

plied when it differs from the verse division. Supplementations are given cautiously: if grounds for previous supplementations are inadequate, they are given in the critical apparatus instead, which is a well-advised decision. The fact that translations of the epigrams are offered is commendable. However, extremely fragmentary texts are not translated here: this I find reasonable, for only conjectural suggestions can be made if the text is badly corrupted. The concordances and indices are creditable. The indices are arranged thematically: names; nations and places; divinities, heroes and authors; notable Greek words; the *incipit*. These are extensive and all very useful for fellow scholars. All in all, the corpus is meticulously compiled.

In addition to the texts themselves, the discussion Cairon offers in her introduction is of great interest. While commentaries on each epigram give the background information and analysis for individual texts, the examination of the inscription type on a more general level is important as well.

Hellenistic views on death and the afterlife are visible in verse inscriptions, as well as expressions of grief and longing of those left behind. These themes are also visible in the fictive funerary epigrams of the *Greek Anthology*; this provides material for examining the development of the genre. Cairon thus raises the question of why the Hellenistic period was so apt for this development. Was it due to professional poets writing epitaphs, and/or perhaps the influence given by anthologies and verse inscription collections? This is an important question as well: as Cairon states, the connection between the verse inscriptions and the literary epigrams is crucial, for the influence between them is reciprocal.

In the scholarship on inscribed poetry, there have been considerable insufficiencies; this study does its part towards amending the situation. Collecting the Hellenistic epitaphs in one book with updated information makes the texts easily accessible for scholars who need to consult them for further study. Commentaries and discussion on the context of these epitaphs helps us to understand them better. In addition to that, the study of verse inscription has more to offer: with the recent research on the Hellenistic epigram, interest towards the epigraphic tradition has increased. It now seems indispensable to be acquainted with the verse inscriptions in order to fully understand the so-called book epigram. Hence this book makes a valuable contribution not only to epigraphic study, but to the multifaceted discussion of the entire epigram tradition as well.

Saara Kauppinen

Res Gestae Divi Augusti. Text, Translation, and Commentary by ALISON E. COOLEY. Cambridge University Press, Cambridge – New York 2009. ISBN 978-0-521-84152-8 (hb), 978-0-521-60128-3 (pb). XVII, 317 pp. GBP 45, USD 90 (hb); GBP 16.99, USD 29.99 (pb).

This volume is dedicated to one of the most remarkable documents surviving from the Ancient World. Being nothing less than the political testament (in first-person discourse) of arguably one of the most important statesmen of the entire pre-modern era, the *Res Gestae Divi Augusti* (henceforth *RGDA*) not only constitutes a typological *unicum*, it is a rare example of an epigraphically transmitted text of that world which is substantial, varied and complex enough to make it comparable to any of the literary works of the period in which it was conceived. Surviving in the form of three more or less fragmentary copies of the long lost original – which

was engraved upon a pair of bronze pillars placed in front of Augustus' Mausoleum in Rome – it is not only one of the longest extant epigraphic texts of all of Classical Antiquity, it is a bilingual document providing extensive Greek parallels to the Latin text. The *Monumentum Ancyranum* of Ankara, containing the bulk of the text that survives, was famously styled *Königin der antiken Inschriften* by Mommsen, who in another connection called it *titulus inter Latinos primarius*.

A book providing a new edition of the text itself, along with a translation and a detailed commentary (the first substantial one in English for more than four decades), cannot be anything but an important addition to the scholarship on the *RGDA*. However, it must be noted that the edition contains no separate *apparatus criticus*; for this essential scholarly tool the author directs her readers (p. 57) to the recent Budé edition by John Scheid (*Res Gestae Divi Augusti. Hauts faits du divin Auguste*, Paris 2007), which no doubt will be the standard text for years to come.

The book is divided into three major sections. It commences with a very substantial *Introduction*, which is subdivided into eight numbered chapters. The first one, "Queen of inscriptions" (pp. 1–3), is a general introduction to the whole subject. The second chapter "RGDA at Rome" (pp. 3–6), deals with the background and the history of the lost Roman original, which was inscribed and put on display at the request of Augustus himself in his will (known to have been read out to the Senate at its first meeting after the emperor's death by the new emperor's son Drusus). In the third chapter, "RGDA in its provincial contexts" (pp. 6–22), the three surviving copies are presented and dealt with in their provincial contexts. It is a curious fact that the sites in question – Ancyra, Pisidian Antioch and Apollonia – are all located within the borders of the Roman province of Galatia, in present-day Turkey. Also the mechanisms for publication are duly discussed in this chapter (pp. 18 ff.). In the following chapter, "The language of the RGDA" (pp. 22–30), the author examines the stylistic characteristics of the Latin text and various features of the Greek translation. In chapter five, "The messages of the RGDA" (pp. 30–43), she deals with the various precedents for and influences on the original Roman inscription (discussing a number of individual monuments in Rome and Italy, in the Greek World and the Near East) in an attempt at establishing what type of document it represents, what its main objectives were and at what audience it was primarily aimed.

