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SOME OBSERVATIONS ON THE USE OF THE PRONOUN *HIC HAEC HOC* IN LATIN INSCRIPTIONS

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Oscan inscriptions differ in quite a few respects from their Latin counterparts; scholars with some knowledge of Oscan epigraphy will no doubt have observed that one of the differences is the fact that Oscan building inscriptions, when referring to the object – i.e., a building or some other structure – tend to define the object with the pronoun equivalent to Latin *hic* whereas Latin inscriptions, if mentioning the object at all – cf. the inscription on the Pantheon, *M. Agrippa L. f. co(n)s(ul) tertium fecit*¹ – normally just name the object without adding a pronoun. Thus, whereas Latin building inscriptions say that someone built (or dedicated, etc.) *aedem* or *aquaeductum* or *domum*, Oscan building inscriptions say (e.g.) *triibum ekak 'domum hanc'* (thus H. Rix, *Sabellische Texte*, Heidelberg 2002, Po 3; the same phenomenon in Po 1 and 5; Cm 4, 5, 9; Sa 3, 7, 10-12, 16, 17). But it is also true that there are some Latin building inscriptions which do define the object with the pronoun *hic*, and if the object is a funerary monument, things change completely, for in these cases the use of a pronoun is, in fact, the rule (e.g., *AE* 1974, 17 from Rome, *D. M.; C. Tarquitiu Auspicalis et Aelia Severina se vivi fecerunt hoc monimentum sibi et etc.*). Moreover, if one takes a closer look at Latin inscriptions in general, one observes that there are a number occasions when Latin inscriptions tend to, or at least may, add a pronoun to define something mentioned in the inscription in question. As the use of the pronoun *hic* in Latin inscriptions does not seem to

¹ K. Gast, *Die zensorischen Bauberichte bei Livius und die römischen Bauinschriften*, Diss. Göttingen 1965, has an 'Anhang' with a list of Republican building inscriptions in a tabular form; in quite a few cases, the square 'Objekt' remains empty (e.g., *ILS* 6356, *L. Caesius C. f. etc. d(e) d(ecurionum) s(ententia) ex peq(unia) publ(ica) fac(iendum) curar(unt) prob(arunt)q(ue)*; 5325, 5892 [the inscription on the Tiber bridge], 6205, 6229f., 6231, 6247, 6357, etc.).

have been the object of scholarly attention, this article has the aim of providing some observations on the subject. However, it must be noted that I shall deal only with 'normal' inscriptions and not with inscriptions belonging to the following groups: (a) metrical inscriptions; (b) inscriptions quoting texts not formulated according to epigraphic conventions (e.g., letters, decrees, imperial constitutions, testaments, etc.); (c) *defixiones*; (d) *graffiti* and *dipinti*, mostly from Pompeii; (e) Christian funerary inscriptions. The reason for this is that inscriptions belonging to the above groups use a style unlike that of 'normal' inscriptions and cannot thus in any way illustrate the style used in inscriptions belonging to this latter group. I shall also not deal with inscriptions in which the pronoun *hic* refers to persons rather than objects (e.g., *hic in Ilviratu ... huic cives* etc., *CIL* II² 5, 789; cf. on this S. Panciera, *Epigrafi, epigrafia, epigrafisti* [2006] 94).² From the point of view of a study which concentrates on a 'deictic' pronoun which is meant to 'demonstrate' something, it would obviously be of use to know what is being 'demonstrated', and how. Accordingly, I have tried to locate details on the physical appearance of all the inscriptions cited below. However, as my only source for much of the material were the volumes of the *CIL*, in which the inscribed monuments are normally not described, the form and the type of many of the inscriptions referred to below must unfortunately remain uncertain (though it is true that, e.g., *tabulae* can with some plausibility be identified with the help of the *ordinatio* of the inscription in question).

Let us start with building inscriptions (this category in this article including all kinds of constructions and also buildings, etc. being restored rather than built, but excluding funerary monuments even if consisting of "buildings" of a sort, and smaller objects such as statues). Although, as mentioned above, Latin building inscriptions do not normally add a pronoun to define the object, pronouns are not totally unheard-of in them. First of all, starting with Republican inscriptions, one observes that there are some Republican

² From a practical point of view, it seems advisable to concentrate on *hic*, since other pronouns are rarely used in inscriptions not belonging to the above categories (a) - (e). Note, however, e.g., *CIL* VI 26218 *D(is) M(anibus); Seponia Proclina coniugi dulcissimo Aureli(o) Mercurio memoriam istam se viba comparavit ...; si quis autem istam memoriam ex numero filiorum sibe libertorum distrahere voluerit ... (istam memoriam or something similar also in CIL XIII 3983 = ILB 84; AE 1946, 58, Theveste); CIL III 10868 = ILS 3029 (Poetovio) Prestito Iovi s(acrum); C. F(ulvius) Plautianus tribunus coh(ortis) X praet(oriae) ... aram istam posuit; CIL III 12483 = ISM II 238 = ILS 724, *istius fabr[ic]ae munitione*. As for *hic* used of persons, up to the Augustan period, one sometimes finds *is* instead of *hic* (*AE* 1996, 685, Aquileia, quoted below at n. 8; *ILS* 932, Superaequum).*

inscriptions which define the object as *hoc opus* (in these cases it is, of course, normally not possible to identify the exact object). We find something referred to as *hoc opus* (or *haec opera*) being built in at least the following Republican inscriptions: *CIL I*² 3083 (Praeneste, part of an *epistylum*) *C. Au[lius] (?) ---, . Etrili]us (?) C. f. Raucus haec o[pera³ de] senatus sententia faciend[a coeravere]*; *CIL I*² 2949 (Capua, a *tabula*), *N. Vesvi(us) N. f. ... Cn. Arri(us) Cn. f.; heisce mag(istreis) hoc opus faciundum couravere eisdemque probaver(e)*; *AE* 1980, 248 (Herculaneum, a *tabula*), *Haec op[era --- et (?)] aede[m ---] peq(unia) s[ua ---] D. Clau[dius ---,] Sex. Spu[rrius ---]* (probably Republican); *AE* 1987, 323 cf. 1991, 570 (ager Aequiculanus, a *tabula* or perhaps rather a *basis*),⁴ *T. Avius H. f. etc. magistri de veici sententia pequnia faani hoc opus coiravere*; *CIL I*² 1895 = IX 5021 (Hadria, a mosaic inscription, no doubt originally a floor), *[---]enus L. f., [---]olanus Se. f. [--- vir]ei hoc opus [faciun]du(m) dedere*; *CIL I*² 2129a = XI 400 (Ariminum, a *tabula*) *C. Obulcius C. f., M. Octavius M. [f.] duovir(i) hoc opus fac(iundum) quraverunt* (almost the same text, but with the two men in reversed order, in *CIL I*² 2129b = XI 401). In these cases, one could assume that the pronoun was added because of the vagueness of the term *opus* in order to point out that the question is not of an *opus* in general but of that which the reader of the inscription in question had before his eyes.⁵ The same explanation may well apply to the later cases of the use of the term *hoc opus*; note at least the following cases: *CIL XI* 598 cf. *AE* 2004, 541 (known only from old descriptions and clearly in part corrupt; apparently from the entrance of the tunnel of the Via Flaminia at Furlo), *Vesp(asianus) Caes(ar) Aug(ustus) ... hoc opus faciundum curavit*; *CIL II* 3423 = *I. Carthago Nova* 59 (a lintel with the inscription within a *tabula ansata*) *L. Aemilius ... Rectus domo Roma ... scrib(a) quaestorius ... civis adlectus ob honorem aedilitatis hoc opus testamento suo fieri iussit*;⁶ ; *CIL VIII* 11202 (Zucchar in Africa, known only from an old description) (...) *hoc opus sua*

³ Cf. *[op]era* in *CIL I*² 3084.

