
Man darf noch deutlicher werden: Es kündigt sich darin der Verzicht auf Leben an, und das nicht nur, weil die Philologen die wesentliche Macht innehaben, die Überwindung der Schwelle von Leben und Tod qua Text wenigstens zu suggerieren (G.: 106; B. zu Celan: 175).

Melanie Möller


This book began as a doctoral thesis, completed in April 2003 under the supervision of Martti Leiwo and Heikki Solin at the University of Helsinki. In the book version of the introduction, Korhonen (=K.) provides an overview of his subject’s scope and aims (1–2). He points out that «il presente lavoro comprende soprattutto la collezione epigrafica lapidaria del Museo Civico, perché in questa fase non è stato possibile studiare sistematicamente l’instrumentum domesticum iscritto, data l’organizzazione della collezione» (1). This inherited impediment still produces a large body of material to work with: 364 inscriptions and 193 copies of inscriptions, producing a grand total of 557 inscriptions, of which 61 were previously unpublished. Just over one-half of these inscriptions are from Catania and some other parts of Sicily, while the remainder, with the exception of eight unprovenanced inscriptions, are from Rome. K. continues by outlining the format and contents of the various chapters and in doing so draws attention to the lack of photographs accompanying his corpus, which he explains as follows: «… nel corso del lavoro di schedatura è stato possibile fotografare quasi tutte le epigrafi studiate. All’epoca il loro stato era alquanto deteriorato: estratte da poco dai muri del Castello Ursino, dove erano esposte secondo vecchi criteri di ordinamento museale, non erano state né pulite né restaurate. A causa, inoltre, dei tempi brevi in cui si è svolto il lavoro e dell’equipaggiamento limitato, la documentazione fotografica è rimasta essenzialmente provvisoria. Nella ripresa delle immagini, ad ogni modo, l’accento è stato sempre posto sulla leggibilità del testo epigrafico» (2).

K. compensates for this omission by having established a website which readers can freely consult (http://www.helsinki.fi/hum/kla/catania). This website is simply organized, easy to browse and contains photographs of all the authentic inscriptions, save two, as well
as a good number of the copies. The photographs are generally of high enough quality to allow the texts of the inscriptions to be seen clearly and read. The website is a well-conceived and indispensable appendix.

The book itself is divided into two main parts: the first part, called «Prolegomena», groups together three chapters (9–138), while the second contains the edition of the inscriptions (139–396). On either side of these two parts are a lengthy list of abbreviations (3–7), a series of detailed analytical indices (397–413), and concordances between this and previous numbering systems used in works that discuss the same inscriptions (414–418). All in all, K. has produced a very thorough and solid piece of scholarship, in the best of the Finnish tradition, and has done an important and beneficial service in studying this body of material, which, as he rightly observes (1), forms the third most important epigraphic collection in Sicily after Palermo and Siracusa.

In Chapter 1, entitled 'La storia delle collezioni' (9–69), K. begins by exploring in depth the history and development of the epigraphic collections in Catania. Here the story goes back to two inscriptions in the Duomo in the fifteenth century and to the establishment of Catania’s first antiquarium in the 1620s–1630s. We learn that most of the civic museum’s inscriptions derive from eighteenth-century collections, particularly those of the Benedictine convent and the princes of Biscari and Torremuzza. In addition, Placido Scammacca, a relative of the prince of Biscari, was mostly responsible for bringing the collection of inscriptions from Rome to Catania (18), and the collection of copies is also due largely to the efforts of a single individual, Pier Luigi Galletti (28), in the eighteenth century. This chapter also devotes considerable space to the work of Theodor Mommsen and Georg Kaibel in Catania in the second half of the nineteenth century. K. points out that Mommsen made practically no distinction between material from Catania and other nearby Sicilian cities (62–63). Only passing mention is made in this chapter of inscriptions from Catania that have made their way to other museums. That decision is reversed in Chapter 2 (70–120), which deals with 'La cultura epigrafica catanese', where as comprehensive a database as possible is sought for obvious reasons (the Catanian inscriptions outside Catania are assembled in Appendix 1 on 134f). There are only some ten pre-Roman inscriptions written in Greek, and K. is right to stress that little can be said of this phase, other than it generally adheres to the palaeographic development of Greek inscriptions. Even the Greek inscriptions of the Roman period can say little in the way of dialect history, as they are mostly formulaic in structure and so terse in detail (8c). The Roman presence is seen epigraphically only from the time of Augustan colonization, with most Roman inscriptions dating to the first two centuries AD. The material most commonly used is marble, whose precise source(s) remain(s) to be determined (70–71). As to the original context of the inscriptions, little certainty exists. Although many inscriptions were found near the theatre, there is evidence that indicates that these are secondary contexts. Other inscriptions were found in the Achilliane Baths, while the find-spots of tombstones discovered before the nineteenth century are difficult to establish through lack of documentation. Christian tombstones are the exception, since their discovery has largely happened after the nineteenth century in the Northwest part of the city centre. Among the historically relevant conclusions reached or hypothesized,
two dedications to emperors are known, and citizens were inscribed in at least three tribes. K. suspects that Roman citizenship was extended on a gradual basis, and that for a time the colony was called *colonia Iulia* (72). He prefers to speak of variants in the language of Roman imperial inscriptions, instead of an outright dialect (81), but observes a little later that Catania's Latin inscriptions are a poor source for the study of language and linguistics (101), hence precluding the elaboration of this point. Similarities and differences in the epigraphic cultures of Rome and elsewhere are noted in stylistic usage, lexicon, and onomastics. In respect of sociolinguistics, K. reasonably advances the view that Catania's population consisted of Graecophones and Latinophones, and that Latin was not imposed on the colonized, though Latin predominates in public spaces. The use of Greek continued well into Late Antiquity (116). A bilingual community is envisaged, with as many of the implications of this as possible explored. K. wonders how deeply bilingualism commonly existed at the level of the individual. Chapter 3 (121–133) is called 'Definire la provenienza delle epigrafi' and summarizes the criteria for defining the various provenances of the inscriptions found today in the civic museum. This chapter in effect continues many of the same issues explored in the previous two chapters. A small criticism can be made about this part of the book: it lacks a thumbnail sketch of the history of Catania, from antiquity to the present, in order to help readers orient themselves through these highly detailed and densely written chapters.

