

et Héliodore. Pour ce dernier, une étude comparative est possible puisque nous possédons le roman lui-même. Derrière le procédé d’abréviation, on perçoit une réelle innovation littéraire. Ce volume invite les spécialistes de l’Antiquité à intégrer cette « condensing literature », trop souvent considérée comme de seconde zone, dans leur enseignement et leur recherche. Ces textes « mineurs », qui méritent d’être étudiés comme des formes littéraires à part entière, montrent quelles méthodes les anciens ont mises au point pour perpétuer, transmettre et actualiser leurs savoirs et invitent à une réflexion sur ces questions fondamentales. Ce recueil d’études ne fait nullement double emploi avec le fort volume publié par Marietta Horster et Christiane Reitz, *Condensing Texts – Condensed Texts*, Stuttgart, 2010 tant la matière est abondante. On doit regretter l’absence d’index.

Bruno ROCHETTE

Alessandro GARCEA & Maria Chiara SCAPPATICCIO, *Centro vs. periferia. Il latino tra testi e contesti, lingua e letteratura (I-V d. C.)*. Atti del convegno internazionale, Napoli, Università Federico II, 7-9 ottobre 2015. Pisa – Rome, Fabrizio Serra Editore, 2017. 1 vol. broché, 304 p. (LINGUARUM VARIETAS, 6). Prix : 120 €. ISBN 978-88-6227-888-1.

It is a truism that languages spoken across a large geographical extent exhibit a range of regional dialects. Indeed, to untrained ears the most salient linguistic variations are often those associated with different areas; a speaker of British English takes no more than a few words to identify a Scot or a native of Liverpool or Newcastle. Anecdotal evidence from the ancient world indicates that speakers of Latin were similarly aware of diatopical speech differences. Cicero comments on the accent of Archia, a poet from Cordoba (*Arch.* 10.26, a reference cited by two of the contributors to this book) and Augustine notes that “African ears” cannot distinguish short from long vowels (*Doct. Christ.* 4.10.24, cited here in three different chapters). Despite these and other well-known attestations to the existence of dialectal variation in Latin, it has proved difficult to uncover reliable indications of exactly which linguistic features were associated with one specific city or province to the exclusion of others, especially for the period of the Roman empire and beyond. As J.N. Adams showed in his 2007 study, *The Regional Diversification of Latin*, the most tractable part of the evidence for variation comprises vocabulary items localised to one area, which survive into the associated Romance language. In this volume, Rolando Ferri follows closely in Adams’s footsteps through an analysis of some of the more unusual lexical items which appear in certain *Vetus Latina* Bible versions. The reason why it is so difficult to unearth more concrete evidence for the dialectal variations which must have existed in speech lies in the limitations of the sources. Written Latin at all periods reflected as much the norms of education, reinforced by a literary canon, as it did the idiolect of the author. As shown by Jürgen Blänsdorf, in his chapter on the language of the Mainz curse tablets in this volume, even documents from a Roman fort on the Rhine, written in the hope that they would never be read by human eyes, largely follow the grammatically correct formulations of their day. The reach of literary works across the empire is, to modern eyes, remarkable. Paolo Cugusi, in a richly documented paper concerning poetic culture in the provinces, lists the attestations of lines of Vergil on papyri, ostraka and tablets, and citations of Martial on stone (p. 131); he also gives figures for Vergilian citations

from Italian epigraphy (Pompeii 69, Rome 26, and 16 from elsewhere). Indeed, as Raphael Schwitler reminds us in his chapter on the reception of Latin texts in Late Antiquity and later, our modern separation between the categories of “literary” and “non-literary” has no exact counterpart in the ancient world. Letters written by celebrated individuals might acquire a literary afterlife which was at odds with their original intention. It consequently makes excellent sense, as the editors of the volume under review have seen, to examine the issue of regional differences in language together with the question of the literary, grammatical and educational traditions in Rome and the provinces. In order to advance our knowledge of the variations present in Latin texts, it is necessary to situate them in their social and literary context. The result is a volume which has a rich combination of papers from a well-chosen group of internationally recognised scholars. Some of the contributors are associated with recently published, or eagerly awaited, editions and collections of texts from the first half of the first millennium of the Christian era; their chapters allow them the space to explore aspects of these corpora contingent on the themes of the centre and periphery, providing useful synopses or advances of their previous work. Thus Giuseppe Camodeca writes on the Latin of the documents from the archive of the Sulpicii from Puteoli, with republications of two of the texts; Jürgen Blänsdorf compares the Mainz curse tablets with contemporary examples from Italy; Paolo Cugusi surveys the poetic works in provincial epigraphy (with a very helpful selection of maps); Maria Chiara Scappaticcio sheds light on Latin literacy from the Libyan desert through to the Red Sea coast of Egypt, anticipating the publication of the corpus of Latin papyri; Eleanor Dickey disentangles the sources which contributed to the creation of the *Hermeneumata Pseudodositheana*, making a convincing case that the *Colloquium Stephani* reflects a distinctive Roman tradition of Greek learning manuals for Latin speakers; and María José Estarán Tolosa explores the ramifications of the comparative absence of Iberian-Latin bilingual from the corpus of bilingual inscriptions she published in 2016. Four authors approach the question of the centre and periphery armed with their expertise in texts transmitted through the manuscript tradition: Roger Rees shows how the presentation of Britannia given by Gaulish writers of panegyrics in the third and fourth century shifts according to political context; Alfredo Casamento examines the fifth poem in Dracontius’ *Romulea*, the *Controversia de statua uiri fortis*, showing its debt to rhetorical and epic predecessors; Concetta Longobardi’s asks who was reading Horace in Africa; and Carmen Codoñer looks at the Latin used by a selection of fourth-century Spanish writers, comparing it with stylists such as Jerome and Rufinus on the one hand, and the everyday prose of Egeria on the other. There are two important papers which consider evidence on variation provided by the grammarians: both of them build on Tommaso Mari’s new edition of Consentius’ *De barbarismis et metaplasmis* which incorporates the readings of a newly discovered manuscript. Mari himself surveys the contributions of Consentius to our knowledge of regional variation in general. Anna Zago includes Mari’s new text in her discussion of grammarians’ views on labdacism, but she is wary of putting too much weight on Consentius’ evidence. She lists all surviving grammatical texts concerning labdacism in an appendix. In Zago’s view, Pompeius is, for once, our most valuable source for explaining what labdacism actually is, and as an African he had a better chance of hearing spoken examples of labdacism. His account is, unfortunately, bedevilled with textual problems but Zago concludes that

