Final author manuscript. Published as: Prag, J.R.W. 2021. I.Sicily and Crossreads: a digital epigraphic corpus for ancient Sicily. In A. Karivieri, C. Prescott, P. Campbell and K. Göransson (eds.), *Trinacria, 'an island outside time'. International Archaeology in Sicily*, Oxford: Oxbow Books, 181-192.

I.Sicily and Crossreads: a digital epigraphic corpus for ancient Sicily

Jonathan R. W. Prag
University of Oxford
jonathan.prag@merton.ox.ac.uk

Abstract

This paper presents the *I.Sicily* and *Crossreads* projects, which aim to build and exploit a digital corpus of the epigraphic texts of ancient Sicily. The introduction summarises the history of epigraphic corpora for the island. In part two the core elements of the *I.Sicily* corpus project are outlined and briefly discussed. In part three, the primary areas of focus of the Crossreads project are summarised (historical linguistics, petrographic analysis, and palaeographic study).*

1. A corpus for Sicily?

In 1624 the young German scholar Georgius Gualtherus (Georg Walther, possibly from Augsburg) published his *Siciliae, obiacentium insular(um), et Bruttiorum antiquae tabulae: cum animadversionib(us)*.[1] Inspired by other recent epigraphic corpora, in particular the monumental work of Jan Gruter (*Inscriptiones antiquae totius orbis Romanae*, 1603), he undertook a 4-year voyage through Italy and Sicily recording material first-hand. The Italian material which he gathered was largely lost when he died at sea in 1625, but the Sicilian material survives as the first true epigraphic corpus for Sicily, distinguished by his emphasis upon autopsy (in contrast to Gruter's collation by correspondence).

Gualtherus' corpus contains 357 texts for Sicily and the nearby islands (*Fig. 1*), together with an appendix adding a further 15 noted or discovered immediately prior to publication (a number of post-antique texts and texts from southern Italy were also included). Gualtherus was relatively inclusive in his ambition, and his corpus includes a handful of texts in languages other than Greek and Latin; he also ranged across texts of diverse types, such as those on *glandes* or rings, and texts only recorded as literary epigrams. Almost 150 years later, a new corpus was produced by Gabriele Lancillotto

* It is impossible to overstate the loss to the study of ancient Sicily which the tragic death of Sebastiano Tusa represents. The award of the Crossreads ERC grant no.885040 under the European Union's Horizon 2020 programme, which has made this version of the paper possible, came almost exactly a year after his death and the conference which ended up being dedicated to his memory - given his unstinting support and enthusiasm for my earlier work, it is an immense regret that I cannot share this with him. I can only hope that the project's vision for making one part of Sicilian antiquity more accessible would have met with his approval.

[1] As noted by Castelli 1784, vii; Mommsen 1883, 715; and Prestianni Giallombardo 1999, 561, the work was initially published in Palermo in 1624 in an incomplete edition, which was immediately superseded by a second published in Messina (dated 1624 but actually published in 1625). The former exists in c.3 copies (in Rome and Palermo); the latter (Gualtherus 1624) is widely distributed, and now readily available online, e.g. at http://arachne.uni-koeln.de/books/Gualtieri1624. On Walther, see Mommsen 1883, 714-716.

Castelli, principe di Torremuzza, who brought together some 729 Greek and Latin inscriptions, albeit with rather less effort at direct autopsy and with the inclusion of some relevant inscriptions from outside the island.[2]

Another century later, in 1890, Georg Kaibel wrote of his 16 years of effort to complete a new corpus of the Greek inscriptions of Sicily (*Inscriptiones Graecae Siciliae et Italiae* [*IGSI*]), also based upon autopsy wherever possible ('*Italiam et Siciliam ipse peragravi*…'), which became volume 14 of the series *Inscriptiones Graecae*. He held up Theodor Mommsen as his model, who himself in 1883 had published a new Latin corpus for the island (in *Corpus Inscriptionum Latinarum*, vol. 10 part 2; see *Fig. 2* for the geographical coverage of the two works). Mommsen's work had its origins in the epigraphic collection that he began in the 1840s, and which led to *Inscriptiones regni Neapolitani Latinae* (1852), essentially a first edition of *CIL* 10 part 1, having travelled himself in Sicily both in the 1840s and later, in preparation for the 1883 volume.[3]

In 1972, Giacomo Manganaro wrote of his intent to publish a 'Corpus delle iscrizioni greche e latine della Sicilia', as part of the *Inscriptiones Italiae* series; in 1999 he outlined a proposal for a new corpus of the Greek inscriptions of the island. Both ambitions remained unrealised, notwithstanding his prolific epigraphic output over a period of more than 50 years.[4] A number of corpora for individual cities or museums on the island have been produced in the last 50 years, but it is now 130 years since the last published attempt to produce anything like a complete corpus in either of the two principal epigraphic languages of ancient Sicily, and some 250 years since the last attempt to produce one across multiple languages (and, although the Punic material is far less in quantity, there is no single corpus which gathers all of those texts together either).[5]

In justifying his own activity in 1769, the Prince of Torremuzza had argued the need for a new corpus, both that remedied deficiencies in existing corpora and that incorporated the mass of new material. That argument has only become stronger with time, but also, in the eyes of many, ever less possible. Gualtherus collected approximately 372 texts, Torremuzza c.729, while Mommsen and Kaibel together

[2] Castelli 1769, second edition 1784 (online at: http://arachne.uni-koeln.de/books/Castelli1784). He also included (class 20) a section of 26 inscriptions ancient and mediaeval, in other languages/scripts, which I have left out of the total above; for this presentation (and to allow some degree of comparability) my count also excludes classes 15 (brick stamps) and 16 (*instrumenta*), as well as class 19 (*suspectae*), but includes the *addenda* on p.331 of the second edition.

[3] Kaibel 1890, *praefatio*, v-vi; Mommsen 1883, 716 §viii. For a much more detailed discussion of the history of the principal corpora for Sicily, and their historiographic contexts, see De Vido 1999.

[4] Manganaro 1972, 442; 1999, 420-421.

[5] The Punic stelae of Mozia were published in Amadasi Guzzo 1986; and Punic inscriptions of the western Mediterranean (excluding the then unexcavated Mozia material) were published in Amadasi Guzzo 1967; further updates in De Simone 2013. The digital *Corpus Inscriptionum Phoenicarum necnon Poenicarum* (= *CIP*, or *PhDB*, the Phoenician DataBase), currently not publicly accessible, potentially solves this language specific problem, within the framework of a larger project (Xella and Zamora 2018).

published 1,177 (*addenda* included; *instrumenta* excluded). Current estimates suggest that the total number of known inscriptions on stone for ancient Sicily is c.4,500 (*I.Sicily*, to which I return below, currently identifies 3,301 texts, almost all on stone (*Fig. 3*), and the known omissions, principally from the catacombs of Syracuse, currently number c.1,000 texts). In other words, the number of texts on stone alone since the last corpus was produced has increased more than three-fold, and at a much faster rate of discovery (see *Fig. 4*). It is an unfortunate fact that the publication of the volumes by Mommsen and Kaibel more or less exactly coincided with the beginnings of modern archaeology on the island, led by the work of Antonio Salinas in the west of the island, and above all Paolo Orsi in the east, the latter rapidly publishing hundreds of inscriptions from precisely 1889 onwards, in diverse journals and other locations.[6]

