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Book Review

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Die lateinischen Inschriften aus Albanien (LIA). Bonn, Dr. Rudolf Habelt Verlag, 2012. iv, 724 p. ISBN 9783774938199.

This beautiful and exquisitely printed book, henceforward *LIA*, contains several sections. In the short Introduction (pp. 1-12) the authors deal with the history of the project which resulted in this publication, provide concise information on the history of epigraphic research in Albania and briefly survey the political geography of the area in Roman times as well as the usage of the Latin language in the region. The three following pages outline the lay-out of the presentation of the data. The bulk of the book (pp. 19-700) is the corpus itself, followed by useful indices and helpful concordances (pp. 701-724). The presentation of the inscriptions, grouped according to find location throughout the corpus, is standard. Information on the place where the inscription is found is offered first, and references to the corresponding Roman provinces are provided (if the place was part of more than one province, and if the date of inscription cannot be established, both provinces are named as on pp. 580, 629, *etc.*). This is followed by information about the present location of the monument, mostly in various museums in Albania, but sometimes further afield; inventory numbers are regrettably provided only in exceptional cases (as for *LIA* 95, p. 250 or *LIA* 130, p. 330). The genre and the material on which the inscription occurs are noted, and its measurements are provided when known. As is to be expected, for lost inscriptions this information may not be supplied (as, *e.g.*, for *LIA* 31, 32 and 33 from Dyrrachium); surprisingly, it is not offered for some of them (*e.g.*, *LIA* 53, p. 146 or *LIA* 82, p. 220) which are still accessible. Interestingly, when the measurements are presented differently in the earlier publications, the editors reproduce them with references to these works.

Next comes the list of known editions of a given inscriptions. Titles of articles are not provided: the references contain only the author's name, journal title, its number and date, and a reference to page/figure; there is no general bibliography to the volume. Then, the editors reproduce photographs of inscriptions known from other works, *cf.* a very useful set of five pictures illustrating *LIA* 53 from Dyrrachium on pp. 146-147. Sometimes, however, as in the case of *LIA* 132 (p. 335), the two pictures provided are not of a sufficiently

high quality to allow reading of the text, and in quite a few cases (*e.g.*, *LIA* 50, 72, or 84) one photograph would have been sufficient. Then, the authors offer their reading of a given inscription, and reproduce all other known complete readings of it even if they have slight and tiny variations. These lists are incomplete. Thus, for example, for *LIA* 95 (p. 251), as well as elsewhere, a reference is provided to the French book by F. Tartari on Dyrrachium which contains a number of misprints, while the Albanian version of the work published the same year and by the same publisher is totally neglected.¹ It is notable, too, that the Albanian book by Tartari, which, although it bears the same title in Albanian, only partially corresponds to the French one and contains publications of more inscriptions and also offers readings different from those of *LIA*.² Although the treatment of these inscriptions by U. Ehmgig and R. Haensch supersedes that of Professor Tartari, the completeness of the corpus requires their inclusion. The readings of a number of inscriptions suggested by D. Dana³ are sometimes ignored, although the authors do refer to this valuable work on several occasions, *cf.* *LIA* 55, p. 152 or *LIA* 191, p. 471. It is remarkable that mostly the readings offered by Dana are also found in this book, as in *LIA* 49, but sometimes interpretations are different, as in the case of *LIA* 54. This part of the entry is followed by a commentary and the date of the inscription is provided at the end.

