

Khodadad Rezakhani's chapter on the nobility and the land is a fine study of the urban planning and construction tied to the elite and their power in the Sasanian Empire. The question of imposing the material features of power on the environment is very well presented and introduces a societal aspect to land use. The final chapter by Georg Leube is intellectually stimulating, being devoted to an Islamic palimpsest, the application of the process of Islamization on the artefacts and ruins of Tachara and the Palace of Dareios the Great at Persepolis by reusing them and responding to their inscriptions. The practice started early on and continued through several rulers up until the Islamic Age. This can be seen as a societal development that included polemics that appeared in the inscriptions of the target area in its architectural space.

Although some maps, chronological tables and a reorganization of subjects from the environmental macroscale to small-scale subjects, and chronologically from prehistory to history, might have provided a better flow, overall this is an interesting publication that serves the need for a better understanding of the environment of ancient Fars.

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GIULIA BARATTA – ALFREDO BUONOPANE – JAVIER VELAZA (a cura di): *Cultura epigráfica y cultura literaria: Estudios en homenaje a Marc Mayer i Olivé*. Epigrafia e antichità 44. ISBN 978-88-7594-143-7. Fratelli Lega Editori, Faenza 2019. 444 pp. EUR 80.

This collection of studies in honour of the prominent scholar Marc Mayer contains, in addition to an introduction by the editors appropriately titled "Totus in litteris" (surely reflecting *sum quidem prope totus in praediis* in Pliny the Younger, *epist.* 3.19.8), 26 papers, fifteen in Italian, six in Spanish, two both in French and in Portuguese and one in English. A bibliography of Mayer would also have been welcome, as the author is known for his wide interests within classical studies. From the introduction one learns (p. 7) that the papers originate from a colloquium held in Barcelona in 2017 in order to celebrate Mayer's seventieth birthday. In this assessment, I shall concentrate on those contributions which I find to be of more general interest; although I must of course admit that even papers that deal with very specialised and (perhaps from the point of view of some scholars) marginal subjects (e.g. that of Juan Manuel Abascal Palazón on the "epigraphical habit" in a remote region south of Toledo in Spain, p. 13ff.) are sure to be of interest to some epigraphists.

Giulia Baratta presents a number of inscriptions, mainly but not exclusively from Spain, that have "singolari interpunzioni epigrafiche" (p. 29ff.). Special attention is accorded to the inscription

from Italica *CIL* II 2, 382 in which the variation in the use of interpunction is truly amazing – and undescribable. Francisco Bertrán Lloris (p. 47ff.) offers some thoughts on the familiar subject of the “over-representation” of freedmen (as contrasted with freeborn persons) in the funerary epigraphy of Rome. Citing as a point of reference the epigraphy of Saguntum in Spain, where freedmen are much less numerous in inscriptions from the larger territory than in the city itself, the author suggests that even in the case of the capital it could be useful to consider not only the inscriptions from the urban necropoleis but also the epitaphs from the wider territory. Marco Buonocore (p. 61ff.) publishes an interesting inscription from near Reate, where the term *mill[iar(ium)]* (with *i longa*) seems to be used in the rare sense of “vessel for heating water” (*OLD* 2b).

In a contribution dealing with the history of epigraphy, Alfredo Buonopane (p. 69ff.) discusses Scipione Maffei’s observations and corrections to his copy of L. Muratori’s four-volume collection of Latin inscriptions, known for its inaccuracy and errors (note e.g. the observation “ridicula” attached to the grotesque reading *potestas* in *CIL* V 5027, p. 78); in a similar paper, Joan Carbonell Manils studies (p. 103ff.) an annotated copy of the *Epigrammata Antiquae Urbis* of 1521 held by the university library in Barcelona. Many of the annotations concern consular dates which not only in the case of dates by suffect consuls (e.g. “non inveni” on the suffect consuls in *CIL* VI 328, p. 107), but interestingly also at least in the case of the ordinary consuls of AD 130 in *CIL* VI 208 (“non inveni”, p. 107) caused problems to the person who wrote the comments (perhaps a certain Ll. Pons d’Icard of Tarragona). Other papers of this type are that by José D’Encarnação (p. 187ff.) on the *Sylloge* of inscriptions from Catalonia by the 18th-century scholar J. Finestres y Monsalvo and that of Helena Gimeno Pascual (p. 223ff.) on the 16th-century scholar Alfonso Chacón. Maria Letizia Caldelli’s subject is the epigraphical forgeries present in the collections of Horace Walpole’s Strawberry Hill House in Twickenham (p. 87ff.). José Cardim Ribeiro publishes (p. 117ff.) a fragmentary dactylic poem from a place called *Promunturium Magnum* in Portugal, with expressions such as *luce corusca* (there are parallels in Silius and elsewhere). In an interesting paper, very different from the others in this volume, Mireille Corbier discusses the concept of ‘documentality’ introduced by the Italian scholar Maurizio Ferraris. Felice Costabile’s contribution also differs from the rest, discussing as it does not inscriptions but two mid second-century AD documentary papyri, *P. Mich.* VII 438 and *P. Fouad* I 45. Returning to epigraphy, Giovannella Cresci Marrone (p. 165ff.) discusses three inscriptions whose text may not reflect the real state of affairs they are expected to describe. The first and perhaps most interesting text is that of *CIL* V 3590 from Verona. In appearance, this is the inscription of the tomb, set up by a freedwoman, not only of a local noblewoman and her young son, of senatorial status, but also of the freedwoman herself and her own freedmen. The author wonders, justifiably, whether this can really have been the case, and concludes that the text “non dice la verità in senso stretto”. The other inscriptions are *AE* 1987, 443