Statements about both the need and the difficulty of compiling a comprehensive collection of material are of course well-worn *topoi*. The prefaces of the works of Gualtherus, Torremuzza, Mommsen and Kaibel all offer excellent examples of the genre. Nonetheless, it is undeniable that the need for a new Sicilian corpus has become ever more pressing in the face of the ever-increasing volume of material. This is no less true from the perspective of the academic researcher than from that of the many other stakeholders, whether museum curators or the wider public. The material is often poorly published and very widely dispersed, in frequently obscure publications, and those limitations severely restrict the possibility of undertaking any sort of analysis that requires even an approximately complete dataset.[7] By way of illustration, *I.Sicily* currently counts 2,181 Greek (or partly Greek) inscriptions, of which 624 were recorded by Kaibel. That implies approximately 1,500 texts that post-date Kaibel (1890); however, only c.900 of those are recorded by *SEG*. Even if those numbers are all very approximate, the superficial impression that at least one-third of Sicilian Greek inscriptions 'published' since 1890 are not covered by the principal gazetteer for newly published Greek inscriptions is highly indicative of the challenge in studying Sicilian epigraphy. For Latin, the picture is worse (proportionately): out of 1,075 inscriptions in *I.Sicily*, c.600 were recorded in *CIL* (1883), and a further 200 are picked up in *L'Année Epigraphique*, meaning that the post-*CIL* coverage in *AE* is only c.50%.[8] Even where the material is well published, it is in the arcane formats of the academic discipline: in the case of *CIL* and *IG* the volumes are effectively restricted to university libraries due to their size and cost, and are in any case published in Latin; but even the most recent museum corpus for the island lacks both photographs and translations.[9] This makes it

[6] Essentially beginning with Orsi 1889; a full list of Orsi's publications in Marchese and Marchese 2000.
[7] The point has recently been stressed from the perspective of historical linguistics, that all attempts at analysis 'are destined to remain little more than hypotheses, until a comprehensive list of all epigraphic texts from ancient Sicily is assembled' (Tribulato 2012a, 324).
[8] It should be noted that the coverage of *I.Sicily* is complete for stone inscriptions in *AE* and *SEG*, so that the known omissions (1,000+) only make these figures worse, not better.
[9] Korhonen 2004 (no criticism is intended); basic black-and-white photographs were published online at http://www.helsinki.fi/hum/kla/catania/main.html, but this site appears no longer to be available (the original

effectively impossible for the general public either to access or make sense of the material, but also severely limits the potential even of museum curators to make their material more accessible to the public.

This is the context for a new attempt at corpus-building for the epigraphic record of ancient Sicily. The crucial difference, compared to past attempts, which offers some hope both for the initial success of the project and for its longer term impact, is the development of digital methods and tools for humanities scholarship, and in particular for the study of epigraphy.[10] The potential advantages of digital approaches in a field such as epigraphy are many, of which only a few are touched on here. Perhaps most simplistically, a digital model facilitates more access to more data: the limitations and costs associated with print publication, whether that is physical access to books, or the publication costs of high quality illustrations do not need rehearsing. Of course, digital is not inherently free to produce, and open access is not automatic; neither does more necessarily mean better. However, appropriately constructed digital data not only provides the possibility of free open access on a scale unrealisable in print format; it also enables more powerful and flexible access, whether to improve accessibility to a wider audience, or to open up new possibilities of research and analysis through the exploitation of machine-readable data. In contrast to a printed paper corpus, a digital data set can be continuously approached anew, re-ordered, and re-analysed from new perspectives, by each individual reader. To take the most simplistic of examples, the sequence in which material is organised in a paper corpus is already highly determinative and suggestive: Mommsen began *CIL* X.2 from Messina, the point of entry from the Italian peninsula, doubtless reflecting a Romano-centric, provincialised view of the island; Kaibel began *IG* XIV with Syracuse, privileging the Hellenocentric 'capital' of Greek Sicily.[11] Moreover, in further contrast to a printed corpus, there is no need for a single, terminal 'moment' of publication; a digital corpus has the potential to be continuously and continually revised, thereby removing one crucial limitation of previous collections (the question of 'publication' however is a fundamental one, with its own problems, and will be examined in more detail below). As a final observation, digital methods and re-usable, open access data facilitate collaboration on a level which is scarcely realisable in the confines of a traditional printed corpus.[12]

Rather than explore the nature of Digital Humanities in more detail, however, the remainder of this paper will offer a brief critical presentation of the *I.Sicily* project as an attempt to exploit the potential of digital approaches to build a new corpus for ancient Sicily.

2003 thesis version of the corpus, without images, can still be downloaded freely at: http://hdl.handle.net/10138/19180 (accessed 25.09.2020)).

[10] On digital epigraphy, see for example Cayless *et al.* 2009, Bodel 2012, de Santis and Rossi 2018.

[11] Cf. the observations of de Vido 1999, 233.

[12] A fuller discussion of these issues in relation to *I.Sicily* in Prag 2019.

2.1. *I.Sicily* (= *Inscriptions of Sicily*)

The *I.Sicily* project was born out of a desire firstly to develop a new and complete corpus for the island, but secondly to realise as many as possible of the potential advantages of a digital approach. The corpus itself has been live and openly available since January 2017 (at http://sicily.classics.ox.ac.uk) and is subject to ongoing editing and expansion. The primary ambition of the corpus is to provide as full an edition as possible of each inscription from ancient Sicily, on whatever material and in whatever language. The timeframe currently embraced is the period between the seventh century BCE and the seventh century CE: the start date is determined by the first appearance of texts on the island; the end date is more arbitrary and likely to shift with time, and in collaboration with other projects, e.g. on Islamic and Norman Sicily. The corpus currently (as of 05.02.2021) contains 3,305 texts, almost all on stone. From a structural and conceptual point of view, it is worth emphasising that the project is a true corpus, not a database, built upon individual editions encoded directly in EpiDoc:[13] these editions incorporate the archaeological and bibliographic history of the inscribed object, its material form, and a full edition of the text itself, with supporting apparatus, translation, and commentary, and high resolution imagery wherever possible (for a fully edited example, see http://sicily.classics.ox.ac.uk/inscription/ISic000612). The project's ambition is to re-edit every text on the basis of autopsy, wherever possible; prior to autopsy, or where autopsy is no longer possible, the edition will be based upon existing publications. Each text is clearly marked with its current status (unchecked, draft, edited), and whether autopsy has been undertaken.

Notwithstanding the emphasis upon fully elaborated individual epigraphic editions, the other key aspect of encoded digital editions is their potential for machine analysis. The realisation of this potential is principally limited by imagination, resources, and available technical skill. As a first step, the *I.Sicily* website offers a powerful grid-based search and filter capability, operating over the metadata of all the epigraphic texts (e.g. bibliographic data, object description, text classification, chronology and location data). All this data, whether filtered or in its entirety is also available for download and export. The examples of data visualisation presented above and briefly discussed below (section 2.3) offer one illustration of what this enables. A more ambitious example, combining the data with other comparable datasets is offered in a recent analysis by Pietro Liuzzo comparing Sicilian, Ethiopic and other epigraphic practices.[14]

2.2. Citing *I.Sicily*

The limitations noted above in the publication of Sicilian epigraphy mean that one of the most basic challenges for those working with Sicilian inscriptions has been the provision of clear, unambiguous references for individual texts: multiple references are often required, and locating the most recent edition of any particular text is often

[13] EpiDoc is a schema of the Text Encoding Initiative (TEI), a community-based XML standard: see https://sourceforge.net/p/epidoc/wiki/About/ (accessed 12.10.2020).
[14] Liuzzo 2019, ch. 2, and see https://pietroliuzzo.github.io/DHEth/charts/charts.html (accessed 20.10.2020).

extremely challenging, since there is no single path from, for example, a reference in *CIL* to a more recent edition. *I.Sicily* provides a single unique identifier for each Sicilian inscription (in the form ISic000000), and the *I.Sicily* edition aims to provide a complete and up-to-date bibliography of all known editions of each inscription. Reference, therefore, to the current *I.Sicily* edition of an inscription should constitute a highly efficient means of pointing the reader to all prior editions of the text, and should be unambiguous.[15] *I.Sicily* numbers are formally constituted as a URI in the form: sicily.classics.ox.ac.uk/inscription/ISic000000.[16] This URI has the form of a URL, and for the foreseeable future can be resolved as a web-page of the full edition at: http://sicily.classics.ox.ac.uk/inscription/ISic000000.html, as in the example of ISic000612 above. It is important to emphasise that the version presented at this URL will always be the most recent, and therefore reference to e.g. ISic000612 or http://sicily.classics.ox.ac.uk/inscription/ISic000612 should always be made on that understanding – as an unambiguous identifier for that inscription, providing reference to earlier editions and supported by up-to-date information.

