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Lee Fratantuono, *A Commentary on Virgil, Aeneid XI*, Collection Latomus, Bruxelles 2009, 340 pages.

Lee Fratantuono explains in the preface that this book began life as a “doctoral thesis at Fordham University in New York City” in the spring of 2001. He dedicates his work to Professor Blaise Nagy of the College of Holy Cross, to whom he offers his “sincere expressions of respect and filial affection.” The author has written a very learned and interesting “commentary, from which we can all learn much about Virgil’s literary style. There is also useful information concerning contemporary and later poets, and ancient Realien. The discussions of various debated textual problems are very well balanced. I would now like to make the following observations on the text of the poem.

On page 37 (note 44) F. quotes Propertius I,20,39, where Hylas is mentioned. For Hylas cf. my *Studies in the Text of Propertius* (Athens 2002), page 29.

On page 92 F. discusses *sidus*. Virgil describes the shipwreck of the Greeks, which was caused by Minerva. Translate as follows: “the stars (*sidus*) and the Euboic cliffs, and avenging Caphereus know the bane (*triste*) of Minerva (Minervae).” Cf. Lewis-Short, s.v. *triste*: “a sad thing, a pest, bane.” F. notes that “Minerva lurks behind much of Book XI, in however subtle and quiet a fashion.” Note that *sidus* is a collective singular: cf. Lewis-Short, s.v. *sidus* I: “Poet., collect.: *nec sidus fefellit*” (Aen. 7,215).

On page 94 F. mentions Proteus. Virgil states that Menelaus wandered to the remote shore of Proteus: *diversum ad litus ... Protei*. For *diversus* = “remote” cf. my *Studies*, page 13.

On page 116 F. discusses *in medium*. I would like to suggest that *consulite in medium* means “take counsel as regards a mediator”: cf. Lewis-Short, s.v. *medius*: “one who stands or comes between, a mediator.”

On page 117 F. discusses the meaning of *largus*. Drances is said to be “lavish of aid for bitter men” (*amaris / largus opum*). Cf. Aen. 10,900: *hostis amare*.

On page 119 F. suggests that Drances was illegitimate: cf. line 341 *incertum de patre ferebat* (“he said that he was uncertain about his father”): cf. Lewis-Short, s.v. *incertus* II,B: “With *de* and *abl.*”

On page 120 F. discusses *mussant*. Translate as follows: “All confess they know what course fortune brings, but the people are afraid to speak.”: *cuncti se scire fatentur / quid fortuna ferat populi sed dicere mussant*. For the position of *sed* cf. Aen. 6,19: *progeniem sed* etc.

On page 124 F. discusses line 259. Translate as follows: “Let him give up the rights which are peculiar to a king, and grant them to his native land”: *cedat ius proprium regi patriaeque remittat*. Cf. Lewis-Short, s.v. *proprius* I, B: “Opp. *alienus*, etc., one’s own, peculiar, special”.

On page 126 F. discusses line 370. Translate as follows: “Make known boldly that your heart is unfavourable to the enemy”: *aude atque adversum fidens fer pectus in hostem*. Drances urges Turnus to make a speech:cf. lines 380 ff. Cf. also Lewis-Short, s.v. *fero* II,B,7: “Of speech, to report, relate, make known.”

On page 190 F. discusses the character of Camilla. According to Virgil, Camilla is *habilis*, i.e. “capable”, since she is able to fight like a man. Cf. Aen. 7, 803 ff. Cf. also Lewis-Short, s.v. *habilis* II: “= *capax* ... apt, expert, skilful.”

On page 192 F. comments on the meaning of *prima*. Metabus states that his daughter is holding an excellent (*prima*) weapon (*tela*), i.e. a spear: cf. Lewis-Short, s.v. *primus* II, B. Note the use of “falsa anaphora”. At Aen. 11, line 505 *prima* means “first”, whereas at Aen. 11,558 *prima* means “excellent”: cf. my *Studies*, page 164 (note 1). Note also that *tela* is a poetic plural: cf. my *Studies*, page 142.

On page 211 F. discusses the words *alta crura*, which describe the legs of a horse. It is possible that *alta* means “noble” in this passage.

On page 217 F. discusses *pulsant*. The Amazons are said to “disturb” the streams of the Thermodon: *flumina Thermodontis / pulsant*. Cf. Lewis-Short, s.v. *pulso* II,A: “disturb ...*urbes rumoribus*.” Ennius states that the Muses disturb Olympus: *Musae quae pedibus pulsatis Olympum*. For the Amazons cf. my *Studies*, page 105.

On page 221 F. discusses *apertum*. Virgil describes the breast of Euneus as “candid”: cf. Lewis-Short, s.v. *apertus* B,2: “Of character ... frank, candid ... *pectus*” (Cic. Lael. 26,97).

On page 225 F. discusses *ignotis armis*. Virgil states that the hunter Ornytus bears “vulgar” arms: cf. line 682 *agrestisque manus armat sparus*. Cf. also Lewis-Short, s.v. *ignotus* I,B: “In partic, pregn. (for *ignobilis*, II), of low birth or condition, low-born, base, vulgar.”

On page 234 F. discusses lines 713-4. Translate as follows: “and he rushes away in flight with those men who have turned (*conversisque*), and he tires (*fatigat*) with a whip (*habenis*) his horse, which is swift due to his iron spur”. Cf. Aen. 11,121 *conversique*.

On page 239 (note 204) F. mentions Heinsius. It should be noted that Heinsius used manuscripts in order to correct the text of Propertius: cf. my *Studies*, page 166 (note 1).

On page 256 F. states that “Chloreus’ horse is the cataphract.” For the golden trappings of the cata-phract cf. my *Studies*, page 100.

On page 258 F. mentions the variant reading *sonat*. Propertius states that Love’s quiver rattles (*sonat*) as he moves: cf. my *Studies*, page 50.

On page 261 F. discusses the meaning of *femineo*. Virgil stresses that Chloreus was an effeminate man. Thus Camilla is said to have burnt with desire for the spoils of booty because of an effeminate man: *femineo praedae et spoliolum ardebat amore*. Cf. Lewis-Short, s.v. *femineus* II: “womanish, effeminate”. Chloreus was a priest of Cybele, and he was dressed in effeminate clothing. For Dindymus and Cybele cf. my *Studies*, page 113.

Conclusion. This is an excellent commentary. Dr Fratantuono should be congratulated on the production of a valuable tool of research, which offers many fascinating insights into Virgil’s poetry. We look forward eagerly to further monographs of such high quality from the Latinists of New York City.

Heather White
Universidad de Londres