

in essa risulta essere stato fatto – per la prima volta in rapporto alla Lucania – abbondante uso (per di più, con adeguato e moderno spirito critico) sia del *CIL* (in particolare dei voll. IX–X del 1883 e I²-*Pars prior*, del 1893), sia del *C.I.Gr.* (III–IV, 1853, 1859–1877), nonché di Supplementi al *CIL*, come, ad es., l'*Ephemeris Epigraphica* (spec. vol. VIII, 1899, pp. 1–221), di pubblicazioni periodiche del settore o di discipline affini all'epoca disponibili, come, ad es., le *Notizie degli Scavi di Antichità* (fino all'a. 1900); i *Rendiconti dell'Accademia di Archeologia, Lettere e Belle Arti di Napoli*, nuova serie (fino al 1898); la *Rivista di Filologia e d'Istruzione Classica* (fino al 1899); l'*Archivio Giuridico* (fino al 1894), con ricorso persino a pubblicazioni periodiche locali (se contenenti notizie di scoperte epigrafiche effettuate all'epoca in ambito regionale), come, ad es., la *Lucania Letteraria* (Potenza, 1885), per non parlare poi delle tante opere riguardanti l'epigrafia classica (ma anche quella osca e medioevale), la numismatica, la linguistica, la storia antica e l'archeologia.

Il silenzio, pertanto, dell'opera del Racioppi in un volume, come quello preso qui in considerazione, non sembra giustificabile, anche se un'eventualità del genere era stata già prevista dallo stesso Racioppi, che difatti così scrive nell'Avvertenza "Al Lettore", premessa alla seconda edizione della sua opera (p. III): "Verrà presto il tempo che nuove fortunate indagini e scoperte, nuovi orizzonti aperti ai fasci di luce della scienza progrediente reclameranno altra opera, altro lavoro su questa specie di tela penelopea della storia, che altri tesse, altri sfla, altri ritesse. E l'opera del dimani cacerà tra il ciarpame del rigattiere l'opera della vigilia. È il fato del libro! è il dritto della scienza".

Il richiamo, comunque, all'opera del Racioppi mira solo a ristabilire (in un quadro critico meglio rispondente alla realtà documentale) un più equilibrato rapporto fra tutte le opere menzionate nel volume preso qui in esame, al quale si augura tutto il successo che merita.

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ANTONIO SARTORI (a cura di): *Liscrizione nascosta: Atti del Convegno Borghesi 2017*. Epigrafia e antichità 42. Fratelli Lega Editori, Faenza 2019. ISBN 978-88-7594-141-8. 570 pp. EUR 100.

This is another publication of the prominent series *Epigrafia e antichità*, which includes some well-known and frequently cited volumes, e.g., those on women in epigraphy (vols. 19 and 23). Like this one, most of the publications in this series are proceedings of various colloquia consisting of several contributions, but there are also monographs, or collections of papers, by one author (e.g., no. 15, selected papers by G. Susini). As for this particular volume, from the preface by Antonio Sartori it emerges that this volume was destined to be edited by the well-known epigraphist Angela

Donati, editor of several volumes in the same series. However, Donati died prematurely and unexpectedly in late 2018, and Sartori thus had to take over; he refers to the task both as an “onere” and as an “onore”.

One of the volumes edited by Donati was called *L'iscrizione esposta* (vol. 37, 2016), a publication containing contributions on the “visibility” of ancient inscriptions, the verb *esporre* meaning ‘to exhibit’, ‘to display’. As the verb *nascondere* means ‘to hide’, the new volume was obviously meant to be the counterpart of the earlier one, and most of the contributions do deal with inscriptions somehow “hidden” from view. But as is the case with most colloquia, there are of course also contributions dealing with quite other topics, although they might use the verb ‘hide’ in the title of the contribution (e.g., Federico Frasson on the “hidden truth” behind an inscription from Luna, p. 231ff.; Guido Migliorati on “what is hidden behind the epitaph of the usurper Aureolus in the *Historia Augusta*”, p. 261ff.; Mauro Reali on inscriptions from the *ager Insubrium* which are “hidden” because for the moment inaccessible, but also publishing a fragmentary inscription long “hidden” in a monastery, p. 509ff.). Of those contributions that do study aspects of the subject of “hidden” – in the broadest of senses – inscriptions, I would like mention the following.