⁴ The stone (82 x 74) is now inserted into a wall; cf. the original publication, *ArchClass.* 36 (1984) 313f.

⁵ Cf. *huius operis* (a sepulchral complex) *conditor*, *CIL VIII* 11785; 11911 = *ILTun* 562. The term *opus* does not seem to figure in the index of building projects in H. Jouffroy, *La construction publique en Italie et dans l'Afrique romaine*, Strasbourg 1986.

⁶ Further instances from Spain: *CIL II* 3279 = *CILA III*, 1, 105; *AE* 1995, 902 = 1996, 906; *AE* 1988, 711; *HEp* 10, 5. A fragmentary text from Vintium in the Narbonensis with *hoc opus [---] f(aciundum) [c(uravit) (?)]: AE* 1991, 1181; perhaps also *AE* 2000, 865 (a *tabula*) from Forum Iulii (*hoc o[pus --- ?]*).

p(ecunia) f(ecit). There are also cases in which someone is said to have contributed something *in hoc opus*: *CIL IX 3152 = ILS 5676* cf. *Suppl. It. 3* (1987) p. 111f. (Corfinium; now lost, but no doubt a *tabula*), *Ser. Cornelius Ser. f. Dolabella Metilianus cos. balineum solo suo s(ua) p(ecunia) aedificavit et contextit*; *M. Atilius Bradua cos. et M'. Acilius Aviola cos. ... in hoc opus dederunt HS ...*; similarly *CIL V 969 = I. Aquileia 549* (where it is described as an 'epistylum', the measurements being 82 x 360 x 35; one might perhaps also think of a *tabula*); *CIL XII 1159* (a *tabula*); *CIL III 1717*. Note also *hoc opus* appearing in the nominative in *CIL V 6587* cf. *AE 2001, 1086* from the *pagus Agaminus* belonging to Novaria (*C. Atilius C. f. Mar[---] Paganis Agaminis Are[---] dedit ex quorum red[itu ---] hoc opus factum [est]*) and, furthermore, that although *opus* normally no doubt denoted a building or a similar structure, the term could also be applied to funerary monuments, probably preferably to those on a grander scale (cf. above n. 5); cf., e.g., *AE 1992, 1796* (Giufi in Africa; not described) *D. M. s. [---] itemque Q. Sentius Saturninus equestri di[gnitate exornatus ---] hoc opus instituit et post vitam eius ...*; *CIL VIII 26938 = Mourir à Dougga (2002) 554*, *hoc maesolaeum* later defined as *hoc opus*; *CIL XIII 2494 = ILS 9439 = ILAin 46* (*tabula ansata* to be inserted in the *aedicla*) *Memoriae aeternae M. Ruffius Catullus ... aediclam cum vinea et muris ... hoc opus sub ascia est.*⁷

However, to return to Republican inscriptions, there are also building inscriptions using the pronoun *hic* which are more specific about the structure they are referring to. In some cases, it must be admitted, we are not dealing with building inscriptions in the strictest sense, but rather with separate monuments only connected with the structure by the fact that they were, or at least must have been, located within or possibly immediately in front of the structure in question. This is obvious in the case of *AE 1996, 685* from Aquileia, a *basis* from about the middle of the second century BC, *T. Annius T. f. tri(um)vir; is hanc aedem faciundam dedit dedicavitque* etc. (note the omission of the mention of a deity – this perhaps in part explaining the pronoun). But the inscription of Mummius from Rome, *CIL I² 626 = VI 331 = ILS 20*, comes closer to a building inscriptions and is, in any case, described as a *tabula*: *L. Mummi(us) L. f. cos. ... Romam redieit triumphans; ob hasce res bene gestas quod in bello voverat, hanc aedem et signu(m) Herculis Victoris imperator dedicat* (in the case of this inscription it must, however, be observed that it

⁷ Cf. *hoc pietatis opus* in a metrical inscription from Arelate, *CIL XII 879 = CLE 1201*.

seems to contain metrical elements).⁸ *CIL* XI 3248 from Sutrium, with *P. Vergilius P. f. ... dedit [---] isdemque [---] vir hanc aed[em ---?] dedicavit*, is also a *tabula* (thus the description in *CIL* confirmed by the photo available at the Datenbank Clauss - Slaby website from which it also appears that this is a Republican text). The same goes for – temples apart for a moment – the inscription from Capua *CIL* I² 2946, (a *tabula* with the names of several freedmen followed by) *[heisce magistreis] hunc cu[n]eum ab ... aedifi[c]arunt, viam [---] am strave[r]unt* etc. On the other hand, the late second-century BC inscription from Caiatia, *CIL* I² 825 = X 8236 = *ILS* 5742, *Q. Folvius Q. f. M. [n.] hance aqua[m] indeixsit apu[t] ... pr(aetorem) urb(anum)*, is a *basis* and thus not physically part of the aqueduct. A special case is the mosaic inscription on the floor of a house in Capua, *AE* 1982, 173a cf. 1988, 292,⁹ *P. Confuleius P. M. l. Sabbio sagarius domum hanc ab solo usque ad summum fecit architecto T. Safino T. f. Fal. Pollione*.

This seems to be the material that can be dated to the Republic;¹⁰ let us now move on to the earlier empire up to about the end of the third century. In this period, it is also possible to locate some rare instances of *hic* being applied to the object in building inscriptions. To examine them, we can start with *aedes*, as the phrase *hanc aedem* was attested already during the Republic. During the Empire, there are not many instances of the pronoun; in Rome, there is an a fragmentary inscription according to which Hadrian seems to have restored *has aedes*, which seems to refer to the three temples in the *Forum Holitorium*: *CIL* VI 40521 (a *tabula*), *Im[p.] Caesar ... D[ivi Ne]rvae nepo[s Traianus Hadrianus Aug(ustus)] ... has aedes incendio [consumptas restituit*, etc. (note the apparent omission of some further definition of the *aedes*). In *CIL* VIII 2579 cf. 18089 = *ILS* 3841 (Lambaesis), *has aedes* seems to refer to only one temple, namely to the temple of Asclepius and Salus on the front of which the text has been inscribed: *Aesculapio et Saluti* (the emperors Marcus and Verus in the nominative; the rest has been inscribed in *aediculae* to the left and to the right of the main inscription:) *Iovi Valenti has aedes* (in the other *aedicula*;) *Silvano per leg(ionem) III Aug(ustam) fecerunt*. Otherwise, there is only an inscription

⁸ That we are dealing with Saturnians – the assumption in earlier studies – is denied by P. Kruschwitz, *Carmina Saturnia Epigraphica*, Stuttgart 2002, 142. However, it seems obvious that the writer of the text had a iambic metre in his mind.

⁹ But the reading of the nomen of the architect is *Safino*, not *Safinio*, as asserted by the scholars cited in *AE* 1988, 292.

