

wandt. Im vorliegenden Buch, das einen willkommenen und bemerkenswerten Beitrag zu dieser Untersuchung bedeutet, zeigt der Autor u.a., dass sich diese Verwendung nur auf verhältnismässig wenige und genau bestimmbare Ausdruckstypen begrenzt. Zuerst scheint sich der in der christlichen Literatur oft vorkommende Typus *quis ego sum ut* teilweise unter hebräischem Einfluss mittels der Bibelübersetzungen verbreitet zu haben. Ferner erscheint dieses *ut* nach affektischen Ausrufssätzen, nach *verba affectuum* in elliptischen Ausdrücken, usw. Es lassen sich für die Verwendung mehrere Ausgangspunkte nachweisen, von denen final-konsekutives *ut* besonders hervorzuheben ist. Oft handelt es sich dabei um Grenzfälle zwischen verschiedenen Gebrauchsweisen von *ut*; manchmal kann man von *ut* 'quasi-causale' sprechen. Wichtig ist die Feststellung des Autors (S. 68), dass kausales *ut* im Spätlatein die Stellung von *quod*, *quia*, *quoniam* nie bedroht hat. Dies ist sicher richtig und ohne weiteres mit dem allgemeinen Zurückdrängen von *ut* durch lautstärkere Synonyme in Verbindung zu setzen. Nun kommt aber das an und für sich sehr reiche Material des Buches trotz des "en latin tardif" im Titel so gut wie ausschliesslich aus den literarischen christlichen Texten. Kein Wort finden wir über die Verhältnisse in Inschriften, in der grammatischen und juristischen Literatur, in den Kaiserkonstitutionen, usw., die einen beachtlichen Teil der spätlateinischen Texte ausmachen. Auch der stilistische Aspekt ist in dieser Untersuchung gänzlich vernachlässigt. Das Literaturverzeichnis fehlt.

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The So-called Laudatio Turiae. Introduction, text, translation, commentary by Erik Wistrand. *Studia Graeca et Latina Gothoburgensia* XXXIV. Acta Universitatis Gothoburgensis, Göteborg 1976. 79 p., 7 plates. Sw.Cr. 50.-.

Professor Emeritus Erik Wistrand has produced a new edition of one of the most famous Latin epitaphs, the *laudatio funebris* of a Roman lady from the Augustan period, traditionally but probably erroneously identified as *Turia*. The inscription, unfortunately damaged, has naturally often been discussed, firstly by Mommsen, recently (1950) by M. Durry in a separate edition.

Wistrand has been able to improve on Durry and others and to propose new solutions to the many intriguing problems suggested by the text. Moreover, his edition gives an up-to-date English translation of the *laudatio*. For fragments, W. has suggested a number of new supplements, most of them acceptable. A few, however, may fail to convince; for instance II2a *ornamentis [vitam meam instruxisti]*, which does not seem to harmonize with what follows, and II6a-7a, where the interpretation is perhaps a little strained. But the author himself admits that "the supplements in this section are very uncertain".

I am not competent to assess the quality of the English translation. Judging as a foreigner, it seems clear and accurate. I have noticed only one point of disagreement: *facilitas*, immediately following *opsequium* and *comitas* perhaps suggests "obligingness" rather than "reasonableness".

In his comments, W. analyses linguistic problems as well as ideas. In both these fields, he is an expert. I note especially his subtle analysis of the expression *fortuna sollemnis*, which so far has not been adequately interpreted his comments on the significance of the idea of *fama* in the epitaph, and especially his interpretation of the crucial passage II51-53. W.'s proposal has the advantage of explaining why it was *filia* not *filius*, that was *mihi supstituta*. The theory of post-obit adoption of a child founders precisely on this. According to W., if the husband had died first, his wife would have been adopted in his will, a practice strange to modern ears but not unknown in ancient Rome. However, even W.'s solution may still raise doubts. Perhaps we shall never grasp the exact meaning of the passage. It is tantalizing to think that the whole meaning may depend on one missing letter, *orbitrat[i]* or *orbitat[e]*!

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R. J. A. Talbert: *Timoleon and the Revival of Greek Sicily 344-317 B.C.*
Cambridge Classical Studies. Cambridge University Press 1974.
246 p., 3 tables. £ 5.-.

Timoleon has left his name to history as the pacifier and unifier of Sicily; he has been compared - and not without reason - to Garibaldi. His achievements were no doubt remarkable: in eight years, from 344 B.C. on, he overthrew tyrants, expelled the Carthaginians and restored order to the island. Prosperity continued into the next century.

Interest in Timoleon's person and career is, therefore, understandable, and it is further stimulated by his being one of the characters in Plutarch's Lives, paired with Aemilius Paullus. But the information one is able to gather of ancient persons will necessarily remain fragmentary, and Timoleon is no exception: it is not possible to reconstruct his whole *vita*, although new excavations in Sicily have increased our knowledge to some extent. Talbert has wisely refrained from writing a biography, although some hypotheses based on fairly solid evidence might well have tempted him to do so. In the present book he has confined himself to "those aspects of Timoleon's career for which there is some adequate evidence", although this provides only a part of the groundwork of the book; the history of the Sicily of the time is also examined. The result is a very welcome survey of the period in general. Talbert's book is methodically clear: it is an excellent example of how a careful and critical scrutiny of sources can deepen and clarify previous views. As a historian Talbert makes use of the most recent archaeological and numismatic research. He is cautious in his conclusions; the reader is allowed to make up his own mind. In most cases one is ready to agree with his opinions, even when they are presented as mere hypotheses; for instance, his chronology of the Sicilian expedition is well-founded.

The bibliography, most useful for the student of the history of Sicily, shows a profound familiarity with the subject. The list of archaeological works is the only one available on this period and therefore deserves a particular word of appreciation.

Unto Paananen