CORRIGENDUM

Corrigendum

Table of content

p. VII:
See at p. 9 the correct version of the Table of content.

Keynotes

p. 19:
See at p. 13 the correct version of *Tradition and progress. The Roman World in the Digital Age - seen through Inscriptions* by Werner Eck.

Part I

p. 67:
Giovanna Rocca – Università IULM, Milano.
Giulia Sarullo – Università degli Studi di Enna "Kore".
Corresponding author. Email: giulia.sarullo@unikore.it.
Marta Muscariello – Università IULM, Milano.

p. 74:
footnote n. 11.
On the periodization of Latin, P. Cuzzolin and G. Haverling state: "The division of the history of a language into different periods implies that

we have a rather clear picture of what language we are dealing with. At two points in the history of Latin we are not quite sure of this: the exact moments in which Latin is born and in which it is transformed into Romance are not easily determined. The problem is to determine what is Latin and what is not: unfortunately there is no overall agreement on whether all of the early inscriptions considered to provide us with early examples of Latin actually do that." (Cuzzolin and Haverling 2009, 20).

p. 76:
footnote n. 16.
http://www.tei-c.org/index.xml. See also Burnard and Bauman 2016 (About these Guidelines): "The TEI encoding scheme is of particular usefulness in facilitating the loss-free".

p. 77:
footnote n. 20.
Tissoni 2008, 37-38, Bodard 2009, 104-105.

p. 79:
Burnard, Lou and Syd Bauman. 2016. TEI P5: Guidelines for electronic text encoding and interchange. http://www.tei-c.org/release/doc/tei-p5-doc/en/html/.

p. 80:
Maras, Daniele F. 2015. "Storie di dono: l'oggetto parlante si racconta." In *L'écriture et l'espace de la mort. Épigraphie et nécropoles à l'époque pré-romaine*, edited by Marie-Laurence Haack. Rome: École française de Rome, 2015. http://books.openedition.org/efr/2730.

p. 136:
footnote n. 1.
Surely the experiences of other projects can be useful to this aim: I think for instance to the solutions presented during the VIth EAGLE International Event in Bari by the lecture offered by Rebecca Benefiel and Holly Sypniewski about the *Ancient Graffiti of Herculaneum* project: see now Benefiel-Sypniewski, 2016.

p. 144:

Benefiel, Rebecca, and Sypniewski, Holly M. 2016. "Images and Text on the Walls of Herculaneum. Designing the Ancient Graffiti Project." *In Off the Beaten Track. Epigraphy at the Borders. Proceedings of the VI EAGLE International Event (24-25 September 2015, Bari, Italy)*, ed. by Antonio E. Felle and Anita Rocco, 29-48. Oxford, Archaeopress Publishing Ltd.

Part II

p. 187:

10. Mapping Databases to EpiDoc
    Pietro Maria Liuzzo

p. 221:

13. TIGLIO. Translations and Images of Greek and Latin Inscriptions Online
    Pietro Maria Liuzzo, Bridget Almas, Ryan Baumann, Marie-Claire Beaulieu, Hugh Cayless, James Cowey, Finlay Mc Court, Joshua Sosin

Part III

p. 320:

Senatus / populusque Romanus / imp(eratori) Caesari / Divi f(ilio) / Augusto / co(n)s(uli) VIII dedit clupeum / virtutis, clementiae, / iustitiae, pietatis erga / deos patriamque.

p. 322:

Post(umus) Mimesius C(ai) f(ilius), T(itus) Mimesius Sert(oris) f(ilius), Ner(o) Capidas C(ai) f(ilius) Ruf(- - -), / Ner(o) Babrius T(iti) f(ilius), C(aius) Capidas T(iti) f(ilius) C(ai) n(epos), V(ibius) Voisienus T(iti) f(ilius) marones / murum ab fornice ad circum et fornicem cisternamq(ue) d(e) s(enatus) s(ententia) faciundum coiravere.

p. 325:

- CIL 11, 04213 = http://www.edr-edr.it/edr_programmi/res_complex_comune.php?do=book&id_nr=edr130908: *Interamna Nahars* should be further qualified as "Terni" to help those readers who are not familiar with Umbrian cities;
- CIL 11, 01925 = http://www.edr-edr.it/edr_programmi/res_complex_comune.php?do=book&id_nr=edr142701: the names of the emperors *M. Aurelius Antoninus* and *M. Antoninus Pius Germanicus Sarmaticus* need to be explained (Caracalla and Marcus Aurelius) to avoid confusion. It should be noted that in my classes proper names, and not only those of emperors but also of other people, were generally translated into Italian, even if it is advisable to transcribe them in the nominative case;6 the same thing was done with *cognomina ex virtute*, considering that they are intuitively interpretable for an Italian. We are also faced here with a case of nouns that do not exist in our language (*abnepos*, *adnepos*), which makes the translation less fluent than the original.

footnote n.6.
https://wiki.eagle-network.eu/wiki/Guidelines_for_Translators.

p. 326:

An interesting example from Umbria can be found in AE 1992, 0560-0561 = http://www.edr-edr.it/edr_programmi/res_complex_comune.php?do=book&id_nr=edr150769 and http://www.edr-edr.it/edr_programmi/res_complex_comune.php?do=book&id_nr=edr150784. The first gravestone recalls the acquisition of a tomb — which had previously been despoiled — by an heir of the founder, who then installed another *cippus* for 40 friends (*amicis meis*, i.e. freedmen probably belonging to the same association) [...]

p. 327:

Viator, resiste et rogo / te et lege. Post annos XXVII ven[i] / Hispellum, in patriam meam. Scio / me oportere colere hunc locum / ubi ossa meorum requiescunt et mea / et amicorum meorum. Ex hoc sepulch[ro] / cippi perierunt duo et frontes duae. Sciun[t] / qui surupuit et acturi simus et legimus, / satis est testium etqs.

p. 329:

Jahn, Andrea. 1993. "Il discorso di Claudio in Tac. Ann. XI 24 a confronto con la tavola di Lione." In *Storici latini e storici greci di età imperiale.* In *Atti del corso d'aggiornamento per docenti di latino e greco del Canton Ticino* (Lugano 17-18-19 ottobre 1990), edited by Giancarlo Reggi, 73–101. Lugano: G. Casagrande.

