

125. – Nr. 1139: der Mann führte mit Sicherheit das Cognomen *Epulo*: Solin, *Anal. epigr.* 404 zu 145). – Nr. 1369: H. Etcheto, *Athenaeum* 2003, 445 ff. will in ihm und im Konsul von 328, Dictator 306 und Oberpontifex 304 denselben Mann sehen, kaum zu Recht (dazu demnächst in den Akten eines 2002 gehaltenen Kongresses für antike Onomastik). – Nr. 1843: der Name bleibt völlig in der Luft hängen (das wird auch in *AE* bemerkt). – Die Erschließung jüdischer Amtsträger scheint nicht ganz lückenlos zu sein; ich habe das Fehlen des Archigerusiarches Anastasius (*JlWE* II 521) notiert. – Nr. 2265: man darf nicht Livia Augusta sagen, sondern entweder Livia oder Iulia Augusta. – Zu den römischen Bischöfen: ihre Namen werden bald in griechischer (Nr. 567), bald in lateinischer Form (Nr. 3585) gegeben; sogar bei demselben Namen wird geschwankt (Nr. 3579–3581 wird ohne ersichtlichen Grund sowohl *Xystos* als auch *Xystus* geschrieben); amüsant ist die für Nr. 1039 gewählte Form *Calixtus* mit der Bemerkung "Weitere Namen Calixtus I", während die richtige Namensform doch *Callistus* war (in antiken Urkunden erscheint *Cal(l)ixt-* nur in *ICUR* 13480. 18640; ferner wird der Name des römischen Bischofs und eines römischen Presbyters vom Ende des 5. Jh. [Avell. 103, 2] in der hsl. Überlieferung zuweilen *Calixt-* geschrieben, es wird sich aber um eine mittelalterliche Praxis handeln); und unter *Xystus* wird als weiterer Name *Sixtus* angeführt, der aber mittelalterlich ist (*Arctos* 1991, 143). – Die Haruspices haben eine neue Monographie erhalten, die Rüpke noch nicht kennen konnte: M.- L. Haack, *Prosopographie des haruspices romains* (2006). – Zwei Kleinigkeiten: S. 324: Ulpiales, nicht Ulpialis; S. 631: was ist 'Matrona imagini dedicandi'?

Trotz solcher Beanstandungen sei am Ende mit Nachdruck festgestellt, dass wir es mit einem grundlegenden Quellenwerk zu tun haben, das für viele Forschergenerationen gute Dienste leisten wird.

Heikki Solin

JÖRG RÜPKE unter Mitarbeit von ANNE GLOCK: *Römische Priester in der Antike. Ein biographisches Lexikon*. ISBN 978-3-515-09086-5. Franz Steiner Verlag, Stuttgart 2007. 256 S. EUR 34.

Wer nicht imstande ist, sich das oben angezeigte große dreibändige Werk zu schaffen, wird sich freuen, diesen handlichen Band leichter für seine Privatbibliothek kaufen zu können. Vieles ist gekürzt oder weggelassen, darunter viele römische Bischöfe, die in dem großen Werk verzeichnet sind. Trotzdem kann man den Band all denjenigen empfehlen, die einen raschen Überblick vorziehen.

Heikki Solin

JOCHEN HAAS: *Die Umweltkrise des 3. Jahrhunderts n. Chr. im Nordwesten des Imperium Romanum. Interdisziplinäre Studien zu einem Aspekt der allgemeinen Reichskrise im Bereich der beiden Germaniae sowie der Belgica und der Raetia*. Geographica Historica 22. Franz Steiner Verlag, Stuttgart 2006. ISBN 3-515-08880-6. 322 S. EUR 52.

In this monograph, Jochen Haas (henceforth H.) investigates the evidence pro and contra a large-scale ecological crisis in the northwestern parts of the Empire, which would have paralleled the statewide crisis in the 3rd century AD. This hypothesis is not new, and H. has set out to make a

conclusive analysis of the evidence that might support or invalidate the hypothesis. His aim is ambitious, but the book does not quite live up to expectations.

As the title of the study suggests, his approach is interdisciplinary. The argumentation of the book is contained in four major chapters: pagan sources ("Nichtchristliche Quellen des 1. bis 3. Jahrhunderts", 26 pp.), Christian sources ("Naturkrisen bei christlichen Autoren", 83 pp.), the environment in the north-west of the Roman period ("Zu den römischerzeitlichen Umwelten im Nordwesten des *Imperium Romanum*", 49 pp.), and the archaeological and natural science sources ("Naturwissenschaftliche und archäologische Quellen", 127 pp.). The amount of source material in the different categories is very different, as is shown by the sizes of the chapters; this becomes even more apparent when reading the book.

The "pagan" literary sources are relatively few, so the argumentation is lucid and enjoyable to read. H. has time and space to analyse the sources, and as a result, he is able to create vivid images, and the thematic sub-divisions work well. In addition, the number of Christian sources is manageable, so here, too, the argumentation can still be followed, but contrary to the previous chapter, this is no longer divided thematically. H. has divided the chapter according to types of source, and into further subsections by author. This results in a piecemeal catalogue, and the argument tends to get lost.

