

Hier hat Verf. Ciceros Rede für Flaccus und den Präfekten von Ägypten A. Avillius Flaccus miteinander kontaminiert. Dergleichen ließe sich weiter bemängeln. S. 123 wird gesagt, im Jahre 19 n.Chr. wurden die Juden aus Rom und Italien verbannt. Die Strafe betraf aber nur einen Teil der römischen Judenschaft. Der Trend vom Griechischen weg zum Hebräischen (S. 122) geht im Westen über das Lateinische, und an vielen Orten tritt das Hebräische erst im Mittelalter ins Bild, so vor allem in Rom. Was aber noch wichtiger ist, das Hebräische wurde nur als heilige Sprache der Liturgie und der Grabinschriften verwendet, man sprach es kaum. Daß der Mangel einer wirksamen Organisationsform auch eine Verschärfung der sozialen Probleme in Rom bewirkt hätte (S. 123), steht dahin; wir wissen zu wenig von der Verwaltung der römischen Gemeinden, um einen solchen Schluß ziehen zu können und im Gegensatz dazu gibt es gewisse Anzeichen dafür, daß auch die römischen Juden für ihre Sklaven und Armen recht viel sorgten. Im ganzen ist die Behandlung der für die Geschichte des Judentums so eminent wichtigen römischen Judenschaft recht dürftig; ihre Entstehung und Entwicklung und die entscheidenden Momente in ihrer Geschichte treten in der Darstellung nicht klar hervor.

Heikki Solin

Frederico D'Ippolito: I giuristi e la città. Ricerche sulla giurisprudenza romana della repubblica. Storia del pensiero giuridico 5. Edizioni Scientifiche Italiane, Napoli 1978. XI, 136 p. Lit. 6000.

Il libro, che è costituito da cinque studi (di cui due già apparsi in Labeo), indaga due momenti fondamentali della giurisprudenza romana antica: il pontificato massimo di Ti. Coruncanio e l'opera di un altro grande plebeo, Sesto Elio. Punto d'avvio è l'esame di alcuni passi dell'Enchiridion, manuale storico-giuridico di Sesto Pomponio, contemporaneo di Adriano. Nell'ultimo secolo della Repubblica si collocano i restanti due temi: il rigorismo stoico di Q. Elio Tuberone, giurista e astronomo nell'ambiente di Emiliano, e il progetto codificatorio di Cesare come opera di Aulo Ofilio (da aggiungere l'ipotesi del Wiseman, *Catullan Questions*, 1969, p. 59, secondo cui Ofilio sarebbe stato legatario di Sempronio Tuditano). — Il libro si presenta per il suo rigore filologico come un utile complemento ai manuali classici del Karlowa, dello Schulz e del Kunkel.

Heikki Solin

Hagiographie. Cultures et sociétés (IV^e—XII^e siècles). Actes du Colloque organisé à Nanterre et à Paris (2—5 mai 1979). Études Augustiniennes, Paris 1981. 606 p. Fr. 320.—.

This publication contains 32 papers read at the congress on hagiography arranged in Nanterre and Paris on the initiative of the Centre de recherches sur l'Antiquité tardive et le haut Moyen Age. The range of subjects is wide, as can be seen in

the thematic headings under which the contributions have been grouped: 1) La transmission des récits hagiographiques, 2) La narration hagiographique, ses auteurs, son public, 3) Miracles et typologie de la sainteté, 4) Les récits hagiographiques et le culte, 5) L'hagiographie dans l'histoire.

The collection attests to the actual vivid interest towards hagiographical studies, which have been badly neglected in the past (except in the long scholarly tradition of the Bollandists). It also shows how diversely a hagiographical text can be approached and how diverse the information is that it provides. The value of a hagiographical document as a source of its historical context has been recognized as has its importance as regards the cult and history of religious ideas. However, the absence of purely textual and morphological analyses may disappoint some readers. In the following, I have singled out some papers for a more specific presentation.

