what questions to ask, what paths to follow, what methods to employ. In this book not only does learning address the curious; the craftsman speaks to his apprentices: that is its value.

The papers are gathered from the journals of a decade. They converge on biography, as Mr Brown admits — on *Augustine of Hippo*; but they pursue their topics well beyond the experience of Augustine himself. The studies of Pelagius, Donatism, Manichees, demons, the Christianity of the governing class, all have a title to independence, a breadth of their own, that makes Augustine less an excuse than an example, a figure brought to light within the framework of his age. Twelve articles have been reprinted, and six book reviews.

The book is remarkable in two special ways. First, instead of coming towards the end of a distinguished career, it marks not more than a beginning, however brilliant. This is no cause for misgiving, needless to say. Clustered around his first book, the papers reflect the formation of an historian; and Mr Brown’s assurance and insight promise even more richly for the future. Second, the book is prefaced by an essay not published before, in which, with unusual self-awareness and a generous but quiet candour, the author tells us why he wrote of this and that, and how he approached the period. The care and beauty of the writing make this a preface rare in its light and feeling. The central themes are men’s inner lives and how they relate to the visible, social world, and, more personal, the link between ourselves and those now dead. This is one of the best things Mr Brown has ever written, and explains in characteristic manner much of the value and excitement of history, as well as (no less) the responsibility historians bear towards style, truth and the people they study.

*Philip Rousseau*

Jules Marouzeau: *Introduction au Latin.* Published originally in French with special reference to the development of French from its parent Latin; German versions under the titles *Einführung ins Latein* (Artemis Verlag, Zurich) and *Das Latein* (Deutscher Taschenbuch Verlag, Munich) give extra emphasis to Latin influence on the German language and the latter’s usefulness in establishing certain features of later Latin pronunciation.

‘Let’s open a Latin Grammar. One is immediately struck by the predominance of order. But it is an excessive order, calling to mind the layout of an exhibition or a museum. Here there are five symmetrical sections for the declensions, each with six case subdivisions; over there you can see the adjectives gallery, then the large Hall of Verbs with their four exhibition stands. Everything fits into nicely set frames, except that the so-called irregular forms
SOME RECENT BOOKS

are prevented from spoiling the ordered serenity of the whole by being relegated to the side as if they were not up to standard.

What is the real existence of such a language? Has it ever enjoyed any justification other than in and for the Grammar Book?' (From the introduction, reviewer's translation).

Purporting to introduce the student to Latin and yet so fresh in its approach, this book is clearly no restatement of traditional positions. The author obviously feels Latin as a living, spoken tongue, as much the vehicle of actual human thought and aspiration as any other, despite the time lag between the years of effective spoken Latin and today. Particularly he sees in it the direct and immediate forerunner of his own tongue and of one of the world languages of today (French), as well as of other currently spoken languages. Ten closely packed chapters cover textual history, language history, literature and aspects of the wider use of Latin. But running through it all is the theme that Latin is a gripping study, something one need not study because one ought to, but because one finds one wants to.

This raises a question as to who precisely is intended to read this book. Convinced Latinists do not need to read it, as they no longer need to be persuaded to study their subject. And the general public need something more outwardly attractive to whet their taste for this ancient language that is traditionally associated with academic irrelevancy — a picture that the first appearance of this book tends to reinforce. One potential readers' market would comprise teachers of Latin who want to instil an element of keenness into their otherwise lethargic pupils, or indeed into themselves if this should be necessary. It is however emphatically not a book to teach from, but a source of inspiration to enliven teaching and learning and, where appropriate, to purify the motives of teachers and learners. To acknowledge this is to accept the blunt fact, not always agreeable, that many pupils of Latin, and even some teachers, are unable to explain adequately why they are devoting their energies and time to this study. The sixth form pupil, among others, could make good use of this book in taking a long, hard look at Latin as a prospective subject of university study.

One of the author's more frequent assertions is that it is not necessary for an appreciation of Latin that the student be particularly far advanced: one can begin discovering interesting aspects of the subject from the very beginning of the learning process. As an example he cites a group of common words learned as examples of the first declension: causa, unda, aqua, villa, poeta. A brief word-history of each of these comprises in itself a lesson both in various facets of antiquity and in the methodology of word-study. The author's remarks about script and pronunciation are also interesting, especially on the methods by which a realistic approximation to the actual sounds uttered by Romans is arrived at. His comments on the use of surplus (Greek) alphabetic symbols as numerical
indicators, and the use of letters for numbers in general, are also useful snippets of information. Yet the material is well compressed, and the danger of patchiness is avoided by concentration on the major themes. Many of the snippets contribute directly to just that, for example the quite substantial grammatical transformations more or less uniformly effected in all the daughter-languages of Latin, yet originating in later, ‘incorrect’, forms of Latin itself, e.g.:

<table>
<thead>
<tr>
<th>Early or Late Latin</th>
<th>Classical Latin</th>
<th>Modern Romance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. habeo amatum</td>
<td>amavi</td>
<td>j'ai aimé, ho amato</td>
</tr>
<tr>
<td>2. amare habeo</td>
<td>amabo</td>
<td>j'aimerai, ameró</td>
</tr>
<tr>
<td>3. ille liber</td>
<td>liber</td>
<td>le livre, il libro</td>
</tr>
<tr>
<td>4. una epistula</td>
<td>epistula</td>
<td>une épître, un’epistola</td>
</tr>
<tr>
<td>5. voluntas de deo</td>
<td>voluntas dei</td>
<td>la volonté de dieu</td>
</tr>
<tr>
<td>6. ego sum</td>
<td>sum</td>
<td>je suis</td>
</tr>
</tbody>
</table>

In some cases the ‘incorrect’ form is common to both pre-classical and post-classical Latin, being submerged only during the classical period. The examples here illustrate: (1) ‘have’ as past auxiliary, (2) ‘have’ as future suffix, (3) rise of pre-nominal definite article (post-nominal in Rumanian), (4) rise of indefinite article, doubling with the numerical one, (5) loss of case system, (6) (for French only) compulsory retention of pronouns. Material of this kind is — or should be — at the core of language study, particularly for those who are studying both Latin and a modern Romance language or languages, and the time to do it is progressively throughout the course, and not only as a linguistics option at advanced level: hence its inclusion in the author’s ‘Introduction’.

In his approach to literature, Marouzeau shows a wise caution in distinguishing actual subjects of writing from a given author’s portrayal of them. This is a necessary warning to those whose picture of the ancient world is in fact nothing more than a projection of the much narrower and highly stylised picture of its literature. But the author contends, with a justification that he shows in frequent examples, that to the skilled observer the real picture shows through clearly enough.

In spite of the soundness of theoretical structure, there are one or two unexplained anacoloutha, such as the assertion that ‘before you learn to understand a language, you must be able to read it’. (reviewer’s translation). Of modern spoken languages this is unquestionably false, and doubtful even of Latin itself; as Marouzeau himself regularly reminds us, Latin too was once a spoken language, and indeed according to norms other than those applicable to its written form, and he quotes Quintilian’s *est sua loquentibus observatio, sua scribentibus* (1.6.1) to this effect. Other assertions are both unclear in themselves
and unsupported in general terms, for example: ‘A people becomes literate not by creating an alphabet, but by adapting to their own language the alphabet of an already civilised society’ (reviewer’s translation). Taken literally, this would preclude the rise of literacy in the first place, as it calls for an infinite regress. Of Latin in particular, such statements as these are at least arguable, if still less than demonstrably true — it is their generalisation that is indefensible, going the way of all generalisations in fact. Still, these errors hardly mar the value of the book as a whole. It is a valuable vade-mecum to Latin learning, an antidote to dryness and dustiness in the realm of humane letters, and one might hope to see a similar volume appear for Greek. An eventual English translation would also be most welcome.

R.J. H. Matthews


Most ancient historians can speculate fairly convincingly about the interaction of, say, Greek and Jewish culture at one end of the Roman empire or Roman and Celtic at the other. Few could say much about an area where Persian, Greek, Roman and ancient Indian ideas and artistic styles all met and mingled together. For the majority of us Afghanistan lies too far away at the ‘wrong end’ of our studies both in time and place.

Yet this country, which even now remains one of the more remote parts of Central Asia, lies athwart what was once one of the great trade routes of the ancient world. This is the route by which lapis lazuli came to Mesopotamia (see now V.I. Sarianidi, Archaeology 24 (1971) 12-15), and Indian spices and perfumes reached the Roman empire. It is also the route used variously by Alexander the Great, Genghis Khan, Marco Polo, Tamburlaine, the Moghul ruler Babur and many others. More importantly it was, and still is, a vital link in the diffusion of ideas between East and West and it is no exaggeration to say that these ideas cover just about everything from A to Z — from the Alexander cult to Zoroastrianism.

Peter Levi is well qualified to introduce the reader to this complex place; a Jesuit of Jewish ancestry, a classical scholar (the translator of the Penguin Pausanias) and a poet, he travelled extensively in Afghanistan in 1969. This book is the result.

The Light Garden of the Angel King is not a guide book to modern Afghanistan, nor a handbook to the country’s archaeological remains (such a book has yet to be written). It is rather a leisurely travel book in the manner of Freya Stark’s, and it touches upon many aspects of Afghanistan. Natural,