

Als Ergänzung zum normativen monastischen Schrifttum des 1. Bandes kommen im 2. Band die Lebensgeschichten, d.h. fünf Mönchsbiographien, in denen sich die Lebensform der Mönche personalisiert und exemplarischen Wert bekommt: das Martinusleben des Sulpicius Severus, das Leben des Germanus von Auxerre, dessen Verfasser Constantius von Lyon ist, die Lebensgeschichten der sog. Juraväter, das Leben Kolumbans und das Leben des Gallus.

Ich kann das Werk von Karl Suso Frank allen warm empfehlen; ich glaube, dass die Lektüre dieser wertvollen Textstücke auch das Interesse derer erwecken kann, die sich nicht früher damit beschäftigt haben.

*Reijo Pitkäranta*

\*

**Bruno Snell: Die Entdeckung des Geistes.** Studien zur Entstehung des europäischen Denkens bei den Griechen. 4., neubearbeitete Auflage. Vandenhoeck & Ruprecht, Göttingen 1975. 334 p. DM 28.-.

Snell's classical book (first published as a single volume in 1946) has undergone considerable changes in this fourth edition. The text and the notes have been corrected, and up-to-date references have been added to some extent. Two old chapters have been dropped (XVIII and XIX), and three new ones have come instead: "Zur Entstehung des geschichtlichen Bewusstseins" (published separately in English in 1972), on the development of the specifically Greek view of history traced from Homer to Herodotus; "Das Symbol des Weges", remarks on the idea of the 'path of virtue'; and a "Nachwort 1974" where Snell, somewhat apologetically, discusses his conception of 'development' and Greek 'achievement' in relation to some more recent views. I am not sure, after all, if this partial re-moulding of a standard collection of essays, with the bibliographical confusion this inevitably will lead to, was a better solution than an ordinary reprint of the 3rd edition had been. The learned and intelligent exposition of Snell, lucid and suggestive at the same time, will still find plenty of readers anyway, and without any doubt deserves them. *H. Thesleff*

**G. J. D. Aalders: Political thought in Hellenistic times.** Adolf M. Hakkert, Amsterdam 1975. 130 p. Hfl. 38.-.

Aalders has mapped out, in clear lines as he did in his book on the mixed constitution (1968), the complicated layers of Hellenistic political thought. He gives some new emphasis to various points, and the pseudo-Pythagorean texts are now for the first time fully utilized within this context. Considering the conventional nature of most of the literary manifestations of political views, it would have been interesting to have the dissenters (Epicureans, Cynics, etc. p. 39-73) presented in greater detail. Political thought outside the established philosophical schools is touched upon in different connections. Because of its modest size and its systematic concentration upon fact, the book is particularly welcome as an introduction for readers not well acquainted with the subject. *H. Thesleff*

\*

**Inscriptiones Italiae.** Vol. III, regio III, fasc. I: Civitates vallium Silari et Tanagri. Curavit *Victorius Bracco*. Istituto Poligrafico dello Stato, Roma 1974. XLV, 208 p. Lit. 25000.

Inscriptiones Italiae, initiated 1931, has to date not progressed very far. Apart from Volume XIII, the valuable edition of the Fasti and Elogia by Degraasi, only some minor areas have been covered. It is doubtful whether the series will ever achieve any kind of completeness.

A partial re-editing of the Corpus would, however, be welcome, for a variety of reasons. A great number of new inscriptions have been unearthed since various volumes of the Corpus were completed together with their indices. Moreover, the old Corpus is guilty of several omissions. One of them is the cavalier way in which the physical appearance of the stones is treated. No photographs are given, paleography is generally ignored, the anaglypha are dismissed with *caput viri* and other totally inadequate descriptions, and there is only a minimum of commentary on the inscriptions. Finally, in many cases the reading of the inscriptions could be improved upon by a fresh examination of the stones.

For these reasons, new publications recording all the epigraphical material of a given area are always welcome. The present work, edited by Prof. V. Bracco, is the fasciculus primus of Volumen III, which is to cover regio III, Lucania et Bruttii. The inscriptions published in the first instalment are from the civitates vallium Silari et Tanagri, the best-known of which is Atina. There are 288 inscriptions in all, 87 of which have not been published in CIL X. A number of the stones were found by Prof. Bracco, who has spent several years editing the material.

Photographs are given of all the extant stones. If not extant, the inscription is copied from the capitals in the Corpus. The text is preceded by a description of the stone, its discovery, vicissitudes and present location as well as by a bibliography, followed by a transcription in the cursive and by comments. The entire work is written in Latin.

It is the duty of the reviewer to point out the defects and inadequacies of any given work. It is obvious in the present case that the author is not equally good on all points. The descriptions of the vicissitudes of the stones and the bibliography are well done. The author has taken considerable trouble to trace the history of a stone from its first finding down to the latest book or paper in which it is quoted. As to the main concern of any epigraphical publication, the reading of the inscriptions, this is usually accurate. It would, however, have been better to omit commas and full stops from the transcriptions. They are little more than a hindrance to the reading. Again, the author has used square brackets even in cases where the supplements have been taken from previous publications. To avoid confusion, it would have been more to the point to use normal letters for these supplements, the transcription elsewhere being in the cursive.

