

31: Perhaps the editors should have specified what exactly is transmitted in line 2 where we now read *honorem VI<vi>r(atus)*. – No. 106: The editors say that, when Wiegels suggested, pretty vaguely, it is true, that the man, because of the tribe *Voltinia*, might have come from the Narbonensis, this was "sine idonea causa", but in fact there is something else that speaks for the Narbonensis, namely the fact that he is a Sex. Valerius Sex. f., the praenomen *Sextus*, if combined with *Valerius*, strongly pointing to that province (cf. my *Die römischen Vornamen* 50, 202ff.). – No. 489: The abbreviation *pup.* stands for *pup(illus)*, not for *pup(us)*, a vague expression not meaning very much (cf. op. cit. 62ff.). – No. 740: *Propinquus n(oster)* makes one think of the Valerii Propinqui, of senatorial status from the early second century onwards (R. Syme, *Roman Papers* V [1988] 577ff.); on the other hand, it must be conceded that there are also other Hispanic instances of *Propinquus* (Syme, *ibid.* 599). – No. 780: One wonders whether one could not interpret *d(ecurionum) d(ecreto)* instead of *d(ono) d(at)*, because honorific statues are not very commonly referred to as 'gifts' to the honorand. – No. 840: In the commentary, it might have been added that this is one of the latest inscriptions in which suffect consuls are used for dating. – No. 1036: If the man is an adoptee, the adoptive father must have been D. Cornelius, not Virguleius Eutyclus (not *Euty chius*). – Nos. 1102 and 1153: There seems to be a lack of coordination between these two editions of the text. – No. 1126: Could this be Etrilia Afra (625)? On the other hand, *Afra* is also attested for Lucretia Afra (1326). – No. 1307: It seems a bit hard to believe that L. Ful[vius] M. I. Philomusus could or should be dated to the early third century.

At the end, detailed indexes (p. 385ff.) and a map form the conclusion of a magnificent book which will be of great service to a variety of scholars. – The Latin used in this book (if I may touch upon this subject) is admirably clear and almost impeccable. The only solecism which struck me is "de concilio ... consideravit" (in the commentary on no. 69), where the author must have begun the sentence thinking that he was going to end it with "cogitavit". I am also a bit unhappy about the causal ablative of the type "lectione certa ... priorum errores omisi" (e.g., nos. 3, 25, 736, 780), which does not seem to be as clear as the use of a preposition. Finally, although there are some parallels, even from Cicero, for the use of *insolenter* in the meaning "contra consuetudinem" (*TLL*; used in this sense in the commentary on 772), I think that for most readers this expression has a somewhat different meaning and should thus possibly be avoided in the above sense.

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GÉZA ALFÖLDY: *Die Bauinschriften des Aquäduktes von Segovia und des Amphitheaters von Tarraco*, mit einem Anhang von PETER WITTE. Deutsches Archäologisches Institut, Abteilung Madrid. Madrider Forschungen 19. Walter de Gruyter, Berlin – New York 1997. ISBN 3-11-014418-2. vii, 110 S., 32 Fig., 27 Taf. DEM 196.

Yet another compelling contribution to the reconstruction of Latin inscriptions by Géza Alföldy, this time dealing with epigraphic materials from Spain: the inscription of the aqueduct of Segovia (p. 1-55) and two building inscriptions from the amphitheatre of Tarraco, modern Tarragona (p. 57-92). Some might say that dedicating an entire book to

only a couple of inscriptions is exaggeration. In most cases, this would be superfluous waste of paper, but the texts and monuments discussed by Alföldy are so extraordinary that they well deserve the thorough study of almost one hundred pages. The inscriptions studied are not only of enormous size (the podium text of the amphitheatre measuring at least 147 m in length) but they are also of conspicuous historical interest. Moreover, they were engraved on monuments that may be regarded as among the most precious and best known archaeological objects in the whole Iberian Peninsula.

Ch. 1 provides a full discussion of the two identical aqueduct texts, on both sides of the Segovian construction, of which only some of the dowel holes for letters in gilded bronze are preserved. This particular point has led Alföldy to a very thorough and useful analysis of the techniques applied for the production of monumental inscriptions with letters of precious metals, bronze or gold (p. 26 ff.). If the new reconstruction of the text is accepted – there do not seem to be any reasons to distrust it – the people of Segovia could once admire the following inscription (p. 39): *Imp(eratoris) Nervae Traiani Caes(aris) Aug(usti) Germ(anici), p(ontificis) m(aximi), tr(ibunicia) p(otestate) II, co(n)s(ulis) II, patris patriae iussu / P. Mummius Mummianus et P. Fabius Taurus, Ilviri munic(ipii) Fl(avii) Segoviensium, aquam restituerunt* (cf. *AE* 1997, 882 = 1993, 856 = 1992, 1034). The inscription itself is Trajanic, dating from late A.D. 98. This means that the building project was Flavian and that the work must have been completed – at the latest – by the time of Domitian's death in A.D. 96. To explain the post-Flavian text, there seem to be two possibilities (p. 48): 1) Some time after the aqueduct was finished, perhaps very soon, a part of it (with the original building inscription) collapsed. This part was repaired and re-inscribed by Trajan soon after his accession; 2) The building of the aqueduct was completed under Domitian. However, at the moment of the emperor's murder, the final touch, the inscription, was still lacking, thus leaving the structure without a "signature" until Trajan had a text inscribed on it, possibly in connection with some repairs or renovations. – One of these hypotheses should be right.

