

THE OXFORD ENCYCLOPEDIA OF
ANCIENT GREECE AND ROME

Michael Gagarin

EDITOR IN CHIEF

Elaine Fantham

ASSOCIATE EDITOR IN CHIEF

VOLUME 4

Hippocratic Corpus–Mosaics

OXFORD

UNIVERSITY PRESS

2010

Paris, and above all the Scuola Normale Superiore at Pisa, where he presided over yearly seminars. With restless, good-humored energy, he went everywhere, collecting numerous academic honors, meeting and encouraging young scholars. For many years he could not bring himself to enter Germany but was finally persuaded by Karl Christ to visit and lecture in Marburg, where in 1986 he received the first honorary doctorate ever awarded by the historical faculty.

In 1962, at the University of California, Berkeley, Momigliano delivered six Sather lectures, which only he could have written, titled "The Classical Foundations of Modern Historiography." They were finally published posthumously in 1990, without the notes, which he never finished. Even incomplete, the book is essential and unites many threads in a rich tapestry. The first chapter, for example, "Persian Historiography, Greek Historiography, and Jewish Historiography," is the purest Momigliano.

One cannot describe his vast intellectual scope, nor exhaust the pleasure of traveling with him through the world of ideas.

On his death, in London, he returned to Cuneo, where he was buried in the small Jewish cemetery.

[See also *Classical Scholarship*, subentry *Modern Classical Scholarship*.]

BIBLIOGRAPHY

Primary Works

L'opera dell' Imperatore Claudio. Florence: Valecchi, 1932. English translation: *Claudius: The Emperor and his Achievement*. Translated by W. D. Hogarth. Oxford: Clarendon Press, 1934. 2nd ed., 1961.

Contributo alla storia degli studi classici. Rome: Edizioni di storia e letteratura, 1955.

Secondo contributo. *Terzo, quarto, quinto [etc.] contributo alla storia degli studi classici e del mondo antico*. 11 vols. Rome: Edizioni di storia e letteratura, 1960–1992. *Decimo contributo* forthcoming in 2008. The fourth, sixth, and eighth *contributi* have bibliographies of Momigliano's writings.

Secondary Works

Brown, Peter. "Memoir." *Proceedings of the British Academy* 74 (1988): 405–442. A masterpiece, one of the best in the whole series.

Christ, Karl. *Neue Profile der alten Geschichte*. Darmstadt, Germany: Wissenschaftliche Buchgesellschaft, 1990. Pp. 238–294; 354–357 (bibliography). Shorter English version: "Arnaldo Momigliano." In *Classical Scholarship, A Biographical Encyclopedia*, edited by William M. Calder III and Ward W. Briggs, pp. 277–284. New York and London: Garland, 1990.

Di Donato, Riccardo. "Materiali per una biografia intellettuale di Arnaldo Momigliano." *Athenaeum, Studi di letteratura e storia dell' antichità* 83 (1995): 214–244; 86 (1998): 231–244. Momigliano's career on the basis of documents partly in possession of his family.

Mortimer Chambers

MOMMSEN, THEODOR

(1817–1903), German classical scholar, ancient historian, and politician. He received the Nobel Prize in Literature in 1902 for his *Römische Geschichte*.

Born the son of a Protestant minister on 30 November 1817, Mommsen studied history and law at Kiel University, where he received a doctorate in 1843. From 1844 to 1847 he traveled through Italy and France collecting Latin inscriptions for what later resulted in the *Corpus Inscriptionum Latinarum*. In 1848 he became professor of law in Leipzig, but he was dismissed in 1851 for political reasons. He accepted an offer in 1852 to be professor of Roman law at Zurich and in 1854 to be professor of law at Breslau; in 1857 he came finally to Berlin as a research professor at the Prussian Academy of Sciences, and then in 1861 became professor of Roman history at the University of Berlin. As secretary of the Prussian Academy of Sciences from 1874 to 1895 he gained an influence that reached far beyond the borders of his own scholarly field. Having been politically active already in the German revolution of 1848, Mommsen retained this engagement: from 1863 to 1866 and from 1873 to 1879 he was a member of the Prussian parliament for various liberal parties, and from 1881 to 1884 he was a member of the Reichstag. His primary political vision was the unification of Germany on the basis of a modern constitution, which explains his admiration for Caesar and Napoleon III. Mommsen

fought contemporary anti-Semitism, which culminated in the so-called Berliner Antisemitismusstreit (Berlin anti-Semitic debate). In 1881 he was tried by Chancellor Otto von Bismarck on the charge of verbal slander but was acquitted.