The publication of *Corpus des inscriptions latines d'Albanie*⁴ just two years earlier immediately prompts the necessity of the comparison of both corpora. The first striking difference is visual: 724 pages in A-4 format of *LIA* which is hardbound against the smaller sized paperback *CIA* with 230 odd pages. The latter, however, uses shorter intervals between lines and does not allow empty spaces with which *LIA* abounds – even if the discussion of a given inscription ends at the very beginning of the page (as on p. 486 for *LIA* 199, which contains just three lines of text), the next inscription is printed on the next page. It should be pointed out in this respect that *LIA* is more complete and contains certain inscriptions which are missing from *CIA*. Some of these are published in this volume for the first time, such as *LIA* 26, and some were first published

1 *Cf.* Tartari 2004a, 46 where both *STVS (est?) / A V ann XVII* and *SITVS EST / Q V ann XVII* are provided, while Tartari 2004, 54 lists – like *LIA* – only the latter. *Cf.* also *LIA* 327 for which the reading published (apparently with misprints, *cf.* Tartari 2004a, 45 and Tartari 2004, 52) in Tartari 2004a, 46 is not acknowledged. *Cf.* also in this respect Tartari 2004, 47 and 48 for *LIA* 72 and 88.

2 For *LIA* 100 *cf.* Tartari 2004, 49, or for *LIA* 130 – Tartari 2004, 53.

3 Dana 2011, 440.

4 Anamali, Ceka, Deniaux 2009, henceforward *CIA*.

elsewhere after the appearance of *CIA*, such as *LIA* 53. A number of inscriptions, such as *LIA* 82 and *LIA* 147, have been known to scholars for years, a certain amount of them (e.g., *LIA* 146 or *LIA* 234) literally for ages. Apart from the completeness of the corpus, it is also important that U. Ehmgig and R. Haensch offer better readings in quite a few cases, such as e. g., *LIA* 17 (*Rufilla*, contrast *CIA* 13 *Rufilia*), *LIA* 73 (*Etereius*, contrast *CIA* 123 *Eter/ius*), *LIA* 87 (*Celer[i]n|es*, *CIA* 47 *Celer[i]n(ae)*), cf. also *LIA* 161 for a completely different reading from the corresponding one at *CIA* 151. *LIA* 278 certainly contains Pompo[-] / vix(it) [...] / Pompo[...] / vix(it) [...] / tit[...], and the reading of *LIA* 270 is no doubt correct.⁵ *LIA* 208 surely contain *Saufei*, and the reading Nice ma[t(er)] in *LIA* 273 supersedes *Nicema* of the *Corpus des inscriptions latines d'Albanie*.⁶ In an exceptional case (*LIA* 162) the authors admit that no reading of the inscription is possible, contrast *CIA* 152 for [...] et Caius / [...] / filio Cai / e(ius) i(ndex) n(at)alibus d[...]s Vitalis. Therefore, the importance of this book for epigraphic studies is hard to overestimate.

In some cases the readings offered by the authors may be questioned. Thus, for *LIA* 103 they print *Flabiana* but judging by the drawing the reading of *CIA* 56 (IL ABI NA) seems to be at least closer. On the basis of the photograph reproduced from *CIA* it is not clear at all if the reading of *LIA* 168 should indeed be *Successus* and not [S]uccessus as accepted in the earlier publications of this inscription. The reading *Aburia* in *LIA* 171 (*CIA* 163 prints *Apudia*) may in theory also be questioned: the form of the surviving part of the second letter in the name judging from the drawing⁷ is different from the B in SIBEI which occurs in the same line. For *LIA* 100 cf. my own discussion on the result of autopsy (September, 2011): the inscription preserved at the Archaeological Museum in Durres (Inv. No. 814) indeed, as the authors suggest, contains *perpetio*, and not *perpetuo* as in *CIA* 78. The last lines of the inscription are badly preserved, but there are no doubts that they contain dato sin (dato si[...] *LIA*, dato si [ne.../...], *CIA*).⁸ It seems that the reading of *LIA* 241 (as well as *CIA* 228) based on the drawing by D. Komata requires an autopsy; see also below.

Commentaries on the inscriptions vary from several lines, such as for *LIA* 254 (not really commented upon in *CIA*, p. 194), to several pages. These provide epigraphic, onomastic and historical information, and are sometimes supplied with further bibliography; for personal names the authors prefer to refer to the

5 Contrast *CIA* 260 and 266; cf. Falileyev 2012, 209.

6 Contrast *CIA* 203 and 277; cf. Dana 2011, 440 for this latter interpretation which is not acknowledged by the editors.