In chapter six, "Date of composition" (pp. 42–3), a subject is dealt with that clearly could have been treated in full detail already in the discussion dedicated to the Roman original. The seventh chapter, "Transmission of the text and previous study of the monuments" (pp. 43–8), provides a survey of scholarly work dedicated to the inscriptions themselves as well as to their architectural contexts at the three sites in question. The introduction is concluded with "Reinterpretations of the RGDA" (pp. 48–55), where the author at the outset discusses various "Roman responses", that is, possible echoes of Augustus' composition in Roman writers who wrote on his reign. Thereafter, in a sub-chapter entitled "Mussolini and the RGDA", she writes about the attention that the *RGDA* received together with the *Ara Pacis Augustae* under the fascist regime, which famously perceived Augustus as a precursor to *Il Duce*, the creator of the Italian Empire (formally proclaimed on 10 May 1936).

The second main section of the volume, *Res Gestae Divi Augusti: Text and Translation* (pp. 57–101), provides the composite text of both Latin and Greek versions of the document along with the author's English translation. As was noted above, but which must be repeated in this particular connection, there is no separate *apparatus criticus*. However, the text is pre-

sented with all the conventional bracketing. At any rate, the whole section is laudably clear and well-organized. The text is laid out in such a fashion that the Latin original is always found on the left page of every pair of facing pages, and the Greek version on the opposite side. Each textual unit (the heading, a numbered chapter [nos. 1–35] or the appendix) is accompanied by the English translation, positioned immediately beneath it.

The longest main section of the book, *Commentary* (pp. 102–278), is a treasure trove of facts and intriguing observations – ranging from details concerning lettering size to all kinds of comments clarifying specific historical contexts and evoking the bigger pictures. The subject matters discussed are identified and brought forth by means of bold *lemmata*, drawn both from the Latin text and the English translation. The commentary section is also rather lavishly illustrated, with clear black and white pictures; in particular, coins and art work associated with Augustus' reign are featured.

The commentary is followed by an *Appendix* (pp. 279–81), in which the author tabulates differences in the readings between her own text and the one found in Scheid's edition. The book concludes with a *Bibliography* (pp. 282–301), an *Index locorum* (pp. 302–4) and a very helpful *General index* (pp. 305–17).

Kaj Sandberg

JOHANNES KRAMER: *Vulgärlateinische Alltagsdokumente auf Papyri, Ostraka, Täfelchen und Inschriften*. Archiv für Papyrusforschung und verwandte Gebiete, Beiheft 23. Walter de Gruyter, Berlin 2007. ISBN 978-3-11-020224-3. 182 S. EUR 68.

This book contains Latin texts arranged in twelve chapters, each with an introduction, translation and commentary. The documents are chosen to illustrate the use of Vulgar Latin in different contexts. Apart from the last chapter, all contain original ancient documents – a wise decision motivated by the specific problems connected with the linguistic form of manuscript texts. Chapters one to four consist of letters (of unknown provenance, from Vindolanda, from Egypt and from North Africa, respectively). Item five is a list of soldiers' names on papyrus, number six presents graffiti from Pompeii, and seven and eight are funerary inscriptions. The following three chapters contain texts that illustrate the contact of Latin with Greek. Of these, number nine is a papyrus document about the sale of a slave girl (written partly in Greek characters), number ten is a Latin translation of a fable by Babrios, and number 11 a Latin-Greek vocabulary. Finally, number 12 is an excerpt from the *Appendix Probi*. Chronologically, the texts span from the end of the 1st century BC to c. AD 600 (and beyond, if we consider the 7th century manuscript that contains the *Appendix Probi*). The volume begins with an introduction to the research on Vulgar Latin and its typical characteristics. In the beginning, there is also a list of proposed new readings. Each text has a thorough introduction (with references to essential literature), the text together with a very useful reproduction of the document, as well as a lengthy commentary that concentrates on linguistic matters. Kramer's aim has been to publish a selection of well-preserved Vulgar Latin texts with ample documentation concerning the nature and context of each text.

The commentary mostly draws on previous scholarship, predominantly produced by J. N. Adams, but often also by Kramer himself, most notably in the case of No. 7 (= *CIL* XIII