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appropriate: *Gv.* vuol dire il Vangelo di Giovanni, e *Sal.* i Salmi. Di altri refusi ne ho trovati pochi: p. 19 *Wunderkammer* e non *Wünderkammer*; p. 28, seconda riga dal basso: che cosa vuol dire il punto doppio dopo “Delle due l’una” (forse manca qualcosa)?; p. 63 su 53 scrivi ἀξιῶ e non ἀξιῶ; p. 66 su 57 scrivi *Pompulia(e)*.

Chiudono il volume le foto che non sono sempre ottimali (chi le ha scattate doveva servirsi in più casi della luce radente).

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BASSIR AMIRI: *Esclaves et affranchis des Germanies: Mémoire en fragments. Étude des inscriptions monumentales*. Redaktion: JOHANNES DEISSLER. Forschungen zur antiken Sklaverei 41. Franz Steiner Verlag, Stuttgart 2016. ISBN 978-3-515-11088-4. IX, 249 pp. EUR 44.

The aim of this book, somewhat cryptically stated on the title page to have been “edited” by J. Deißler (this is not really explained in the Remerciements on p. [V]), is to study the slaves and freedmen attested in the two German provinces in the first three centuries AD (p. 7) and their “insertion dans la cité et le système institutionnel” (p. 15), the sources consisting of “monumental” (cf. the title; p. 11 etc.), i.e. “normal” inscriptions as contrasted with the *instrumentum domesticum*. Seeing that the source material consists of only 229 inscriptions mentioning 286 persons (p. 14) – for comparison, observe that the 1970 monograph by A. Daubigny on slaves and freedmen in Narbonensian Gaul registers altogether 946 persons (p. 14) – the subject does not seem too promising. This is especially true as a similar fairly recent study already exists, with Belgica being added to the two Germanies, namely the book by L. Lazzaro, *Esclaves et affranchis en Belgique et en Germanies romaines* (Paris 1993). This is referred to in the introduction (p. 13), but in the bibliography it is awkwardly placed under the “Sources épigraphiques” (p. 221) rather than under the “Sources modernes”. However, Lazzaro’s book is more than twenty years older than this study, and was in need of revision (apparently also by visits to several relevant museums, p. 14) and supplementation by recently published texts. It must also be admitted that although there may not be much in the book that could be regarded as absolute novelties, the author does provide some interesting observations. Moreover, although there may not be much to work on, the author himself, even though he occasionally stresses that his material is not abundant, seems optimistic about this material’s potential at least in some cases. Note e.g. his observation on p. 199, “les Germanies offrent un champ d’étude particulièrement riche pour approcher l’augustalité”.

The book consists of five chapters of unequal length. The first (I, p. 17–49) is in the introduction said to aim at the establishment of a corpus of slaves and freedmen. Section 1 is on the “indication du statut juridique”; here we find a detailed analysis of terms such as *libertus*, *servus* or *patronus*, attention being paid e.g. to whether *libertus* is abbreviated or not and whether the term is used without, or accompanied with, the mention of the patron. (In my view, it is somewhat misleading to cite on p. 22 n. 66 *CIL* XIII 8558 as mentioning a *lib(ertus)* without mentioning the patron, for the patron Secundus is mentioned in the beginning of the text; as for *CIL* XIII 5079 discussed on p. 24, surely Postum(ius) Hermes *lib.* is a freedman of Postum(ius) Hyginus.) This section ends with observations on imperial freedman (1.4). In section 2, the author deals with nomenclature as an indication of servile status. Single names are a problem, for peregrines also used just one name. According to the author, only Greek single names clearly point to a slave, whereas in the case of other names there should be additional indications of a person’s exact status (p. 31). In section 3, Amiri studies professions pointing to servile status; the last section 4 is something of a summary. On p. 43 (cf. p. 204), he observes that the man in *CIL* XIII 5012 is the only *sevir* (*Augustalis*) who confesses he is a *lib(ertus)*, and correctly stresses that this is because he is the freedman of none other than the senator Valerius Asiaticus.

Chapter II (p. 51–71) deals according to the title with the “évolution temporelle” of the presence of slaves and freedmen in the Germanies, but concentrates mainly on the dating of the inscriptions, with subsection 1.1. on dated inscriptions and subsection 1.2. on the possibilities of dating inscriptions on the basis of names, formulas and monument types (on p. 59, *Veter* needs to be corrected to *Vetus*; for the correct form see p. 103). Questions of dating are also discussed in subsection 2.1, with observations on the significance of the abbreviation *l.* as contrasted with *lib.* Amiri observes (p. 65), surely correctly, that the abbreviation with just one *l.* seems to have been in use only until about the end of the first century (a bit later in Langres). As for *CIL* XIII 8558 (... *Secundus ... Luciliae M. l. Palladi, M. Lucilio Blando lib(erto)*), with both *l.* and *lib.*, the author’s explanation (p. 66), namely that *lib.* could be explained by the men’s military background, seems a bit far-fetched; there is simply a certain difference between saying “... *M(arci) l(iberto) Rufo*” and “... *Rufo lib(erto)*”. In subsection 2.2. (p. 67), the chronological distribution of inscriptions of slaves and freedmen is expressed in numbers; it appears that the majority of these texts dates from the first two centuries, the Severan period and the third century being less well documented.