and *AE* 1981, 441 (in quoting the text, the author writes “*M(a)n(i) f(i)lius*”), but I think that most scholars agree that the abbreviation of *Manius*, in print normally reproduced as *M’*., is the archaic five-stroke *M* rather than a ligature of *M* and *N*. This is because, for one thing, the abbreviations of the Roman praenomina do not include “contractions”: cf. *Sex(tus)* rather than *S(e)x(tus)*, *Tib(erius)* rather than *T(i)b(erius)*.

Ivan Di Stefano Manzella (p. 177ff.) discusses a number of bricks inscribed with various thoughts and maxims, usually in the form of poems (e.g., *CLE* 34 and 922) or as citations from poets. According to the title of Mounir Fantar and Raimondo Zucca’s contribution (p. 203ff.), the subject of the authors would be the publication of an inscription with *litterae caelatae* found in the forum of Neapolis in Africa and thus part of the paving. In fact, the article offers more, namely an overview of the city and of its history, illustrated by the quotation of several inscriptions, one of them unpublished. This is presented with some awkwardly placed commas on p. 209. As this interesting inscription does not appear in the *Année épigraphique* of 2019, let me quote in full: *M. Coelio Pudenti Veientano; cui cum ordo statuam posuisset, titulo contentus sua pecunia fecit, itemque ob dedicationem eius epulum biduo et gymnasium dedit. D(ecurionum) d(ecreto)*. The verb *posuisset* must be an abbreviation of sorts of *ponendam (esse) censuisset*, as the honorand Veientanus (the presence of this cognomen in a small African city comes as a surprise) says he “made” the statue himself. As for the inscription of the forum itself, it consists of the letters *ERN*, which the authors plausibly see as part of the verb *sternere*. A list of cities in which fora with inscribed paving stones are attested (altogether 24) follows, itself followed by a list of those stones that use a form of the verb *sternere*.

Yann Le Bohec (p. 247ff.) discusses the instances of the expression *civis* used of women, with a list of occurrences starting with Plautus. From the list of inscriptions (p. 266–273) it seems to emerge that the term was applied to females mainly in inscriptions from outside Italy or pertaining to provincials (e.g., *CIL* XIII 1904, *Victoriae Ursulae ... civi Agrippinens(i)*). In the short conclusion (p. 260), the author observes that the term *civis* used of women indicates free persons belonging to a certain community. In the contribution that follows (p. 275ff.), Attilio Mastino discusses the metrical inscriptions *AE* 1998, 1577–8 from a place south of Simitthus in Africa, considered Saturnians by P. Cugusi and M. T. Sblendorio Cugusi, a view not approved of by the author. Giovanni Mennella (p. 311ff.) adds another fragment to the inscription from Albenga, *Suppl. It.* 4 Albingaunum 13, the result being a reference to an *aqua nova*, brought to the people of Albingaunum [*e]x flum[ine]*.

In the only contribution in English, György Németh studies “figural representations in ancient curse tablets” (p. 323ff.). It appears that more than half of the altogether 98 known tablets with figures refer to chariot races; they were apparently “produced by professional magicians who wished to influence the results of chariot races according to the desires of their customers” (p. 329). Gianfranco Paci’s subject (p. 335ff.) is the cult of the Dioscuri at Narona. To the relevant documents

