

Beltrão da Rosa e Federico Santangelo rappresentano un valido punto di partenza per ulteriori approfondimenti sui molteplici temi affrontati, utili per gli studiosi di storia e letteratura romana, di religione e filosofia antica.

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MARIA LETIZIA CALDELLI: *I prefetti dell'annona da Augusto a Costantino*. Collection de l'École française de Rome 577. École française de Rome, Rome 2020. ISBN 978-2-7283-1458-4; ISBN (e-book) 978-2-7283-1459-19. 155 pp. EUR 25.

This useful book starts with a rapid assessment of the well-known book by H. Pavis d'Escurac, *La préfecture de l'annone: Service administratif impérial d'Auguste à Constantin* (1976), of which the author says that the critical remarks of H.-G. Pflaum in *RD* 56 (1978) 49–77 are not all “condivisibili” (p. 2; cf. M. Christol, *REA* 123 [2021] p. 327). However, the problem with the book, or at least with parts of it, is its age, and having listed a number of more important modern studies relevant for the subject, Caldelli goes on to state that she has not planned to “redo” (*rifare*) the whole of Pavis d'Escurac's book, as that would not be “nelle mie forze” (surely she is being too modest here), but only the prosopography of the prefects of the *annona*, occupying pp. 317–379 in Pavis D'Escurac's book. This part of the 1976 book was certainly most in need of updating, as quite a lot of source material relevant to the prefects has been published since then, and Caldelli's decision to concentrate on the prefects is obviously justified. Note, for example, how finding the inscription *AE* 1977, 171 that mentions Messius Extricatus as prefect (here no. 32) has affected Pavis D'Escurac's entry regarding the prefect “..... ATUS” on p. 360.

Moreover, being an authority on the epigraphy of the port of Ostia, where prefects of the corn supply play a prominent role, Caldelli is eminently qualified for this task. An earlier publication on the epigraphy of the prefects in *CCG* 29 (2018) 187–206 shows that she has been busy with this particular subject for some years. In any case, the result is a handy book of 155 pages, which is also available online at <https://books.openedition.org/efr/7922?lang=fr>. Caldelli's book is useful not only because it collects and digests all the information available for a selected group of high officials, but also because prefects and the like are often known to have held other high offices, and because establishing the list of a certain category of officials may also throw light on lists of other officials. For instance, the date of the prefecture Tettius Africanus (no. 8) can be fixed to AD 76–79 because we know the dates of Africanus' prefecture of the *vigiles* before the prefecture of the *annona* and of that of Egypt after that (p. 13).

The core of the book consists of a series of 48 entries dedicated to individual prefects. Each entry is divided into sections T(estimonia) (with sources being quoted *verbatim*), Fonti (with only sources being referred to), Bibliografia, Origo and Carriera. As for the evidence itself, the sources obviously consist of mentions of a certain person as a prefect of the corn supply, but also of indirect mentions of prefects, for example in inscriptions of subordinates (e.g. no. 4). In some cases, however, someone's prefecture is only based on an assumption itself based on other offices of the person in question, which seems to indicate that the man must have held the prefecture of the *annona* at some point. This is the case in nos. 16 and 24; in no. 39, where the assumption that the honorand of the inscription, *CIL* XIV 185, is based on the identity of the dedicators, a group of *codicari(i) nav[icularii]*). An entry is preceded by an asterisk (*) if the prefect does not figure in Pavis D'Escurac. Two asterisks mean that the date of the prefect has been modified, which is the case with prefects 4, 7, 9, 18, 23, 31, 38, 40 and 42. But we are not necessarily dealing with major changes in dates; in the case of L. Laberius Maximus (no. 9), for example, we now have the date "79/80–82/83" rather than simply "80". Four persons registered by Pavis D'Escurac have for various reasons been stripped of their status as prefects of the corn supply and relegated to the chapter dedicated to the "exclusioni" as E1, E3, E4 and E5. "Ant(onium) Acutus" (Pavis p. 366) has become Pr(-- Ant(--) (no. 31), as the reading of the inscription mentioning this prefect has been completely revised. The chapter on "exclusions" also contains several persons who do not appear in Pavis D'Escurac's book (E2, E6–15). That these men could have been prefects of the corn supply was in most cases on various grounds suggested by A. Magioncalda in 2003 (see Magioncalda 2003b in the bibliography p. 135).