Here and there, the readings proposed by the author are debatable. Thus 9 O AVG may be *libert]o Aug(usti)* instead of *Aug(ustali)*; 109 is certainly *Hipponius*; 114a *Acenti* should be *Agenti*; 121 - -]r can be *pate]r* as well as *mate]r*; 177 is unfortunate: *D.M. D. Latiniae P.f. Germane quae*, etc., cannot be solved *D(is) M(anibus). D(ecessit): Latiniae, P(ubli) f(iliae) Germane, quae*, etc. The expression *decessit* is quite impossible here. *D.* is patently a women's praenomen, *D(ecima)*. Women's praenomina are rare but not entirely unknown, cf. my paper *Women's Praenomina Reconsidered*, in *Arctos* VII, 1972, 13-30. And 179, *dulcis* seems to be an abbreviation of *dulcis(simi)*. The above list is not exhaustive.

The quality of the author's comments is uneven. He is best on points of history. On the other hand, paleography is given scant attention. The author is content with remarks like *litteris bonis*, *litteris pessimis*, *litteris magnis et pulchris*, which do not convey much. Non-classical linguistic forms are not explained. Onomastic comments are few. Though many of the gentile names were rare or even unique, the author usually disregards them. Schulze is quoted only once.

The dating of the inscriptions can also be criticized. Where a dating has been attempted, it is usually based on paleography, despite all the risks and pitfalls of this method, thus 10 *pulchris litteris ut primi saec.*; 23 *litteris pulchris Augusti, ut videtur, aetatis*. In some cases, the dating is patently

erroneous: 112 *M. Iulius Staphylus* is argued to suggest *Augusti sive Iuliae Claudiae domus aetas* because of his name. The author does not seem to have noticed that *M. Iulii* occurred frequently throughout the Empire. No. 132 is dated to a period before Domitian *cum formula D M careat et Imperatorum gentile Iulium resignet* (sic!). The absence of D M in a single epitaph is, however, never a reliable dating criterion. As regards the significance of *Iulius*, see above. But the author has failed to notice that the praenomen is missing, thus suggesting a period later than Domitian. On the other hand, a considerable number of inscriptions which supply dating criteria are not dated at all, e.g. 115, which is early as can be seen from the form of the numeral, 124 which seems to belong to the Early Empire (onomastics, expression *v(ivit)*), 249 and 253 which may even be Republican (no cognomina), etc.

Finally, the author's Latin is not always above criticism. Expressions are often inappropriate and even un-Latin (*quoque* at the beginning of a sentence, *mei uxor*, etc.). In some cases, it is difficult to grasp the actual meaning of a passage. There are even serious structural errors.

Although there is much to be criticized in the book, its principal achievement should not be overlooked. It gives a complete collection of the inscriptions of an area, furnished with photographs and usually correct transcriptions.

Iiro Kajanto

**Inscriptiones Christianae Urbis Romae septimo saeculo antiquiores.** Colligere coepit *Ioannes Baptista De Rossi*, complevit et edidit *Antonius Ferrua* S. I. Nova Series Vol. VI: Coemeteria in Viis Latina Labicana et Praenestina. In Civitate Vaticana, Pont. Institutum Archaeologiae Christianae, Roma 1975. 318 S. Lit. 32000.

Erstaunlich schnell schreitet die Publikation der *Inscriptiones Christianae* des Antonio Ferrua fort. Nur vier Jahre nach der Drucklegung des Vol. V (1971) liegt bereits Vol. VI (Inschriften 15443-17414) fertig vor. Der neue Band umfasst die *in situ* angetroffenen Tituli aus den Katakomben der Viae Latina (auch *locis variis*), Labicana und Praenestina sowie die anderswo aufbewahrten Inschriften, die aus diesen Coemeterien stammen. Angeschlossen sind noch die neuen Funde aus dem Coemeterium Cis Callisti. Die Mehrzahl der jetzt publizierten, beinahe 2000 Tituli rühren aus dem Coemeterium SS. Marcellini et Petri an der Via Labicana her. Die Edition ist nach den schon bewährten Richtlinien der ICVR bewerkstelligt, die mit dem Leidener System leider nicht völlig konform sind. Man kann nur die unermüdliche Akribie bewundern, womit der Herausgeber selbst die winzigsten Fragmente berücksichtigt und beschrieben hat. Unter den *variis locis* gefundenen Inschriften befindet sich allerdings eine nicht unbeträchtliche Anzahl (ausser den von Ferrua selbst bezweifelten), deren christliche Provenienz fraglich erscheinen kann (zB. 15771, 15797, 15798, 15799, 15808, 15822, 15852, etc.). Die Kriterien können manchmal sehr unsicher sein.

Mit dem neuen Band haben epigraphische Forschung und Onomastik wieder ein unschätzbares Arbeitsinstrument in die Hände bekommen. Nur muss man bedauern, dass eine allseitige Auswertung des überreichen Materials durch die Knappheit der Indices erheblich erschwert wird. Sowohl Wort- als auch Sachindices fehlen leider. Man sollte aber nicht Übermenschliches vom Herausgeber verlangen. Als Arbeit eines einzigen Gelehrten ist die Prästation Antonio Ferruas in unseren Tagen sowieso einmalig.

Das Volumen ist dem seitdem verstorbenen Altmeister der christlichen Archäologie, Enrico Josi, gewidmet. Auch dem fünfzigjährigen Pontificio Istituto di archeologia cristiana wird hiermit gehuldigt.

Henrik Zilliacus