The second part of the book comprises the edition of the inscriptions. As mentioned earlier, there are 557 inscriptions here. These are organized into five chronological and geographic groups, which, where possible, are further subdivided into categories based on type: thus, Classical and Hellenistic (nos. 1–6); Roman (nos. 7–214), further subdivided into dedications, public inscriptions, and tombstones (pagan, Christian, Jewish); inscriptions in Catania from other Sicilian cities (nos. 235–241); inscriptions of uncertain provenance (nos. 242–249); inscriptions from Rome (nos. 250–364), further subdivided into the same kind of categories as for the inscriptions from Roman Catania; and copies of inscriptions, mainly from Rome (nos. 365–557). Detailed and up-to-date lemmata accompany each entry in K.'s corpus, as is only to be expected. Here, among other things, we learn whether he is advancing new readings of previously known material, or whether an inscription is being published for the first time. Space prevents discussion of the new readings here; scholars are directed to the concordances to look up the inscription(s) of particular interest to them. The intention in the rest of this review is to highlight the 61 previously unpublished inscriptions.

These new inscriptions belong to only three of the five groups just outlined. There are three new inscriptions in the Classical and Hellenistic group (nos. 4–6), all of them Hellenistic tombstones on limestone, with the name of the deceased followed by a farewell salutation. Most of the new inscriptions, some 52 in total, are of Roman date. The inscriptions are mostly fragmentary, and over 40 of

---

1 Three of these inscriptions are from Siracusa, and the other four are evenly divided between Comiso, Messina, Paternò, and Taormina.

them can be securely identified as tombstones. Among the others, there is a very fragmentary inscription (no. 15) with the possible name of Virius, well attested in Late Antiquity amongst the senatorial ranks, and an honorary decree (no. 27) dedicated by a Laodicea, probably the one in Northern Syria. Inscription no. 43 may mention the boule. The remaining five new inscriptions (nos. 250–255) belong to the group from Rome. They are all fragmentary tombstones: three of them are of early Imperial date, and the other two, dating to the 3rd to 5th centuries AD, appear to be Christian.

To sum up, K.’s book is a most welcome and much-needed addition to Sicilian epigraphy, providing an up-to-date and thorough edition of an important body of material. This book, together with K.’s website, will benefit scholars for years to come, who will certainly find no serious deficiency in its approach and contents.

Vancouver

Franco De Angelis


Das versammelte Volk in der römischen Republik hat in der althistorischen Forschung große Aufmerksamkeit gefunden, nachdem F. Millar in den 1980er Jahren in mehreren Aufsätzen die politische Ordnung dieser Republik als Demokratie charakterisiert und P. A. Brunt die Bedeutung des Klientelsystems auf dem politischen Feld stark relativiert hatte. Zwar litt die anschließende Debatte, die v.a. von M. Jehne, E. Flaig, K.-J. Hölkeskamp, A. Yakobson, H. Mouritsen und F. Pina Polo bestritten wurde und wird, bisweilen unter den Problemen, die sich fast immer einstellt, wenn es um einen derart definitionsbedürftigen Begriff wie Demokratie geht, sowie an zumal Millars geringer Bereitschaft, die in deutscher Sprache publizierten Antworten auf seine These zur Kenntnis zu nehmen und seine Argumentation zu differenzieren. Dennoch wurden höchst beachtliche Erträge erzielt. Morstein-Marx (M.-M.) hat nunmehr eine Studie über die nicht-abstimmenden Versammlungen (contiones) vorgelegt, in der die bisherigen Forschungen jeder Zunge nicht nur höchst gediegen und mit umfassender Dokumentation von Quellen und Forschung zusammengefaßt, sondern auch durch neue Konzeptualisierungen ergänzt werden. Diese stammen teilweise aus Gegenwartswissenschaften, zielt der Autor doch darauf ab, «to construct a richer picture of the relationship between public speech and political action in the Roman Republic, and to raise some productive questions about public deliberation, communication, and the flow of knowledge in all political systems that involve a mass public» (32).

M.-M. faßt die contio mit Recht als den Ort schlechthin, an dem durch direkte Interaktion zwischen der Bürgerschaft und Mitgliedern der Elite politische Öffentlichkeit hergestellt wurde. In der dort geübten rednerischen Praxis formte sich ein Diskurs, ging es also nicht einfach um Information, Manipulation und

---