However, because *I.Sicily* publishes formal editions, it is no less plausible that the user might wish to reference things stated in the *I.Sicily* edition of an inscription as supporting evidence for an argument of their own in an independent publication, or similar. In such a scenario, what is required is a permanent stable reference for the *I.Sicily* edition at that moment in time, rather than simply a unique identifier for the inscription in the abstract, and so a reference that is fully comparable to a published edition on paper, which future readers can cross-check and back-reference as necessary. To that end, individual *I.Sicily* editions are archived as both EpiDoc XML and as a human-readable PDF in the CERN-funded Zenodo digital repository (https://zenodo.org/), where they are allocated a DOI and are permanently citable and retrievable.[17] Thus, for the example previously used, ISic000612, the permanently archived and retrievable copy of the version last edited on 23.07.2019 has the DOI: 10.5281/zenodo.4021517, retrievable via http://doi.org/10.5281/zenodo.4021517 (or via a search at Zenodo).[18] This copy will persist in stable form even if the version in *I.Sicily*

[15] https://www.trismegistos.org/ (accessed 20.10.2020) aims to provide unique identifiers to all inscriptions from the ancient Mediterranean world, and the *I.Sicily* numbers are aligned with *Trismegistos*: the TM number is included in each *I.Sicily* file, and Trismegistos likewise references the *I.Sicily* numbers (see https://www.trismegistos.org/about_identifiers_new for the criteria employed; there will not always be a 1:1 relationship between TM numbers and *I.Sicily* numbers as the projects have different interpretations of what constitutes a single inscription). However, since *I.Sicily* aims to provide a complete edition (and full bibliography) for each inscription, within the context of Sicilian epigraphy the *I.Sicily* number is arguably more useful, since *Trismegistos* maintains only enough information to permit disambiguation and not full texts or editions.

[16] 'A Uniform Resource Identifier (URI) is a string of characters that unambiguously identifies a particular resource' (https://en.wikipedia.org/wiki/Uniform_Resource_Identifier, accessed 12.10.2020).

[17] DOI= Digital Object Identifier, see https://www.doi.org/ (accessed 12.10.2020)

[18] Note however that a complete citation should detail those responsible, as with any publication reference. As discussed below (section 2.5), all contributors are detailed (and made visible) in every file. In this case, a complete citation might be: Jonathan Prag, James Cummings, James Chartrand, Valeria Vitale, Michael

is re-edited in future; and if the *I.Sicily* file is re-edited, a copy of the new edition will also be archived at Zenodo, with its own DOI. For ease of reference, *I.Sicily* files each contain within them a full, dated list of all previously deposited editions in Zenodo together with their DOIs (i.e. each file contains a backlist of all previous *I.Sicily* editions of that file, as well as earlier publications by others). By this method, *I.Sicily* hopes to overcome the understandable reticence among scholars to cite digital editions due to their perceived instability and lack of durability.

2.3. Bibliography and concordances

I.Sicily aims, as part of each edition, to offer a full bibliography of previous editions of the inscription. The bibliographic items cited are all stored in an open access Zotero bibliography (https://www.zotero.org/groups/382445/isicily/library), which itself, hopefully, provides a useful resource for the study of Sicilian epigraphy (currently 981 items as of 05.02.2021). Where possible, bibliographic citations will directly link to existing stable online editions, such as the Arachne DAI editions of the earlier corpora by Gualtherus and Torremuzza, referenced above. Identifiers for the text employed by the major epigraphic text databases are also referenced (such as PHI, EDCS, and EDR), alongside the Trismegistos identifier to ensure maximum alignment. However, of more immediate and practical help to the researcher is the ability to generate both lists of inscriptions recorded in individual paper publications and also concordances between multiple such publications. Many of the key Sicilian epigraphic publications lack concordances or indices, and necessarily no paper publication can take account of subsequent publications. As well as being accessible on the I.Sicily website, such lists can be downloaded as CSV files. To highlight one specific example, it is now possible to generate a referenced list of Sicilian inscriptions published in the *Notizie degli scavi di antichità*.[19]

As noted in the introductory remarks, machine-readable data can also open up new possibilities of research and analysis beyond simply speeding up more mundane tasks. Maps visualising the distribution of inscriptions recorded in various of the corpora (*Figs. 1-3*) offer a direct illustration of this point, in this case utilising the bibliographic data encoded in each edition to enable analysis and data visualisation of past recording of Sicilian epigraphy. The strongly urban focus of earlier study is immediately clear, although the focus on Palermo and Messina by Gualtherus (the two cities whose patronage he sought) is particularly apparent in the seeming over-emphasis of their material in 1624 compared to later collections (cf. *Figs. 1* and *2*).[20] Taormina is particularly conspicuous by its absence from Gualtherus, in contrast to the wealth of material already known by the end of the 19th century: as Francesco Muscolino has

Metcalfe, Simona Stoyanova "I.Sicily 0612", in J. R. W. Prag (ed.), I.Sicily http://sicily.classics.ox.ac.uk, DOI: http://doi.org/10.5281/zenodo.4021517 (last revised 23.07.2019).

[19] *I.Sicily* currently (February 2021) documents 334 separate inscriptions published in the *NSA*; this list is far from complete, but is a major priority in the current workflow of the project.

[20] Bitto 2001, 145 confirms the primary role of Gualtherus in the collection of Messina material prior to 1900.

carefully documented, antiquarian collections grew rapidly in the 18th century in Taormina, and the first epigraphic attestations belong to that century; but the city was hardly unimportant in the preceding period, and it poses the question of whether Gualtherus ever visited.[21] The south coast and the interior are very weakly attested in Gualtherus generally, but the growth of material in the last century, from more minor sites often not directly associated with modern settlements, particularly due to archaeological exploration, on both the south and north coasts, and in the south-eastern interior is extremely clear when compared to the current distribution recorded by *I.Sicily* (*Fig. 3*). If this is a relatively simplistic and superficial example, it is worth considering the potential historiographic value of, for example, a more detailed analysis of the epigraphic landscape which underpins the still fundamental picture of Roman imperial Sicily constructed by Giacomo Manganaro in 'La Sicilia da Sesto Pompeo a Diocleziano', in *ANRW* (1988); or the potential to recognise fully the epigraphic contributions of either Manganaro or Paolo Orsi.[22]

2.4. Museums and locations

If the bibliographic identification of Sicilian inscriptions is a challenge, this pales by comparison with the attempt to locate individual texts, whether for study or other reasons. The majority of epigraphic material in Sicily is held in museum collections, but for obvious practical reasons, only a small proportion of this is on public display, which renders it effectively invisible (and even more so in the frequent cases where no modern catalogue has been published). Epigraphists have, all too often, given little attention to the inclusion of key information such as museum inventory numbers (the contrast with the naming conventions of papyrologists, based upon collections, is particularly striking). Earlier volumes of the principal *corpora* rarely did more than state which museum an object was in. The situation is compounded by the larger recent text databases, such as *PHI* and *EDCS*, which make no effort to include such information (doubtless because often lacking from their sources), so that purely abstract identifiers, based upon publication of the text in one or other corpus, remain very much the norm for the identification of inscriptions.[23] Location information is perhaps relatively sensitive to change over time (as museums are reorganised, or collections transferred

[21] Muscolino 2012 and 2011-2012, 209-214.

[22] Analysis of Manganaro 1988 is a current work in progress. *I.Sicily* is still far from complete, but Manganaro can already be demonstrated to have published on 521 inscriptions out of the 3,301 currently recorded, and his overall contribution probably exceeds that of either Mommsen or Kaibel. For a much more developed example of this sort of data analysis (not for Sicily), see https://www.trismegistos.org/network/ZPE198 (accessed 10.10.2020). The full extent of Paolo Orsi's contribution to the epigraphy of Sicily has yet to be documented (for a preliminary consideration, see Prag forthcoming).