from this Dalmatian city the author convincingly adds a relief that has ended up in the Musée Calvet in Avignon. José Remesal Rodríguez discusses (p. 351ff.) the possible role of senators in the Baetican olive oil trade. Names on amphora stamps are usually more or less abbreviated, and scholars have interpreted some abbreviated names as representing those of senators, e.g. *PAH* as *P. Aelius Hadrianus*, i.e. the future emperor; the author, however, shows himself sceptical about these suggestions. Cecilia Ricci studies (p. 373ff.) the career of C. Scribonius Curio, tribune of the plebs in 50 BC. She notes that nothing is known of the senatorial Scribonii Curiones after the death of Caesar, and observes that epigraphical traces of freedmen of the family can be found in inscriptions mentioning C. Scribonii (some instances are cited on p. 383ff.), who can be connected with the Curiones because of their praenomen, as the senatorial Scribonii Libones tend to have the praenomen *L(ucius)*. Antonio Sartori has interesting things to say (p. 387ff.) on those inscriptions from Milan and surroundings that are briefly described (e.g., “litteris bonis”) by Mommsen in his edition in *CIL* V, but the focus of the article is on *CIL* V 5532 (photos), an elegant early imperial funerary inscription inscribed on a *tabula*, but mysteriously described as a “basis magna male scripta” by Mommsen. Javier Velaza discusses (p. 397ff.) some instances, also epigraphical, of the use of the so-called *sortes Vergilianae*. Ekkehard Weber’s subject (p. 411ff.) is “Augusto e la cultura epigrafica”, a subject that takes the thoughts of the average epigraphist to several publications of G. Alföldy. Weber’s article is interesting and illustrated by photos, but I am not sure whether he adds that much to what can already be found in Alföldy. Finally, there is Claudio Zaccaria’s article (p. 423ff.) on graffiti inscribed on bricks and roof tiles, especially those inscribed *ante cocturam*. This is a category of inscribed texts that defies adequate description in just a few words, as the contents of these texts are so varied – from short notices by workers in brickyards to quotations from Ovid (p. 434). The texts are often hard to interpret; note on p. 431 the reference to *ILS* 8674, *cave malum, si non raseris lateres DC; si raseris, minus malum formidabis* – or is it *si raseris minus, malum formidabis*? This impressive article is so rich in bibliographical references that I am sure it will be used as the foundation for all future work on the subject.

The problem with *Festschriften* is that they normally consist of articles by authors asked by the editors to contribute just *something*, the result often being that useful articles are interspersed with less impressive contributions that their authors seem to have written in a hurry. In this book, the editors appear to have been able to avoid this problem, and my impression was that all the papers in this collection are worth reading. Another problem with *Festschriften* is of course that they can as a category be seen in a negative light both by scholars in general and sometimes by the honorands themselves, who are suddenly faced with yet another publication containing dozens of contributions that one has to deal with somehow. This can be annoying in the case of *Festschriften* that contain articles representing a wide palette of topics. In this particular *Festschrift*, things are somewhat

different, as the majority of the papers concentrate on the *cultura epigráfica* rather than on the *cultura literaria*. An index would, however, have been useful.

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CLAUDIA BELTRÃO DA ROSA – FEDERICO SANTANGELO (eds.): *Cicero and the Roman Religion: Eight Studies*. Potsdamer altertumswissenschaftliche Beiträge 72. Franz Steiner Verlag, Stuttgart 2020. ISBN 978-3-515-12643-4; ISBN (e-book) 978-3-515-12644-1. 154 pp. EUR 39.

La riflessione di Cicerone sulle più spinose questioni teologiche, sulle tradizioni e sui rituali religiosi, non si limita alla trilogia del *De Natura Deorum*, *De Divinatione* e *De Fato*. Il presente volume, edito da Claudia Beltrão da Rosa e Federico Santangelo, riconosce che l'intera opera ciceroniana offre spunti di riflessione per nuovi studi e approfondimenti sulla religione romana nella tarda Repubblica. Cicerone rappresenta una figura centrale del I secolo a.C., per la maggior parte di ciò che si sa sugli sviluppi politici, sociali e intellettuali della sua epoca.

Il volume raccoglie otto studi sui momenti in cui l'Arpinate affronta tematiche riguardanti i riti, le tradizioni religiose, le rappresentazioni degli dèi. La silloge trae le sue origini dal congresso tenutosi nel 2017 a Rio de Janeiro, finanziato dalla Newton Advanced Fellowship, che ha visto partecipare e affidare i loro contributi diversi studiosi di provenienza accademica anglosassone e brasiliana. La varietà di approcci e metodologie adottate si coniuga con la molteplicità dei temi affrontati, arricchendo i punti di vista e diversificando le accezioni interpretative.

L'introduzione si apre con due parole chiave del lessico religioso latino, *religio* e *superstitio*, – la rilevanza e la frequenza di questi due termini in Cicerone offrono, a mio avviso, un terreno per ulteriori ricerche di carattere lessicografico e storico-antropologico sul loro uso – e delinea un'utile e accurata rassegna ragionata degli studi su Cicerone e la religione romana più influenti degli ultimi quarant'anni, tra cui R. J. Goar, *Cicero and the State Religion*, Amsterdam 1972, F. Guillaumont, *Philosophe et augure: recherches sur la théorie cicéronienne de la divination*, Brussels 1984, su Cicerone filosofo e augure, gli studi sul *De Divinatione* di M. Schofield e M. Beard, datati 1986, entrambi comparsi sul numero 76 di *The Journal of Roman Studies*.

Il primo degli otto studi è quello di Valentina Arena, "Cicero, the *Augures*, and the Commonwealth in *De Legibus*", che si prefigge di gettar luce sui motivi per cui Cicerone abbia dedicato una sezione così ampia della sua opera (in particolare nel secondo libro e in parte del terzo) al sacerdozio e per chiarire la funzione che gli *augures* svolgono nella politica e nel progetto filosofico