M. van Esbroek's methodologically interesting contribution 'La diffusion orientale de la légende des Saints Cosme et Damien' (61—77) clarifies the very important fact that on the basis of various oriental traditions a number of lost Greek and Latin texts can be postulated. Also of value is W. H. Heist's 'Hagiography, chiefly, Celtic, and recent development in folklore' (121—141), which deals with the relationship between hagiography and popular myth or folklore. Heist provides a survey of how various methodical trends (including the so-called Finnish folkloristic method) can or have been adapted to the study of this particular question. Here again we reach the conclusion, and one with which an increasing number of scholars agree today, that a method in some way bound to structuralistic theories can prove fruitful in an analysis of popular literature.

The element of the miraculous in the works of Gregory of Tours and Gregory the Great has engaged the interest of M. Heinzelman and S. Boesch Gajano, respectively (235—281). Heinzelman makes some important notes on the character and development of the literary sub-genre of *miracula post mortem*. Boesch Gajano concentrates on the questions of the variety of functions of demons and of the relationship between the state of possession and disease. To the same thematic group belongs B. Flusin, 'Miracle et hiérarchie' (299—317) in which an attempt is made to study the internal distribution of miracles in a hagiographical work. A certain regularity in this respect can probably be detected. However, to allow for any general conclusions the body of material should be larger.

D. A. Bullough presents a study of the literary background of Alcuin's York poem, in which he is particularly interested in the local patriotism it reflects. In his analysis of the literary sources Bullough seems puzzled by lines 1324—1325, which provide a landscape description of the *locus horrendus* type (the term the author uses for the formal opposite of the rhetorical *locus amoenus*). However, I am reminded here of at least two early hagiographical descriptions of dwelling places of holy men which contain similar elements together with a rhetorical flavour (Pontius, *Vita Cypriani* 11; Sulpicius Severus, *Vita Martini* 10). Ultimately, many details in these landscapes seem to derive from Virgil (cf. e.g. *Aen.* 1,159ff.; 8,233) and the traditions of Greco-Oriental ascetic literature must also be taken into

account in an outline of the history of this motif. The whole problem would certainly be worth a fuller investigation.

Finally, mention should be made of the significance of hagiographical texts in the study of the late antique and medieval topography of a town. This is illustrated in F. Descombes, 'Hagiographie et topographie religieuse: l'exemple de Vienne en Dauphine' (361—379).

Jaakko Aronen

Bruno Lavagnini: Atakta. Scritti minori di filologia classica bizantina e neogreca. G. B. Palumbo & C. Editore S.p.A., Palermo 1978. LXI, 796 p. Lit. 40.000.

Die Atakta bestehen aus ca. hundert kleinen Schriften aus der enormen Menge wissenschaftlicher Publikationen Bruno Lavagninis. Filologia classica und Filologia Bizantina e Neogreca sind die Hauptgruppen, nach denen die Schriften mit ihren mannigfaltigen Interessen und ihrem Ideenreichtum geordnet sind. Die Artikel sind in chronologischer Ordnung; die thematische Eingliederung wäre dem Leser vielleicht angenehmer gewesen. Das umfangreiche Volumen mit Autobiographie und Bibliographie ist ein schönes Zeugnis der Dankbarkeit gegenüber dem Gründer des Istituto Siciliano di Studi Bizantini e Neoellenici.

Paavo Hobti

Cristoforo Landino: Disputationes Camaldulenses. A cura di Peter Lohe. Istituto Nazionale di Studi sul Rinascimento, Studi e Testi 6. Sansoni Editore, Florence 1980. 277 p. Lit. 35.000.

The work of the important humanist and poet Cristoforo Landino, *Disputationes Camaldulenses*, comprises four books written in the form of Platonic dialogues. The central debaters are Lorenzo de' Medici and Leon Battista Alberti. The first book deals with certain philosophical issues (*vita contemplativa* v. *vita activa*) and the second the problem of the supreme good (*summum bonum*), whereas the third and fourth books are given over to an allegorical interpretation of Virgil. Unlike his younger contemporary, Angelo Poliziano, who developed the philological method, Landino sets out to propound an allegorical and philosophical interpretation of poetry. This edition of Landino's work by Peter Lohe fills an important gap, in that it provides a more reliable basis than hitherto for a definition of Landino's ideas and learning, and also constitutes an important contribution to the evaluation of the overall picture of the work of fifteenth century scholars. At the same time, new light is shed on the philosophical thinking of the Medici circle and on their literary ideas. The importance of Lohe's edition is further enhanced by the fact that scholars have so far had access to virtually only three partial translations of Landino's work.

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