

been of benefit to this volume if there had been some discussion about the future of the discipline and the methods available through the latest technology to analyse inscriptions. Moreover, although the epigraphic sources clearly enrich our knowledge about ancient society, the monuments and texts are annoyingly mute in certain respects. For example, what followed from the dedication process is a question which hardly ever emerges from an epigraphical text itself, although it is important for a historian. But having said that, Scheid's collection of articles encourages the researchers to boldly ask these challenging questions and to study further this valuable material.

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SILVIA TANTIMONACO: *Dis Manibus: Il culto degli Dei Mani attraverso la documentazione epigrafica. Il caso di studio della Regio X Venetia et Histria*. ARYS – Antigüedad, Religiones y Sociedades, Anejos vol. VII. Biblioteca de la Facultad de Humanidades, Universidad Carlos III de Madrid, Madrid 2017. ISBN 978-84-16829-19-4. 400 pp. EUR 28.50.

Is it worthwhile to dedicate years of study to just two letters? A question along these lines opens the preface to Silvia Tantimonaco's book, *Dis Manibus: Il culto degli Dei Mani attraverso la documentazione epigrafica*. My short answer to the question is 'yes', particularly when the two letters are *D* and *M*. The formula *D(is) M(anibus)* is familiar to us from Roman funerary monuments of the imperial period. Indeed, the formula is so common that it is often overlooked, with few people bothering to put any serious thought into it. Yet the commonness of the formula is precisely what makes investigating it important.

On the whole, Tantimonaco's book is first and foremost an epigraphic study and thus its primary audience are those working with Roman inscriptions. However, various anthropological and cultural historical aspects are also discussed, which makes the book useful to anyone interested in the cult of the *Manes*, Roman funerary practices, and the Roman 'culture of death' more broadly speaking. Moreover, the epigraphic catalogue, with its broad social spectrum, has its uses for those interested in the societal and onomastic situation in the regions of Venetia and Histria. The book consists essentially of an introduction, three main chapters, and a concluding discussion. These are followed by a catalogue of images, epigraphical concordances, a list of abbreviations, and a lengthy bibliography.

Chapter 1 (pp. 13–20) is a concise introduction to the topic, clarifying the objective, scope and method of the study. Here Tantimonaco explains her choice to focus on the material from *Regio*

X. Due to its rather early Romanisation and many important urban centres, the region offers a rich epigraphic record, particularly in terms of funerary inscriptions. Furthermore, the epigraphy of the region is well studied in modern works and is available in online databases, particularly in the Epigraphic Database Roma (EDR), which is of course helpful in the collection, contextualisation and dating of the sources. The geographical limitation is therefore reasonable and the material is certainly sufficient for the main purpose of the book, namely to investigate the Roman practice of furnishing epitaphs with the formula *D(is) M(anibus)*.

Chapter 2 (pp. 21–66) explores the nature and cultic context of the *Manes*, thus providing a cultural historical background to the phenomenon. An attempt to find a straightforward definition of the *Manes* is a problematic matter, as pointed out by the author. Much of the first part of the discussion here focuses on the characteristics and powers of the *Manes* and their relationship with the other spirits of the dead, particularly the *Lemures*, but also other supernatural beings who are associated with the dead and domestic cults (*Penates, Lares, Genii*). In the second part of the chapter, the discussion proceeds to how the Romans believed the *Manes* came into being, how the spirits were appeased, and through what rites they were honoured.

Chapter 3 (pp. 67–98) provides a philological-historical overview of the formula itself. The first part of the chapter focuses on various typological and linguistic aspects, including *inter alia* a presentation of the different variants of the Latin formula along with its Greek counterparts (e.g. Θ(εοῖς) Κ(αταχθονίοις)) as well as some general syntactical/grammatical observations (e.g. the formula *D. M.* + the name of the deceased in the nominative/dative/genitive). The author also points out some regional and chronological variation in the distribution of certain variants of the formula (e.g. *D. M. et m(emoriae) aet(ernae)* in later periods). The second part deals with a matter of great interest to epigraphers, that is, the use of the formula as a means of dating inscriptions. The general consensus has been that the abbreviated *D. M.* would normally indicate a date no earlier than the late 1<sup>st</sup> c. CE, and even the extended formula is rare in earlier times. Tantimonaco, referring to some early cases from Rome (collected by H. Solin) as well as to some examples in the book's catalogue, concludes, however, that the use of the formula, abbreviated or extended, should not be used alone as evidence when dating inscriptions. While I generally agree with this sentiment, one should remember that such early cases are only a small fraction of the tens of thousands of inscriptions with the formula from all over the Latin West. Furthermore, I believe that some of the early examples in the book's catalogue may in fact be from a later period (I will return to this point later). In any case, Tantimonaco is certainly right when pointing out the risk involved when treating the formula as a secure chronological marker without taking into consideration broader contextual and circumstantial factors regarding the monument. The third part of the chapter deals with the legal aspects of the *Manes*, while the rest of the chapter