degemination is most likely what Pompeius is trying to describe. The volume has three indexes: of places, of passages from ancient authors, and of inscriptions, tablets, manuscripts, papyri and ostraca. Sadly, these are not as useful as they might be owing to a number of errors and failure to standardise citations across authors. To illustrate some of the shortcomings, consider the opening entries under “Papiri” on p. 289. There are two separate lists under *CEL*, one of which does not give the volume numbers, the other does. Since the numbering of *CEL* is sequential across volumes, the same text is sometimes referred to in two different places. The index also mixes in references to text numbers and page numbers. Worse, the index includes a series of references to something described as *CEL* II², when in fact these are in error for *CIL* II²; these references are missing from the epigraphical index. The next reference in the list is to *BDHesp. Mon.*, which is an online database of coins with legends in the Palaeohispanic languages and should not occur among the papyrological sources. The unfortunate proliferation of faults in the index mar an otherwise excellent collection of papers.

James CLACKSON

Bénédicte DELIGNON, *La morale de l'amour dans les Odes d'Horace : poésie, philosophie et politique*. Paris, Sorbonne Université Presses, 2019. 1 vol. broché, 391 p. (ROME ET SES RENAISSANCES). Prix : 25 €. ISBN 979-10-231-0576-6.

Dans cet ouvrage, Bénédicte Delignon s'interroge sur le statut des odes érotiques par rapport aux autres odes horatiennes. En regardant la lyrique grecque et l'élégie latine, elle formule d'emblée un constat : là où un Alcée ou un Catulle chante la passion amoureuse sans faire intervenir de questionnement éthique, Horace dote ses *Odes* d'une dimension éducative en y introduisant une moralité. Or, cette moralité apparaît comme un ensemble composite, mêlant des préceptes empruntés aux philosophies hellénistiques à ceux du *mos maiorum*, morale traditionnelle romaine remise au goût du jour par Auguste dans sa tentative de restauration de l'ordre social. On est bien loin de l'opinion commune selon laquelle Horace aurait été un fervent partisan de la doctrine épicurienne qu'il aurait progressivement abandonnée pour se tourner vers le stoïcisme. L'heure est à l'éclectisme et les penseurs puisent aux différents courants philosophiques dans leur recherche de la vérité. C'est cet éclectisme qu'étudie la première partie de ce livre, composée de trois chapitres. Le premier examine l'influence épicurienne, visible dans la façon dont le poète présente la relation amoureuse : contrairement aux élégiaques qui louent l'endurance de l'amant soumis aux caprices d'une seule et même bien-aimée, Horace invite à un amour volage où l'on multiplie les partenaires sans s'y attacher, de façon à jouir du plaisir sans être accablé de souffrances. Le deuxième chapitre poursuit cette réflexion en étudiant la temporalité des odes érotiques : à l'inverse d'un Properce qui construit un véritable « roman d'amour », racontant sa relation de la rencontre à la rupture, Horace chante un amour qui n'existe que dans l'ici et maintenant. Cette idée de focalisation sur le présent relève bien sûr encore de l'épicurisme, puisque l'incitation à profiter du moment pour oublier ses soucis, en gardant à l'esprit que la vie est courte, est typique de cette doctrine. Mais cette exhortation s'inscrit également dans la tradition de la lyrique archaïque, obligatoirement ancrée dans le moment présent puisqu'elle était composée pour une occasion bien précise,