[23] Granted, not every inscription has an inventory number, but, e.g., Manganaro 1989, which publishes c. 90 inscriptions, reports inventory numbers only for a handful of texts, in the Museo Arch. Reg. P. Orsi, Siracusa; even in such a case however, the same text (e.g. Manganaro 1989, no.59 = ISic000726) repeated in *EDR* (EDR081523, at http://www.edr-edr.it/edr_programmi/res_complex_comune.php?do=book&id_nr=EDR081523, ed. Scheithauer, 03.06.1997), via *L'Année Epigraphique* 1989, no.342d, omits the number (note however that more recently edited texts in *EDR* do include inventory numbers).

to other repositories, etc.), and so even where such data is published it is frequently no longer accurate. Since *I.Sicily* has the ambition to conduct autopsy on every text, locating texts and recording that information for future reference is a key aim of the project, and as a digital project is open to future updating.

In order to facilitate the correlation of inscriptions with collections, *I.Sicily* maintains a database of archaeological collections on the island (which is gradually being supplemented with archaeological sites, for inscriptions held in site stores or still *in situ*), and each collection is provided with a unique identifier.[24] Consequently, it is possible to search and filter inscriptions by collection, and the web interface offers individual, searchable catalogues of each collection (e.g. http://sicily.classics.ox.ac.uk/museum/18). The value of this to individual museums, which lack catalogues or the resources to generate one, has been quickly recognised and greatly encourages collaboration.[25] Over time, the fuller recording and encoding of the collection history of individual objects has the potential to facilitate more detailed study of the history of epigraphic collections on the island.

Alongside current location, the project aims to identify as accurately as possible the original provenance (i.e. archaeological findspot, or equivalent) of each inscription. This information will always be partial, due to the high proportion of material which derives from pre-modern discovery and is first attested in the antiquarian record, or for which the findspot simply went unrecorded (or even was deliberately concealed). Consequently, in many cases an origin can only be a generic site or settlement attribution, or even only a regional one. Current distribution maps using *I.Sicily* data, such as those presented in *Figs. 1-3*, are based upon the generic settlement attribution only. Nonetheless, when complete, this dataset is likely to offer significant value in the study of the focus and nature of epigraphic display on the island. The very detailed work undertaken at a more local scale on original location and display of epigraphic texts at Segesta and Halaesa offer obvious examples of the potential value of such information;[26] detailed plotting of epigraphic finds in major centres such as Catania and Siracusa has obvious potential for improving our understanding of the historical topography of these cities.

[24] http://sicily.classics.ox.ac.uk/museums, with URIs in the form http://sicily.classics.ox.ac.uk/museum/18 (the museums database content is the work of Dr Michael Metcalfe, and most museums have been checked in person).

[25] Besides the collaboration at Catania discussed briefly below, and multiple smaller collaborations at Halaesa, Agrigento, Adrano and elsewhere, the on-going collaboration with colleagues at the Museo Archeologico Regionale P.Orsi, at Siracusa deserves particular emphasis, where some 600 inscriptions have now been studied and the work of cataloguing is well advanced. The willingness of Sicilian colleagues to support this project has been remarkable, and we are immensely grateful.

[26] E.g., Ampolo and Parra 2018, Burgio 2013, Prestianni Giallombardo 2012.

2.5. **Collaboration and authorship**

As was emphasised in the introduction, the scale of the challenge in building a new corpus for Sicily has only increased with time. A digital project does not reduce the scale of the problem, but it does greatly improve the chances of success, because it facilitates collaboration, and collaboration does reduce the scale of the challenge. Collaboration takes multiple forms, both institutional and individual. The willingness of museums and the archaeological authorities to support the project (which aims to benefit curators and their public no less than researchers) has been refreshing. At the same time, in order to realise the project, collaboration needs to extend beyond access to material, to the participation of multiple contributors. Even if time and energy permitted, one person cannot hope to combine the merits of a Kaibel and a Mommsen, let alone the skills required for Sikel, Elymian, Phoenician, Oscan or Christian epigraphy. Thus, while a corpus of this sort may have a single guiding hand, it cannot conceivably have a single author.

I.Sicily has been exploring multiple types of collaboration. The most extended example has been the 'Voci di pietra' project at the Museo Civico Castello Ursino, in Catania: a multi-partner project, in which students from the Liceo Artistico "M.M. Lazzaro" were introduced to epigraphic material, and then worked in the Museo Civico, locating, cataloguing, photographing and cleaning inscriptions. They then designed and created a permanent three-room exhibition of a selection of some 36 inscriptions from the collection, mostly of local provenance, which opened in July 2017.[27] *I.Sicily* provided guidance and support on the epigraphic material and the content of the exhibition; colleagues from the Catania branch of the CNR Istituto di Scienze e Tecnologie della Cognizione provided additional technical support and led the development of a parallel digital catalogue of the collection and virtual exhibition (EpiCUM);[28] and The Oxford Research Centre for the Humanities (TORCH) provided funding for the creation of the exhibition.[29] The entire enterprise was facilitated by the Museum with the full support of the Comune di Catania. This project on the one hand engaged over 100 school children in the process of 'citizen science', greatly speeding up the process of cataloguing and photographing a large collection of material; and on the other enabled the Museum to restore an important selection of its epigraphic collection to public view (the material had previously been displayed, from the 1930s to the 1990s in a traditional, but extremely inaccessible manner, fixed to the walls of multiple rooms; but since then had been almost entirely consigned to the museum stores).[30]

Collaboration therefore can entail multiple elements, including outreach, improving accessibility and facilitating training, as well as actual study and cataloguing of

[27] The project is described more fully in Agodi *et al.* 2018.
[28] Online at http://epicum.istc.cnr.it/ (accessed 22.10.2020).
[29] https://www.torch.ox.ac.uk/exploring-sicilian-epigraphy-in-sicilian-museums-with-sicilian-schools (accessed 22.10.2020).
[30] Korhonen 2004, 67-69 summarises the history of the museum's epigraphic display.

material. Furthermore, the nature of open data and open access to that data, means that collaborations can develop beyond and outside the original project, with the opportunities for others to build on or re-use the data in new ways, which may in turn feed back into the original data set (the EpiCUM project is itself a case in point, building a parallel digital catalogue, which extends beyond the Sicilian material to include the extensive antiquarian collection from Rome held in the same museum, but which was founded upon the *I.Sicily* template and core data). A major challenge for any such collaboration remains the appropriate attribution of credit, both distinguishing responsibility for different elements of the intellectual activity and recording that effectively. *I.Sicily* aims to build in explicit records of individual activity within the individual files (the TEI EpiDoc schema has dedicated elements for such data), and to surface that in all the publication models briefly summarised above, in section 2.2.[31] It remains an open challenge for the academic community how best to recognise such collaborative and distributed scholarship, which does not easily map onto traditional models of published research.[32] Not only is the model of multiple authorship relatively unfamiliar within classical studies, but digital scholarship of this sort combines diverse types of activity, from the encoding of data through to the generation of a new edition. It deserves emphasising that even the seemingly 'trivial' task of encoding earlier scholarship (which intellectually is little different from any 'traditional' scholar's assessment and incorporation of earlier work in a new study, which itself is generally made only very partially explicit through appropriate forms of citation) often requires a very close engagement with that material, due to the precision required by the choices involved in encoding data. It is to be regretted that, to date, most scholars when citing digital resources give little if any thought to crediting the author of the data in question (most citations of EDR, for instance, completely omit any reference to the explicitly listed 'Schedae scriptor').

3. Looking ahead - Crossreads

The original presentation of this paper in 2019 was about *I.Sicily* alone. The subsequent award of an ERC advanced grant (Crossreads, grant no. 885040), which commenced on 1 October 2020 for five years, has transformed the prospects for the *I.Sicily* project described above.[33] *I.Sicily* remains at the core of 'Crossreads', and is intended to persist far beyond the life of that project: consequently all the data structures and reference systems described above remain unchanged. However, Crossreads enables the more

[31] It is, for example, possible to search Zenodo for individuals by their ORCID, and contributors to *I.Sicily* files are identified by their ORCID, with the result that all *I.Sicily* files uploaded to Zenodo, and to which a particular individual has contributed, can be returned through a simple search string: e.g. https://zenodo.org/search?page=1&size=20&q=contributors.orcid:0000-0002-9695-0240 (accessed 22.10.2020) will return all the currently uploaded (fully edited) files to which Valeria Vitale contributed (and within the file itself, in each case, the nature of the contribution is clearly stated). It is equally possible, through the project's public GitHub repository (https://github.com/ISicily/ISicily), to identify all the edits undertaken by individuals on the project, e.g. https://github.com/ISicily/ISicily/graphs/contributors (accessed 22.10.2020).