Reali, Mauro, and Gisella Turazza. 2015. "Parole di pietra: epigrafia e didattica del latino." In *Prospettive per l'insegnamento del latino. La didattica della lingua latina fra teoria e buone pratiche,* edited by Andrea Balbo and Marco Ricucci, 47–58. Torino: Loescher.

Table of content

Tradition and progress. The Roman World in the Digital Age - seen through Inscriptions

Werner Eck*

Epigraphy has caught up with the digital age. If this point needs to be proven, this very conference speaks for itself. Its celebration in Rome does not happen by chance. Indeed, the first real attempt to create a collective compilation and presentation of all the Latin (and Greek) inscriptions in a single database or as a connection of the existing databases was made here in Rome in 1997 through Silvio Panciera during the 11th International Congress of Greek and Latin Epigraphy.[1] His fundamental initiative set in motion a process, which step by step will lead to a complete database. Very important steps in this direction have been made in the meantime and the development is progressing with particular emphasis at the Sapienza thanks to the collaboration between traditional epigraphists such as Silvia Orlandi and IT-people, who are affiliated to the Centro Linceo Beniamino Segre. These two and all the other partners in many European countries have to be thanked for these present steps and we wish them both courage and success in the following phase.

Whoever is dealing with inscriptions, at least since the 16th century, has to deal with a continuously growing mass phenomenon. One of the reasons, which instigated Mommsen to establish the *CIL*, was the amount of epigraphic texts, which were known at that time but had not been collected in one single place but were, instead, spread in countless manuscripts and publications. Even when one looks into a representative selection such as the *Inscriptiones Latinae Selectae* by Hermann Dessau – completed in 1916 – there are more than 9500 texts.

---

*   Historisches Institut, Universität zu Kölln. Email. Werner.Eck@uni-koeln.de
[1]   See Panciera 2006, 1913ff. – I would like to thank Aitor Blanco Perez for the translation of the paper.

Since the time of Mommsen and Dessau, however, the number of epigraphic documents has increased to a size previously unknown. On the website of EAGLE one can read of more than 1.5 million items, currently scattered across 25 EU countries as well as the east and south Mediterranean, which should be collected in the EAGLE database. In order to illustrate this growth in a more accessible way, let me refer to the following example. Since the conclusion of the first edition of *CIL II*, namely with the supplement in 1892, the number of inscriptions from the Iberian Peninsula has tripled. For some types of inscriptions, the increase is even bigger. When Herbert Nesselhauf collected all the military diplomata in 1935, he could put together a total of 187 documents in *CIL XVI*. Today, we know more than 1100 such texts, i.e. an increase of 7 times. Not in all regions of the early Roman Empire and for all types of inscriptions is the increase as dramatic as in the aforementioned examples. Even so, a doubling can be identified in many Roman places. Just to mention some examples: in Sarmizegetusa, the first Roman colony following the conquest of Dacia, around 330 inscriptions were collected in the different volumes of *CIL III*. Since then, more than the same number of new texts has appeared, perhaps around 400.[2] The growth is almost always dramatic when intensive excavations lead to a massive increase in the amount of inscriptions available, as somehow happens in the cases of Sagalassos or Perge in Pamphylia.[3] Perge provided only 4 Latin inscriptions for the *CIL III* and today there are at least 42.[4] Even more dramatic is the growth in Caesarea Maritima. In *CIL* there were only 3 Latin inscriptions known from the capital of the province of Judea, while now we have in the Corpus Inscriptionum Iudaeae/Palaestinae more than 270 Latin documents.[5]

Each of us is familiar with this massive increase in epigraphic monuments and we are reminded of this every year by the always more extensive volumes of *AE* and *SEG*. Even if it is impossible to provide an exact number of all the Latin inscriptions, one can still take as a starting point the fact that there are approximately 500.000 texts available for our work, including the so-called *instrumentum domesticum*. There are more than 495.000 inscriptions in the Database Clauss-Slaby.

---

[2]   According to information by Ioan Piso.

[3]   In Sagalassos almost all the new inscriptions are in Greek.

[4]   See the Clauss-Slaby database.

[5]   Eck 2013, 17 ff.

Around 72.000 we can find in the Heidelberg Database and around the same number in the Epigraphic Database of Rome, from which the Project EAGLE emerged, not to mention other participants as, among others, *Hispania Epigraphica* or the Bari Epigraphic Database.[6] With regard to the Greek inscriptions, it is much more difficult to give an approximate number because their digital record is not as advanced as in the case of the Latin inscriptions. As for inscriptions in other languages – such as Punic, Hebrew-Aramaic, Demotic or Nabatean – let me exclude them from this discussion, even though they are just as part of the epigraphic tradition of the Greek and Roman antiquity as Latin and Greek inscriptions – we should not forget this very important fact.[7] Our work as historians or philologists is based on all those texts. But, the bigger the number of documents providing information is, the more difficult it becomes to find all texts. Even more difficult is to collect selectively those texts related to the topic on which one wants to work. And yet, the complete collection is crucial for the scientific result.

Let's go back only two or maybe three decades, a time which many of you in this room have vividly gone through. In that time it was clear, what we had to do, when we wanted to explore a topic on the basis of epigraphic evidence. We were to search – sometimes in countless volumes of inscriptions and partly supported through more or less detailed indexes. Depending on the type of subject on which we were working, these indexes were not always perfect tools to find the material. Very often they could not even be such perfect tools, since many phenomena are not accessible through precise termini in the epigraphic material, but rather through the entire content of the text. I am sure that you all have your own experiences. When I worked on the administration of Italy in the high Roman Empire, the indices were helpful but not sufficient. I had to go through each and every of the epigraphic corpora, which means that at least the inscriptions had to be read. In total, the look through all the necessary volumes took me almost two years.

