

dianus, Merobaudes, Sidonius Apollinaris, Secundinus, the anonymous *Aegritudo Perdicae*, Dares Phrygius' Book of Troy, Ennodius, Maximianus, anonymous poems in Codex Salmasianus etc.

Schetter's six articles about Dracontius are especially interesting: he analyses the transformation of classical myths and themes in North Africa at the end of the fifth century. Dracontius seems to have been the last Latin poet who (though Christian) treated pagan mythical subjects in epic form (e.g. Medea, Orestes, the Trojan War). The article on Dracontius' *Satisfactio* gives a vivid picture of Dracontius' difficulties during the Vandal period, and the article of Dracontius' *Romulea* 9.18-30 surveys the conceptions of the astral ascent of the human soul in Latin literature.

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*Florentia Iliberritana*. Revista de Estudios de Antigüedad Clásica, No. 2, 1991. Universidad de Granada 1993. 498 p., Abbildungen. ISSN 1131-8848.

Eine weitere Zeitschrift in spanischer Sprache, die das gesamte Feld des klassischen Altertums abdeckt. Die dreißig Aufsätze in diesem Band behandeln von Themen zur griechischen Literatur über linguistische Fragen und lateinische Autoren bis zur Spätantike, von Inschrifteneditionen und archäologischen Überlegungen über historische Themen bis hin zu wissenschaftsgeschichtlichen Fragen alles Mögliche, wobei naturgemäß Hispania betreffenden Themen einen Schwerpunkt bilden. Jedem Aufsatz ist eine knappe englische Zusammenfassung vorangestellt. Für den spanischen Leser handelt es sich sicher um eine interessante Veröffentlichung.

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CLAUDE LOUTSCH: *L'exorde dans les discours de Cicéron*. Collection Latomus vol. 224. Revue d'études latines, Bruxelles 1994. 583 p. BEF 2750.

This book on the *exordia* of a number of Ciceronian speeches is, though not the first of its kind and not including detailed studies on all the speeches, certainly the one most thoroughly dealing with its subject and will no doubt be considered one of the major recent works in Ciceronian scholarship. The author is not only completely at ease with his subject material but has also a remarkable (in fact, almost incredible) command of the relevant secondary literature from the fifteenth century onwards, this including many unexpected items (note p. 343 n. 64) and a large number of 19th-century German *Programme* (e.g. that of H. Ernst, "Progr. Neu-Ruppin, 1885", cited on p. 149 n. 89), most of which do not seem to appear in the bibliography at the end of the book which is, it is true, very substantial indeed as such. (The author's extensive reading allows him to furnish exotic details such as the fact that, in the 1880's, someone could get the idea of writing 89 pages to show that *pro Sex. Roscio* is not worth being read in schools: p. 130 n. 17.) Unlike many modern scholars (especially those writing in English), the author in no way gives preference to works written in French, but keeps his bibliography remarkably international (observe also the list of modern authorities mentioned as models on p. 6). There are separate bibliographies on those speeches which are dealt with, but also