

Die restlichen Inschriften sind zumeist einfache Grab- und Votivinschriften. Die Anzahl von fast bedeutungslosen Fragmenten ist sehr groß. Im einzelnen habe ich nur ganz selten etwas zu bemerken. Nr. 50: ich würde nicht gern an *d.m.* / *conlig(ium?) piet(at)is* / *Festina* usw. denken; man sollte vielleicht vielmehr annehmen, daß nach *d.m.* ein Name im Dativ folgte, den Peirese aus irgendeinem Grund nicht kopierte oder kopieren konnte; also etwa *d.m.* / [Name] / *coniug(i) pie(n)t(issimo)* / *Festina Iu/liaes* (so, nicht *Iuliae*) *Res/titutae* (nicht *-tituae*) *a/ncilla*. — Nr. 138: *-]tern(-)*, also wohl *Pa]tern(us)* oder *Ma]tern(us)*. — Nr. 155: sicher nicht *S. Satiae Sext./f.* Anhand des Photos scheint es mir gar nicht so sicher, daß vor dem *s* von *SATIAE* ein weiteres *s* zu lesen ist. — Mit den Pünktchen unter einzelnen Buchstaben scheinen mir die Herausgeber etwas zu großzügig zu sein. Man sollte sie m.E. nur dann gebrauchen, wenn die Lesung eines Buchstabens unsicher ist oder zumindest unsicher sein würde, wenn sich die richtige Lesung nicht aus dem Kontext ergeben würde. In Nr. 63 z. B. würde ich keinen einzigen Buchstaben mit einem Pünktchen versehen.

Dies sind aber Kleinigkeiten. Im ganzen — und fast überall auch im einzelnen — gesehen ist dies ein ausgezeichnetes und willkommenes Buch. Man darf nur hoffen, daß weitere Bände bald folgen werden. Besonders für die wichtigsten Städte der Narbonensis mit den meisten Inschriften, Arelate, Narbo und Nemausus wären Inschrifteneditionen dieser Art dringend nötig.

Olli Salomies

A. K. Bowman — J. D. Thomas: *Vindolanda. The Latin Writing Tablets*. Britannia Monograph Series, 4. Society for the Promotion of Roman Studies, London 1983. 157 p. XV plates. GBP 16.50.

Here we have the long-awaited definitive publication of the Vindolanda tablets, whose discovery dates back a decade. Two excavation campaigns of 1973—1975 from the fort of Vindolanda (Chesterholm) produced an impressive series of Latin wooden tablets, whose importance for the history of Roman Britain and Roman army practices would be hard to overemphasise, not to forget their relevance to Latin palaeography (incl. the 'codicological' aspects), epistolography and Vulgar Latin, too.

The series is constituted of military records, documents and letters, regarding the presence at Vindolanda of the *cohors VIII Batavorum* and the *cohors II Tungrorum*. They date to the early second century and are therefore a most precious testimony of military establishments in the far North-West of the Empire. And their value is enhanced by the very fact that they represent the type of 'leaf tablets' made for writing with pen and ink, while for example the famous tablets from Pompeii and Herculaneum are written with a stylus.

In the extensive introductory chapters the authors deal with various matters: archaeological background, contents, palaeography, language. Then follow the texts with translations and commentaries. There are several pages of indices, which are very useful. Fifteen pages of plates close the volume, but the photographs do not allow a reconsideration of the readings in every case.

My criticisms are few. On p. 33 various tablets from Italy are recorded. But it has

escaped the attention of the authors that those published in the *Rendiconti* of the Academy of Naples do not come from Herculaneum, but are Puteolane, rediscovered near Pompeii at the Agro Murecine (now completely reread by Camodeca). To the very important remarks on what the tablets add to our knowledge of writing-materials in the Roman world see now also Roberts-Skeat, *The Birth of the Codex*, London-Oxford 1983; on the same theme a Colloquium in Paris in 1985 (*Les débuts du Codex*) was helpful. As to the forms of the letter B (p. 59), it is worth noting that Marichal believed that he had found in Pompeii examples of the *b* of NRC, but in reality at least CIL IV 1880 represents the older form 'à panse à gauche' (see Gnomon 1973, 159). A little below, read 'tratteggiamento', not 'traggiamento'. To the documents: in 3 I cannot believe in the existence of the name *Fruventius*, as it is a late formation coined with the suffix *-ius* and could hardly occur as early as at the beginning of the second century. In 4 *ad sacrum divae* is not good. 30: *Oppius* seems more probable than *Occius*, to judge from the photograph. 31: I would absolutely prefer *Firminus*, since *Terminus* is very rare as a cognomen, while *Firminus* fits very well in the geographical and social context. 37: for *occasio* cp. a Pompeian graffito and a Dacian tablet: Lebek, ZPE 60 (1985) 60. 38: one cannot say that (*H*)*elpidius* is a Latinized form of (*H*)*elpis* (!). And I must confess that to me *Elpis* as a masculine is highly surprising.

Heikki Solin

Jos Janssens S.I.: Vita e morte del cristiano negli epitaffi di Roma anteriori al sec. VII.
 Analecta Gregoriana, vol. 223, Series Facultatis Theologiae, sectio B, n. 73.
 Università Gregoriana Editrice, Roma 1981. XXIV, 339 p. Lit. 39.100.

Accanto agli studi fondamentali di Brelich (*Aspetti della morte nelle iscrizioni sepolcrali*, 1937), Lattimore (*Themes in Greek and Latin Epitaphs*, 1942¹, 1962²) e Sanders (*Licht en duisternis in de christelijke grafchriften*, 1965) e molti articoli sui temi più specifici come, p. es., quello di Kajanto sulle credenze dell'oltretomba nella poesia e epigrafia cristiana (*Arctos* 12, 1978) o quello di chi scrive, sulle descrizioni del paesaggio dell'aldilà (*OpuscIRF* 1, 1981), abbiamo ora un nuovo studio di Janssens. I predetti studi si sono concentrati principalmente sulle idee escatologiche e soteriologiche, mentre il presente volume da debitamente peso anche alle diverse espressioni della vita cristiana contenute negli epitaffi (il concetto di essere cristiano nelle sue molteplici implicazioni, la relazione del fedele con la famiglia, con la società, con la chiesa, ecc.).

I punti di partenza di questo studio sono purtroppo un po' diversi da quelli di molti studiosi precedenti e condizionano anche la scelta del materiale. Uno degli scopi del libro è infatti "scoprire acque fresche e rinnovatrici per la propria vita spirituale d'oggi e di domani" (p. V), una premessa dalla quale consegue, fra l'altro, che i testi ritenuti eterodossi non sono stati inseriti nello studio (ma cosa è eterodossia a livello popolare della religione che questi testi rispecchiano?). Questa decisione 'teologistica' risulta fatale in quanto su questa base non ci si può aspettare più un quadro esauriente delle mentalità nelle antiche comunità cristiane di Roma. Ciò nonostante il numero effettivo delle iscrizioni escluse non sembra essere alto, ma questa impostazione metodologica comporta naturalmente delle con-