The significance of Alföldy's re-edition lies in the fact that now we have a precise date for the aqueduct: it belongs to the late first century A.D. which is otherwise known as a period of remarkable social and economic development in the Spanish provinces. Alföldy's analysis also provides hard evidence for those who try to date other aqueducts constructed with a similar technique. Finally, and perhaps most importantly, the gorgeous inscription, with the statues of the emperor in adjacent niches, would have served for promoting the imperial and Roman ideology. "Wer die goldenen Buchstaben der 17 Meter langen Inschrift auf dem an dieser Stelle 30 m hohen Aquädukt, dessen Bögen hier im Altertum möglicherweise ähnlich wie heute eine Art von Stadttor Segovias bildeten, in der spanischen Sonne glühen sah und den schlichten, jedoch höchst aussagekräftigen Text las, konnte vor der Größe Roms nur in Ehrfurcht erstarren." (p. 51). Ch. 1 concludes with an intriguing account (by Peter Witte) of the manifold problems involved with the conservation of the Segovian monument. Local bureaucracy and high traffic density around the aqueduct were not among the easiest problems to overcome.

Among the numerous epigraphic documents coming from the amphitheatre of Tarraco, there are two building inscriptions that have a direct bearing on the history of the whole building. These are the subject of Ch. 2. Alföldy has observed that a minute fragment, discovered in 1990 in the arena (cf. *AE* 1997, 882 = 1990, 653), most probably

refers to the man who sponsored the building of the whole complex: he was a provincial priest (*flamen Romae, Divorum et Augustorum provinciae Hispaniae citerioris*) who must have spent an enormous sum of money for the project. With the aid of various evidence, Alföldy dates the inscription between c. A.D. 100 and 120/130.

The second amphitheatre document, the podium inscription, is considerably later (cf. *AE* 1997, 882 = 1990, 654). It is a huge puzzle of 79 separated blocks showing what remains of the name and titlature of Elagabalus. That the text mentions this emperor was already recognised by Alföldy in his *Die römischen Inschriften von Tarraco* (1975) No. 84. However, since then excavations have brought to light many new blocks of the podium which have helped in suggesting a number of modifications to the text. Above all, the emperor's titlature now probably shows that the inscription is datable to a year later than A.D. 218, perhaps A.D. 221. Moreover, the end of the inscription seems to record a number of specific objects within the amphitheatre which the emperor had restored (cf. p. 77: *[a]m[phit]h[eatru]m [cum] po[rt]i[s pul]pit[o] g[radib]us [p]o[di]o arena restitu[it]*). On the whole, the podium text provides further important evidence for the building propaganda of the Syrian emperor (he also restored the Amphitheatrum in Rome and other public buildings elsewhere). However, the inscription did not survive long, not even a year, for after Elagabalus' fall in March A.D. 222, the majority of the letters were obliterated. "Es ist jedenfalls anzunehmen, daß 'die größte Inschrift der Iberischen Halbinsel' zugleich eine der kurzlebigsten antiken Inschriften war." (p. 85). While the amphitheatre still functioned in the fourth century, the inscription may not have been restored or remodified for other emperors after its obliteration. The remaining letters were perhaps covered by plaster or they were simply painted so as to make them the same colour as the podium (*ibid.*).

The volume concludes with two abstracts in Spanish, an index, and a selection of wonderful plates with very detailed information, graphic and photographic, on the monuments discussed. The quality of the illustrations could not be better.

Summing up, this book nicely brings together some of Alföldy's interests and the abilities he is known for: Hispania and Spanish epigraphy, remarkable knowledge of inscriptions in their historical and archaeological context, admirable intuition. Though a number of conclusions proposed by Alföldy in this book may remain more or less hypothetical, one must say that every conjecture makes sense. And the fact remains that good hypotheses are among the backbones of good research.

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CLAUDIA LEGA: *Le iscrizioni cristiane di Roma conservate nei Musei Vaticani: Indice dei vocaboli*. Inscriptiones Sanctae Sedis 4.1. Tipografia Vaticana, Città del Vaticano 2000. 511 pp. ITL 190.000.

La serie delle pubblicazioni sulla collezione epigrafica dei Musei Vaticani viene completata dall'*Indice* – o piuttosto concordanza – delle iscrizioni cristiane, a cura di Claudia Lega. Si tratta di un lavoro notevole e senza dubbio di un utile strumento per gli studiosi di epigrafia paleocristiana.