

A team of Finnish scholars has studied a number of Christian inscriptions housed in the Galleria Lapidaria of the Vatican Museum. The above studies contain the ripe fruits of this team-work.

Vol. I : 1 (the *Sylloge*, etc., abbreviation: SICV) contains 325 inscriptions, of which apparently 131 have now been edited for the first time. A photographic picture of every *titulus* has been included, together with information about the condition of the *tabula*, its measurements, the sizes of the letters, the place where it has been found, the appearance of the *titulus* in older editions, and the like. Next as a faithful reflection of the photograph follows the text, set in capitals, without corrections, additions or explanations of compendia, often accompanied with a brief critical apparatus mentioning readings of older editors, or palaeographic details. After a few explanatory notes, mostly referring to the *Commentarii* (Vol. I : 2), the text follows in italicized minuscules, together with the additions which the editors consider likely. The whole work closes with a number of useful indices, among which *Verba Latina, Fragmenta Verborum Latinorum, Compendia Latina et Graeca, Nomina Gentilicia Latina, Cognomina Latina, Coemeteria et alia loca*, 41 pages in all.

Thus an exemplary edition has been produced. The photographs sometimes bring to light a mistake in a former edition: no. 42 clearly reads *qua vixit*, whereas Diehl 4264 G read *que vixit*. In no. 35, where previous editors read *Eufrasio*, the reading turns out to be *Eufracto*. Our editors think that *Eufracto* "errore quadratarii" stands for *Eufyasto*. In Diehl's very copious *index nominum virorum et mulierum Christianorum* the latter name does not occur; *Eufrasius*, however, does a few times. This is the reason why I wonder if after all the *quadaratarius* did not intend to write *Eufrasio*.

The commentary (Vol. I : 2, written in French) does not comment upon each *titulus* separately, but deals with a number of special subjects. The advantage of this method is that repetitions are avoided and that the result is a book of more general importance, which will also gladly be consulted when other inscriptions are studied than those collected in SICV.
H. Zilliacus and R. Westman write about the language of the inscriptions. This chapter contains a clear survey of the phonetic, morphological, and syntactic details (pp. 7-33). The language of the Greek inscriptions is not forgotten (pp. 33-36). On p. 9 the writers wrongly mention no. 202 among the inscriptions which have *que* instead of *quae*: 202, however, has *qui* instead of *quae* ¹). The statistical statement, "En tout 46 cas", therefore needs correcting. Is it necessary in the case of a possible dative Danae for *Danaae* to think of the "elision of a vowel in hiatus" (p. 10)? Can this case not be grouped under the many datives enumerated on pp. 8-9, in -e instead of in -ae: *Ienuarie; Filie sue Bincentiae; Lee*, etc.?

In the chapter dealing with the names (pp. 40-71) I. Kajanto raises questions concerning the nomenclature, the derivation of the names, their classification and the like. The writer deserves high praise for abstaining from generalisations about his limited material. It is not quite clear to me that *Hilaritas* is "le nom grec correspondant" of Felicitas, just as Nice corresponds to Victoria (p. 57). When the writer speaks about the formation of new cognomina "à partir de deux noms différents et indépendants" and besides *Bonifatia* and *Quobbulus* mentions as an example *Agrippina* (p. 58), we ask ourselves if these cases are really on a par. No doubt the inclusion of the last-mentioned name in this group requires more comment than the mere reference to Gellius' statement *vocabulum ab aegritudine et pedibus confictum*. Cf. Ernout-Meillet, *Dict. étym. de la langue latine* I, 4 1959, i.v. *agrippa*.

The greater part of the commentary (pp. 73-160) is taken up by the interesting study of P. Bruun, entitled: *Symboles, Signes et Monogrammes*. His position seems to me very strong when he unremittingly opposes Margherita Guarducci's view that in practically all letters and in a number of lettergroups a symbolic meaning is hidden. But not only about the letters does the writer make copious observations, but also about the dove, the orant, the cross, the good shepherd, the vine, etc.

The chapter on the social position of the persons mentioned in the inscriptions (pp. 167-183) has been written by J. Suolahti, P. Bruun, and H. Nordberg. How difficult it is to arrive at definite results on the strength of the contents of these inscriptions, becomes clear if we compare Suolahti's conclusion on p. 173 (among the persons in question there are many freedmen "et même peut-être des esclaves") with that of Bruun on p. 177 ("il n'y a certainement pas d'esclaves").

¹) The mistake is continued on page 24, where 202 is lacking in the enumeration of the cases "où qui est employé pour désigner un terme corrélatif qui ne peut être que féminin".