¹⁰ For *CIL* I² 3356, cf. below n. 15.

from Aquitania, again fragmentary, *AE* 1983, 690 (a *tabula*), according to which a private person (or persons?) [*ha*]nc aedem [*fecit* or *restituit*].¹¹ As for *templum*, I seem to be able to find *hoc templum* as the object only in the following inscription from Scupi, *IMS* VI 15 (a *tabula ansata*, known from an older drawing), [---] *L. f. Pub. Re*[---] *Verona ... quaestor, Ilv(i)r ... hoc t(em)pl(um) (?) [impe]nsa sua fac(iendum) c(uravit) [d]Jaeae Syriae*. In *AE* 1978, 736 from Dyrrhachium, *L. Papius L. l. Fortunat(o) ... [h]oc templum Minerv[ae]* (note in this case both the pronoun and the name of the deity) *solo ab re p(ublica) dato*, etc. (the rest is fragmentary), *templum* may have been used in the nominative.¹²

Other buildings or structures that one finds defined with the pronoun *hic* in building inscriptions are the following:

Via: *CIL* V 698 = *ILS* 5889 = *Inscr. It.* X 4, 376 cf. *Suppl. It.* 10 p. 237 (Tergeste, a *tabula*, not a milestone; from the time of Claudius) [*H*]anc viam directam per ... et postea translata a Rundictibus in fines C. Laecani Bassi restituit iussu (of Claudius) *L. Rufellius Severus primipilaris*; *CIL* II 2886 = *ERP Soria* 136 (Hispania citerior; a *tabula ansata*), *Hanc viam Aug(ustam) L. Lucret(ius) Densus Ilvirum*¹³ *fecit*; *CIL* XIII 407 = *AE* 1961, 337 (inscribed in the rock near a road in Aquitania),¹⁴ *L. Val(erius) Veratus Ser(gia) (?) Ilvir bis hanc viam restituit* etc.¹⁵

¹¹ Cf. perhaps also *RIB* 927 ([*aedem* (?) --- *h*]anc iam vetustate [*c*]onlapsam restituit. *CIL* VIII 11999 = *ILS* 5441, with *Signum dei ... ex aede vetere in hanc aedem ... res publ(ica) ... transtulit*, belongs to another context. *CIL* III 1084 = *ILS* 3015 = *IDR* III 5, 211 (now lost, but no doubt either an *ara* or a *basis*) is an inscription set up *I. O. M. Conservat(ori)* by an Augustalis of Apulum *in his aedib(us) natus*; *I. Piso* in *IDR* suggests that the inscription may have been set up in the house in which the man, who could originally have been a slave, was born as a *verna*.

¹² Cf. also *CIL* XIII 5674 = *I. Lingons* 608 (a *stela*) *Successus Natalis l. maceriem caementiciam circa hoc templum de sua pecunia Matronae ex voto suscepto v(otum) s(olvit) l(ibens) m(erito)*, and the fragmentary inscription *CIL* XIII 5043 = *RISchweiz* 1, 71 (an altar), beginning with *Iovi O(ptimo) M(aximo) Ti. Pompon[ius] ---]* and with *hoc templum* being referred to later. At Glanum, a *missicius aureum* (e.g., *signum*) *Marti pos(uit) [i]n ara ad pri[m]as huius tempuli (sic)* (*AE* 1946, 152). *Adve[n]tor huius templi* in *CIL* III 7728 = *IDR* III 4, 30.

¹³ Note the archaic partitive genitive, equivalent to the nominative.

¹⁴ The editors of *AE* 1961, 337 do not seem to have noticed that this is the same inscription as *CIL* XIII 407.

¹⁵ Note also *CIL* I² 3356b (with apparently *hanc viam*, etc.), inscribed in the rock somewhere in Etruria, but the reading seems to be very uncertain; I also wonder whether it is correct to regard this inscription as Republican; *CIL* V 1862 = *ILS* 5885 cf. *Suppl. It.* 12 (1994) p.

Pons: *HEp* 5, 787 (Toletum in Hispania Citerior; known only from ms. sources) [---] *Archetes fecit hunc pontem*.

Sacrarium: *CIL* X 7225 = *ILS* 6769 (Lilybaeum, in a mosaic floor) *Salvis Plotino et Rufae* (sic) *Logus ser(vus) act(or) port(us) Lilybit<a>ni hoc sacrarium ex voto exornavit*.

Augusteum: *AE* 1933, 90 (Augusta Traiana in Thracia; probably a *tabula*) *Bona Fortuna; Imp(eratori)* (Severus Alexander) ... *veterani consistentes Augusta Traiana honc* (sic) *Augustium* (sic) *ex suis impendiis a solo fabricaverunt feliciter et dedicaverunt* (AD 233).

Porticus: *CIL* IX 4968 = *ILS* 5543 (Cures, now lost, but perhaps a *tabula*; from the time of Nero) *L. Tuccius ... Maxim[us] trib(unus) mil(itum) leg(ionis) XV Apollina[ris], praef(ectus) fabr(um)* etc. *has porticus sua pec(unia) restituit*. Note also *CIL* XI 3123 = *ILS* 6587 (a *tabula*, from Falerii),¹⁶ *C. Iulius ... IIIvir quinq(uennalis); hic ob honorem aedilitat(is) hanc [po]rticum vetustate dilapsam [refecit]*.¹⁷ – Portae et porticus: *CIL* II 397 = *HEp* 13, 976 (now lost) *Has portas et porticus refecit et donavit splendidissimae civitati Iulia Modesta flaminica provinc(iae) Lusit(aniae) ex patrimonio suo*.

Schola: *CIL* XIV 2924 (Praeneste, now lost but described as a *tabula marmorea*) [--- ? *re]s publica ex d(ecreto) d(ecurionum) in hono[rem ---] [mu]nificentiae Q. Instei T. f. Pup. [---] ... co(n)s(ulis) ... [et patr]is eius ac fratris filiique et uxori[s] ... scholam hanc dicavit*.

Chalcidicum:¹⁸ *CIL* XIII 3079 (Caesarodunum in the Lugdunensis, on an *epistylum*) [*Iulia Seve]ra ... [flamin]ica div[ae --- cum o]mnibus orna[mentis suis aedficav]it (?) hoc ch[alcidicum ---] filia et heres u[lt] mater iusserat (?) consu]mmavit*.

106f., *AE* 2003, 698 (inscribed in the rock near a road in an Alpine pass in Iulium Carnicum) *hoc iter ... apertum est curante Apinio Programmatio*. *CIL* V 1863 = *CLE* 891 = *ILS* 5886 = 1994, 697 cf. *Suppl. It.* 12 p. 107f. (from the same place), with *Hermias succceptor operis aeterni ... hanc viam explicuit*, is metric.

¹⁶ Cf. *Suppl. It.* I p. 120. A photo in E. Papi, *L'Etruria dei Romani*, Rome 2000, 169.

¹⁷ Note also the fragmentary inscription from Vasio, *CIL* XII 1383 (described as 'arca lapidea'), according which a sum was contributed *in hanc porticum*; and another fragmentary inscription from Tubusuctu in Mauretania, *AE* 1971, 514 (described as a 'bloc'), with the mention of *huius portici* (sic); in the commentary, [*ad or]nam(entum) huius portici* is suggested. The phrase *in his porticibus* is found in *AE* 1958, 39 = *CILA* II 1, 271 (*basis*, with the mention of statues set up 'in these porticoes') and in *CIL* XIII 7655a.

¹⁸ On the nature of a *chalcidicum*, cf. the articles cited in *AE* 2005, 143-145.

Tetrastylum: *CIL* XI 5963 (Pitinum Mergens, a *tabula*) *Hoc [tet]rastylum c[um] ---] loco adsignato d(ecreto) d(ecurionum) Licinia [---] pecunia sua fecit* etc.