Is that different today because there are numerous databases available? At least with regard to the Latin inscriptions almost all of them are collected, although with very different individual information.

---

[6]   See the individual databases.

[7]   At the 14. International Congress of Greek and Latin Epigraphy there was a special section for this phenomenon: Eck *et al.* 2014, 159 ff.

With few clicks, we can find an answer for many questions in few seconds – sometimes one has to wait a bit longer, since the server does not work properly or some other problems exist. Indeed, as an already deceased colleague once told me long before the digital period in 1973: *Pazienza* is the greatest virtue of the epigraphist. Today we are ready to forget this virtue thanks to our computers. At any rate, most of the relevant material available in databases appears quickly on the screen. It is not necessary to give examples. And yet, something which we all know: it is by no means guaranteed that we have found absolutely all the relevant material which exists; the reason for these gaps are inter alia, that not a small part of our epigraphic testimonies survives only as fragments and can be restored in different ways. For example, if we would try to find all the *quaestores* of the province of Achaea in the imperial age, we would not find the following fragmentary inscription from Corinth, the capital of the province, because the text has read as follows:[8]

> *Q(uinto) Vili[o --] / Titia[no] / Quadra[to --] / IIIIvir(o) vi[ar(um) cur(andarum),*
> *trib(uno)] / la⌐t⌐icl(avio) ⌐le⌐g(ionis) [--,* **leg(ato) prov(inciae)]** */ Ach(aiae),*
> *ob ius[titiam et fidem,] / quam circa [universam] / Achaia[m exhibuit,] /*
> *qu⌐a⌐m pro pr(aetore) [administravit.] / ⌐M⌐(arcus) An⌐to⌐nius M(arci)*
> *[f(ilius)] / Nigrinus [--].*

Our search in a database would have recorded a proconsular legate of Achaea whose function in the inscription is nevertheless restored. The restoration of the position of provincial legate is not impossible, but it is also not very likely. The restoration of the office of quaestor: *[-- quaest(ori) prov(inciae)] / Ach(aiae)* instead of *[-- leg(ato) prov(inciae)] / Ach(aiae)* fits in the lacuna much better.[9] For a young senator who had completed an office of the *vigintiviri* and then a tribunate in a legion, the *quaestura* should actually follow in a normal career and not the position of a proconsular legate under a proconsul. Of course, we know that exceptionally young senators already before the *quaestura* were acting as legates of a proconsul in his province. In total, there are only four of such cases. By contrast, much more senators state in their inscriptions that they have held the office of provincial *quaestor* as *pro praetore*.

---

[8]   CIL III 537.

[9]   In the database Clauss-Slaby there are around 68 examples in Latin inscriptions, in the database of the Packard Institute on can find 10 more in Greek texts.

The *pro pr(aetore)* preserved in the inscription could therefore refer to the *quaestura*. As the *quaestura* normally follows the viginvirate and the legionary tribunate, this rule should automatically be observed in a fragmentary career.[10] This kind of result is not achieved through an inquiry into a database but through a constructive consideration on the basis of personal experience. Such knowledge will remain also the basis of our discipline in the future. Databases complement our knowledge but they cannot replace it. This can't be their business.

Inscriptions are in the first place texts which contain certain evidence as such. But inscriptions do not only consist of text, although this may commonly seem to be the case in the literature. In German, one speaks of „*Inschriften errichten*"and in Italy one can say: *una iscrizione eretta*.[11] In the Prosopographia Imperii Romani, the expression *titulum ponere* was long in use and applied to inscriptions of all kinds. With these expressions, it was not clear, what specific function was connected with an epigraphic text and the support on which the inscription appears. Nonetheless, the support already contains its own message and that was, on many occasions, the primary message for the Greek and Roman public.[12] In order to understand what an inscription can today convey as evidence, it is fundamental to include the *monument* with which the inscription was connected. This can be an altar, an architrave of a temple, a mausoleum or, for instance, the base for a statue, which is explained by the inscription. In enquiring about the content of inscriptions, we muss decisively take into consideration the function that inscription and monument shared in the Graeco-Roman world.

However, when one looks for the function of an inscription in a database, the difficulties begin – if I were to speak about my own experiences. On many occasions, this function is not found, if one enquires about what is directly conveyed in the inscription, because this exact function is commonly not mentioned in the epigraphic text. This is not surprising. To mention the function was not particularly necessary because the ancient observer completely saw, on what an inscription was written. Given that today this context is mostly not preserved,

---

[10]   See now the new reconstruction of the inscription by Eck 2017.

[11]   It seems not necessary to give examples for this type of formulation; they are abundant.

[12]   Cf. now Eck, *Wie ehrt man*.

we must infer it from the support whose form and particular details are connected with it. This necessity has meanwhile become almost common knowledge – in contrast with Mommsen's time.[13] On the EAGLE website, this is specifically taken into account with the option *advanced search*, in which it is possible to browse the database according to object type. With this option, one can find the categories, for example, of *statue, statue base, statue base shaft or plinth*. Hence it is already possible to obtain a result with a high degree of differentiation, if one browses selectively. However, not all the different categories of statues are grasped with these search terms. Just to mention an example: *bigae* or *quadrigae*, which were erected to honour a person, can only be found if these terms would also appear in the inscription. But in the epigraphic text the object is directly mentioned only in a limited number of cases. The ancient observer saw the object which did not need any additional reference. For us, on the other hand, the specific types of statues are generally recognisable only if we include the support of the inscription in the analysis. The original statues are almost always lost or, at least, not connected with the inscription. Enquiring about the types of statues is not a child's play. For the most part, they rather say fundamental things for both the honoured and the honouring individuals.