focuses on another interesting phenomenon, namely the persistence of the formula in Christian epigraphy.

Chapter 4 (pp. 99–320) constitutes the main and most essential chapter of the book, including the epigraphic catalogue of 808 inscriptions from *Regio X* (pp. 108–283) along with the author's observations and analyses (pp. 284–326). In the first pages of the chapter, Tantimonaco gives a detailed account of the methodology used to collect and present the data. In short, the catalogue, following the geographical boundaries of *CIL V*, only takes into consideration inscriptions with the formula *D. M.* (and its variants) and not, for example, epitaphs dedicated to *Dei Parentes, Dei Inferi*, etc. This is understandable, given the theme of the book. The catalogue is arranged geographically, after each urban centre (starting from those in Histria and then proceeding to those in Venetia). Each inscription has been assigned an identifier, consisting of the first two letters of the find place and a number (so that e.g. VE10 is inscription number 10 from Verona). This is followed by separate fields for the bibliography (i.e. the EDR-id and a list of source publications), a transcription of the Latin text, the date, the type of formula, and 'other notes' (these include such things as information on the monument, iconography, names and social context). The criteria for the dates, which are given to many but unfortunately not all of the inscriptions, are not specified 'per ragioni di spazio'. It is, however, elsewhere explained that they are based on the dates given in the source publications and/or databases. The transcriptions do not take into account specific diacritic markers, such as punctuation below the letters, since they are not, as it is explained, considered relevant for the purpose of the study. In general, it seems to me that the transcriptions are largely similar to those of the Clauss/Slaby database (EDCS), including the occasional exclamation marks in parentheses, marking any orthographical and grammatical deviations from the 'classical standard'.

The catalogue is followed by a series of interesting observations. I will not give a detailed account of all the individual findings, but will instead try to provide a general overview of the section and highlight some points that I found particularly interesting. First, it has to be said that Tantimonaco presents the observations in a clear and concise manner. The reader will particularly appreciate the numerous statistical tables, diagrams and pie charts, which greatly facilitate the understanding of the quantitative aspects of the survey. The observations begin with a statistical overview of the geographical distribution of the material. This is followed by a linguistic analysis with tables and charts illustrating the quantities of the different variants of the formula, the grammatical structures involved, and the placement and integration of the formula within the inscriptions. After this comes a chronological analysis of the inscriptions and their linguistic features. The author explains that only such inscriptions have been considered here that can be dated 'con una certa sicurezza', which of course is understandable (even if in reality many of the dates are tentative rather than secure). It is interesting to observe that a surprisingly large number of cases are from the first

century CE (16%). This number even includes some cases from the earlier half of the 1<sup>st</sup> c., but as noted above, some of these cases could, in my view, also be from a later period e.g. TE1 (CIL V 570) and TE12 (only referred to by its EDR entry), which probably date from the 2<sup>nd</sup>, not the 1<sup>st</sup> c. (cf. the dates in the EDR). In the case of VE50, the inscription (CIL V 3372) informs us that the deceased was killed *a Daciscis in bello proelio*. It seems likely to me that this Dacian war refers to a much later period than the 1<sup>st</sup> c. (*Daciscus*, moreover, tends to be a late form). Nonetheless, there are also cases that clearly date from the early 1<sup>st</sup> c., e.g. AL15 (AE 2005, 601), though it may be pointed out that in this particular case the *d* of *D(is) M(anibus)* has been inscribed later to replace a previously erased *l* of *l(ocus) m(onumenti)* (a picture of the monument is provided in the appendix). Be that as it may, Tantimonaco does not only discuss the early but also the later chronology of the inscriptions, including some interesting linguistic observations, e.g. the tendency in the 4<sup>th</sup> century to write the formula as a syntactically separate element, followed by the personal name in the nominative rather than the dative or genitive, reflecting the loss of an active understanding of the formula's semantic value.

