambaesis. In addition, it would have been wise of the editor to reject the view that the legions of Egypt were paid on a different scale from the rest—*vide* Lesquier, *L'Armée romaine d'Égypte*, p. 251. This was very improbable, even before the influence of the exchange was understood. (4) The statement on p. 63 that 'Augustus suam (statuam) poni nisi provinciis non concesserat' seems to have arisen from a confusion with his policy in regard to temples. *Mon. Anc. Lat.* IV. 51 ff. is enough to show there must have been hundreds of his statues in Rome, nor is this denied by Suet. *Aug.* 52, and Cassius Dio. LIII. 22. The only peculiarity of Augustus in this respect was his way of dealing with statues made of precious metal. (5) The notes on Cap. IV. naturally include a discussion of saecular games in general, and here Janssen—as, indeed, he has a perfect right to do—decides that Hirschfeld's account of the Claudian celebration is to be preferred. But he does not reveal the weakness of a case which sets aside the view unquestionably backed by the authority of Tacitus in favour of a piece of gossip recorded by Suetonius (*Claudius*, 21) and implicitly denied by him in the same sentence on the authority of Claudius himself. Nor does he suggest that against the alleged support of Censorinus and Zosimus there may be set in favour of Mommsen the weighty evidence of the officials responsible for the celebration of Pius.

HUGH LAST.

VOLKSMÄRCHEN, SAGE UND NOVELLE BEI HERODOT UND SEINEN ZEITGENOSSEN.

Volksmärchen, Sage und Novelle bei Herodot und seinen Zeitgenossen. By WOLF ALY. Large 8vo. Pp. iv, 301+12. Göttingen: Vanderhoeck u. Ruprecht, 1921. 12s.

HAVE we of late been taking Herodotos too seriously as an historian, and unduly exalting his work as an historical source? Here is a volume to recall us from any exaggerated reverence for the 'Father of History' as such, and to replace in full light the non-natural,

the fictitious, the poetic elements in his immortal museum. There is, no doubt, a deal both of *Dichtung* and of *Wahrheit*, of fancy and of fact, in the packed pages of Herodotos; and, if the two constituents could be so nicely separated throughout, as might seem assumed in the elaborate 'Analysis of the Histories of Herodotos,' which forms the middle trunk of the text in this volume under review (177 pages out of 301), it would not much matter whether we