In these first two chapters, the author endeavours to understand the Romans' way of seeing natural phenomena. He concludes that Romans were able to conceive of nature as processual, i.e., development led from one phase to another, and the environment changed constantly.

The fifth chapter, on the physical environment of the region, once again works better, as the approach is thematic. Here the author tries to give some idea of what the physical environment of the area in question was like in Roman times, and devotes much attention to the ancients' own perspective. It is no surprise that a diachronic development of nature in the northern provinces cannot be reconstructed based on the classical authors. As H. already demonstrated in the first two chapters, the ancients did not investigate nature *per se*, but used it as a means of conveying other messages. In order to understand the natural environment, we are left with the often very stereotypical characterisation of these areas as semi-barbarous by means of strange natural phenomena.

The sixth chapter is the most problematic of all. There is no question that H. has mastered a huge number of archaeological and scientific sources. The main problem is that the chapter lacks meaningful structure: the chapter is first divided into sections according to the type of source ("natural science", "archaeology", "palynology", "architecture"). These sections are then further divided geographically until we reach the individual studies, conducted on a local level. This structure makes the argumentation impossible to follow – and even to present. Each sub-sub-section draws minor conclusions, usually in the form of citations to existing research, but the results are not followed up in the later discussions, and the whole chapter remains little more than an ordered list of research and data. One wonders whether some kind of quantitative or classificatory approach might have worked better to keep the argumentation alive.

In principle, the analysis done by H. seems valid. The combination of historical and archaeological material with results of natural science studies is always interesting, and there are no obvious faults in the way the types of sources are integrated. It is also obvious that the temporal precision of both archaeological material and scientific results often are too crude to establish any kind of causality with the phenomena known from historical sources.

The results of H. are therefore not altogether surprising: the scientific studies do show changes in the environment, but they do not provide a single, unified picture. Rather, they indicate some changes in the environment, but starting already in the late 2nd century AD. The ambiguity of these results and their chronological imprecision makes it impossible to combine these results with the historical data so that any significant correlation could be seen. The same is not quite true for the archaeological sources – including architecture – as in some cases, the chronology can be quite accurate. It is a pity that especially the archaeological material is presented in the geographically organised mini-sections in such a way that no coherent picture emerges. This is not helped at all by the fact that there is not a single map in the entire book.

In addition to the lack of maps, other editorial problems abound. Too many items are missing from the bibliography (like Demand 1984, which is cited many times on the first page of the second chapter). The quotations from Latin and Greek sources are inconsistent: in some cases we have nothing but the Latin passage, in others it is followed by the translation, either in the text or in a footnote; sometimes the translation comes first, with the original in the footnote, in the text, or missing altogether.

Overall, the book would have profited from a rewrite. The data and the results are interesting, and the archaeological part is a good source for studies on settlement archaeology in Germania, but H.'s argumentation is never made clear. The main problem of the book lies in its structure. The book looks more like a list of data organised by categories than a structured study, and this weakens H.'s argument and readability of the book considerably.

Harri Kiiskinen

FRANCESCO PAOLO RIZZO: *Sicilia cristiana dal I al V secolo*. Voll. I, II.1, II.2. Supplementi a "Kókalos" 17. Testimonia Siciliae antiqua I, 14. Giorgio Bretschneider, Roma 2005, 2006. ISBN 88-7689-191-9; 88-7689-229-X. XII, 265; 268; 371 pp. EUR 85; 170.

Nella nuova, elegante veste dei *Supplementi a Kókalos* escono due bei volumi (il secondo in due tomi) sui primi secoli del Cristianesimo in Sicilia, a cura di F. P. Rizzo.

Il primo volume, *Gli studi sull'antico cristianesimo di Sicilia. Percorsi acquisizioni prospettive*, offre un ampio sguardo sugli studi relativi alla Sicilia paleocristiana. L'autore, già noto per altri percorsi nella storia della mentalità antica, si concentra soprattutto sugli studiosi del Novecento, a partire dal 1935. Una noterella, intitolata "Dall'erudizione alla scienza (Tra Seicento e Novecento)", è dedicata agli studiosi anteriori. A mio avviso, è troppo breve: vengono segnalati troppi studiosi in pochissime pagine. L'Orsi, naturalmente, avrebbe meritato una monografia a sé, visto che si tratta di uno studioso che cento anni fa pubblicò, in modo si potrebbe dire scientifico, la maggioranza delle iscrizioni siracusane a noi note (ma si veda ora, ad esempio, il volume *Magna Graecia: Archeologia di un sapere*, a cura di S. Settis e M. C. Parra, Milano 2005). Il viaggio continua fino al 2004, ed è senz'altro utile per chi vuole capire la storia della ricerca in questo campo nella seconda metà del Novecento.

Il secondo volume, in due tomi, è un corpus di testimonianze relative ai Santi siciliani. La prima parte, *Testimonianze agiografiche*, comprende saggi interessanti sulla storia della Sicilia tardoantica. Un contributo notevole all'opera è stato offerto da Alessandro Pagliara, che ha compilato la seconda parte del vol. II: *Testimonia hagiographica, testimonia quae ad*