One example from Volsinii (modern Bolsena) can illustrate this.[14] It is an honorific monument set up to commemorate a senator of the Hadrianic-Antonine age. The surviving fragmentary *titulus honorarius* records his names: Pompeius Vopiscus C. Arruntius Catellius Celer Allius Sabinus, followed by his *cursus* and, finally, the city of Carthage as dedicator. The text, however, does not specify in which figurative way the senator was presented to the audience of ancient Volsinii. This is also not attempted in the epigraphic database of Rome; there it is only said (as in the Epigraphischen Datenbank Heidelberg) that the text is to be read on a base.[15] While this is correct, the plain term "base" does not allow to recognise the most important element, namely with what type of honour had the city of Carthage honoured the senator coming from Volsinii. The particular quality of the honour is, nevertheless, revealed by the size and shape of the inscribed plaque.

---

13   Eck 1995, 107 ff.

14   AE 1980, 426.

15   EDR077846 = HD005099 (M.G. Schmidt).

The plaque is 76.5 cm high and 1.90 m wide.[16] The monument was so wide that a normal statue could not have stood on it; this would have appeared completely out of place. Given the width of the inscribed slab, it is to be inferred that a *biga* or perhaps even a *quadriga* was set up for the senator. He should therefore have completed an action beyond his official duty on behalf of Carthage for which the city decided to recognise his activity in this lavish way and to send ambassadors to Volsinii to erect the monument.

A similar case can be inferred for Larcius Priscus, a legate of the *legio III Augusta*.[17] The city of Thamugadi honoured him in a similar way to that of Carthago for the senator in Volsinii. On the forum of the colony founded by Trajan, not a normal honorary statue not even an equestrian statue – as previously suspected[18] – was set up but rather a *biga* on which the statue of Larcius Priscus was presented to the citizens of Timgad.[19] But in EAGLE one finds the note:

Type of object: unbestimmt = undefined (= EDH).[20]

But one can see the type of the object on the photo, published by Zimmer in 1989.[21] More examples of this kind could be given. In my opinion, an important consequence is therefore clear. If databases were to fulfil their function completely, then it would be not only useful but rather very necessary to record an indication of the concrete form of the honorific monument in such cases. Otherwise, a crucial part of the potential information would be lost.

Of course such a degree of precision is not always possible, but very likely when – as shown by the two previous examples – the form of the support provides evidence beyond the text of the inscription that can be searched in the database. This happens for example in many inscriptions which in antiquity were to be seen under *statuae equestres*. Sometimes this form of honour is recorded in the text of the inscription itself. In the database Clauss, there are around 45 records if one looks for *statuae equestres* or *statuam equestrem*, in the database EAGLE around 27.

---

[16]   Gros 1980, 977 ff.

[17]   CIL VIII 17891 = Dessau 1055.

[18]   Bergemann 1990, 147 Nr. E 90: „ equestrian statue".

[19]   The inscription is 188 cm wide, much more than necessary for an equestrian statue.

[20]   EDH031159 (B. Gräf).

[21]   Wesch-Klein 1989, 71 Nr. T 4.

That EAGLE shows fewer cases is naturally due to the fact that this database is still under construction. Either with 45 or 22 inscriptions, this only records in any case a minority of the texts which were once to be read under such *statuae equestres*. In the monograph on equestrian statues written by Johannes Bergemann in 1990, 128 inscriptions are collected, which were once connected with an equestrian statue according to the investigations of the author.[22] Besides the statues directly referred to as such in the text, there are also those containing other hints which allow us to recognise that the honoured person was once presented on a horse.

Some examples should illustrate which equestrian statues cannot be recognised as such without these extra hints. In the colonia Aelia Capitolina, modern Jerusalem, an equestrian statue was erected for Antoninus Pius through the council of decurions, apparently straight after his accession in the year 138/9. In the text of the honorific inscription, the type of statue is not mentioned but it can be inferred from the size of the inscription.[23] Therefore, it must be registered as an equestrian statue in a database. The same applies to the honours bestowed in Lepcis Magna upon the governor of the late-antique province Tripolitana, Flavius Nepotianus. In the inscription itself, it is only spoken of a *statua marmorea* that should memorialise the services of the magistrate.[24] However, the base enables to recognise that a *statua equestris* once stood there because this base is 170 cm deep.[25]

Equestrian statues are, nevertheless, not uniform. They can also provide, in turn, additional information by their specific appearance. They were dedicated in very different forms; above all in very varied sizes. For example: Alfius Secundus, a *flamen perpetuus* in Africa proconsularis, set up two or three equestrian statues of the emperor Septimius Severus.[26] Even though these statues represent the emperor, they must have been small ones because the base is only 54 cm high and 35 cm wide.[27]

---

22   See n. 18.

23   Corpus Inscriptionum Iudaeae/Palaestinae I 2, 718.

24   IRT 565.

25   Bergemann (n. 18) no. 83. Cf. the inscription for the flamen provinciae Pompeius Cerealis Salvianus in Lepcis Magna: the basis is 70 cm high, but 160 cm deep (IRT 602).

26   CIL VIII 14370 (Avedda).

27   Bergemann (n. 18) no. 81.

These small equestrian statues fitted probably into the context in which they stood. On the other hand, gigantic equestrian statues were erected of all the emperors – and not only of them. An exact relation between the size of a monument and social rank did not exist. Various factors could be relevant in such cases. Nonetheless, the size can already tell us something about the status of the honorand and the intention of the dedicator.

Most *statuae equestres* either rose from bricked bases or the base was made of solid stone. The base for the statue of C. Minicius Italus in Aquileia was built with bricks and then covered with marble slabs.[28] The one of the young senator L. Fabius Severus in Tergeste was made of a single solid stone.[29] The latter applies to the majority of these monuments. Even so, at least in the first century AD there was also a type of an equestrian statue that remained unattended in research until recently. For there existed equestrian statues, which seemed much lighter and did not stand on an apparently solid basis.[30] Sometimes the base was simply made of a foundation slab, two supporting pillars and a cover plate on top, on which the equestrian statue stood. (Fig. 1 and 2)
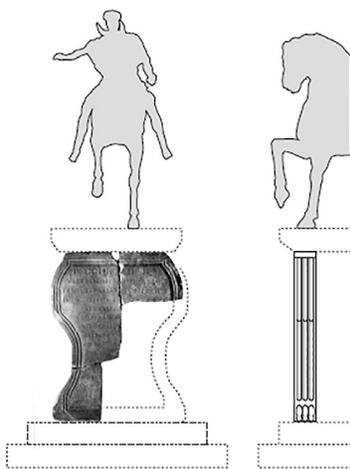
Fig. 1. Equestrian statue base made of two pillars and a cover slab – front.