Semantics are discussed in greater detail in the next section ('analisi semantica'). Here Tantimonaco presents some interesting earlier cases in which the formula is not found at the beginning but in the middle of the inscription. A recurring feature seems to be that the person whose name precedes the formula was alive by the time the monument was erected, indicated e.g. by *v(ivus) f(ecit)*. A practice like this must be taken as an indication of a certain level of consciousness regarding the semantic value of the *adprecatio*. But as noted above, at some point this started to change (the author also returns to this point later). After the semantic analysis, attention is turned to various observations of a social historical nature. The survey, it is noted, represents 'tutte le categorie del corpo civico', including epitaphs of decurions, local magistrates, priests, professionals of different kinds, soldiers, veterans, gladiators, etc. The great number of former slaves is also noted, their status mostly deduced by their bearing of Greek cognomina. Another interesting group are people whose place of origin differed from their place of death, as judged by textual and onomastic evidence. Inscriptions that explicitly mention the person's geographical origin are obviously clear (of the type *domo Perusia* or *natus in Norico*). Using names as evidence of geographical origin is, however, a trickier matter. For example, in a couple of cases the cognomen *Florentinus* seems to be taken as an indication of the name bearer's origin, but naturally there are other perfectly plausible solutions (e.g. the name being derived from *florens* or inherited from a relative).

After the 'dati sociologici', Tantimonaco devotes a separate section to the analysis of the material from each major urban centre with more than 100 inscriptions (i.e. Pola, Aquileia, Verona, Brixia). The last part of the chapter discusses the functions of *adprecatio*. Many of the key points are also discussed elsewhere in the book. One important hypothesis is that the abbreviated formula of

the type *D. M.* or *D. M. S.* was often used as a decorative element, without there necessarily being any connection to its original significance (see my comment above). Tantimonaco also discusses here some of the juridical aspects of the material as well as matters pertaining to the deification of the deceased.

Finally, chapter 5 (pp. 327–330) summarizes the key findings of the book in a brief manner. This is followed by an appealing section of 27 images (pp. 331–350), mostly of funerary monuments from the catalogue, but also including a map of the region. The bibliography (pp. 379–396) is quite extensive and up to date. All in all, the book is professionally written and the data and observations are presented in a clear manner (this is not self-evident when dealing with a work of this size). Tantimonaco's book will surely become an important work of reference for many scholars of Roman epigraphy and funerary culture.

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GIULIA TOZZI: *Le iscrizioni della collezione Obizzi*. Edizioni Quasar, Roma 2017. ISBN 978-88-7140828-6; ISBN (e-book) 978-88-7140-868-2. 260 pp. EUR 32.

Nella provincia di Padova, presso il Castello di Catajo, residenza della famiglia Obizzi, si trovava una cospicua collezione di arte e antichità; fu l'ultimo erede della famiglia, il marchese Tommaso Obizzi (1750–1803) ad accrescerla. Alla morte del marchese, le proprietà degli Obizzi passarono per via testamentaria al duca di Modena Ercole III d'Este e poco dopo per eredità alla casa d'Austria. Questi passaggi determinarono l'avvio della dispersione della collezione. Per quanto riguarda le numerose iscrizioni, sono conservate pressoché interamente nel Kunsthistorisches Museum di Vienna. Di tutto questo l'a. riferisce abbondantemente nell'introduzione. Le iscrizioni provengono da Roma, Italia settentrionale e Dalmazia e vengono pubblicate con commenti abbondanti (a volte anche inutilmente abbondanti) e accompagnate da un completo corredo fotografico. L'edizione stessa è condotta con cura e acribia, testimonianza della buona qualità degli studi epigrafici padovani.

Osservazioni su singole iscrizioni. L 2: la forma arcaica *eisdem* non sta per *eidem*, che anch'essa sarebbe arcaica e irregolare, la forma normale classica essendo *idem*. – L 11: a giudicare da una foto in Ubi Lupa Erat, la lettura del difficile testo offerta dall'a. è buona. Ma, come sospettò già Mommsen, seguito dall'a., è senza dubbio falso, come dimostrano parecchie anomalie di nomenclatura, cui accenna l'a. – L 27: la lettura di 5 resta incerta. Mommsen ha voluto vedere RB, mentre Kränzl – Weber stampano [--]ib[erta], ma se la lapide era irreperibile dal 1957, loro non