7 Reproduced from Praschniker, Schober 1919, 58; the same drawing in *CIA*, p. 130.

8 Falileyev 2012, 208-209. The reading *perpetio* is accepted in Praschniker, Schober 1919, 41.

editions of the text rather to *OPEL*. The book contains valuable and informative insights on various aspects, and the new readings offered in it are particularly important to students of onomastics. Thus, for example, contrary to the earlier publications,⁹ which have *Strabia*, *LIA* 118 suggests reading the name as *Stlabia*, which cannot but remind us of *St(atia) Labia* as it was read by V. Toçi more than a decade ago. *OPEL* III does not register *Labia*, while Ehmig and Haensch note the attestation of *Stlabia* in Africa to which further examples may be added,¹⁰ and its masculine counterpart recorded in Misenum (for obvious reasons not considered in *OPEL* which does not register the name). The name has been traditionally compared with the Oscan proper name *Slabiis*.¹¹ The new reading of the inscription *LIA* 265 offers Gall(-) while *CIA* 269 reads it as Gali. Judging by the photograph, this reading is correct and probably adds one more example to the corpus of its attestations in the Balkans.¹² Ehmig and Haensch agree with *CIA* 107 that *LIA* 107 contains Provincia Nutri f(ilia), while the earlier reading was Provincia utri f(ilia). This attestation thus adds important data for the discussion of the origins and distribution of the nomen *Nutrius* in the Balkans.¹³ The authors also are of the same opinion as *CIA* 12 that the inscription *LIA* 11 contains Aur(elia) Notalie, but unlike the editors of *CIA* offer their interpretation of this apparent hapax. Ehmig and Haensch consider it to be connected with *Anotale* (*CIL* VI, 38409), but this attestation has been claimed to be a misspelling, with the correct *Anatole* inscribed on the reverse of the stone.¹⁴ They also quote *Danotalis*, *Dubnotalis* and *Dumnotalis*, but these examples are certainly irrelevant for the discussion as these Gaulish compounded names contain the component **talo-*, and the sequence *-no-* belongs to their first components, *dan(n)o-* and *dubno-* / *dumno-*.¹⁵ Therefore the hapax *Notalie* remains in fact unexplained. The reading of another hapax, *Laticira*,¹⁶ accepted in the earlier publications, is questioned in *LIA* 216, and henceforward should be treated with caution in onomastic research.

9 To which Tartari 2004, 54 should be added.

10 Cf. e.g., Engelmann 1999, 142.

11 See e.g., Phelps 1937, 280 where it is also compared with Lat. *Labius*. Cf. the cognomen *Labio*, *OPEL* III, 15.

12 See Falileyev 2013, 70-71 and cf. attempts to interpret this inscription from Butrint in *LIA*, p. 469.

13 For which see Salomies 1996, 123.

14 Wilson 1911, 184; *OPEL* I, 51 lists three attestations of *Anatole* and none of *Anotole*; *Notalie* is not found in *OPEL* III.

15 Gaulish personal names with *talo-* are discussed in detail in Evans 1967, 259-61; for *dan(n)o-* see Evans 1967, 189-190, and for *dubno-* / *dumno-* – Evans 1967, 196-197.

16 For various explanations see Falileyev 2013, 81-82.

There is no doubt that this volume will find its place in epigraphic libraries worldwide and the results of the research presented in *LIA* will be gratefully used by students of various disciplines.

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Abbreviations

- CIL* Th. Mommsen *et alii* (eds.), *Corpus Inscriptionum Latinarum* I-XVII (Berlin 1863-).
- OPEL* B. Lőrincz & F. Redő (eds.), *Onomasticon Provinciarum Europae Latinarum* I-IV (Vienna 1994-2002).
- ZPE* Zeitschrift für Papyrologie und Epigraphik (Bonn).

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