Mireille Corbier (p. 9ff.) studies three interesting inscriptions: *CIL IX 2845/6*, the inscription of the senator P. Paquius Scaeva and his wife inscribed *inside* their sarcophagus, concentrating on the genealogical details which she deals with also in the case of *CIL III 4346* (Brigetio), where they are expressed in a metrical riddle of sorts. The third inscription is a marble *tabula* from Rome (*AE* 2014, 170) in which roughly the same text has been written on both sides, but with interesting modifications on the side that has been inscribed with more elegant letters. Alfredo Buonopane (p. 25ff.) publishes three previously “hidden” but recently emerged inscriptions from Verona, two of them previously unpublished, one (*CIL V 3352*) not seen since the 16th century. Silvia Braitto (p. 85ff.) deals with an interesting woman, Claudia Capitolina, the daughter of a prefect of Egypt and the wife first of a king of Commagene and then of another prefect of Egypt, and the mother of the female poet Iulia Balbilla. The author speaks of her “epigrafia nascosta”, but this label seems to fit mainly the brick stamps in which she is mentioned together with her prefect husband.

In an interesting contribution, Giulia Baratta (p. 109ff.) collects inscriptions “under the feet”, by which she mainly means various texts on the soles of shoes, but also on lamps which have the form of a shoe. In Ginette Vagenheim’s variation of the theme “hidden” (p. 147ff.), the author briefly discusses two Ligurian forgeries “seen” by Ligorio but which have then “vanished”. Marc Mayer (p. 153ff.) discusses rock inscriptions, some of them dated to AD 235, found in a cave in the province of Burgos, Spain. Maria Grazia Granino Cecere (p. 191ff.) studies an elegant funerary altar of a girl from Rome (*CIL VI 20905*) in which the inscription on the front speaks of the parents’ *luctus* and of similar things, but in which the back, surely meant to be hidden from public view, contains a sharp

critique of the wife's habits, said to be *venenaria et perfida, dolosa, duri pectoris*. A translation of this text would have been welcome.

A stone containing the recently published Augustan *fasti* of Privernum (*AE* 2016, 228) was in the fourth century reused for inscribing, on the other side of the stone, a register of *fundi* and other properties, surely in the territory of Privernum; this list is competently published in this publication by Maria Letizia Caldelli (p. 279ff.). As is usual, the names of the estates are formed from family names (*[vi]nea Pinian[a], k(asa) Busid[iana], fundus Salonianus* etc.), and the list can thus be used to illustrate the population of Privernum (note that the names just mentioned are not attested for private persons in inscriptions from Privernum). However, Caldelli's focus is not on this aspect but on the presentation of similar documents, especially the *tabula censualis* from Volcei (*CIL* X 407 – not “417” as in Fig. 5). Note that the new inscription is said to be unpublished in EDR15801 (dated May 5, 2022) and described puzzlingly as “un elenco di rendite della locale chiesa” (this has perhaps been inspired by what Caldelli says about a medieval inscription on p. 285f.). Cecilia Ricci (p. 299ff.) discusses the epigram *CIL* XIV 3940a, “hidden” when the other side of the *tabula* on which it was inscribed was used for an new inscription in 1152. Francesca Cenerini (p. 313ff.) republishes the inscription *CIL* XI 408 from Ariminum, seen in the 19th century by Bormann, but then long “hidden” in the storerooms of the local museum. Giovanni Mennella (p. 329ff.) does the same with an inscription from Eporedia (*CIL* V 6820), seen by him to pertain to the *c(allegium) c(entonariorum)*.