Praetorium: *CIL* XI 1222 = *ILS* 1554 cf. *AE* 1988, 569 (Placentia, described as 'cippus', i.e. probably as a *basis*) *D. M. P. Aelio Aug. l. Prothymo ... Ulpia ... Clarina coniunx et ... fili patri ...; hic hoc praetorium cum balineo a solo erexit*. This is, of course, not a building inscription but, having no doubt originally somehow belonged to the decoration of the *praetorium* complex, it has, in a way, the role of a building inscription. Note also *procurator huius praetori* at Rome, *AE* 1990, 118; *Genio praetorii huius* in an inscription from Apulum set up by a legionary legate (*CIL* III 1019 = *IDR* III 5, 84).

Villa: *CIL* XIII 1571 (Aquitania, a 'lapis quadratus') *L. Sever(ius) Sev[e]rus ... o[m]nibus honori[b]us in civitate functus quiq(ue) hanc v[il]lam a solo instit[u]it et ... maior filior[um] heroum instituerunt* etc. This, too, is not a building inscription but does contain information on a building (cf. under 'praetorium').

Spelaeum (used for Mithraic worship): *CIL* VI 733 = *ILS* 4226 (a round altar)¹⁹ *Deo Soli Invicto Mitrhe (sic) Fl. Septimius Zosimus v. p. ... hoc speleum constituit*; cf. *CIL* V 5795 = *ILS* 4224 (Mediolanum, an altar)²⁰ *D(eo) S(oli) I(nvicto) M(ithrae) P. Acil(ius) Pisonianus pater patratus, qui hoc spel(a)eum vii (sic) ignis absumtum ... pecunia sua restituit*.

An examination of the building inscriptions of the later Empire, from Diocletian onwards, seems to leave the impression that the use of pronouns becomes more common in this period; the range of buildings to which a pronoun is attached also seems to widen. We will have a look at what there is, starting with inscriptions not specifically Christian (and including inscriptions from the 6th century) and then move on to inscriptions recording the building of churches.²¹

Burgus: *RIU* III 804 (Aquincum, a *tabula*; AD 372) *Iudicio principali ddd(ominorum) nnn(ostrorum) ..., dispositione{m} etiam ... Equiti comitis Fo[scianus] p(rae)p(ositus) legionis ... hunc bu[r]gum a fundamentis (sic) et*

¹⁹ E. Schraudolph, *Römische Götterweihungen mit Reliefschmuck aus Italien*, Heidelberg 1993, 237 no. L153 (with references; the inscription is now lost, but known from an earlier description).

²⁰ A photo in E. A. Arslan (ed.), *Le civiche raccolte archeologiche di Milano*, Milano 1979, 230 fig. 219.

²¹ Note also *haec moenia*, but in metric inscriptions: *CIL* III 734 = *CLE* 289 = *ILS* 823 (Constantinople); *CIL* III 6037 = *CLE* 291 = *ILS* 826 (Sidon); *AE* 1948, 108 (Africa).

construxit et ad sum(m)am manum operis consulatu{s} Modesti et Arenthei vv. cc. fecit pervenire (a similar inscription from the same place, but from 371, *AE* 2000, 1223); *CIL* III 5670a = *ILS* 774 (Noricum, AD 370; now lost, but certainly a *tabula*) *DDD(ominorum) nnn(ostrorum) ... Augustorum saluberrima iussione{m} hunc burgum a fundamentis ordinante ... Equitio comite ..., insistente etiam Leontio p(rae)p(osito) milites auxiliares Lauriacenses ... ad summam manum perduxserunt perfectiones* (sic).

Turris: *AE* 1996, 1612 (Arabia, AD 368; described as a 'bloc de basalte') *Salvis et victorib(us) dd(ominis) nn(ostris) ... prospiciens salutiferum fore cunctis F[l.] Maximinus dux hanc turrem exurgere ius[sit a fun]damentis eius speculo²² curante ... per vex(illationem) VIII Dalmatam devotissimam*; a similar text *ibid.* 1613.

Munitio: *CIL* VIII 1434 = *ILS* 833 = *ILTun* 1330 (Thubursicum Bure) *Salvis dominis nostris ... Iustino et Sofia Augustis* (AD 565-78) *hanc munitionem Tomas excellentissimus prefectus feliciter aedificavit.*

Praesidium (?): *CIL* III 128 (?).²³

Locus (whatever is meant by this): *AE* 1908, 235 = 1909, 108 = E. Bernand, *ZPE* 82 (1990) 180f. (described as a 'stèle', but this is clearly a *tabula*; Syene in Egypt, found on the site of a temple; AD 367-375) *Salvis ddd(ominis) nnn(ostris) ... Fl. Mauricius v. c. com(es) et dux renovari iussit hunc locum; Fl. Traianus p(rae)p(ositus) cum Theb(anis) mil(itibus) reparavit.*

Aquaeductus: V. Besevliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (1964) no. 3 (Serdica, a marble column) *Imperator Tiberius* (AD 580) ... *inter reliquas (a)edes Serd(icensis) civitatis hunc aquiductum renovavit etc.*

Sedes spectaculi (i.e., a theatre or amphitheatre): *CIL* V 6418 = *ILS* 829 = *EAOR* II 67 (Ticinum; apparently a *tabula* reused as part of a sarcophagus)

²² This is perhaps a final dative ("pour être un poste d'observation").

²³ This is an inscription from Syria of which there exists only a corrupt copy: *Imp. Caesaribus Lucio Septimo et Pio Pertinaci semper Augusto Livius Calphurnius provin. Coelosuria p(-) hoc proesidium* (sic) *construxit in securitatem publicam et Scaenitarum Arabum terrorem.* It seems that the copy combines two inscriptions, perhaps inscribed on the same stone, for the beginning clearly has been copied from an inscription mentioning the emperor Severus, whereas the end, from *hoc* onwards, has been formulated in the style of 4th- and 5th-century inscriptions. Mommsen in *CIL* thinks that the final lines of the inscription are "temere adiecta", but it is hard to see how a non-specialist might have thought of such a formulation.

D(ominus) n(oster) Atalaricus rex ... has sedis spectacula anno regni sui tertio (528-9) fieri feliciter precepit (sic).

Cf. also *CIL XI 10 = ILS 826 (Ravenna) Rex Theodoricus ... hos hortos suavi pomorum fecunditate ditavit.*

There are also some instances of the addition of *hic* in references to the building of Christian churches. Note at least the following:

Ecclesia: *CIL XI 280 = ILCV 1793 (Ravenna) Theodericus rex hanc ecclesiam a fundamentis in nomine domini nostri Iesu Christi fecit; cf. CIL X 1229 = ILCV 1790 = AE 2001, 834 (Abella, a tabula) Ihc (sic) requiescit ... Comitiolus ... [hic --- ecc]lesia (sic) anc (sic) beati Pet[ri renovavit (?)].²⁴*

Basilica: *ILCV 231 = AE 1998, 432 (Pisaurum, a mosaic inscription in the cathedral) Iohannis vir gloriosus ... hanc basilicam ... a fundam[ent]is construx[it] (a similar text AE 1998, 434); CIL XI 298 = ILCV 1797 (Ravenna, AD 550 Maximianus episcopus hanc basilicam ... a fundamentis construxit et dedicavit etc.*

Templum: *AE 1988, 717 = CILA II 3, 958 (Siarum, Baetica; marble column) Templu(m) d(omi)ni oc (sic) fundavit ipse; similarly CIL II² 7, 640 (Corduba).²⁵*

