

presupposes that there are differences between the Pentateuch and the non-synagogic texts, mostly in word order. He has tried to identify normal Greek elements that are alien to Hebrew but which are used in the Septuagint due to pressures from the Hebrew Vorlage such as predicative participles and temporal conjunctions. Internal reference and tagging are well handled throughout the book. A peculiar stylistic technique is the author's use of the "royal we" throughout his study. We find this strange! We noticed very small language errors: preferably "an investigation "of"" rather than "on" in the subtitle; p. 71 2nd line from bottom "are" concerned" rather than "is"; p. 179 "an" entirely homogeneous" rather than "a entirely.." p. 8 "one..and the other" rather than "one and one" (correctly on p. 172). One sentence is repeated in notes 21 and 22 (p. 7). Walser finds it difficult to be succinct often comparing "x" with "non-x" in extended definitions caged with numerous caveats. He has however laid the foundations for further investigations of the Septuagint (ch.2), pointing others in the right direction of more modern sociolinguistics (ch.6).

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WILLIAM STENHOUSE: *Reading Inscriptions and Writing Ancient History. Historical Scholarship in the Late Renaissance*. Bulletin of the Institute of Classical Studies. Supplement 86. Institute of Classical Studies, School of Advanced Study, University of London 2005. ISBN 0-900587-98-9. X, 203 pp. GBP 50.

This book, originally a doctoral dissertation done under the supervision of Michael Crawford, is a fascinating study, interesting and well-written. Its goal is to elucidate how a group of scholars active in Rome in the middle of the sixteenth century redefined the scope and nature of historical writing. Fascinated by the remains of the classical world, and particularly by inscriptions in stone, they began to collect and interpret inscriptions, creating systems of classification and ways of representing their finds that shaped all subsequent attempts to do the same. They then began to question the value of inscriptions as historical sources, and realized that by looking at them as objects – rather than simply as texts written on a particular durable surface – they could extract more information, in particular when they examined the variations in styles of lettering. Thus their work laid the foundations of the modern discipline of epigraphy. But their insights had wider effects: by exploring how artefacts could provide historical information, they expanded the range of sources and subjects that historians could tackle.

The author begins by introducing the subject with an individual, Onofrio Panvinio. To choose him as a starting point might seem perhaps a little bit surprising, as Panvinio was not among the most important scholars in this new florescence of historical and epigraphic studies; moreover, we possess an excellent recent monograph on Panvinio by Jean-Louis Ferrary. On the other hand, it is fitting to begin with him, as he was both an epigrapher and historian, whereas the other great collectors and editors of inscriptions did not always deal thoroughly with historical problems, with a few exceptions like Pighius. In any case, one reads the pages dedicated to Panvinio with interest and profit. We get to know for example that Panvinio was not only living in Rome (rather the contrary), as we have learned from older accounts (for example, W. Henzen in his

influential 'Index auctorum' in *CIL* VI p. LIII states *vixit fere semper Romae*). But one should not forget that there was another historian superior to Panvinio, also using inscriptions as his source-material, namely his friend Carlo Sigonio (all else apart, Sigonio can be taken as the founder of ancient onomastics [a subject on which Panvinio also wrote a little monograph]: see my remarks in *Zu Wesen und Geschichte der antiken Namenforschung*, forthcoming in SBBAW). Later on, Stenhouse discusses the *Fasti* and their interpretation by both Panvinio and Sigonio.

The first chapter after the Panvinio introduction deals with the forerunners of the sixteenth century scholars, particularly Poggio and Cyriacus and of the next generation, Giocondo and Andrea Alciato. The author then moves to the epigraphic studies at Rome in the 1540s, giving a general overview. In his description, names like Colocci or Lelio are mentioned, and, for the first time, Jean Matal appears to be in the centre of things. He is the protagonist in Chapter 2: 'Collecting, comparing, and representing inscriptions', where also Smetius and Ligorio crop up. Chapter 3: 'Transmission and Forgery' takes up the intricate problems of forgery; in this field, a great amount of work is still to be done. Ligorio is not the only notorious man in this respect, and Stenhouse also deals at length with Annius of Viterbo. Another aspect is that even the most prominent epigraphers of the period, such as Smetius and others, are not immune to gullibility. Chapter 4: 'The Reliability of Ancient Texts' deals with technical matters like carvers' errors, etc., and at some length with the *Fasti* as examined by Sigonio, Panvinio, Robortello and others, and concludes with observations on the *Res gestae*. In Chapter 5, 'Inscriptions as Evidence', some scholars not strictly speaking epigraphers are presented due to their use of inscriptions in their research work, among others Wolfgang Lazius (a man who never visited Rome), Ambrosio de Morales, Giovanni Battista Fontei, Giulio Jacoboni, Vincenzo Borghini, Marcus Welser. Not all of them are familiar to the average student of epigraphy which enhances the interest of this chapter. The Epilogue: 'Gruter and the Legacy of the sixteenth century' rounds up the volume proper. At the end, there are still two appendices, a bibliography, and indices.