[32] See, e.g., Nowviskie 2011, or Scanlon 2018 for discussion of many of the issues.

[33] https://cordis.europa.eu/project/id/885040 (accessed 22.10.2020) and https://crossreads.web.ox.ac.uk/ (under construction).

rapid development of *I.Sicily* itself, as part of an indepth attempt to analyse the epigraphic culture of ancient Sicily. In the first phase of work, a team of three post-doctoral researchers (Ilenia Gradante, Valentina Mignosa, and Simona Stoyanova) are working to consolidate and expand the existing corpus, so that it approaches the comprehensive coverage across all materials and types of inscription to which the original project aspired. This work will combine library-based study with the systematic autopsy of material collections on the island, and the total corpus will be made available online in a revised version of the *I.Sicily* portal. Alongside this work, three distinct projects will seek to build upon the core *I.Sicily* data, opening up new avenues of research.

3.1: Linguistic history

To date, the systematic study of the linguistic history of ancient Sicily has been severely hampered by the lack of an appropriate dataset: the deficit has been explicitly noted by Olga Tribulato in the recent synthesis of study on the linguistic landscape of ancient Sicily (above, n. 7). The application of historical linguistics to the ancient Mediterranean, particularly exploiting the primary evidence of surviving physical texts, has advanced greatly in recent decades, and there is an increased focus on the multilingualism of the ancient Mediterranean.[34] The linguistic history of Sicily – primarily understood as the relationship between Greek and Latin - has been extensively debated in recent decades, and detailed studies have focused on the Doric dialect in Sicilian Greek.[35] The discussion of the fragmentary indigenous languages of Sikel and Elymian in the Archaic period has been equally active, but no less undermined by the lack of an accessible or unified body of material for study.[36] A three-year project within Crossreads aims to exploit the texts in the *I.Sicily* corpus by applying lexical, morphological and syntactic annotation to the texts, enabling a new level of cross-temporal and cross-linguistic analysis of language use on the island in antiquity.[37]

3.2: The materiality of text

As Greg Woolf elucidated, epigraphic texts are not only 'a special kind of text', but also 'a special kind of monument'.[38] Inscriptions on stone are distinctively monumental and decisions to engrave on stone reflect active social and cultural choices. Despite the developing emphasis upon monumentality in the study of the inscribed word in antiquity and the materiality of the written word more broadly, epigraphers have rarely worked closely with petrographers, and have paid relatively little attention to the

[34] E.g. Clackson 2015; Mullen and James 2012; cf. the AELAW project (http://aelaw.unizar.es/); Mullen 2013 offers a powerful example of a regional study; and the current ERC project LatinNow (https://latinnow.eu/) focuses on the systematic exploitation of epigraphic texts for sociolinguistic study of the north-western Empire.

[35] E.g. Rohlfs 1972; Várvaro 1981; collected papers in Tribulato 2012b; recent summary in Capano 2019; on Doric, most recently Mimbrera 2012.

[36] Summaries in Agostiniani 2012; Poccetti 2012; Marchesini 2012; and Prag 2020.

[37] For the approach, see e.g. papers by Burns and Celano in Berti 2019.

[38] Woolf 1996, 28.

implications of stone choice.[39] Moreover, the use of native and imported stone on Sicily has been minimally investigated to date, despite the growing focus upon urban monumentalisation also.[40] A comprehensive analysis of stone use in epigraphic contexts, which will be the focus of a four-year project within Crossreads, will answer a series of questions around the choice of material – taking into account its social and economic value – and its use to monumentalise different categories of text in relation to language, monument and location over time. The aim is to explore the value placed upon the monumentalisation of the written word in ancient Sicily and the relationship between choice of material and creation of text. However, the resulting petrographic database should be of significantly wider application and value for the archaeological study of the island.

3.3. The palaeography of Sicilian epigraphy

Epigraphers have traditionally studied the letter-forms of inscriptions primarily in order to provide a (somewhat unreliable) criterion for the dating of texts. Systematic studies are rare and confined to individual cities; in the case of Sicily, the unpublished doctoral study of the Hellenistic period by Alessio Dimartino remains the only modern and extensive systematic examination.[41] A more systematic study would not only place attempts to date and organise Sicilian inscriptions on a new footing, but, as the study of alphabetic forms in Archaic Sicily has clearly demonstrated, in the multi-lingual world of ancient Sicily, a cross-linguistic palaeographic study should also have significant implications for our understanding of textual culture, linguistic and cultural interaction more broadly.[42] This three-year project aims to make use of digital tools developed by mediaeval palaeographers to build such a systematic analysis directly on the *I.Sicily* corpus.[43] In doing so, we hope to facilitate the development of systematic and standardised palaeographic study in epigraphy more generally, as well as, in combination with the petrographic project, a more detailed examination of the relevance of specific physical materials for letter forms and styles.[44]

4. Sicilian epigraphy at a crossroads?

In his 1972 study of Sicily under the Roman Republic, Giacomo Manganaro emphasised the idea that history of the island in the Roman period was primarily 'Kulturgeschichte', dependent upon epigraphic, numismatic and archaeological evidence; in the 1988 'sequel' on the Roman imperial period, he suggested that before beginning, he 'felt the

[39] E.g. Sears *et al.* 2013; Eckardt 2017.

[40] Wilson 1990, 237-242 remains the only serious discussion of stone use on the island; see e.g. Russell 2013 for the broader Roman picture; cf. Campagna 2011 on urban monumentalisation in Sicily.

[41] For Rome, Gordon and Gordon 1958; Athens, Tracy 2009; for Sicily, Dimartino 2009.

[42] Agostiniani 2012 summarises the issues; Mignosa and Tribulato (forthcoming) explore the specific question of the 'alpha siculum'.

[43] See especially Stokes 2009, 2015, 2018 and the ERC project DigiPal (http://www.digipal.eu/).

[44] Di Stefano Manzella 1987, §13 exemplifies the generally very preliminary considerations in epigraphic study (contrasted with mediaeval palaeography); Grasby 2013 is a rare discussion of the practical aspects of epigraphy from an ancient perspective.

need to retrace all the epigraphic documentation of Sicily, both Greek and Latin, attributable to the imperial period'.[45] There is much truth and sense to both ideas. However, so long as the epigraphic evidence remains so inaccessible and the domain of only the most ardent of regional specialists, so too does a crucial part of the island's history. At the same time, the true potential of that evidence can only be tapped if the material is not only accessible but also susceptible of both systematic and comprehensive treatment. Needless to say, it would be naïve to imagine that such potential can be realised by a single person. It is our hope, however, that it is not naïve to suggest that collaboratively that potential can be realised, that *I.Sicily* might offer at least a first step along that path, and that Crossreads will offer some examples of what might be done.

List of illustrations

Figure 1: Distribution map of inscriptions recorded in the corpus of Gualtherus 1624[2] (*n* = 357).

Figure 2: Distribution map of inscriptions recorded in *IG* XIV (Kaibel 1890) and *CIL* X.2 (Mommsen 1883) (*n* = 1218).

Figure 3: Distribution map of inscriptions recorded in *I.Sicily* in 2016 (*n* = 3180, but Lipara not displayed).

Figure 4: Chart illustrating approximate number of inscriptions (on stone) published in the principal corpora over time (where *I.Sicily* 2.0 is estimated dataset by 2022).

[45] Manganaro 1972, 443; Manganaro 1988, 5.

Bibliography

Agodi, S., Cristofaro, S., Noto, V., Prag, J. and Spampinato, D. 2018. 'Una collaborazione tra museo, enti di ricerca e scuola: l'epigrafia digitale e l'alternanza scuola lavoro', *Umanistica Digitale* 2 (May 2018), DOI = https://doi.org/10.6092/issn.2532-8816/7298.