Aedes: *Inscriptiones Hispaniae Christianae 100 = CIL II² 5, 299b (Cisimbrum, Baetica, AD 660) Dedicavit hanc aede(m) d(o)m(inu)s Bacauda ep(i)sc(o)p(u)s etc. The same inscription (299b) also mentions that consecrata e(st) baselica haec s(an)c(t)ae Mariae (the date follows), i.e., what is normally the object is here the subject, and the same phenomenon can also be found in another inscription from Spain adding the pronoun, namely Inscriptiones Hispaniae Christianae 50 cf. 357 (Lusitania, AD 552: dedicata est hec ecclesia etc).²⁶*

This seems to be what I can find on building inscriptions with buildings and larger structures as their objects. One can in any case say that furnishing them in building inscriptions with the pronoun *hic* was always rather

²⁴ Cf. also *ICVR II 4093 Constantinus Aug(ustus) et Helena Aug(usta) hanc domum regalem [auro decorant quam] simili fulgore coruscans aula circumdat (from the Liber pontificalis describing St. Peter's, introduced with the following narration: "fecit ... et cameram basilicae ... et super corpus beati Petri ... fecit crucem ex auro ... ubi scriptum est hoc").*

²⁵ Cf. *fundavit s(an)c(tu)m hoc Chr(sti)i et venerabile t[e]mp[lu]m antistes Honoratus in a metrical inscription from Oripo in Baetica, Inscriptiones Hispaniae Christianae 363 = CILA II 2, 606.*

²⁶ Cf. *Inscriptiones Hispaniae Christianae 115 = CIL II² 5, 652 = CILA IV 38, hec s(an)c(t)a tria tabernacula ... aedificata sunt etc.*

uncommon. About the same can be said of smaller structures or objects mentioned in inscriptions as having been built or erected, etc. There are some instances of statues being described with *hic* ('*hanc statuam*', etc.). One might imagine that the normal scenario would be an inscription inscribed on a statue base indicating that the statue to which reference is made is 'this' statue, i.e., that collocated on the same base, and not some other statue; although it is, of course, hard to see how someone could have misunderstood the simple '*statuam*'. In any case, let us have a look at some examples. *CIL* X 2246 (Puteoli; no description) *C. Caudio C. l. Tri[---] Caudia C. l. Philumina pat[rono] suo ... hanc statuam [---]*; *CIL* XI 3596 cf. M. Fuchs, in Ead. & al., *Caere 2. Il teatro e il ciclo statuuario Giulio-Claudio* (1989) 107 no. 25 (Caere, a *tabula*), *Imp(eratore) Caes[are ...] Augusto ... ex s(enatus) [c(onsulto)] hanc stat[ua]m ... in]cendio ab v[---]*;²⁷ *CIL* VIII 974 = *ILS* 6828 = *ILTun* 801 = *ILPBardo* 395 (Neapolis in Africa, a *basis*) *Memoriae M. Numisi Clodiani dec(urionis) ... qui dec[e]dens testamento su[o] ad remunerandos curiales ... HS X mil(ia) n(ummum) reliquit; ob hon[or]em eius hanc statuam idem cur(iales) sua pecunia posue{u}r(unt)*; *CIL* VIII 1648 (Sicca Veneria, a *basis*) *Q. Cassio ... Capitoni q(uaestori) ... coloni coloniae Iuliae Cirtae Novae ... ; hanc statuam Aemilia L. f. Cerealis abnep[tis] d(ecreto) d(ecurionum) hoc [t]ranstulit*; *CIL* VIII 11178 (Segermes in Africa, a *basis*?) (name lost) ... *Gar(-) Fortunata fl(aminica) p(erpetua) ... in solacium amissi karissimi mariti hanc statuam pecunia sua posuit; l(ocus) d(atatus) d(ecreto) d(ecurionum)*.²⁸ Note also an inscription in which the reference to "this" statue is in a relative clause: *CIL* II 964 = *ILS* 5402 = *CILA* I 5 (Baetica, now lost) *Baebiae C. f. Crinitae ... sacerdoti, quae templum Apollinis et Dianae dedit ex HS CC (milibus), ex qua summa ... it (sic) templum fieri sibique hanc statuam poni iussit*. From a much later period, one could adduce the following: *CIL* XI 268 = *ILCV* 225 (Ravenna) [*Salvo ... rege Theoderico*] ... *Gudila com(es) ... hanc*

²⁷ For a statue destroyed by fire, cf., e.g., R. De Bonis, *AIONArchStAnt* 13–14 (2006–07) 313 (Paestum), *statuam ... incendio co[rruptam] ... r[estituit]*. In *CIL*, the text is restored as *hanc stat[ionem] vigilum (?) in]cendio ab u[r]be arcendo (?)*, but as the inscription comes from the theatre and belongs to a series of *tabulae* recording statues of Julio-Claudian emperors and members of the imperial house, the restoration cannot be plausible. For *haec statio*, cf. below at n. 46.

²⁸ These few instances of *hanc statuam*, however, do not seem to be enough to recommend the restoration "[*hanc aeneam st]atuam*" in the inscription from Arelate, *AE* 2002, 921.

sta[tuam terrae m]oto (sic) conlapsam [statuit] etc.; CIL VIII 12479 = ILCV 30 (Carthage) (...) d(omino) n(ostro) Focae Imp(eratori) Smar[a]gdus exarc(hus) Italiae hanc statua[m] ... d(ono) d(edit).²⁹

In addition to statue bases with statues set up in honour of someone, there is another group of statues which one encounters frequently, namely those of gods. The fact is that votive inscriptions referring to images of gods attached to the monument also sometimes wish to point out that they refer to 'this' particular image rather than to an image in general. For some instances, note *CIL XIV 2867 = ILS 3687a = M.G. Granino Cecere, Supplementa Italica. Imagines. Latium Vetus 1 (2005) no. 640 (Praeneste, a basis) L. Sariolenus Naevius Fastus Consularis ut Triviam in Iunonario ... ita et hanc Minervam Fortunae Primigeniae dono dedit cum ara; CIL II 332 = HEp 9, 760 (Lusitania, "bloque de caliza") Pietati Aug(ustae) sacr(um); Val(erius) Maxim(us?) ... haec signa p(osuit); CIL II 2418 (Bracara; now lost) Flavia Cuba ... Cososo deo Marti suo hoc signum donavit; CIL VIII 858 = ILS 5073 (Giufi in Africa, a basis) Apollini Aug(usto) sacr(um) D. Fundanius Pap. Primianus ... ob honorem aedilitatis ... hanc statuam ... posuit eandemque dedicavit; CIL VIII 12001 = ILS 5470 (Satta in Africa, a basis?) Deo M[erc(urio)] Aug(usto) sa[crum] ... hanc quoque statuam ... posuerunt.³⁰* In some inscriptions, a statue is referred to – but in a

²⁹ In *CIL VI 10058 = ILS 5296* (cf. M.L. Caldelli, *L'agon Capitolinus*, Rome 1993, 154 no. 62; now lost, but described as a "cippus marmorens", i. e., probably as a *basis*), *M. Aurelio Libero ... Aurelius Caecilius Planeta Protogenes ... hoc donum vovit*, a statue may have been referred to as *donum*; cf. *AE 1958, 4 = CILA III 1, 101* (Castulo in Hispania Tarraconensis, a *basis*) *L. Corn(elio) Marullo, quod ordo Castulon(ensium) pro liberalitate Cor(neliae) Marullinae matris eius ... statuam ei et filio suo posituram se decreverat Cor(nelia) Marulli[n]a honore accepto d[e] pec(unia) sua poni iussit; [h]oc donum* (i.e., the two statues) *illius C. Co[r(nelius)] Bellicus heres eius d(edit) d(edicavit)*.