As for the seven "new" prefects (nos. 6, 10, 17, 24, 29, 34, 39), most of them have become known from inscriptions published after 1976. In no. 10, I am glad to find out that Caldelli considers plausible my suggestion that Poppaeus Sabinianus may have been mentioned not in the dative but in the ablative (p. 15 with n. 17); in no. 34, she denies that the prefect could be identified with L. Baebius Aurelius Iuncinus (p. 52 and p.79, E12). In two cases (nos. 16 and 39), however, the inclusion of the men in the list of prefects is based on plausible restorations of fragmentary texts already known in 1976. In the case of Tigidius Perennis (no. 24), his inclusion is based on the fact that he is mentioned in the hierarchical list of equestrian witnesses of the *tabula Banasitana* of AD 177 in a place that should belong to the prefect of the *annona*.

The prosopographical entries on the accepted and (in the section on "exclusions") rejected prefects are followed by a table listing once again all the known prefects (p. 82–94; for another table listing known *adiutores praefecti annonae*, see p. 10). This is followed by a summary ("Sintesi"; p. 95–120), with some interesting observations e.g. on the designation and the duration of the office and on the geographical origins, the careers and the competences of the prefects. From the section "Titoli ufficiali" (p. 98f.) we learn that the earliest prefect known to have been addressed by the

title *vir perfectissimus* is Claudius Iulianus, prefect in AD 201 (no. 28). The summary is followed by another table containing a comparison between the “fasti” of the prefects of Pavis D’Ecurac and the author (p. 121–124), a bibliography and copious indexes.

If I may mention some details that struck me as dubious or incorrect, I would like to observe that I find it hard to believe that L. Iulius Vehilius Gr[at]us Iulianus (no. 26) could or should be identified with persons called simply “Iulius Iulianus”. On p. 1, Caldelli seems to misunderstand K. Wachtel in *PIR*² T 410, for Wachtel, unlike D. Faoro, very clearly advocates the identification of the two Turranii. “Pflaum 1980” (p. 46) and “Carboni 2017” are not in the bibliography, and there are also some spelling errors (e.g. Hans-George instead of Hans-Georg, p. 1; “Wirtschaftsgesetzbung” instead of -gebung, p. 2; *praefctus*, p. 35, etc.). But these are minor matters in a book which is both useful and accessible.

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DIEGO CHAPINAL-HERAS: *Experiencing Dodona: The Development of the Epirote Sanctuary from Archaic to Hellenistic Times*. De Gruyter, Berlin – Boston 2021. ISBN 978-3-11-072751-7; ISBN (e-book) 978-3-11-072759-3. XII, 264 pp. EUR 113.95.

During antiquity the sanctuary of Zeus at Dodona, especially famous for its oracle, was one of the most important in the Greek world. Although the site has been excavated since the 1870s, it remains poorly published compared with, for instance, Delphi or Olympia. The last decades have seen a growing interest in Dodona and Epirus in general, leading to a steady stream of new publications, the most important concerning the sanctuary being the corpus of all known oracular tablets that appeared in 2013. The most recent addition to the growing number of publications on Dodona is Diego Chapinal-Heras’ (DCH) monograph, which is an English translation of his Spanish dissertation from 2017.

Apart from describing the sanctuary, its evolution and main features, DCH also seeks to elucidate its relationship with the surrounding Molossian, Epirote and Hellenic worlds. It is not his intent to produce a new guide book of the sanctuary per se, nor to focus on its religious importance, but rather “to offer a broad insight of Dodona as a scene for cult, political, economic, social and cultural matters.” The book consists of eight chapters dealing with different topics such as the evolution of the sanctuary from the Archaic period until 167 BC, various religious aspects, routes, communications and geographical contexts, pilgrimage and finally the multi-functional character of the site.