Agostiniani, L. 2012. 'Alfabetizzazione della Sicilia pregreca', *Aristonothos* 4, 139-164.

Amadasi Guzzo, M. G. 1967. *Le iscrizioni fenicie e puniche delle colonie in Occidente*, Rome.

Amadasi Guzzo, M. G. 1986. *Scavi a Mozia - le iscrizioni*, Rome.

Ampolo, C. & Parra, M. C. 2018. 'Lavori pubblici e urbanistica tra storia, epigrafia e archeologia: L'agorà ellenistico-romana di Segesta', in *Römisches Sizilien: Stadt und Land zwischen Monumentalisierung und Ökonomie, Krise und Entwicklung*, eds. O. Belvedere & J. Bergemann, Palermo, 201–224.

Berti, M. ed. 2019. *Digital Classical Philology: Ancient Greek and Latin in the Digital Revolution*, Berlin.

Bitto, I. 2001. *Le iscrizioni greche e latine di Messina* (Pelorias 7), Messina.

Bodel, J. 2012. 'Latin Epigraphy and the IT Revolution', in *Epigraphy and the Historical Sciences* (Proceedings of the British Academy 177), eds. J. Davies and J. Wilkes, Oxford, 275-296.

Burgio, R. 2013. 'Architetture onorarie dell'agorà di Alesa, 1. Il monumento dei Seviri Augustales: Analisi e proposta ricostruttiva', *Quaderni di Archeologia, a cura dell'Università degli studi di Messina* n.s. 3, 11–45.

Campagna, L. 2011. 'Exploring social and cultural changes in *provincia Sicilia*: reflections on the study of urban landscapes', in *Local Cultures of South Italy and Sicily in the Late Republican Period: Between Hellenism and Rome*, ed. F. Colivicchi, Portsmouth, RI, 161-183.

Capano, M. 2019. 'Languages in Sicily between the Classical Age and Late Antiquity: A Case of Punctuated Equilibrium?', *JournaLIPP* 6, 6–20.

Castelli, G. L., principe di Torremuzza. 1769. *Siciliae et objacentium insularum veterum inscriptionum nova collectio prolegomenis, et notis illustrata*. Palermo.

Castelli, G. L., principe di Torremuzza. 1784. *Siciliae et objacentium insularum veterum inscriptionum nova collectio prolegomenis et notis illustrata, et iterum cum emendationibus, & auctariis evulgata*, Palermo.

Cayless, H., Roueché, C., Elliott, T. and Bodard, G. 2009. 'Epigraphy in 2017', *Digital Humanities Quarterly* 3(1) http://www.digitalhumanities.org/dhq/vol/3/1/000030/000030.html.

Clackson, J. 2015. *Language and Society in the Greek and Roman Worlds*, Cambridge.

de Santis, A. & I. Rossi, eds. 2018. *Crossing Experiences in Digital Epigraphy*, Warsaw. DOI: https://doi.org/10.1515/9783110607208

de Vido, S. 1999. 'Corpora epigrafici siciliani da Gualtherus a Kaibel', in *Sicilia Epigraphica. Atti del convegno internazionale, Erice, 15-18 ottobre 1998*, ed. M. I. Gulletta, Pisa, Vol. 1, 221–250.

Dimartino, A. 2009. Indagini paleografiche e prospettive storiche sulle iscrizioni greche di Sicilia (IV-I sec. a.C.), Ph.D. thesis, Scuola Normale Superiore di Pisa.
Di Stefano Manzella, I. 1987. *Mestiere di epigrafista*, Rome.
Eckardt, H. 2017. 'Writing power: the material culture of literacy as representation and practice', in *Materialising Roman Histories*, eds. A. Van Oyen and M. Pitts, Oxford, 23-30.
Gordon, A. E. with Gordon, J. S. 1958. *I. Album of Dated Latin Inscriptions. Text*, Berkeley.
Grasby, R. 2013. *Processes in the Making of Roman Inscriptions*, Oxford.
Gualtherus, G. 1624. *Siciliæ obiacentium insular. et Bruttiorum antiquæ tabulæ, cum animadversionib.*, Messina.
Kaibel, G. 1890. *Inscriptiones Graecae Siciliae et Italiae, additis Graecis Galliae Hispaniae Britanniae Germaniae inscriptionibus* (*IG* XIV), Berlin.
Korhonen, K. 2004. *Le iscrizioni del Museo Civico di Catania: storia delle collezioni, cultura epigrafica, edizione*, Helsinki.
Liuzzo, P. M. 2019. *Digital Approaches to Ethiopian and Eritrean Studies* (Aethiopica Supplements 8), Wiesbaden.
Manganaro, G. 1989. 'Iscrizioni Latine nuove e vecchie della Sicilia', *Epigraphica* 51, 161–196.
Manganaro, G. 1972. 'Per una storia della Sicilia Romana', *Aufstieg und Niedergang der römischen Welt* I, 1, 442–461.
Manganaro, G. 1988. 'La Sicilia da Sesto Pompeo a Diocleziano', *Aufstieg und Niedergang der römischen Welt* II, 11.1, 3–89.
Manganaro, G. 1999. 'L'epigrafia Greca di Sicilia', in *Sicilia Epigraphica. Atti del convegno di studi Erice, 15-18 ottobre 1998*, ed. M. I. Gulletta, Pisa, Vol. 2, 417–424.
Marchese, A. M. and Marchese, G. 2000. *Bibliografia degli scritti di Paolo Orsi*, Pisa.
Marchesini, S. 2012. 'The Elymian language', in Tribulato 2012b, 95-114.
Mimbrera Olarte, S. 2012. *Fonética y morfología del Dorio de Sicilia (siglos VII-I a.C.)*, Madrid.
Mommsen, T. 1883. *Inscriptiones Bruttiorum Lucaniae Campaniae Siciliae Sardiniae Latinae. Pars posterior. Inscriptiones Siciliae et Sardiniae* (*CIL* X.2), Berlin.
Mullen, A. 2013. *Southern Gaul and the Mediterranean: multilingualism and multiple identities in the Iron Age and Roman periods*, Cambridge.
Mullen, A. and James, P. (eds.). 2012. *Multilingualism in the Graeco-Roman Worlds*, Cambridge.
Muscolino, F. 2011-2012. 'Epigrafi funerarie greche e latine di Taormina', *Rivista di Archeologia Cristiana* 87–88, 209–248.
Muscolino, F. 2012. 'Il Duca di Santo Stefano e il collezionismo di antichità a Taormina nel XVIII secolo', *Bollettino d'Arte* 14, ser. VII, ann. 97, 19-48.
Nowviskie, B. 2011. 'Where Credit Is Due: Preconditions for the Evaluation of Collaborative Digital Scholarship', *Profession* 2011, 169–181, DOI: https://doi.org/10.1632/prof.2011.2011.1.169.
Orsi, P. 1889. 'Scoperte archeologico-epigrafiche nella città e provincia di Siracusa', *Notizie degli Scavi di Antichità* 1889, 369-390.

