

Citation style

Hunink, Vincent: Rezension über: Juan Martos (ed.), Apuleyo de Madauros, Apología o Discurso sobre la magia en defensa propia. Floridas, Madrid: Consejo Superior de Investigaciones Científicas, 2015, in: Exemplaria Classica, 21 (2017), S. 377-379, DOI: 10.33776/ec.v21i0.3240, heruntergeladen über Website

exemplaria
C L A S S I C A
Journal of Classical Philology

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JUAN MARTOS, *Apuleyo de Madauros, Apología o Discurso sobre la magia en defensa propia, Floridas, [Prologo de El dios de Sócrates]*, introducción, traducción y notas, Alma Mater, Colección de autores Griegos y Latinos, Madrid: CSIC, 2015, 257 pp., ISBN 978-84-00-09943-5.

Classical philology is quite an international field of studies, dominated by the use of English, but with French, German, and Italian as commonly accepted languages as well. Publications in Spanish, on the other hand, seem to receive far less attention. This may be due to historical reasons, but seems partly caused by the relatively self-centered culture within Spanish academic studies of classics. However this may be, it is a pity, not only because Spanish is one of the major languages in the world, but also given the quality of some of the publications produced on the Iberian peninsula.

A case in point is a new edition of works by Apuleius, edited and translated by Juan Martos from the university of Sevilla. Professor Martos is a specialist of Apuleius, who already published a splendid two volume edition of Apuleius' novel *Metamorphoses* in 2003.¹ Now, more than ten years later, there is a sequel volume, comprising Apuleius' rhetorical works *Apology* (a full length speech in defense against a charge of magical practices) and *Florida* (a collection of epideictic fragments). The new book has been published in the same collection *Alma mater*, and matches the former two volumes in size, binding, and beautiful green cloth. Together they look splendid.

Much of what has been said about Martos' edition of the *Metamorphoses* is equally applicable to the new volume. There is a sound introduction, based on a full command of secondary literature. The Latin texts, printed on the left pages, are carefully edited and presented with a good critical apparatus on the bottom of the page. In general, Martos has continued his cautious and 'traditional' approach of Apuleian manuscripts, with much respect for the readings of the most important manuscript F, even where these may seem somewhat difficult or peculiar, and with as few emendations as possible. The accompanying right pages (carrying the same numbers as the left pages, as in the previous volumes; the total number of actual pages of the book nearly doubles the amount indicated by the page numbers) are used for a correct and readable Spanish translation and accompanying footnotes, 514 ones for the

¹ Juan Martos, *Apuleyo, Las metamorfosis o el asno de oro. Introducción, texto latino, traducción y notas. Vol. I (libros 1-3)*; Madrid: CSIC, 2003, 226 pp. ISBN 978-84-00-08188-1. I reviewed the book in: BMCR 2004.12.14; *vol. II (libros 4-11)*. Madrid: CSIC, 2003, 456 pp., ISBN: 978-84-00-08189-8

Apology and 200 more for the *Florida*. Although the notes do not amount to a running commentary, they present more than merely essential reading help: they are somewhere in between.

The much discussed section known as the Prologue to *De Deo Socratis*, one of Apuleius' philosophical works, has been added to this volume. Although Martos does not go as far as some other scholars, who allege that the section belongs to the *Florida* and has somehow become detached from it in the long process of textual transmission,² he neither reserves the passage for a separate volume comprising Apuleius' philosophical treatises (one may hope that Martos will actually publish a third and final piece of work on these Apuleian texts in the near future). Personally, I think that the passages in question, counting hardly more than a few pages of Latin, tend to be overrated and overvalued by such special attention. They had best been left where they traditionally belong, in *De deo Socratis*.

One or two other points. One of the virtues of the general introduction is that Martos pays attention to the reception of Apuleius, notably in Spanish literature and arts, which has brought to light some details that are not widely known. For instance, I had never even heard of a screen version of Apuleius' novel *Metamorphoses* (with important parts of the story based on the *Apology*), produced in 1970 and directed by Sergio Spina (see <http://www.imdb.com/title/tt0154169/>). The movie (spoken in Italian) is available on YouTube. The film is surely not a major work of art, and looks actually outdated in several aspects, but as a curious item in Apuleian reception, it is certainly worthwhile.

Although the volume comprises nearly everything a reader could wish (introduction, Latin texts, Spanish translations, ample documentation and bibliography), there is hardly any serious help in the form of indexes. Merely a succinct list of names without further explanations has been added (pp. 245-257). But here too, Martos has consistently maintained the line pursued in the previous volumes. On the whole, the new book offers much that is of great value.

The intended audience of the translation is one of non specialists (p. LV), but given the scope and quality of the material included by Martos, this claim does not do full justice to the merits of this publication, which seems to be well suited for Apuleian scholars as well. It remains dubious, however, if the Spanish publication will reach a large audience outside the Spanish speaking world,³ but evidently, Martos is not to blame for this.

Perhaps the Spanish scientific board that has financed the volume should

² The recent Loeb edition of the *Apology*, *Florida*, and *De deo Socratis* by Christopher Jones (Loeb 534, published in 2017) has included the passages in question effectively as a final part of the *Florida*.

³ The new Loeb volume, mentioned in note 2, is more likely to draw the international public's attention, although it is evidently much less the result of fundamental research.

consider investing an amount of money in a promotion campaign for Spanish academic publications, or, preferably, create an online platform where such publications could become readily and freely available for an international audience. Surely, such an online platform would help in advancing Spanish publications, bringing them to the front line in academic discussions, and facilitating their immediate use by scholars and students alike.

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