³⁰ Also *AE 1990, 764* (Germania sup., a *stela*, so that it remains uncertain where the *signum* was collocated), *h(oc) Eponae signum; CIL III 8104 = IMS II 11* (Viminacium, a small *basis*), *[H]erc(uli) ... h(oc) s(ignum); CIL III 14077, h(anc) ar(am) et sig(num); CIL VIII 2353 = ILS 5476 = G. Wesch-Klein, in G. Zimmer, *Locus datus decreto decurionum*, München 1989, 83 no. T47 (Thamugadi, a hexagonal *basis*) *Victoriae Aug(ustae) sacr(um) L. Cestius Successus fil(ius) et heres L. Cesti Galli fideiussoris Fl(avi) Natalis pollicitatoris huius ... adiectis ad HS III (milia) n(ummum), quanti tunc hanc statuam idem Fl(avius) Natalis r(ei) p(ublicae) positurum se pollicitus erat* etc. As for *hoc Vetedius signum Ganimedes ... dedit* (*CIL X 4891* from Venafrum, with a text coming from an old description), the inscription was republished by S. Aurigemma, *NSA 1924, 86* (a 'cippo'), and although there is in fact a lacuna before *signum*, I very much doubt the reading *hoc* and would rather opt for an interpolation.*

quite different context – in the nominative.³¹ There are also votive inscriptions which refer to *hoc munus* or *donum*.³²

Again, there are some cases of the *ara* (this term being often used of a stone which one could also describe as a *basis*) itself being called *haec ara*,³³ note, e.g., *CIL XI 3572 = ILS 3227*³⁴ (Castrum Novum, a *basis*) *Apollini sacrum L. Statilius Primus de sua p(ecunia) p(osuit); hanc aram vetustate labefactatam L. Statilius Pollio de sua pec(unia) et renovavit et restituit; CIL VIII 1267 = ILS 5461 = ILTun 1275* (Thisiduo in Africa, a *basis*) *Pro salute Imp(eratoris) (Marcus) L. Memmius Felix ... hanc aram et ollam etc. s(ua) p(ecunia) f(ecit) idemq(ue) dedicavit*.³⁵ A mention of *impedium huius arae* in *CIL XIII 1752 = ILS 4132* (Lugdunum, AD 190).

In some rare cases, one observes the pronoun *hic* being used in inscriptions which function as signs (on this, cf. also below on the type *in his praediis*, etc.). From Rome we have stones set up by Marcus Aurelius and Commodus with the text *hos lapides constitui iusserunt propter controversias, quae inter mercatores et mancipis ortae erant, uti finem demonstrarent etc.* (*CIL VI 1016a [= ILS 375]*, b, c; in 1016c the mention of Commodus has been erased and replaced by that of Severus Alexander);³⁶ *CIL VI 1268* (cf. add. p. 4366), *Hi termini XIX positi sunt ab Scriboniano et Pisone Frugi ex depalatione*

³¹ *CIL VI 579 = ILS 3520 Imperio Silvani; ni qua mulier velit in piscina virili descendere; si minus, ipsa de se queretur: hoc enim signum sanctum est; CIL XIV 4178* (lost, but described as an *ara* or a *basis*; Lanuvium) *Mavortio sacr(um); hoc signum a servo tangi nefas est*.

³² *AE 2000, 1688* (Mididi in Africa) [*Pro*] *salute Imp. ... [Co]mmodi Aug. Q. Volusius M[axi]mus Maximianus sacerdos, quod [---] nania Maxi[ma] uxor sua hoc mun[us] fieri una s[ec]um voverat, id [Vo]lusius Maximianus votu[m] [sol]vit; CIL III 8696* (Salona) *Paxea Elpis cum suisque (sic) filiabus hoc m(unus?) ex voto posuit. Donum*: a statue or some other monument of uncertain nature is referred to as *donum* (*dedicatione huius doni ... dedit*) in *CIL XIII 2002 = ILS 7032* (Lugdunum). Note also *haec mon(umenta) possierunt* (sic) in a votive inscription from Spain, *AE 1965, 109 = F. Diego Santos, Epigrafia romana de Asturias, Oviedo 1959, 11* cf. *HEp 12, 6*.

³³ Cf. *hanc aram* in a different context in a Republican inscription from Capua, *CIL X 3785 = CIL I² 688 = ILS 3064* (*Iovei sacr(um) ... hanc aram ne quis dealbet*).

³⁴ G. Spinola, *Il Museo Pio-Clementino 3*, Vaticano 2004, 73f. no. 27.

³⁵ *hanc aram* also in *CIL XI 944 = ILS 4909* (Mutina, a *tabella*, now lost); *RIU 6, 1351* (an *ara*); *CIL VIII 8425; CIL VIII 20743 = ILS 4431; AE 1968, 645* (Lambaesis, an *ara*); *AE 1905, 235* (Germania Inferior): *I.O.M. ... hunc locum sive aram*. Cf. above n. 30 (*h(anc) ar(am) et sig(num)*); *hanc aram* in metrical inscriptions: *CIL VIII 17586 = CLE 874 = ILAlg I 3840; CIL VIII 18106 = CLE 252 = ILS 3895; aediculam hanc: CIL XII 2926 = CLE 863*.

³⁶ Cf. on these inscriptions R. E. A. Palmer, in J. H. D'Arms – E. C. Kopff (eds.), *The Seaborne Commerce of Ancient Rome*, Rome 1980, 218.

T. Flavi Vespasiani arbitri; CIL VI 29771 = ILS 5998 *Cippi hi finiunt hortos Calyclan(os) et Taurianos*;³⁷ CIL VI 576 = ILS 4915 *Extra hoc limen aliquid de sacro Silvani efferre fas non est*. Cf. below some of the instances of *locus* being defined with *hic*, e.g., *in hunc locum*.

Up to this point, we have been concentrating on buildings and structures which appear as objects in inscriptions referring to building or the setting up of something. Let us now move on to some other cases in which one can observe the pronoun *hic* occasionally being used (still excluding sepulchral monuments and their decoration).

The noun to which the pronoun *hic* is most often attached is *locus*, referring to a very wide palette of various 'places'.³⁸ Perhaps the most common scenario is a dedication to a deity *huius* (in the northern and northeastern provinces sometimes *huiusce*)³⁹ *loci*, most often *Genio huius loci* (obviously there are also numerous cases of *Genio loci* without the pronoun), e.g., CIL XIV 2087 = ILS 3652 (Lanuvium) *Euphrates Aug(usti) lib(ertus) ... Genio huius loci d(onum) d(edit)*.⁴⁰ The *Genius* may be combined with some other deity, e.g., CIL VI 216 cf. 30718 = ILS 2013, *Genio et Fortunae Tutelaeque huius loci*, or RIU III 663, *I. O. M. et Genio huiusce loci*. But quite a number of various deities may be observed to be connected with a certain *hic locus*, e.g., CIL XII 4183, *Deae Fort[unae] Tuta[t(rici)] huius loci*; CIL XIII 440 *Tutelae loci huius*; CIL XIII 8810 = ILS 9266, *dis patriis et praesidibus huius loci*; AE 1980, 735 = IDR III 5, 36, *dis deab[us]q(ue) huiusq(ue) loci*; etc.⁴¹

Another notable group of inscriptions in which one finds the genitive *huius loci* is that in which *huius loci* is combined with a title or other definition attached to a person. Within this group, one observes a subgroup consisting of persons in one way or another attached to a cult, e.g., *sacerdos huius loci* (CIL

³⁷ *cippi hi* also in CIL XII 4299 (Baeterrae). Cf. also CIL V 1469 = I. Aquileia 2337 (*tabula*), *ad ter(minum) hunc*; AE 1955, 186 (Ostia) *Hic paries ad hanc altitudin(em) hac fine communis est (hic paries also in CIL VI 22300, 29960)*; AE 1973, 331 (Lugdunum), *Hic murus inter duo hor(r)ea ... communis est*; CIL IX 4792 = ILS 6006 (Forum Novum) *Per hanc viam fundo C. Marci C. l. Phileronis iter actus debetur*; CIL V 2447 *Iter aq(uae) hoc*.