In chapter III (p. 73–90; in this chapter, there is something wrong with the numbering of the sections), Amiri studies the geographical distribution in the Germanies of the slaves and freedmen, their presence in inscriptions clearly being an urban phenomenon (p. 79). On p. 82, he observes that freedmen are much more often attested than slaves in the inscriptions of the important centres of

Langres (capital of the *Lingones*), Mainz and Köln, and moreover that the slaves that are attested in these centres tend to be imperial, rather than “normal” slaves.

Chapter IV, the longest one (p. 91–175), deals according to its title with the “identity” of slaves and freedmen, but this sounds perhaps a bit too grand, for in fact this chapter is on rather down-to-earth matters. In section 1, the author examines names, with subsection 1.1. dealing with freedmen’s nomina (and paragraph 1.1.1 also with the evolution from the *tria nomina* to the one-name-system). From p. 99 one learns that 74% of non-imperial nomina are of the type “Italien non patronymique” and only 1% “indigène”; this can surely be used as a confirmation of the fact that slavery was above all an urban phenomenon. In section 1.2, the author studies the cognomina (of freedmen) and the “idionymes” (of slaves). Among slaves, Greek names are much more common than among freedmen (p. 103), a fact which seems in need of explanation. In paragraph 1.2.3. on “La valeur des *cognomina* et des idionymes”, the author seems to attach too much importance to the *meaning* of particular cognomina (cf. e.g. p. 112, cognomina denoting “la douceur, la modestie, la gentillesse” etc., p. 113 on Greek cognomina indicating “qualités morales ou sociales”), when it would surely have been more useful to compare the names attested in the Germanies with the names attested for freedmen and slaves in general in the Roman world. As for *Modestus*, it is not altogether correct to say that the name in general has a “connotation servile” (p. 112), for this cognomen is attested in several senatorial families (see *PIR*² M p. 303); and more could perhaps be said e.g. of *Cimber* (“laisse supposer une origine indigène”, p. 113), a name which surprisingly is not extremely uncommon in Italy. In section 2, the author surveys the “identité familiale” of slaves and freedmen; subsection 2.1. is on mentions of female slaves and freedmen; 2.2. on the age at death attested for the same (the oldest freedman is the man in *CIL* XIII 7238, who died at the age of 70); 2.3. on the designation of spouses (*coniunx uxor contubernalis* etc.). This is followed by an annex (not mentioned in the table of contents) listing all names/cognomina attested for slaves and freedmen, divided into Latin, Greek and indigenous names. In the case of names that could be either male or female, the gender could have been specified (e.g. *Fidelis* is quoted twice, the first attestation being male, the second female). Moreover, seeing that some names (e.g. *Modestus*) are attested both for freedmen and slaves, I think that all names should have been enumerated in just one list. Section 3 deals with “social and cultural identity”, with subsection 3.1. on the background of the patrons, subsection 3.2. on the liaisons of slaves and freedmen with free persons and on the obligations (“devoirs”) of slaves and freedmen towards their patrons. Section 3.3. deals with the way sentiments are expressed in funerary inscriptions, either by the use of expressions of the type *dulcissimus* or by poems. Interestingly, the author observes on p. 157 that the oldest person commemorated by a metrical inscription was only thirty years old; an urge to write a poem thus seems to have arisen mainly in the case of a young deceased. This chapter is rounded off by a section

on “professional identities”, i.e. a study of the professions attested for slaves and freedmen; the most commonly attested activity is that of a *dispensator* (p. 164; on p. 161, the *puer* Xant(h)ias in *CIL* XIII 7756 seems to have been a *notarius* rather than a “musicien”).

In the last chapter, chapter V (p. 177–212), the author studies the religion of the slaves and freedmen, with observations e.g. on the gods mentioned in the votive inscriptions and on the imperial cult. There is also a paragraph (2.2.2.) on the *seviri Augustales*, of whom the majority seem, however, to have been freeborn. At the end of the book, there is a conclusion (which ends with the observation that the slaves and freedmen that appear in the inscriptions must belong to something of an elite) and a bibliography. To conclude, it seems clear that all possible aspects that can be extracted from our sources on slaves and freedmen in the Germanies have been accorded at least a paragraph in this book; the problem is that the material is so meagre and heterogeneous that it does not seem possible to arrive, on the basis of this material, at “spectacular” results. On the other hand, there *is* some material, and obviously this material must be used, and Bassir Amiri has done exactly this, producing a competent study illustrating what we can ascertain about the condition of slaves and freedmen in the Germanies in the first three centuries.

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Etruscology. Two volumes. Edited by ALESSANDRO NASO. De Gruyter, Berlin – Boston 2017. ISBN 978-1-934078-48-8. XXIV, 1844 pp. EUR 359.95.

During the last seven years three major commercial publishing houses have produced large compiled works on Etruscology (Routledge in 2013, Wiley Blackwell in 2018, and this work by De Gruyter in 2017). This testifies to the wave of new information about the Etruscans and their culture, but also to the rise of a new generation of scholars. Hopefully, it also reflects a growing general interest in this people. It also shows that while a few decades ago, one scholar could cover the whole area of Etruscology in a single book, that is not possible anymore.

This work by Naso and 73 other writers is not intended for a general audience, but for scholars and advanced students. It covers practically all domains of scholarship, from DNA studies to metallurgy, from analysis of ancient literary sources to the latest archaeological discoveries. It is a reference book with bibliographies for every article and has rather good indexes. These articles not only compile the status of our knowledge today, they also provide many new facts. However, one can question the purpose of such a large work. In the context of almost 2,000 pages, the new results may