Poccetti, P. 2012. 'Language relations in Sicily. Evidence for the speech of the Σικανοί, the Σικελοί and others', in Tribulato 2012b, 49-94.
Prag, J. R. W. 2019. 'I.Sicily, Open Scholarship, and the Epigraphic Landscape of Hellenistic/Roman Sicily', *Ktema* 44, 107–22.
Prag, J. R. W. 2020. 'The indigenous languages of ancient Sicily', in *Palaeoeuropean Languages and Epigraphic Cultures. Challenges and New Perspectives* (*PalaeoHispanica* 20), eds. F. Beltrán, B. Díaz, Mª J. Estarán and C. Jordán, Zaragoza, 531-551, DOI: https://doi.org/10.36707/palaeohispanica.v0i20.376.
Prag, J. R. W. Forthcoming. 'Paolo Orsi, "un modestissimo cultore della epigrafia": Paolo Orsi's contribution to Sicilian epigraphy as illustrated by the newly published *taccuini*', *Rendiconti dell'Accademia Nazionale dei Lincei. Classe di Scienze morali, storiche e filologiche*.
Prestianni Giallombardo, A. M. 2012. 'Spazio pubblico e memoria civica. Le epigrafi dall'agora di Alesa', in *Agora greca e* agorai *di Sicilia*, ed. C. Ampolo, Pisa, 171–200.
Prestianni Giallombardo, A. M. 1999. 'Discussione', in *Sicilia Epigraphica. Atti del convegno di studi Erice, 15-18 ottobre 1998*, ed. M. I. Gulletta, Pisa, Vol. 2, 561-562.
Rohlfs, G. 1972. *Nuovi scavi linguistici nella antica Magna Grecia*, Palermo.
Russell, B. 2013. *The Economics of the Roman Stone Trade*, Oxford.
Scanlon, E. 2018. 'Digital Scholarship: Identity, Interdisciplinarity, and Openness', *Frontiers in Digital Humanities* 5, DOI: https://doi.org/10.3389/fdigh.2018.00003.
Sears, G., Keegan, P., Laurence, R. (eds.). 2013. *Written Space in the Latin West, 200 BC to AD 300*, London.
Stokes, P. 2009. 'Computer-Aided Palaeography, Present and Future', in *Kodikologie und Paläographie im Digitalen Zeitalter — Codicology and Palaeography in the Digital Age*, eds. M. Rehbein, P. Sahle, T. Schaßan, Norderstedt, 313–342.
Stokes, P. 2015. 'Digital Approaches to Palaeography and Book History: Some Challenges, Present and Future', *Frontiers in Digital Humanities* 2:5, DOI: https://doi.org/10.3389/fdigh.2015.00005.
Stokes, P. 2018. 'Modelling Multigraphism: the digital representation of multiple scripts and alphabets', in *Digital Humanities 2018 Book of Abstracts*, eds. J. Girón Palau and I. Galina Russell, Mexico City, 292–296. Online at: https://dh2018.adho.org/wp-content/uploads/2018/06/dh2018_abstracts.pdf.
Tracy, S. V. 2009. 'Dating by lettering in Greek epigraphy: general styles and individual hands', in *Estudios de Epigrafía Griega*, ed. M. Martínez Fernández, Santa Cruz de Tenerife, 105-110.
Tribulato, O. 2012a. '*Siculi Bilingues*? Latin in the Inscriptions of Early Roman Sicily', in Tribulato 2012b, 291–325.
Tribulato, O. (ed.). 2012b. *Language and Linguistic Contact in Ancient Sicily*, Cambridge.
Tribulato, O. and Mignosa, V. Forthcoming. 'Marking identity through graphemes? A new look at the Sikel arrow-shaped *alpha*', in *Exploring the Social and Cultural Contexts of Historic Writing Systems*, eds. P. Boyes & P. Steele, Oxford.

Várvaro, A. 1981. *Lingua e storia in Sicilia (dalle guerre puniche alla conquista normanna)*, Vol. 1, Palermo.

Wilson, R. J. A. 1990. *Sicily under the Roman Empire: the archaeology of a Roman province, 36 B.C. - A.D. 535*, Warminster.

Woolf, G. 1996. 'Monumental writing and the expansion of Roman society in the early Empire', *JRS* 86, 22-39.

Xella, P. and Zamora, J. Á. 2018. 'Phoenician Digital Epigraphy: CIP Project, the state of the art', in *Crossing Experiences in Digital Epigraphy: From Practice to Discipline*, eds. A. de Santis and I. Rossi, Warsaw, 93–101, DOI: https://doi.org/10.1515/9783110607208-008.

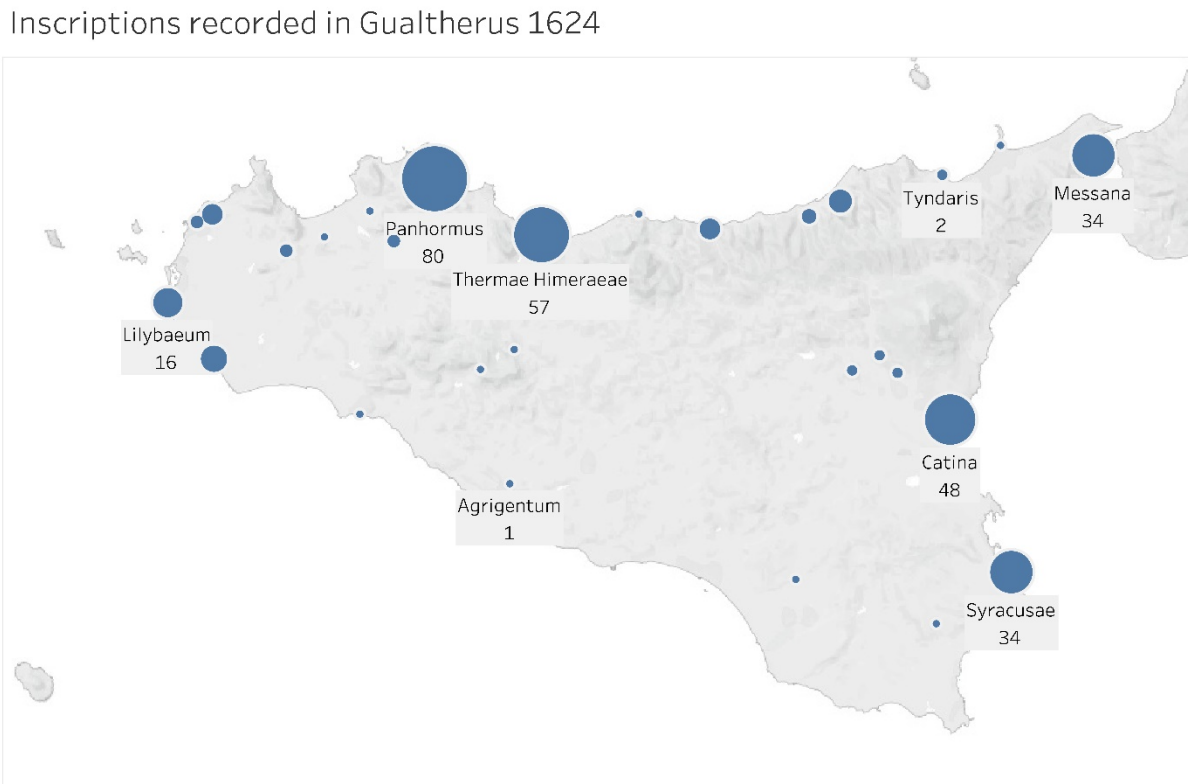

Figure 1: Distribution map of inscriptions recorded in the corpus of Gualtherus 1624 (*n* = 357).