³⁸ Cf. M. Raoss, in the *Dizionario epigrafico* IV 3 (1946–85) 1460–1832. Here, too, I am not referring to funerary monuments.

³⁹ Sometimes this is incorrectly rendered as *huiusque* (IDR III 3, 5, 21; 36, etc.).

⁴⁰ Also, e.g., CIL X 378 = *Inscr. It.* III 1, 105; AE 2001, 1262 (Barcino); RIB 102; etc. Note also *Genio huius decuriae* CIL VI 245 = ILS 7359; 246 = ILS 3652.

⁴¹ Cf. AE 1991, 1184 = ILS Alpes I 3 (Axima in the Alpes Graiae, an altar set up by a procurator) *I. O. M. ... et dis praesidibus huiusce provinciae*.

VI 738, cf. 716),⁴² *antistes huius loci* (*CIL* XIV 57-59 = *ILS* 4201abc; *CIL* III 1115 = *ILS* 3174 = *IDR* III 5, 364; *IDR* III 5, 297), *Isiacus huius loci* (*CIL* XIV 352 = *ILS* 6149 = *SIRIS* 536), etc.⁴³ But the definition *huius loci* might be attached to quite a number of titles or other descriptions of persons, e.g., *actor* (*CIL* XII 2250 = *ILNarb* V 2, 387), *aquarius* (*CIL* VI 131 = *ILS* 3253), *consistentes* (*AE* 1974, 571, Moesia Inferior), *custos* (*AE* 1932, 69 from Rome), *argentari et negotiantes boari* (*CIL* VI 1035 = *ILS* 426), *ornator* (*CIL* VI 1767 = *ILS* 1282), *peregrinus* (*CIL* III 14729 from Salona), *vilicus* (*CIL* VI 9089 cf. 33761 = *ILS* 9244; *disp(ensator) qui ante vilicus* in *CIL* VI 278).⁴⁴

To leave the term *locus* for a while, but to stay with the genitive *huius*, there are also other cases in which a person is defined by an attribute in the genitive to which *huius* is attached. In Late Antiquity, magistrates, benefactors, etc. of cities are in some cases described as being magistrates, etc. of 'this city'; e.g., *duumviro ... huius splendidissimae coloniae* (*CIL* XI 5283 = *ILS* 6623 = *EAOR* II 21, Hispellum); *pa[trono h]uiusce civitatis* (*CIL* XI 7298 = *ICI* I 18, Volsinii); *huius civitat(is) sed et vicinarum urbium ... defensori* (*CIL* XI 15, Ravenna).⁴⁵ However, there are also some inscriptions in which a person is said to be somehow attached to something defined with 'this'; note, e.g., in inscriptions from Rome from Late Antiquity, *conditor huius fori* (*CIL* VI 1662 = *ILS* 5357; *CIL* VI 31888; *fori huiusce inventori et conditori primo*, *CIL* VI 1678 = *ILS* 1281; cf., on *forum*, *AE* 1997, 106); *conditor* of 'this' something also appears in other inscriptions.⁴⁶ For some other descriptions of persons combined with the genitive to which *huius* is attached observe, e.g., *manceps huius monimenti* (*CIL* VI 8893), *[poss]essor huius do]mus* (*CIL* XIII 2581), *p(rae)p(ositus) sta[t(ionis)] huius* (*CIL* V 7643 = *Inscr. It.* IX 1, 173).

⁴² For *sacerdotes, patroni, candidati* etc. *huius loci* pertaining to the cult of Iuppiter Optimus Maximus Dolichenus see M. Raoss, *Diz. epigr.* IV 3, 1468f.

⁴³ Cf. *pater huius loci* (*AE* 1980, 49 from Rome), and note *adve[n]tor huius templi* (*CIL* III 7728 = *IDR* III 4, 30); *aryspici regionis huius* (*AE* 1983, 160 Tibur).

⁴⁴ Cf. *verna loci huius* in a metrical text from Africa, *CIL* VIII 7999 = *CLE* 1333 = *ILAlg* II 73.

⁴⁵ Also, e.g., *fl(amini) p(er)p(etuo) huiusce civitatis* (*CIL* VIII 989 = *ILS* 9043 = *ILTun* 849); *huius urbis restauratori* (*CIL* VIII 898). Cf. the use of *iste* in the same context: *CIL* XI 2834 = *ICII* 2 (Volsinii, 4th or 5th century) *curator r(ei) p(ublicae) (i)stius civitatis*.

⁴⁶ *CIL* III 6423 (Dalmatia, *conditor vineae huius loci*), *ILAlg* I 158 *conditor uius domui, putei e(t) uius orti* (sic). Note also *huius operis conditor* in African inscriptions referring to sepulchral monuments (above n. 5).

To return to *locus*, there are of course very numerous further instances of references to a certain *locus* being equipped with the pronoun *hic*; thus we may observe altars being moved *in hunc locum* (*AE* 1973, 449 from Pannonia Inferior) or someone being buried *contra hunc locum* (*CIL* V 4182 = *Inscr. It.* X 5, 924) or a sepulchral monument being accorded a space *ex hoc loco usque ad vias publicas* (*CIL* II 5919 = *CILA* III 2, 367); *hic locus* may be somehow defined (*CIL* IX 1618 = *ILS* 6507; *CIL* V 2288); a temple might have been built *hoc loco* (thus *AE* 1932, 77 from Baiae, 4th century, with the error *locum* instead of *loco*) or a statue, either that of a person or of a god, might be placed *hoc in loco* (*CIL* X 5426, Aquinum; 4th century) or *hoc loco* (*ILAlg* I 1228 = *ILS* 9357b, Diocletianic: *Herculem*); *hoc in loco* might also be the description of a place where something unpleasant had happened (*quod hoc in loco anceps periculum sustinuerit*, *CIL* X 3805 = *ILS* 2997, 3rd century) or where someone was saved by Jupiter (*CIL* III 1918, Dalmatia, probably 3rd century).⁴⁷

Finally, there are some further instances of the use of the pronoun *hic* in inscriptions which have the function of, or at least come close to, signs or advertisements. In Rome, we have at least one inscription which describes the facilities of the *horrea* belonging to a consul of AD 158 beginning with *In his horreis privatis ... loc[antur]* etc. (*CIL* VI 33860 = *ILS* 5913), and the phrase *in his horreis* was probably used in other inscriptions as well (*CIL* VI 33747 = *ILS* 5914; 37795). But the most common formulation of this type was *in his praediis*,⁴⁸ found in more than 60 inscriptions from all around the Roman world, and meant to indicate that something was on offer or being done, etc. 'on this (particular) estate'; as this is a phrase which has been the object of a scholarly article it will be sufficient for me to refer to this article.⁴⁹ Inscriptions referring to *hoc pomarium* (*CIL* VI 29775 = *ILS* 6030, *In hoc pomario gestationis* etc.), to *hortulus hic* (*CIL* XIV 2775 = *ILS* 6029) or to *hic ager* (*CIL* X 1579 = *ILS*

⁴⁷ Some further instances of the phrase *hoc loco*: *AE* 2001, 2051 cf. *ibid.* 2047 and *AE* 2005, 1630 (Berenice in Egypt, AD 77/8; *L. Iulius Ursus ... hoc loco hydreuma quaeri praecepit*); *CIL* VIII 16759 = *ILAlg* I 1179 = *ILS* 4486 (*sacerdos hoc loco initiatus*); *ILAlg* I 1275.