---

[28]   CIL V 875 = Dessau 1374 = Inscr. Aquileiae I 495; Alföldy 1984, 98 f. no. 87. For a photo see EDCS-01600153.

[29]   CIL V 532 = Dessau 6680 = Inscr. Italiae X 31. Photo : EDCS-04200621.

[30]   For the following discussion see Eck and von Hesberg 2004, 143 ff.
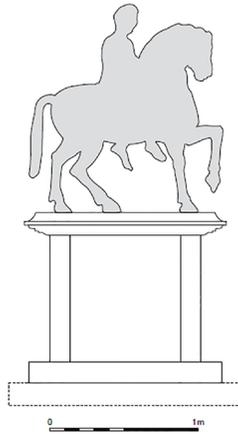
Fig. 2. Equestrian statue base made of two pillars and a cover slab – side.

To the best of my knowledge, there is only one fully surviving example of this type, which is today kept in the museum of Brescia. (Fig. 3)

Fig. 3. Brescia. Example of equestrian statue base made of two pillars and a cover slab.

This example presents a posthumous honour for a 6-year old boy decreed by the *ordo decurionum* of Brixia. The setting up of the equestrian statue was executed by the father of the deceased.[31] In this case, we recognise such a particular type of equestrian statue only because the entire monument survives, in the inscription the father mentioned only a *statua equestris*. Yet research did not consider the piece which can be seen in the museum at Brescia as a special type of honorary monument, but rather as a unique object. There are, however, not a few inscriptions that were connected with this statue type in the Roman age. The central feature of this type are always two supporting pillars and a cover plate on top, on which the equestrian statue stood. Two kinds of pillars can be distinguished, and they differ clearly. There are pillars such as those used as inscribed support in the form of the example from Brescia and there are the so-called *trapezophora* on which an inscription is not rarely found.[32] Just to mention some: We know for the young senator P. Numicius Pica Caesianus[33] two *trapezophora* from Rome, quite a number from Torino for Q. Glitius Atilius Agricola,[34] a single one for T. Flavius Cimber, a municipal magistrate from Urvinum Mautaurense[35] and many others.[36]

These epigraphic monuments can partly be found in the EAGLE database too. Here one has to search for the term *trapezophorus* as object type.[37] Table feet of this kind, which contain inscriptions, are known in relatively big numbers because of their special shape; they have always been categorised individually.[38] However, they were not hitherto considered as parts of statue bases but rather of tables, real *mensae*. Today it is no longer questionable that these *trapezophora* with inscriptions were in reality parts of statue dedications,

---

[31]   CIL V 4441 = Inscr. Italiae X 5, 232.

[32]   For more information see Eck and von Hesberg 2004.

[33]   CIL VI 3835 = D 911= VI 31742 = 31743.

[34]   CIL V 6974 – 6987; Eck and von Hesberg 2004, 186 f.

[35]   CIL XI 6062: *T(ito) Flavio L(uci) f(ilio) Ste(llatina) Cimbro pont(ifici), aed(ili) bis, IIIIvir(o) i(ure) d(icundo), quinq(uennali), praef(ecto) fabr(um), d(ecreto) d(ecurionum).*

[36]   See Eck and von Hesberg 2004, 180 ff.: a list of the inscribed *trapezophora* which were known to us in 2003/4.

[37]   Trapezophoron is the normal terminus technicus.

[38]   For the literature see Eck and von Hesberg 2004.

with an equestrian statue which stood on this specially arranged base.[39] As long as these inscriptions are marked up with the keyword *trapezophorus* (sic!) in the EAGLE database, they can be found without problems. In the Heidelberg database, however, with the keyword *trapezophorus/um* one will find nothing, although there are three such objects in the database; but there they are registered under the keyword *mensa*. If one is entering *mensa* in the EDH, numerous and extremely varied objects appear, which have by no means the same function.[40] If the keyword *mensa* is entered in the EDH and connected with the search parameter "honorific inscription", it is possible to find three *trapezophora* – in the category *mensa*.[41] But who would imagine that the combination of *mensa* and honorific inscription is necessary to find this type of monument? Also in EAGLE not all the objects that belong to this form of monument can be found with a single search term. That means as a consequence, that in the databases combined by EAGLE the terms for specific objects should be uniform; for the moment this is not the case.

To give one example here: We know one *trapezophoron* with an inscription from Cosa in which Drusus Caesar, son of Tiberius, is mentioned; it appears in EDR076783 with no specific characteristics for the object, because the information comes from the EDH. In EDH006112, the object of this inscription appears as a *mensa* and an "Ehreninschrift", but not as a trapezophoron. On the other side: In EAGLE, *mensa* can almost only be used as long as the word occurs in the inscribed text, not as term for an archaeological object.[42] Again the harmonization of search terms becomes extremely important in order to enable a quick and safe search.[43]

---

[39]   Eck and von Hesberg 2004 with the general discussion of this type of honorary monuments.

[40]   For an example of a *mensa* in the concrete sense: IRT 590: *Ti(berius) Cl(audius) Amicus M(arcus) Heliodorius Apollonides aed(iles) mensas p(ecunia) s(ua) d(ono) d(ederunt)*; the inscription is engraved on the frame of the table; cf. also CIL III 15184, 18 = AIJ 310. On the other side also a *mensa ponderaria* can be found by surging for a mensa: AE 1905, 37 = HD030144; CIL III 15025 = HD005744.

[41]   HD002671 = EDR111713; HD006112 (Ruck) = EDR076783; HD025725 (Féraudi) = EDR073154 (also described as *mensa*).

