

The man in Turia's life, with a consideration of inheritance issues, infertility, and virtues in marriage in the 1st c. B.C.

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The inscription, its background and rôle as commemorative monument

The inscription known as the *Laudatio Turiae* (henceforth *LT*), although far from complete, is one of the longest surviving commemorative texts from the Roman world.¹ About half of the original has been transmitted to us. Its form as a *laudatio* in honour of a woman generates its own interest — one of only three survivors in the genre, and by far the longest and most detailed. The *laudatio* started as a male preserve, but had been extended to women in the Late Republic.² Features of the presentation in the second person directly to the recipient, in the so-called *du-Stil*, have been noted. One of the problems presented by the inscription is its relationship to the place and ceremony at which the speech was delivered. It seems alien to the public context of the Roman forum, where Polybius outlines the nature of contemporary elite commemoration.³ The speeches were generally addressed to the populace as *Quirites*, but the *du-Stil* is also found in the Augustan speech in honour of Agrippa,⁴ which, like the *LT*, is addressed directly to the deceased. M. Durré suggested that the high status *laudatio*, with its public celebration of family and prestige and its resulting political importance, grew out of a private funerary ceremony with relevance only for the family.⁵ The *LT* could thus represent an elaboration of one of the modest private ceremonies at the graveside, under the influence of the public displays in the forum. The scale and apparently unusual dynamic of the *LT* could have been influenced by the activities of the imperial family, as exemplified by the intimate style of the *laudatio* in honour of Agrippa delivered by Augustus in 12 B.C.⁶ The Augustan sympathies of the male commemorator emerge clearly during the *LT*, and an imperial model for the commemoration of grief was at hand.

The *LT* has long been known, but the identity of the commemorator and commemorated have been disputed. Apart from the more general work of Vollmer,⁷ three complete commentaries have appeared, including in English that of E. Wisstrand (1976), which will be used here.⁸ The text has been much improved by the addition of a substantial fragment by Gordon in 1950, discovered the previous year in the basement of the Museo delle Terme.⁹ The inscription has been made accessible to a wide audience by the detailed discussion by N. Horsfall in 1983, who provides such useful services as photographs of all the fragments and a reconstruction of how it was organised and displayed.¹⁰ There were two large slabs, 2.59 m high with an overall width of 1.68 m (each being 84 cm); they are also some 3.5 inches thick, and seem to have been attached to the face or faces of a substantial tomb on a major thoroughfare in or near Rome. The left hand column has survived only in manuscript copies, but 4 fragments of the right-hand column are extant, two at the Villa Albani and two in the Terme epigraphic museum.¹¹ The

1 Horsfall 1983, 85.

2 A point doubted and challenged by Hilard 2001.

3 Polyb. 6.53-6.54.3.

4 For the direct address of Agrippa in 12 B.C., see Koenen 1970, 217-83.

5 Durré 1950, xvii. For the genesis of the *laudatio* from the extended lament at Roman funerals, see Kierdorf 1980, 94-105 (reviewed by Horsfall 1982, 37). On the *laudatio* see Lindsay 2005, 22 and 76-77.

6 Assuming the *LT* was delivered after 12 B.C. On the speech for Agrippa, see Koenen 1970, 217-83; Haslam 1979-83, 193-99; Badian 1980-81, 97-107.

7 Vollmer 1891, 491-515.

8 Durré 1950; Wisstrand 1976; Flach 1991. See also a textual note by Kruschwitz 1999, 88-90.

9 Gordon 1950, 223-26. The previous history of this fragment is unknown.

10 Horsfall 1983, 85-98.

11 On the fate of the text see Horsfall 1983, 85-87; Friggeri 2001, 64-66 (with photographs of the two fragments in the Terme). Apart from the fragment found in 1949, the other fragment in the Terme, from the