⁴⁸ Simple *in praediis* in the same context (i.e., clearly used as a sort of sign, and not, e.g., in the phrase found mainly in African inscriptions that someone was buried *in praediis suis*) is much less common, but attested (e.g., *ILS* 5723 from Pompeii, *In praedis Iuliae ... Felicis locantur* etc.; *ILS* 5721, 6023, 6027). For a selection of inscriptions with the phrase *in (his) praediis*, cf. *ILS* 5720ff., 6019ff.

⁴⁹ D. Lengrand, 'Les notables et leurs propriétés: la formule « in his praediis » dans l'Empire Romain', *REA* 98 (1996) 109-131, with all the material and an interpretation of it (perhaps in some cases going beyond the evidence).

4291 from Puteoli, *Hic ager iug(erum) VII ... eorum possessorum iuris est qui etc.*)⁵⁰ belong to the same category.

Note finally also the inscription on the arch of Trajan in Ancona which interestingly refers to *hic portus: Traiano ... quod accessum Italiae hoc etiam addito ... portu tutiorem navigantibus reddiderit* (CIL IX 5894 = ILS 298).

Up to this point we have been dealing with other than funerary inscriptions (by which term I mean all inscriptions somehow pertaining to sepulchres). Focussing on the use of the pronoun *hic*, and comparing funerary inscriptions with the rest, one observes a most notable difference, for whereas the use of *hic* to define a structure is, as we have seen, attested but in general rare, in funerary inscriptions it is of course a rule rather than an exception to use the pronoun. Thus we have thousands of instances of *hoc monumentum* (very often in the abbreviated phrase *h(oc) m(onumentum) h(eredem) n(on) s(equetur)*; also used in other cases) and very numerous other expressions, used in a variety of cases, referring to tombs and their decoration to which *hic haec hoc* is attached, e.g., *accubitorium*,⁵¹ *adparatorium*,⁵² *aedicula*, *ara*, *arca*, *casula*, *cepotaphium*, *columbarium*, *cubiculum -lus*,⁵³ *domus*,⁵⁴ *hypogaeum*, *lapis*,⁵⁵ *locus*, *mausoleum (maesoli-)*, *memoria*,⁵⁶ *munus supremum*,⁵⁷ *praedium*, *sarcophagus*, *saxum*,⁵⁸ *sedes*,⁵⁹ *sepulcrum*, *tumulus*. In fact, the use of the pronoun is so common that one observes many tombs being referred to with just 'hoc', e.g., NSA 1923, 372 (Rome) *L. Matrini Artemidori ossa hic sita sunt; hoc filia fecit*; CIL X 2353 (Puteoli) *D. M. Q. Critoni Ianuari ... Aviania ... coniugi*

⁵⁰ Cf. *vinea huius loci*, above n. 46.

⁵¹ CIL VIII 9586, *quorum corpora in accubitorio hoc sepulta sunt*.

⁵² CIL VI 12258 = AE 1996, 94 *Hoc adparatorium pertinet ad monimentu(m) Q. Aquili Dionysi etc.*

⁵³ CIL VI 18423, *Hic cubiculus ... pertinet ad monumentum*; CIL X 4035 (Capua) *filiae ... mater misera hoc cubiculum fecit.*

⁵⁴ *hanc domum nostram aperire* AE 1975, 351.

⁵⁵ It seems, however, that phrases like *lapide hoc inclusa* or *hoc lapide tegitur* (sic) appear mainly in inscriptions meant to be metrical (CLE 555, 557, 1523, etc.).

⁵⁶ CIL XIV 3323 = ILS 8090 (Praeneste) *Aurelius Vitalio hanc memoriam ... a solo fecit*; AE 1974, 100 (Rome); AE 2002, 1230 (Moesia superior).

⁵⁷ CIL II 1753 = IRPCadiz 149 *Suavis ... hoc munus supremum dat.*

⁵⁸ *magna(m) sapientia(m) ... posidet hoc saxsum* CIL I² 11 = ILS 7 (one of the Scipionic epitaphs); CIL XII 2012 = ILNarb V 1, 202, *hoc sax(um) sub ascia ded(icatum) est.*

⁵⁹ CIL V 157 = Inscr. It. X 1, 49 *hanc sedem fructum laboris sui vivi sibi posuerunt*; CIL III 12706 (*has sedes*); CIL VIII 19146 = ILS 8151 = ILAlg II 6583; AE 1965, 150 (Mauretania, Christian; *hanc suae memoriae sedem perpetuam*).

..., *quae ... hoc libens fecit*;⁶⁰ it may, however, well be that in some of these examples *hoc* has a more abstract meaning and refers not only to the funerary monument but also to the circumstances of the burial in general; but in inscriptions with *hoc posuit* or *qui hoc violaverit* etc. the reference is clearly only to the monument.

To recapitulate: in funerary inscriptions, the pronoun *hic haec hoc* was extremely common, and one can say that the style of a funerary inscription with a reference to the monument itself or its parts (*hoc monumentum, haec ara*, etc.) practically required the use of the pronoun the function of which appears to have been to point out that the question was of 'this', and not of some other, monument. But in 'normal' inscriptions, or at least in those of the earlier periods, the use of this pronoun was rare (unless it was used to refer to a person, a scenario not under inspection in this article). It is only in combination with the term *locus* that the pronoun seems to have been more common, quite understandably, as *locus* by itself would not have meant very much. As for building inscriptions, one observes that in most of the few cases in which the pronoun *hic* is used to define the object, the inscription was not inscribed on the monument itself (e.g., in the *epistylum* of a temple; but cf., e.g., *CIL* I² 3083 and II 3423 above), but (most often) on a *tabula* meant to be attached to the monument. There are also some instances of building inscriptions, or at least of inscriptions referring to building, inscribed on altars or bases, and in some mosaic inscriptions. One could conclude that in these cases, the authors of the inscriptions had thought that, since the inscriptions were not physically parts of the monuments but only parts of their decoration, it might be useful to point out that the inscriptions referred to 'these' particular monuments. On the other hand, one can also observe a few cases of the object being identified vaguely only as an *opus*, the pronoun in these cases clearly being added in order to stress the fact that the question was of 'this' and not of some other *opus*.

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⁶⁰ Also, e.g., *CIL* VI 9042, 20051 = *ILS* 8189; *AE* 1981, 300 (Falerio); *AE* 1985, 355 (Ricina); *CIL* XI 4790; *CIL* V 8422 = *I. Aquileia* II 1272; *AE* 1981, 558 (Hispania Citerior); *CIL* III 5830, 5834, 5839, 12473, 13867; *ILJug* III 1853 = *ILS* 9411; *CIL* VIII 12614; *AE* 1903, 118 and 1972, 747 (Africa).