An early medieval inscription long “hidden” but recently discovered in the cathedral of Como is the subject of Sergio Lazzarini's article (p. 347ff.), whereas Marina Vavassori's interesting contribution is a survey of the Latin poem *Theatrum* by the sixteenth-century author Achille Mozzi, in which Mozzi describes the city of Bergamo inserting, i.e. “hiding”, in his text citations, not always correct, from inscriptions he had seen around. This survey produces some novelties, for example, the fact that the inscription *CIL* V 5152 was in the time of Mozzi kept in the church of S. Matteo in the upper city. Finally, Serena Zoia (p. 527ff.) studies possible “hidden messages” of inscribed monuments by examining some inscriptions from the *regio* XI which present more or less unusual features e.g. in their layout (note on p. 531 inscriptions *beginning* with the mention of the title *Vivir* or of the tribe) or in the letter forms (see p. 534f. on *CIL* V 5878). These features apparently meant to convey a message to the reader not expressed by the inscription itself. All this is illustrated by photos and is not devoid of interest, but the connection with the subject “hidden” in many cases seems to me rather tenuous.

Of those contributions that do not seem to define themselves as dealing with “hidden” inscriptions, I would like to single out the following: Antonio M. Corda and Antonio Ibba on ligatures (p. 45ff.); Samir Aounallah, Attilio Mastino and Salvatore Ganga, on the inscription of the “Thermes

d'Antonin^o (AD 159/162) in Carthage (p. 203ff.); Felice Costabile on a *defixio* (now *AE* 2019, 438) from Sybaris/Thurii mentioning a *lamia* (a substantial commentary follows) and apparently also the otherwise unattested nomen *Rusticenus* (p. 475ff.). But there are interesting things also in other contributions, e.g. in that of Lorenzo Calvelli on the epigraphical collection once in the Palazzo Grimani in Venice at Santa Mara Formosa (p. 379ff.). To conclude, this is another impressive volume in a series that continues to publish work of great interest to the serious epigraphist.

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BENJAMIN SIPPEL: *Gottesdiener und Kamelzüchter: Das Alltags- und Sozialleben der Sobek-Priester im kaiserzeitlichen Fayum*. Philippika 144. Harrassowitz Verlag, Wiesbaden 2020. ISBN 978-3-447-11485-1; ISBN (e-book) 978-3-447-39034-7. XII, 354 S. EUR 85.

This monograph is the published version of Benjamin Sippel's dissertation, which he defended at the University of Erfurt in 2019. The very title ("Clergymen and Camel Breeders: Daily and Social Life of the Sobek Priests in Imperial Fayum") is alluring, and the book gives a good overview of various aspects of life preserved to us from a given time and place in Roman Egypt. It leads us to the world of the people who served as functionaries in the temples dedicated to the crocodile god Sobek in Fayum under Roman rule.

In the introduction, the author informs the reader that methodologically the study owes a debt to microhistory. He admits, however, that microhistory's focus on a single person or family, for example, is lost in the choice of the corpus of sources of the work, which covers a large area and several sites and is chronologically scattered over several centuries. To anyone working with papyrological sources from Egypt, however, the fact that the source material is both scattered and filled with gaps is no surprise. Thus, the idea of putting together all possible sources, be they archaeological, written in Greek or in Demotic, is always welcome and a task in its own right.

The author has chosen to study the sources thematically rather than chronologically or topographically. Thus, the book is divided into four main chapters, 1. Endogamy and naming practices, 2. Social interactions between the functionaries of the temples and their customers (titled: Spezialisten und Klienten), 3. Secular earning possibilities and alternative career paths, and 4. Conflict situations. The book ends with conclusions that participate in discussions on the overall status of people defined as 'priests' (or better, temple functionaries) and the (somewhat ostensible) decline of the crocodile cults in Fayum. Finally, there are appendices illustrating site-specific names