

der Bedeutung derselben verweist Everson auf die Forschung der letzten Jahrzehnte. Die 'Companions' vertreten die Ansicht "that the work of post-Aristotelian philosophers has as great a claim to our attention as that of any period in the history of philosophy" (Band 1, S. VIII).

Auf die erste entscheidende Frage "Wie ist die Welt?" folgte wie gesagt die Frage "Wie weiß ich von der Welt?" (Epistemologie), aber mit genau derselben Notwendigkeit "Wie bin ich, der Wissende, beschaffen?". So ist es logisch, daß der zweite Band 'Psychology' heißt, und da *psyche* im Altertum auch als Lebensprinzip aufgefasst wurde, befasst sich das Buch allgemein mit den Erklärungen, die die Alten für das Verhalten von Lebewesen gegeben haben.

Auf S. Eversons stark auf moderne Psychologie hin orientierte Einleitung folgen neun Abschnitte. M. Schofield behandelt Heraklits Seelenlehre und deren Vorgänger, Sabina Lovibond und T.H. Irwin Platons bzw. Aristoteles' Denken über *mind*. Julia Annas schreibt über Epikurs "philosophy of mind", A.A. Long über das Selbst in der Stoa, S. Everson über "the objective appearance of Pyrrhonism". Der einzige nichtangelsächsische Verfasser ist aus Nordeuropa, E.K. Emilsson aus Island, der den Dualismus Plotins behandelt. Den Band beschließen die Beiträge von C. Gill, "Is there a concept of person in Greek philosophy?" und R.J. Hankinson, "Greek medical models of mind".

Ein Register antiker und moderner Namen (sonderbarerweise fehlt in beiden Bänden Poseidonios) sowie ein Stellenindex und ein Sachregister stehen am Ende der beiden Bände. Es finden sich auch ausführliche internationale Bibliographien: 391 bzw. 604 Titel, wozu jeweils eine Anzahl Arbeiten zur modernen Epistemologie bzw. Psychologie kommen.

Die Kürze der beiden Rückentitel fällt auf.

*Rolf Westman*

*Joyce Reynolds and Robert Tannenbaum: Jews and God-Fearers at Aphrodisias. Greek inscriptions with Commentary. The Cambridge Philological Society, Supplementary vol. 12, Cambridge 1987. IX, 149 p. GBP 15.00.*

Reynolds and Tannenbaum publish here an important Jewish inscription found in 1976 during construction of the Aphrodisias Museum and inscribed on two sides of a great stele of marble. On face *a* (27 lines) there is first an introduction to the text. The rest of face *a* and the whole face *b* consist of personal names, accompanied sometimes by occupation designations. Even if the two faces are not inscribed by the same hand, the editors consider the text to be a unity and date it to

the third century A.D. The inscription is of great importance from many points of view, not least for Jewish institutions. Of all this, the editors give exhaustive information in their commentary.

To take only one point: the inscription records as a separate group θεοσεβεῖς, God-fearers. This term undoubtedly had a special significance in Jewish communities of the time. I have stressed elsewhere (ANRW II 29, 618ff) the non-technical nature of all the terms denoting "God-fearers", and pointed out that such terms could be applicable to those born as Jews as well as to converts or sympathisers. But the evidence of this inscription shows clearly that the θεοσεβεῖς of Aphrodisias must have been gentiles. This only confirms my interpretation, for in other places and circumstances this term refers to actual Jews, too. – I will not here go into the details. (One small question must suffice: could one read at *a* Σαβάθιος Νεκταρίου instead of Σαβάθιος νεκτάρης?).

I hope to give a full discussion of this remarkable text elsewhere. Until then I ask to be allowed to commend myself to the favour of the editors of this excellent edition.

*Heikki Solin*

*Le donne in Etruria. A cura di Antonia Rallo. Studia archaeologica 52. "L'Erma" di Bretschneider, Roma 1989. 262 p. 94 tav. ITL 75.000.*

Even though the idea of producing this book on the Etruscan women arose on the occasion of "l'anno degli Etruschi", in 1985, it is evident that the recent abundance of studies on women in Antiquity (during the past twenty years, in particular) has also been a reason for the Italian Etruscologists to put together these articles. A particularly welcome feature is an overall grasp of many questions concerning Etruscan women: not only women's coiffures and clothes, but also, and more importantly, their position and social standing in Etruscan society. It is also pleasing that some articles treat women's role in relation to the city where they lived, as it is a fact that the Etruscan territory was rather large, and individual cities could thus vary widely in their culture and society.

Among the rich contents of the volume, I find L. Gasperini's article particularly interesting: 'La dignità della donna nel mondo etrusco e il suo lontano riflesso nell'onomastica personale romana' (181–211). This study discusses the typically Etruscan style of adding a metronymicon to one's nomenclature, and its appearance in Latin inscriptions (which mostly come from regio VII). The epigraphic catalogue includes 121 cases of metronymicon (note the different