

"and he will leave his home, his parents being aware of it and with their consent", which is translated (p. 166): "he departs from his house learning from his parents who they are". Moreover, the Arabic text often has to be emended to give a satisfactory meaning. If we read, for example p. 47 l. 16 *karīh* for *krbh* the translation is: "or a woman who has been blamed for some unpleasant thing" (instead of: "a woman who is deficient in the matter of caring about him" p. 201). P. 62 l. 11 *wa-y'l'yh 'ahlu baladihi* which is translated p. 215 "and the people of his city will elevate him" is impossible as a grammatical form and the translation does not suit the context; read *yu'ādthi* and translate: "the people of his city will treat him inimically and incite (*yuhayyiġūna*) some of his powerful enemies against him." P. 73 l. 27, read *mumtali'an ġaḍaban* "full of anger" for "be filled up forcibly" (p. 227). The word *muzġiyan* occurs twice on p. 80 l. 9 and 27; it does not mean "insignificant" which would be *muzġan*, but rather the opposite: "efficient". P. 100 l. 15 *hinzīrin barriyy* is of course simply "wild hog", not "hogs will vie (with him)". P. 106, 10-11, translation p. 262 is once again a good example of what the translator makes out of a completely natural and commonplace Arabic text: "He says in his book that he is following the tracks of the learned men who practised from among the learned of Babylon and Egypt since they were the first who looked concerning the science of stars - -." Translate: - - that he is following the tracks of the ancient learned men of Babylon and Egypt since they were the first who investigated the science of astrology, - -."

This is just a small selection of the more obvious blemishes which mar the translation and in places the Arabic text, too. Of the text edition one can say that it can be used although with some caution, and the translation is also adequate for giving a general idea of the work, except for the inclusion of details which are very often misleading.

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*Scriptorum Romanorum de re rustica reliquiae*. Collegit recensuit *Felicianus Speranza*. Volumen prius. Editionis a. MCMLXXI prolatae impressio altera correctior. Biblioteca di Helikon, Testi e Studi 8. Università degli Studi, Messina 1974. XIX, 129 p. Lit. 4900.

L'importanza di questo primo volume mi pare piuttosto limitata data la scarsità del materiale. Il primo capitolo, "Ab vetustissimis temporibus ad aetatem Catonianam", consiste in otto "scrittori" così disposti: Praecepta vetustissima (nessun esempio), Canticum rusticum (1 esempio), Oracula. Leges (8 esempi), Caesonius (nessun esempio), M. Atilius Regulus (nessun esempio), Minius Percennius (1 esempio - ma è difficile che si tratti di uno 'scriptor Romanus de re rustica'), Manlii (piuttosto agricoltori esemplari citati da Catone) e M. Porcius Cato stesso (16 esempi tra cui anche il famoso detto *nihil agendo homines male agere discunt*).

Il secondo capitolo, "Ab Karthagine capta ad aetatem Varronianam", è un po' più interessante del primo. Meraviglia comunque che

l'editore non si sia interessato del frammento 16 dei Sasernae (Varro, rust. 1,2,27) che a parere di tanti studiosi è così problematico. Sotto il No 17 l'editore cita *multa item alia miracula apud Sasernas invenies* (ibid. 28). Ma si tratta di un "frammento"?

La parte più importante consiste nei frammenti di Magone di Cartagine, in tutto 66, tra cui tuttavia molti incerti.

Nella sua prefazione l'editore ammette di aver avuto delle difficoltà con la scelta del materiale (VIII-IX). Secondo me o si doveva tener conto di tutti i frammenti che si collegano all'agricoltura o ci si doveva limitare ai casi più sicuri. *Paavo Castrén*

*Res publica.* Texte zur Krise der frühromischen Tradition. Lateinisch/griechisch und deutsch. Ausgewählt, übersetzt und erläutert von *Rudolf Till*. Die Bibliothek der Alten Welt. Artemis Verlag, Zürich und München 1976. 396 p. Fr. 58.-.

If one happens to lose the dustcover of this book, where the contents are set out, the reader may be rather puzzled over the purpose of this collection, which is without any introductory comment and whose title can be understood in several ways. This work has collected fragments hitherto difficult of access and passages illustrating the cultural and political life in Rome especially in the second century B.C., for which time our direct historical sources are incomplete, and in which there occurred far-reaching influences on the development of Roman society.

Till has done excellent work in the selection, translation and commentary of the passages. One may be occasionally disappointed at first with the method of editing and with the commentary, but on a second reading, everything seems well deliberated and to the point. What is printed is clearly only the tip of the iceberg, of a vast and profound knowledge of literature, language and history. I would have preferred a few more inscriptions, perhaps also more Polybius, but I agree that the ease with which one can find a translated edition of Polybius is sufficient reason to omit many otherwise important passages. It would perhaps have been helpful if the commentary had given fuller references to other passages not included in the collection, but important for the questions raised.

My more serious criticism concerns the picture which the reader is given of second century Rome almost exclusively on the basis of literary, in other words idealizing, sources. Statesmen and generals, idealistically and authentically Roman, objects of the nostalgia in the following centuries, once again march by. But where is the economic revolution, where the social crisis, where the rise of imperialism, where the political controversies and murders. The cover promises: "Makabre Bilder vom Verfall römischer Lebensart beschliessen die Auswahl." I did not succeed in finding them.

*Jorma Kaimio*