

BOOK REVIEW

A Commentary on Vergil: Aeneid 3. By S. J. HEYWORTH and J. W. H. MORWOOD. Oxford, UK: Oxford University Press, 2017. Pp. xii + 327. Paperback, \$50.00. ISBN 978-0-19-872782-8.

Readers of *Aeneid 3* have long relied on English commentaries aimed primarily at the intermediate Latin student, such as those of R. D. Williams (1962), and more recently, Christine Perkell (2010), whose scholarly insights are regularly entwined with instruction concerning grammar and translation; Nicholas Horsfall (2006) has offered a volume dense with ancient comparanda and references to secondary material, but of little assistance to the undergraduate. In their new commentary on *Aeneid 3*, S. J. Heyworth and J. H. W. Morwood have furnished students and scholars with a welcome *medius limes* between these two approaches.

The commentary's introduction surveys the biographical tradition on Vergil's life and contextualizes that life in the late Republic. Accounts of the *Eclogues* and *Georgics* are offered with an eye to how the two works anticipate the *Aeneid*. A synopsis of each book of the epic follows, along with discussion of the primary "Intertexts and Influences" observed throughout the poem; in light of Book 3's narrative, the authors emphasize Homeric (primarily Odyssean) material and Hellenistic sources (largely Apollonius). While secondary sources cited are idiosyncratic rather than comprehensive, the discussion offers useful explanations for the undergraduate, e.g., on the aetiological aspects of the poem and how Vergilian allusion operates. The introduction also includes a section on "Style," which focuses on how Vergil establishes and disrupts narrative patterns, compounding the sense of misdirection observed throughout the book, but also alerting readers to Dido's role as narratee. A segment on "Contexts and Themes" tackles the usual suspects (e.g., *Fatum*, hospitality, *pietas*), though the authors bolster their observations with evidence from passages outside of Book 3. Texts referenced in these sections are quoted and translated at length in an "Appendix of Major Intertexts" found in the back of the volume. The introduction concludes with a brief account

of Vergil's hexameters, notes on the text, a glossary of terms with examples of figures from Book 3 and maps charting Aeneas' travels.

Within the commentary proper, a comparison of Heyworth and Morwood's notes with those supplied in Williams and Horsfall for the same passage will indicate how this most recent volume has furnished a middle ground. For Aeneas' account of the failed settlement on Crete, Williams summarizes the episode, emphasizing how Vergil innovates on the mythological tradition to demonstrate a pattern of progressive revelation; his comments on that tradition are brief and do not address ambiguity in the sources, e.g., concerning the exiled Idomeneus; he supplies translation help with participles and hard to identify ablatives, and offers a full rendering of lines 137-139. He explains the unusual scansion of *conubiis* in line 136, a helpful move for those new to hexameters. Verbal parallels with a passage from the Noric plague of *Georgics* 3 are acknowledged, though Williams does not cite the passage verbatim in his notes or consider the import of the allusions; comments on *linquebant dulcis animas* (l. 140) expand on Servius' notes on metempsychosis rather than on the significance of parallel phraseology in the *Georgics*.

Horsfall, at the other end of the spectrum, considers passages of varying length as units throughout Book 3, but without the goal of summarizing content. His interest in reading the Cretan plague in the tradition of colonization stories emerges in discrete notes; he is more detailed on the ambiguity conveyed in ancient references to Idomeneus and the abandonment of the original settlement. While a serviceable translation of Book 3 accompanies his text, Horsfall's grammatical notes are aimed not at clarifying Vergil's Latin for the novice but at confirming certain narrative trends (e.g., the inverted *cum* clause at line 135 "signals a major development in the story," 134). He notes the unusual prosody of *conubiis* without any accompanying explanation. Comments are defined by a polemical tone, as Horsfall regularly dismisses secondary scholarship as "unilluminating," references perhaps useful to the professional academic but clouding the issue for the undergraduate Latinist.

Like Williams, Heyworth and Morwood offer a few summarizing statements on the Cretan settlement and the plague. They cite secondary scholarship primarily where it supports their interpretation of a phrase (e.g., Jenkyns and Fletcher on *amare focos*, 122), but also supply ample grammar and translation help. As Williams does, they offer a rendering of the difficult word order in lines 137-139, but are more expansive than their predecessor when the poet has sacrificed clarity of expression for evocative artistry (e.g., on the translation of *tectis*, 134; cf.

Horsfall, who concisely recommends rendering it as either dative of purpose or ablative of manner). The authors cite (*inter alii*, especially Lucretius) the passage in *Georgics* 3 introducing the Noric plague (478-81) and return to it in subsequent comments (123). Thematically, their observations are consistent with an overall reading of the book as a narrative of misdirection: diction conveys an experience of regression and return (e.g., on *rursus* and *remenso*, 124) and the frustration of an exile's journey multiplied (e.g., *cursus* as an "apt" poetic plural, 125). Unlike Williams, but following Horsfall, Heyworth and Morwood omit an apparatus criticus but discuss variants in the manuscripts with clarity and cogency (e.g., on reading *consita* vs. *concita* at 127).

The authors' attempt to balance scholarly rigor with easy access for the intermediate student (perhaps inevitably) falters on occasion: some grammatical observations appear obvious to the advanced Latinist, while certain details (e.g., possible thematic parallels in the works of Crinagoras of Mitylene, 120) may obfuscate matters for the student trying to make sense of Vergil's Latin. On the whole, however, Heyworth and Morwood supply a useful context for reading Aeneas' account of Trojan wanderings as one focused on misdirection, but also glancing toward a future in Hesperia. Such interpretive emphasis demonstrates a degree of unity within the book, leaving readers of Vergil at all levels with an immensely useful resource.

HUNTER H. GARDNER

University of South Carolina, gardnehh@mailbox.sc.edu