Mommsen's bibliography includes more than fifteen hundred entries. His major works are the *Römisches Staatsrecht* (Roman Constitutional Law; 3 vols., 1871–1888), the *Römisches Strafrecht* (Roman Criminal Law, 1899), the *Römische Geschichte* (Roman History)—volumes 1–3 first appeared in 1854–1856; volume 5, on the provinces of the Roman Empire, appeared in 1885; and volume 4, on the historical work known as the *Kaisergeschichte* (History of the Emperors), was never finished—and the *Corpus Inscriptionum Latinarum* (*CIL*, 1863 onward), which he supervised and for which he contributed several volumes himself. Mommsen also edited the *Res Gestae Divi Augusti* (1865; 2nd ed., 1883), the *Corpus iuris civilis* (1872), the *Codex Theodosianus* (published posthumously, 1904), and works of authors including Solinus (1864; 2nd ed., 1895), Jordanes (1882), and Rufinus (1903).

Mommsen has had a lasting legacy as scholar, organizer, and citizen. The sheer quantity and quality of his work made him one of the most influential classical scholars of his time, and many of his interpretations and editions are still standard today; his reconstruction of the Roman constitution is the basis for an ongoing scholarly debate. As an organizer he introduced the “big business” kind of scholarship to the field of classics. He initiated and promoted large-scale projects like the *Corpus Inscriptionum Latinarum*, the *Thesaurus Linguae Latinae*, the *Monumenta Germaniae Historica*, the *Limes-Commission*, and the *Kirchenväter-Commission*. As scholar and as organizer Mommsen contributed to the transition of classical scholarship into a discipline that was oriented toward the standards of the natural sciences, with an emphasis on an empiric collection of all available sources. As a citizen in an emerging democratic society, Mommsen believed in the responsibility of the individual; by making this ideal part of his scholarly work, his achievement for classical studies was immense.

[See also Classical Scholarship, *subentry* Modern Classical Scholarship; Inscriptions, Latin; Law, Roman; and *Res Gestae Divi Augusti*.]

BIBLIOGRAPHY

- Demandt, Alexander. “Theodor Mommsen.” In *Classical Scholarship: A Biographical Encyclopedia*, edited by Ward W. Briggs and William M. Calder III, pp. 285–309. New York: Garland, 1990. A comprehensive introduction.
- Rebenich, Stefan. *Theodor Mommsen: Eine Biographie*. Munich: Beck, 2002. 2nd ed., 2007. The fundamental biography of Mommsen as scholar, politician, and private person.
- Wiesehöfer, Josef, ed. *Theodor Mommsen: Gelehrter Politiker und Literat*. Stuttgart, Germany: Franz Steiner, 2005. Includes essays on various aspects of Mommsen as writer, scholar, and politician.
- Zangemeister, Karl, with Emil Jacobs. *Theodor Mommsen als Schriftsteller: Ein Verzeichnis seiner Schriften*. Revised by Stefan Rebenich. Hildesheim, Germany: Weidmann, 2000. A complete guide to the writings of Mommsen, including references to literature on Mommsen.

Robert Kirstein

MONASTICISM

Derived from the Greek *monachos* (single one), “monasticism” refers to a variety of lifestyles in which Christians renounced ordinary social connections, such as the family, and practiced a more rigorous spiritual discipline than most Christians. Asceticism (from *askēsis*, “training, discipline”) characterized some forms of Christianity from its origins: already in the New Testament and other early sources, Christians are described who gave up or curtailed one or more generally accepted bodily pleasures (e.g., food, sex, sleep) and intensified certain spiritual practices (e.g., prayer, meditation on scriptures, self-examination), often integrating such a discipline into an otherwise normal household-based lifestyle.

Beginning in the third century and then accelerating rapidly in the fourth and fifth centuries, however, some Christians sought a more distinctly separate or solitary life, devoting themselves to permanent