

appearance in the following phases of Latin; these are EL (Early Latin, up to 87 BC), CL (Classical Latin, from Cicero to Livy, c. 87 BC-AD 17 "characterised by an effort at rationalisation and refinement in the use of language") and PC (Post-Classical Latin), from AD 17 to the 6<sup>th</sup> century AD, further subdivided into the Silver Period up to AD 200, and Late Latin from AD 200 to the 6<sup>th</sup> century AD.

The first problem in this approach is the highly outdated and schematic conception of language and Latin linguistic history in particular. It is taken for granted in this study that there is a direct relationship between early Latin and late Latin in that they both provide evidence for the spoken language as opposed to the intervening, artificial period of Classical Latin. This misconception about language variation and change is further evidenced by the use of the disturbing term "CL speech". Furthermore, such categorisations as 'colloquial' and 'archaic' are taken as self-evident. While the author is only interested in showing that certain features belong to the group of archaisms or colloquialisms, the essence of these "predetermined linguistic categories" (Karakasis' description) is not further discussed.

The author claims that this study offers an exhaustive account of Terence's linguistic choices – and indeed, a considerable part of the book's length is made up by listing the relevant features, grouped according to the linguistic level in which they appear. It is, of course, clear, as Karakasis points out several times (although in somewhat different terms), that what style is all about in the first place, is the accumulation of particular types of features, and this fact might be used to justify the enumerating approach adopted here. As a result of this, however, the style of this study as well as the nature of the conclusions is overly repetitive – and more importantly, although the author may have interesting observations on some particular features, the feeling ultimately prevails that not much new information was added to the results already existing. For example, the fact that Terence characterised the speech of the *senes* in his plays by archaisms and long-winded expressions was already established by Maltby, and it does not become clear to the reader how this conclusion is refined as a result of the unexciting, even if comprehensive, collection of features in this study. The same holds true for the other main themes of this book: Terence as the innovator of the linguistic tradition of Roman comedy, and the divergence of *Eunuchus* from the rest of the Terentian corpus as standing clearly closer to the traditional, Plautine, style of Roman comedy writing.

There may be some useful information in the latter part of this book on the comic fragments where previous studies are less numerous, but this section suffers from the same schematic and repetitive style as the rest of the book.

Hilla Halla-aho

MARCUS PORCIUS CATO: *Über den Ackerbau*. Herausgegeben, übersetzt und erläutert von DIETER FLACH. Franz Steiner Verlag, Stuttgart 2005. ISBN 3-515-08632-3. 204 S., 5 Abb. EUR 29.

Dieter Flach, pensionierter Professor der alten Geschichte an der Universität Paderborn, ist ein fleißiger und konservativer Herausgeber alter lateinischer Texte. Nach der Publikation z. B. des *Zwölfstafelgesetzes*, Varros *Landwirtschaft*, Tacitus' *Dialogus de oratoribus* und der sog. *Laudatio Turiae* hat er nun auch Catos *Über den Ackerbau* herausgegeben, übersetzt und

erläutert. Am meisten scheint er sich für die Textlieferung zu interessieren. Beinahe eigensinnig versucht er stets, die Lesarten der Handschriften zu verteidigen und auch allgemein akzeptierte Korrekturen beiseite zu schieben. Natürlich ist diese Tendenz an sich bewundernswert, auch wenn die Klarheit des Textes zuweilen darunter leidet.

Dagegen interessiert sich der Autor augenscheinlich weniger für die historische Einleitung, wo er vielmehr über Varros Landwirtschaft und die Unterschiede zwischen Catos und Varros Ratschlägen spricht. Diese Unterschiede dürften recht leicht zu erklären sein, wenn wir berücksichtigen, dass Catos Werk schon zu seiner Erscheinungszeit einigermaßen veraltet war, während Varro sein Buch etwa 100 Jahre später, unter ganz anderen Verhältnissen, veröffentlichte.

Die Übersetzung ist meines Erachtens meist fließend und sachkundig. Leider ist sie gesondert vom Text gedruckt, so dass es nicht leicht ist, sie zu überprüfen.

Die Versuche, alte Beschwörungsformeln zu übersetzen, halte ich dagegen für willkürlich und auch für überflüssig, da es klar sein dürfte, dass man deren Inhalte zu Catos Zeiten wörtlich nicht mehr verstand.

Die wenigen Abbildungen sind nützlich und anschaulich. Auch die Bibliographie ist mehr als ausreichend. Leider fehlt dagegen ein Sachindex.

Doch kann man sich vielleicht fragen, ob Professor Flach, von einigen textkritischen Verbesserungen abgesehen, mit diesem Werk sehr viel Neues geleistet hat.

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VIRGIL: *Aeneid* 3. A Commentary by NICHOLAS HORSFALL. Mnemosyne Supplementa 273. Brill, Leiden – Boston 2006. LIV, 513 pp. ISBN 90-04-14828-0. EUR 159.

In the Preface to his commentary on *Aeneid* 7 (2000), Nicholas Horsfall (hereafter H.) tells us how in 1967 Sir Roger Mynors suggested to him that he should write a commentary on that particular book of Virgil's epic. Forty years have passed since Sir Roger's suggestion. It not only provided initiative for one but also for two other commentaries on the *Aeneid* (Book 11, 2004, Book 3, 2006), not to mention the remarkable *Companion to the Study of Virgil* (1995), which was edited, and for the most part, written by H. This scholarly activity on Virgil has grown into a passion on H.'s part, or, as he puts it in the Preface to his commentary on *Aeneid* 3: "Writing commentaries on the *Aeneid* becomes not so much a habit, as a passion."

The latest of H.'s commentaries deals with the book of the *Aeneid* which has hardly been regarded as one of the best among the twelve books of Virgil's epic. However, Book 3 offers some memorable scenes: the description of Etna (570-587), which continues the remarkable tradition of descriptions of the volcano, beginning with Pindar's First Pythian Ode, or the grotesque tale about Achaemenides in the Cyclops's cave (588-691), or, to mention a passage with quite a different tone, the moving scene where Andromache gives decorated garments and a Phrygian cloak to Ascanius (483-491). Book 3 also contains that famous phrase "auri sacra fames", characterized by H. as "Greek in content /.../ though never quite so memorably expressed, at least until St. Paul ('root of all evil')".

Moreover, it should be remembered that Book 3 shows how insecure the refugees are, but also how they gradually become aware of their mission and goal. Anchises, who dies at