

BOOK REVIEW

Plautus: Aulularia, Edited with an introduction, translation and commentary. By Keith MACCLENNAN and WALTER STOCKERT. Liverpool: Liverpool University Press, 2016. Pp. viii + 256. Hardcover, \$99.00. ISBN 9781910572375.

This *Aulularia* offers two new translations, a condensed English version of Stockert's 1983 German commentary, now out of print, and a reprint of that text with minor changes.

The forty-one page introduction includes an overview of Plautus, a detailed plot summary, and discussions of the lost ending, major characters, date, and reception, with a reconstruction of the Greek original. The reception section, expanded from Stockert 1983, significantly updates Duckworth (1952). The summary and character discussions are suitable for readers with no Classics background but the opening overview is too condensed and assumes knowledge beyond that of most undergraduates. The summary of Primmer's 1992 reconstruction of the Greek original is dense reading.

The Latin text is essentially that of Stockert 1983. It uses traditional spellings (*pessima, proxima, libens*) and does not regularize manuscript variants (hence, *coquos* 280/*cocus* 292, *aequum* 306/*aequom* 424). Everything is scanned with acute accents, following Goetz & Schoell (1893). In my experience, this is information that undergraduates need (a note explaining these and the spelling variations would, however, be helpful). The authors presume a strictly logical Plautus, bracketing sections thought to interrupt sequences of thought (266, 515, 592–8) or meter (393), although the paradosis has been defended (De Melo (2011), e.g., prints these lines). They frequently print manuscript readings where De Melo accepts conjectures (e.g., 102, 105, 170, 617, 658). There are a few departures from Stockert 1983, e.g. the conjecture *tamquam <rete abit in mari>* (598, also 221, 458). This edition accepts a lot of hiatus that De Melo emends away. In all, it's a bumpier read but closer to what the manuscripts preserve.

The commentary condenses and translates Stockert (1983). More advanced material is cut – on metrics, extra parallels for usages, quotations from non-English translations, some secondary literature. Some comments are helpfully expanded, e.g., n. 219 links *posco* to courtship (Stockert 1983 simply gave parallels) and n. 427 explains the tmesis in *quid... nam* as intensifying the interrogative (vs. only “zur

Tmesis vgl. 136"). Textual, linguistic and rhetorical issues are treated at an appropriate level for undergraduates: *pro* (*Iuppiter*) (note 240) is an interjection, not a preposition; *mala res* (n. 483) is a euphemism for a beating; *arbitrarier* (note 607) means 'observe'. Grammar explanations are keyed to both Bennett (1910–14) and Gildersleeve and Lodge (1895).

Students need Latin to use this book: the lemma "each other", note 129, for example, explains that *utriusque* is an archaic genitive; note 163 comments on the juxtaposition of *senex anum*, which is not reflected in the translation, and note 670 rearranges the Latin into 'normal' word order. (The series' practice of keying comments to English lemmata is a bit of an inconvenience.) It is assumed that readers will know the main events of Plautine plays, technical terms such as *constructio dià μέσων* (note 95), and Fraenkel's ideas, without explanation (e.g. "animating the inanimate" (n. 59)). There are updates since the 1983 version (e.g. Jocelyn's 1985 argument that *Geryonaceus* is a comic formation is quoted in full, n. 553f.) but some references are dated (e.g., Marquardt 1886 on the price to manumit a slave, n. 309f.).

The large role played by German scholarship—about 28% of the bibliography—means students are sometimes directed only to German reference works (e.g. Latte (1960) on religious questions), though some English references could enrich and update the discussion: e.g., Treggiari 1991 (436–41) on the (admittedly, later) difference between *repudium* and *divortium*; Pinkster (2015) page 456, on the pluperfect *dixeram* (287), argues that there is indeed a point of anteriority in cases like this. Metrical notes are informative but presume considerable knowledge. The metrical appendix is written at a more basic level – about right for an intermediate Latin student.

The facing page translation is readable and sometimes colorful ("grabsters" for *rapacidarum* 370, "a sniff of incense" for *tusculum* 385), if not strictly literal. This results in discrepancies with the comments, which frequently offer alternative translations and sometimes disagree outright (e.g. "the translation ruins the pun" note 303). Unusually, there is a second translation at the back offering "a little of Plautus' linguistic style" (page 204) by recreating Plautine meters with accented stressed syllables. It is often creative: "gob's agape to gulp the gold" (*inhiat aurum ut devoret* 194), "disentongued" (*elinguandam* 250), "worth a whacking" *verberalisime* (633). There is some British slang to google, but, for its thirty-three pages, this translation gives a sense of the playfulness of the language within a clear metrical form and might be used independently (e.g., in a course pack).

Other books in this series serve Classical Civilization students better: Barsby's *Bacchides* (1986) focuses on literary, dramatic and historical questions that can be understood from the translation. So does Maltby's more recent *Phormio* (2012). MacClennan and Stockert give comparatively less space to historical or cultural information, and their concern is often to identify the Greek institution behind the reference. Hence *curialis* is offered as translation for δημότης, without discussion of cultural or political significance (though it is translated "ward"). A curious student might want to know why *ludii* had to depilate, why women might need boxes from an *arcularius*, and why the *miles impransus* (526, 528) has a claim so legitimate it is not even necessary to explain it. As a study of a rape text, the book could also be better at contextualizing talk about how Euclio's daughter "needs to" make "a good marriage" to *her rapist* (page 8) within the attitudes of its original culture(s), (which are far from unified on this point) rather than risk appearing to endorse them. James (2014) offers ways to talk about these texts in terms of contemporary western values.

There are three helpful indices (general, stylistic features, commented Latin words). There is some unidiomatic English, e.g., the use of "ellipse" for ellipsis, "somewhat rare", OED s.v. 3).

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