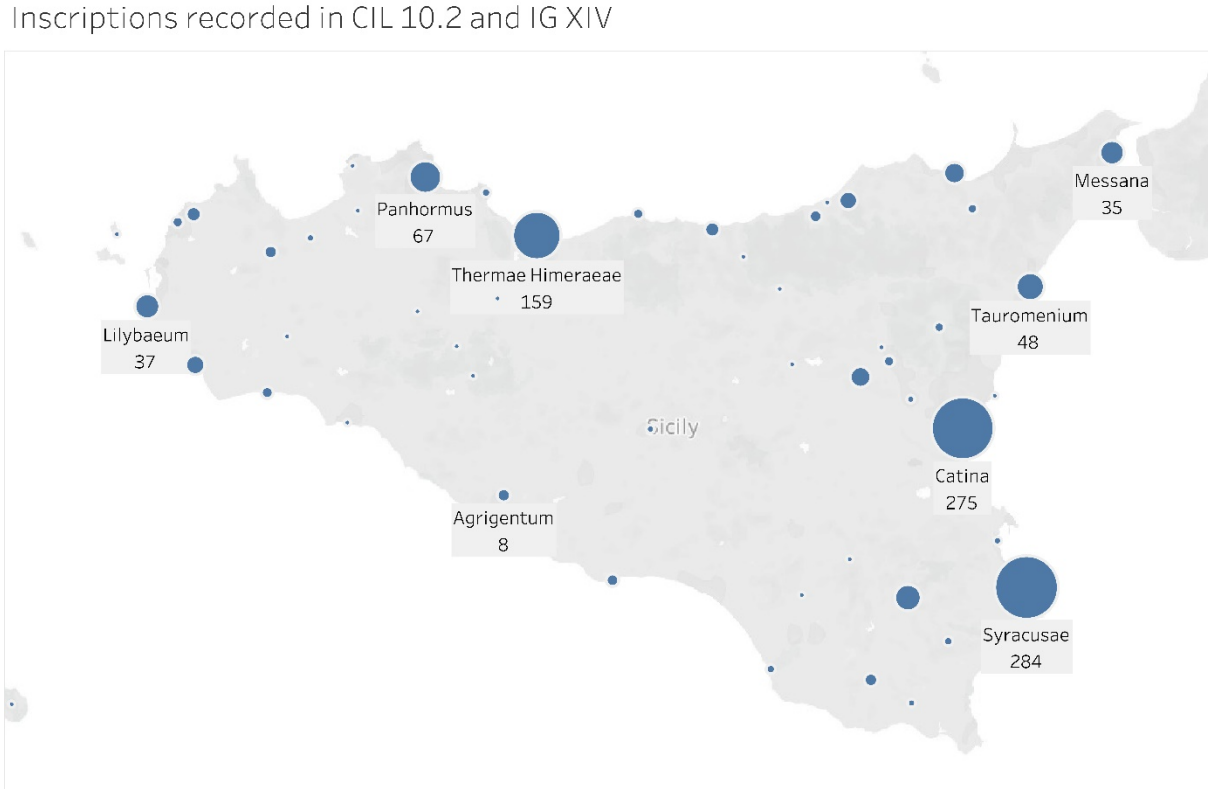

Figure 2: Distribution map of inscriptions recorded in *IG* XIV (Kaibel 1890) and *CIL* X.2 (Mommsen 1883) (*n* = 1218).

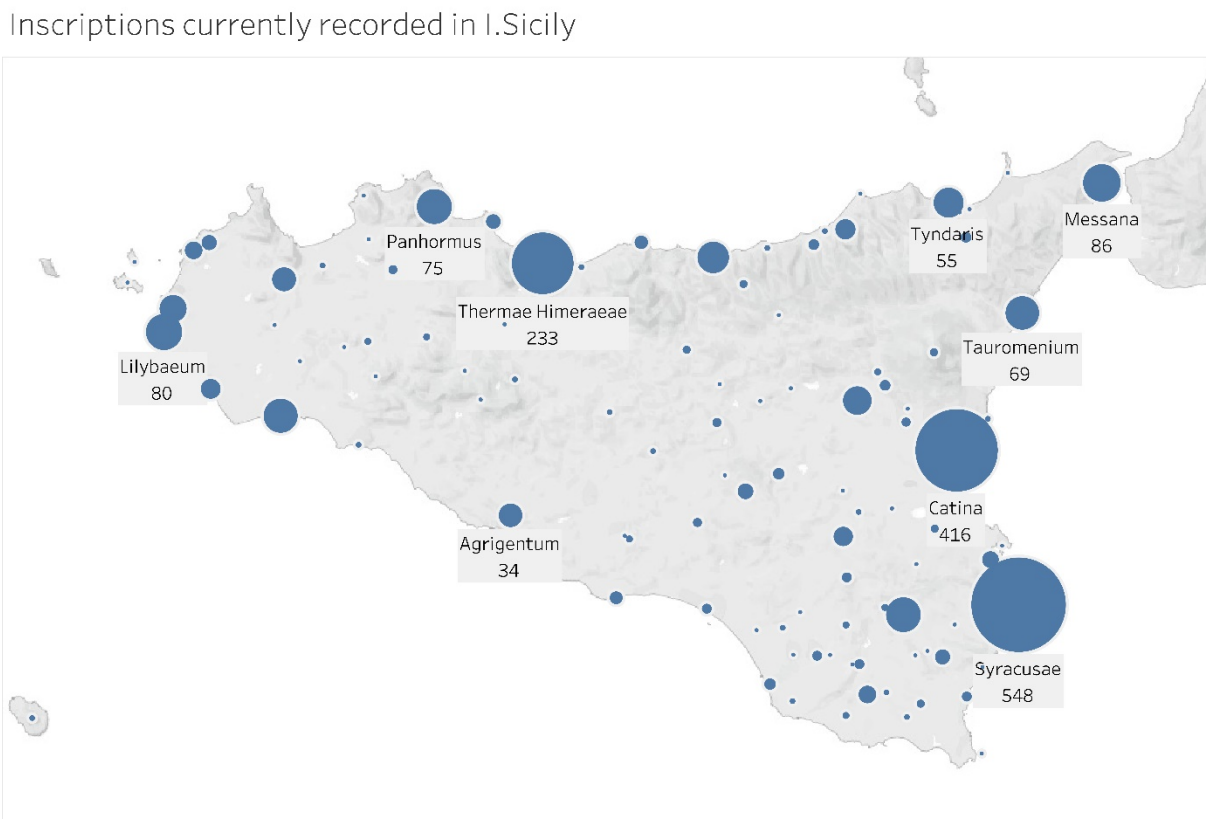

Figure 3: Distribution map of inscriptions recorded in *I.Sicily* in 2016 (*n* = 3180, but Lipara not displayed).

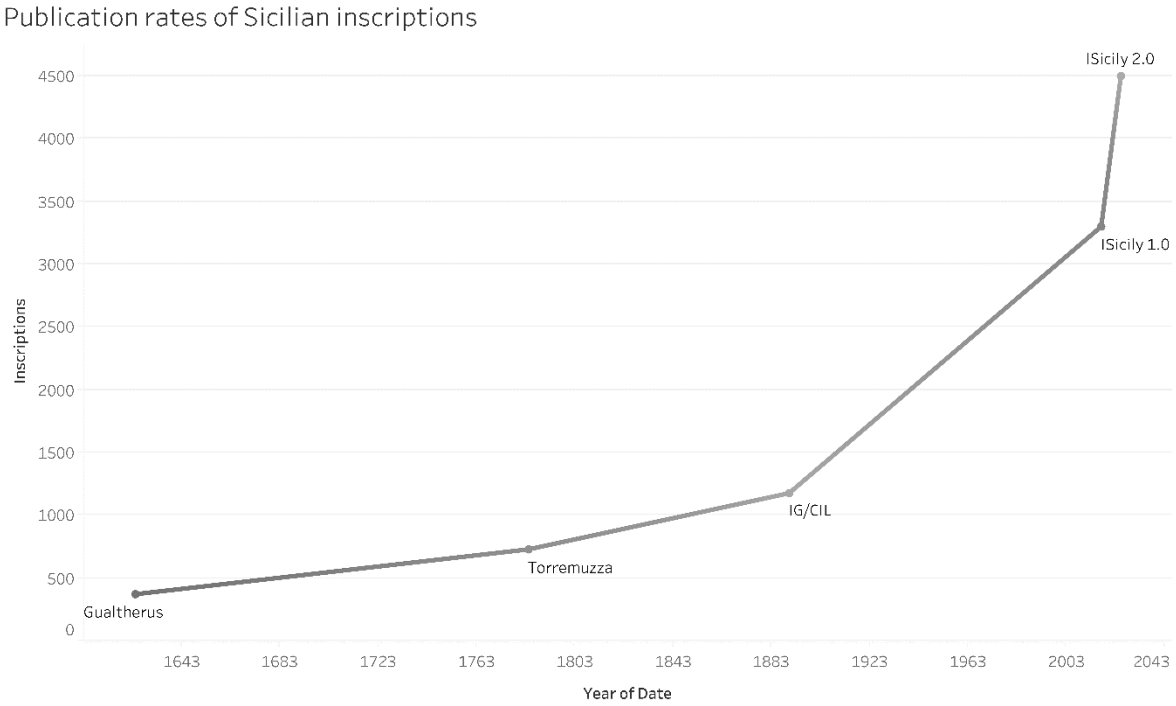

Figure 4: Chart illustrating approximate number of inscriptions (on stone) published in the principal corpora over time (where *I.Sicily* 2.0 is estimated dataset by 2022).