[42]   For an exception see the preceding note.

[43]   In EDR077116 an inscription with the text: *L(ucius) Ansius Quintill[i]anus me̜[nsam —]* is called trapezophorus, although in reality it is a *mensa*, as the text itself tells us

As mentioned before, a total of 23 *trapezophora*, which can be described as honorific monuments for single persons, can be found in EAGLE. These are by far not all the inscriptions, which were once connected with equestrian statues, which did not stand on a solid base but rather on a plate supported by two pillars. The posthumous honours in Brescia for the 6-year old P. Matienus Proculus is, as already mentioned, such an example.[44] But in the databases, inscriptions for such monuments are not described with their specific features as the entry for the monument from Brescia makes clear; of course normally they can be found with the term honorific inscription, i.e. as *titulus honorarius*; but that does not really help, there are too many *tituli honorarii* in the database. The text for Publius Matienus Proculus one would not even find with the word *titulus honorarius*, because it is categorised as sepulcralis.[45] To single out the different types, one has to describe in the data bases the special singularities, which identify the particular functionality of such monuments. Here one example.

In Sirmione (ancient Sirmio), at the Lago di Garda, an inscription was found in 1960. It once belonged to an honorific monument for the young senator C. Herennius Caecilianus. The following text was published by Alberto Albertini in 1973 (fig. 4):[46]

C(aio) Herennio
C(ai) f(ilio) Pob(lilia)
Caeciliano,
adlect(o) in senat(um)
ab imp(eratore) Hadriano
Aug(usto), q(uaestori) prov(inciae) Narb(onensis),
trib(uno) pleb(is), $\overline{IIII}$viro i(ure) d(icundo)
Veronae,
patrono
d(ecreto) d(ecurionum).

---

and as the photo in EDCS-10700899 clearly shows. The inscription is engraved on the frame of the tabula for a *mensa*.

[44]   CIL V 4441 = Inscr. Italiae X 5, 232.

[45]   EDR090232. The precise terminus would be: *titulus honorarius postumus*.

[46]   Albertini 1973, 439ff. = Alföldy, Römische Statuen (n. 28) 253; R. Bertolazzi - V. Guidorizzi, Supplementa Italica 28, nr. 7.
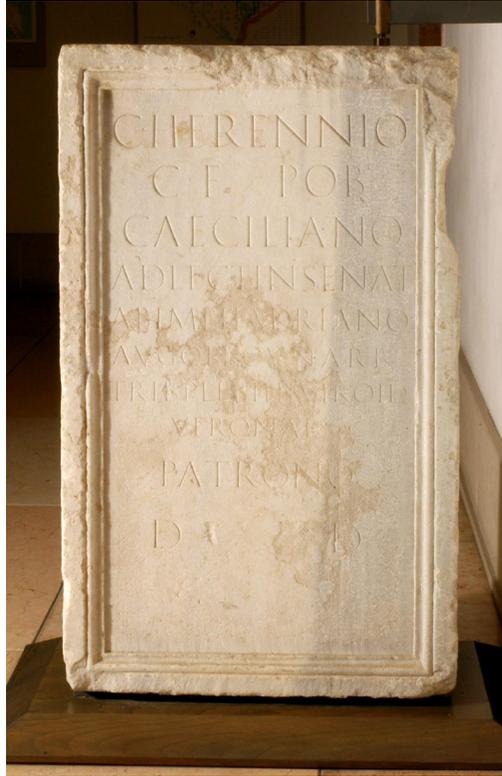
Fig. 4. Sirmione. Honorific monument for the senator C. Herennius Caecilianus.

The text is not particularly interesting with regard to its content. It only records the beginning of a senatorial career in the Hadrianic period. The young senator came apparently from Verona where he was also *IIIIvir iure dicundo* and patron of the city. For this very reason the city wanted to honour him, naturally with a statue. This was also assumed by Albertini, who suggested a bronze statue. The text also appears in the EDR and EDH.[47]

The inscribed support consists of a slab, 100 cm high, 59 cm wide and 29 cm deep. The text is surrounded with a frame on the front side. The same frame surrounds also both laterals and, above all, the backside, which is crucial (fig. 5 and 6).

[47]   EDR093835 and HD033596.

Fig. 5. Honorific monument for the senator C. Herennius Caecilianus – backside.

Fig. 6. Honorific monument for the senator C. Herennius Caecilianus – lateral side.

For this shows that the backside was elaborated with the intention
to be exposed, a detail also observed by Albertini as he accordingly
commented that the base (with the statue directly standing on it, in his
view) was not *adossata a una parete, ma eretta in uno spazio.*[48] It is correct
that the inscription could not have been *adossata a una parete*. However,
both the first editor and all the others who dealt with the inscription
thereafter have simply not wondered how, then, could the statue stand
on a slab which is only 29 cm deep (fig. 7).

Fig. 7. Honorific monument for the senator C. Herennius Caecilianus – top side.

Furthermore, the three holes for the corresponding dowel on the top
side of the slab show that no statue was fixed there, but rather, some-
thing completely different, another horizontal slab. If one compares the
evidence concerning this inscribed support with the equestrian statue
of Matienus Proculus in the Museum of Brescia, shown before, which
also had the backside of the front pillar elaborated with the intention
to be seen from both sides like also the second uninscribed pillar – the
following result becomes immediately clear: Herennius Caecilianus
was not simply honoured with a statue by the people of Verona, but
with an equestrian monument standing on an cover plate, which was
resting on two pillars, whose front side with the inscription was 29 cm
deep (the second pillar is lost). This "lighter" version of an equestrian
statue was perhaps chosen by Verona because the monument should
probably be set up in the estate of the senator. The fact that this type
of monuments was not unusual in this region is shown not only by

---

48   Albertini (n. 46).

the posthumous monument of Matienus Proculus in the Museum of Brescia, but also by two other pillars in the same museum, which are very similar to the monument of Herennius Caecilianus; these too are elaborated on the backside with the intention to be exposed. One of the pillars bore once an inscription that was later erased,[49] which makes it impossible to know who was honoured in such a way (fig. 8-10).