My criticisms are few. There are many important questions which would deserve further discussion. To take just one example: dealing with forgeries, Stenhouse discusses the famous collection of the cardinal Rodolfo Pio (pp. 92f), which housed many forgeries produced by Ligorio. It is a common belief, shared by the author, that Pio did have over 100 inscriptions which recorded people's jobs and roles within households. Now many of them have been revealed as Ligorian falsifications. Stenhouse poses the question as to whether Ligorio might have made them for Pio as a reconstruction of what antiquity may have been like, creating a household of ancients to parallel Pio's household in sixteenth century Rome. This question is not well posed, since a great number of the forgeries recording households are only forgeries on paper and have never existed on stone, and more importantly, the main bulk of these mentions are contained only in the Turin version of Ligorio's *Antichità*, produced after Ligorio had moved from Rome to Ferrara after the death of Pio; consequently, they have nothing to do with Pio's collection itself. If Aldrovandi says that in various parts of Pio's palace "there is a huge quantity of memorial inscriptions, where one can see many sorts of characters that represent ancient numbers, and various names of offices which have never been seen in literary sources", this still says nothing about the huge number of the mentions of households (the ancient

numbers referred to by Aldrovandi must be indications of lifespan). – Some minor points: the author shows some inconsistency in using name forms of the humanists: Pighius, Staius, but Smed. And one would prefer Cyriacus to Cyriac. – In the bibliographical annotations, I missed an important article by Fanelli, *Studi romani* 1962, on epigraphic collections in Rome, especially that of Delfini, treated also by S. Orlandi in a short monograph from 1993 (*Un contributo alla storia del collezionismo. La raccolta epigrafica Delfini*). – As for Andrea Alciato, one could add that he also has left important notes about the epigraphy, both pagan and Christian, of Rome and Southern Italy (cp. Ferrua, *ArchSocRomStPatria* 1989–1991). – Fulvio Orsini (p. 168) also possessed a huge collection of ordinary inscriptions. – I have found only a few misprints: p. 97, nt. 85 epigraphica; p. 156, nt. 27 Grazer; p. 163, line 1 Kungliga.

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*Supplementa Italica*. Nuova serie 22. Edizioni Quasar, Roma 2004. ISBN 88-7140-267-7. 286 pp. EUR 46,48.

This *Supplementum*, again beginning with an interesting Presentazione by Professor Silvio Panciera, contains one contribution of the normal type, that by L. Boffo on Forum Iulii Iriensium (in and around modern Voghera) in Liguria (regio IX, p. 13–58). The rest of the contributions are (as they are referred to here) "Supplementorum supplementa", this meaning that they are supplements to contributions appearing in earlier volumes of these *Supplementa*. Under this heading, we find more than 80 pages by M. Buonocore on various cities in regio IV (Aufidena, Histonium, Teate, Sulmo, Corfinium, Superaequum; p. 61–146); Cingulum and S. Vittore di Cingoli in Picenum (regio V) by G. Paci (p. 147–51 and 153–9), Camerinum in Umbria (regio VI) by S.M. Marengo (p. 161–71), Genua and the coast between Genua and Luna (in regio IX) by G. Mennella and P. Melli (p. 173–87), *Vallis Tanari superior* (also in regio IX) by G. Mennella (p. 189–95), Bellunum and Feltria and the *pagus Laebactium* (in regio X) by M.S. Bassignano (p. 197–254), and, finally, Ticinum and Laumellum (in regio XI) by R. Scuderi (p. 255–64). One observes that, once again, the work of M. Buonocore and G. Mennella, regular contributors to the series, is well represented. – At the end of the volume, one finds (on p. 267–86) another novelty, a "Repertorio bibliografico" dealing with Italy (including Sicily and Sardinia), by G.L. Gregori. This section, planned to be a regular part of future volumes, is arranged according to individual cities appearing in alphabetical order, and it is meant to furnish bibliographical guidance to those wishing to find out if there are new editions of, or supplements to, the epigraphic material of a certain city. This first delivery includes only cities appearing as part of the *Inscriptiones Italiae, Supplementa Italica* (including this volume) or *Iscrizioni greche d'Italia* volumes. A note on an individual city begins with an enumeration of all the inscriptions appearing in older publications (*CIL*, *IG*, *EE* and, in the case of N. Italy, *Pais*), this being followed by references to the volumes mentioned above and also to the series *Inscriptiones Christianae Italiae*. Thus, under Aufidena (p. 269), one finds that the inscriptions were collected in *CIL* IX and that there is additional material in *EE* VIII and *Suppl. It.* vols. 8, 14 and 22. In future deliveries of this section of the *Suppl. It.*, the net will be cast even wider to include