Fig. 8. Brescia. Pillar with erased inscription.

Fig. 9. Brescia. Pillar with erased inscription – lateral side.

Fig. 10. Brescia. Pillar later reused.

---

[49]   A more detailed argumentation in Eck, *Wie ehrt man*.

What are the consequences of these observations? Databases are by now indispensable in the epigraphic work. They speed up not only the work but allow, above all, to recognise evolutions through the possibility of examining texts systematically: e.g. formulae or forms of abbreviations. Previously, this was only possible through the arduous and time-consuming examination of endless volumes. Therefore very often this systematic search was not be done or the result was supported only by a slim documentary basis. This is now much easier especially when it is possible – like now in EAGLE – to access many databases at the same time. In order to achieve an even more effective and extensive access, it appears to me, that a stricter coordination between the different databases is necessary, a harmonization that should also concern the question, which search terms are necessary and possible. If the same phenomena, i.e. inscriptions, which had the same function, are shown with different terms, a uniform search becomes necessarily difficult, if not completely impossible. I referred to the already examined terms *trapezophoron* and *mensa*. Under the same term, phenomena and documents with very different functions should not appear together. A *mensa* should not refer both to a *mensa ponderaria* and, at the same time, to the pillars of an equestrian statue of the type described above, as somehow occurred in Cosa with the *trapezophoron* for Drusus Caesar.

The honours for Herennius Caecilianus introduce another further possibility to make the utilization of databases for the users even more diverse. In EDR093835, a photograph of the monument of Herennius Caecilianus was published, naturally of the front face with the inscription. Yet a photograph of the backside would be equally necessary to recognise the specific function of the stone and to make it immediately clear that the slab was elaborated with the intention to be exposed. In this way the essential evidence for its function would be provided. Of course such photographs are not always available. However, during the preparation of entries one should always check whether more pictures are available and not only those of the side with the text. The text remains essential, but it must be completed with exact observations about the support of the inscription. Often the meaning of the monument can only be reached in this way. This was the central theme of the 14th Congress of Epigraphy.

Databases have the capacity to provide all those details which are necessary for the complete interpretation of an epigraphic monument.[50] The high costs that the inclusion of many pictures in previous publications entailed are not a crucial problem any longer.

At the end of my presentation let me once more demonstrate the necessity to describe clearly the monumental features of an inscription and the photographic documentation now with an example that comes from the material of the *Corpus Inscriptionum Iudaeae/Palaestinae*.[51] A short time ago on could find the inscription only in the database Clauss-Slaby and only the text.[52] Avi Yonah, who greatly contributed to the collection and publication of epigraphic monuments during the time of the British mandate in Palestine, published in 1946 an inscription found near the legionary camp of the *legio VI Ferrata*, near Caparcotna = Legio.[53] It is a round monument, 1.05 m high, which he – like many epigraphists later – presented as an altar.[54] The monument shows three perfectly elaborated relieves on three sides: a Victoria standing on a globe with a tropaion as well as a victory crown in the hands, and two eagles that carry a thunderbolt in the crawls and a crown in the beak. The inscription on the front face reads (fig. 11-14):[55]

Pro salute et incolumitate / domini nostri [[Imp(eratoris) Caes(aris) M(arci) Aur(eli) Antonini Aug(usti)]] / praesentissimum deum Mag(num) Sarapidem / leg(io) VI Ferrat(a) F(idelis) C(onstans) [[Antoniniana]] / Iulius Isidorianus p(rimus) p(ilus).

---

[50] For the acts of the Congress see note 7 above.

[51] This monument will be included in volume V of the Corpus Inscriptionum Iudaeae/ Palaestinae.

[52] EDCS-15200169; now there are also photos connected to the text. Under the ad dress: http://www.antiquities.org.il/t/item_en.aspx?CurrentPageKey=33&rock=0. The monument can be seen on the homepage of the Rockefeller museum in Jerusalem; there is only mentioned that an inscription is written on the monument; but the text is not given.

[53] Avi-Yonan 1946, 89 = AE 1948, 145.

[54] For example. Vidman 1969, 182f. no. 361; Mora 1990, 243 Nr. 577; Belayche 2001, 59 ff.; Bricault 2005, 508f. no. 403/0201; Belayche 2007, 451f.; Eck 2007, 186f.; Figures 2013, 78. 96.

[55] The text of the inscription is corrected by Eck 2016.

Fig. 11. Statue base from Caparcotna.

Fig. 12. Statue base from Caparcotna – sides with eagles and Victoria.

Fig.13. Statue base from Caparcotna – sides with eagles and Victoria.

Fig. 14. Statue base from Caparcotna – sides with eagles and Victoria.

In the scholarly discussion, the monument was almost universally presented as an altar and logically considered as a dedication to the god Sarapis. Nevertheless, this understanding did not take into consideration the clear testimony of the inscription, in which it is written: *praesentissimum deum Mag(num) Sarapidem*.[56] This evidently means that Sarapis is not mentioned here as the one to which something was dedicated but rather that his figurative representation is the dedicated object. There is no doubt that a representation of Sarapis was set up as a votive gift, probably in a shrine, perhaps for Egyptian gods near the camp of the legio. The fact that a representation of Sarapis was dedicated means, consequently, that we are not dealing with an altar but with a base on which the representation found its place. Above all, it should not have been omitted from the beginning that there is a remarkable peculiarity on the upper side of the base, namely a completely rounded hollow with a diameter of 29 cm and a depth of 9 cm (fig. 15).

Fig. 15. Statue base from Caparcotna – upper side.

It is an almost half sphere that was perfectly chiselled and smoothed from the marble. Sometimes earlier scholars noticed this hollow, as already Avi Yonah, but concluded that over the "altar" a focus would have stood in the hollow, on which the offerings could be given.

---

[56] One exception: Stoll 2001, 280, who saw the consequences of the accusative for the interpretation of the monument.

However, a shallow cavity can be seen in such cases at the most, but not the half spherical hollow found here. As this half sphere can only be carved with a considerable amount of work, it must have a specific meaning, which should be connected, as the entire monument, with the depiction of the god Sarapis.

The representation of the god is not preserved, only the basis with the inscription like in most other dedications. Nevertheless, if one checks the forms in which Sarapis is figuratively represented, one immediately comes upon busts of the god which sits on a globe. With this observation, we also have immediately an explanation for the spherical form of the hollow carved on the upper part of the base. Here the lower part of a globe would sink, on which the bust of the god would likewise rest. This entire monument, the basis and the bust of the god was set up in a shrine and probably took an important place there (fig. 16).[57]

Fig. 16. Statue base from Caparcotna – reconstruction.

As already mentioned, this extra-unusual object appeared until a
short time ago only as a text in the database Clauss-Slaby. The way in
which it should be presented, so that users of databases can decipher
its complete meaning, follows with necessity after the previous discus-
sions: not only must all the sides be depicted but even more important
is the upper surface for which also the dimensions should be given in
this case. At least several photos of the monument are now visible in
the database Clauss-Slaby. Indeed, only all this information together
can reveal as much of the context as possible.

These observations in one way or another are valid for all of our
epigraphic texts. The text alone is not enough, but needs – as far as
possible – all the other concrete details and photos not only of the text,
but of the monument itself. In such a way the access to ancient reality
becomes easier, as, for example, in the villa of Herennius Caecilianus
in the area of Sirmione or at the shrine near Caparcotna/Legio in north-
ern Galilee. It is clear that we cannot completely reconstruct ancient
reality, but we should come as close as possible to the former reality.
The digital presentation is a crucial premise for this purpose.

Bibliography

Avi-Yonah, M. 1946. "Newly discovered Latin and Greek inscriptions". *Quar-
terly of the Department of Antiquities in Palestine* 12: 84-102.

Albertini, Alberto. 1973. "Un patrono di Verona del secondo secolo d.C.: G.
Erennio Ceciliano". In *Il territorio Veronese in età romana*, 439-459. Verona
Accademia di Agricoltura, Scienze e Lettere.

Alföldy, Géza. 1984. *Römische Statuen in Venetia et Histria*. Heidelberg: Winter.

Belayche, Nicole. 2001. *Iudaea-Palaestina, The Pagan Cults in Roman Palestine
(Second to Fourth Century)*. Tübingen: Mohr Siebeck.

—. 2007. "Les dévotions à Isis et Sérapis dans la Judée-Palestine romaine", in
Nile into Tiber. Egypt in the Roman World, edited by L. Bricault, M.J. Versluys
and P.G.P. Mayboom, 448-469. Leiden: Brill.

Bergemann, Johannes. 1990. *Römische Reiterstatuen. Ehrendenkmäler im öffentli-
chen Bereich*. Mainz: Zabern.

Bricault, Laurent. 2005. *Recueil des inscriptions concernant les cultes isiaques
(RICIS)*. Paris: Boccard.

Eck, Werner. 1995. "Mommsen e il metodo epigrafico." In *Concordia e la X
Regio. Giornate di Studio in onore di Dario Bertolini, Atti del Convegno Porto-
gruaro 22-23 ottobre 1994*, edited by Pierangela Croce Da Villa and Attilio
Mastrocinque, 107-112. Padova: Zielo.

—. 2007. *Rom und Judaea. Fünf Vorträge zur römischen Herrschaft in Palaestina*. Tübingen: Mohr Siebeck.

—. 2013. "Comprendere contesti: Il nuovo multilingue *Corpus Inscriptionum Iudaeae / Palaestinae*." Rationes Rerum 1: 17-38.

—. 2016. "Sarapis und die legio VI Ferrata. Die Weihung einer Sarapisbüste für das Wohl des Kaisers". *Zeitschrift für Papyrologie und Epigraphik* 198: 211-217.

—. 2017. "Quaestor, nicht legatus provinciae Achaiae. Zu einer Inschrift des Q. Vilius Quadratus aus Korinth" *Zeitschrift für Papyrologie und Epigraphik* 201, 253 -257.

—. "Wie ehrt man Mitglieder der staatlich-städtischen Elite? Inschriftenbasen unerkannter Reiterdenkmäler". In *Kolloquium Kassel März 2015*, edited by K. Ruffing and H. Schneider.

Eck, Werner and Peter Funke, edd. 2014. *Öffentlichkeit – Monument – text. XIV Congressus Internationalis Epigraphiae Graecae et Latinae Akten*. Berlin: De Gruyter.

Eck, Werner and Henner von Hesberg. 2004. "Tische als Statuenträger". *Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung* 111: 143-192.

Figueras, Pau. 2013. *The Pagan Image of Greco-Roman Palestine and Surrounding Lands.* Oxford: Archaeopress.

Gros, Pierre. 1980. "Une dédicace carthaginoise sur le Forum de Bolsena". *Mélanges de l'école française de Rome* 92: 977–992.

Mora, Fabio. 1990. *Prosopographia Isiaca. I. Corpus Prosopographicum Religionis Isiacae*. Leiden: Brill.

Panciera, Silvio. 2006. "Informatica". In Panciera S. *Epigrafi, epigrafia, epigrafisti.* Vol. 2. Roma: Quasar.

Stoll, Oliver. 2001. *Zwischen Integration und Abgrenzung. Die Religion des römischen Heeres im Nahen Osten. Studien zum Verhältnis von Armee und Zivilbevölkerung im römischen Syrien und den Nachbargebieten*. St. Katharinen Scripta Mercaturae.

Vidman, Ladislav. 1969. *Sylloge inscriptionum religionis Isiacae et Sarapiacae*. Berlin: De Gruyter.

Wesch-Klein, Gabriele. 1989. "Katalog der Inschriften", in: G. Zimmer, *Locus datus decreto decurionum. Zur Statuenaufstellung zweier Forumsanlagen im römischen Africa*. München.