

# ARCTOS

ACTA PHILOLOGICA FENNICA

NOVA SERIES

VOL. VI

HELSINKI 1969 HELSINGFORS

## CONTENTS

Kaarle Hirvonen	Cledonomaney and the grinding slave woman, Od. XX, 91—121 . . . . .	5
Jorma Kaimio	The nominative singular in -i of Latin gentilicia	23
Iiro Kajanto	Tacitus on the slaves. An interpretation of the an- nales XIV, 42—45 . . . . .	43
Saara Lilja	On the nature of Pliny's letters . . . . .	61
Olli Makkonen	Waldterminologie im Latein . . . . .	81
Päivö Oksala	Das Geschlecht des Attis bei Catull . . . . .	91
Tuomo Pekkanen	Finnicus Afnius . . . . .	97
Heikki Solin	Analecta epigraphica . . . . .	101
Jaakko Suolahti	Legatio libera . . . . .	113
Holger Thesleff	Genitive absolute and Platonic style . . . . .	121
Toivo Viljamaa	Ciceros Bildersprache und die Quellenfrage von Tusc. disp. I, 26—81 . . . . .	133
Maarit Vuorenjuuri	Vocative singular addressing the chorus in Greek drama . . . . .	147

# FINNICUS AFINIUS

T u o m o P e k k a n e n

In his treatise on the Finno-Ugric primary civilization in Europe EDGAR V. SAKS has tried to support with new evidence the hypotheses of several 19th-century scholars, who declared the pre-Celtic European civilization to be Finno-Ugric.<sup>1</sup> The final conclusion of SAKS is that ancient European history has been presented and elucidated without considering the strong underlying Finno-Ugric influence. According to him, »the existing theories of the philologists (M. A. CASTRÉN, E. N. SETÄLÄ) that the Finno-Ugrians migrated from the Volga, Oka and Kama river area in the 3rd Millenium B.C. to the shores of the Baltic, and some statements of the early archaeologists (J. AILIO) that the Finno-Ugrians came from Altai district, have to be classified as one-sided and erroneous, and not sufficiently founded on evidence, and not in conformity with the actual facts.»<sup>2</sup>

The views of SAKS, it is true, have been met with favour by several critics.<sup>3</sup> Nevertheless, it seems to me necessary to draw the attention of scholars to one example of the pieces of evidence on which the Esthonian scholar bases his theories.

In several connections SAKS refers to coins of the Roman emperor Volusian, assuming that the name Finni repeats itself in them in connection with a remarkable event:

»Two coins of the Roman emperor Volusian in 253 A.D. have the following text: 'Imp. C. Va. F. Gal. Vend. Volusiano, Aug. (Other side) Marti Pacifero'. That means: 'Imperatorii Caesari V a n d a l i c o, F i n n i c o, G a l i n d i c o, V e n d i c o Volusiano Augusto. Marti Pacifero.' The coin with the Greek text lists similarly the nations P h i n n i k o s, O u e n d i k o s.»<sup>4</sup>

---

<sup>1</sup> Aestii, *An Analysis of an Ancient European Civilization* (Montreal-Heidelberg 1960) and *Esto-Europa* (Montreal-Lund 1966), *Studies in Ur-European History* I—II.

<sup>2</sup> Op. cit. II, 17.

<sup>3</sup> ALEX. VON RANDA, *Salzburger Nachrichten*, Sept. 9, 1961, 29; NIKOLAUS VON PRERADOVICH, *Der europäische Osten* 78, Munich 1961, 252; GUSTAV MORF, *Montrealer Nachrichten*, Aug. 29, 1964.

<sup>4</sup> Op. cit. I, 43; cf. I, 32 and II, 62, 212.

The conclusions drawn by him from this text read as follows:

»According to the text the Roman legions of Caesar Volusian met the combined forces of the Vandals, Finns (Aestii), Galindos (a Lithuanian tribe) and Wends in a battle and achieved a victory, for which commemorations the coins were printed. All the nations recorded were living in the surroundings of the Vistula river, including the historical neighbours the Aestii (resp. Finnico) and the Venedi. The battle can not be considered a mere frontier skirmish, since the commemoration coins were struck. Out of question is also the possibility that by the Finns are meant the Lapps. The nations listed — Vandals, Finns (resp. Aestii-Estas) should all have had an advanced level of civilization at that time, to be able to combine their forces for a large scale battle. That was the case concerning the Aestii (in later records Estas and Sembi), whose forts and castles, belonging to the Roman time, fenced the right bank of the Vistula river. Under which guidance the alliance of four different nations worked is unclear, but the recording of the tribe of Vandals as the first indicates that they had at that time a certain influence over the other tribes and were the leaders of the combined army.»

The first to suggest the reading *Vandalicus, Finnicus*, etc. was VAILLANT as early as 1688.<sup>1</sup> His views were accepted by the 19th-century scholars P. ŠAFARÍK<sup>2</sup> and Y. KOSKINEN.<sup>3</sup> G. GERULLIS was also inclined to accept this interpretation.<sup>4</sup>

Since 1688, however, epigraphical research has revealed that the full name of the emperor in question was *C. Vibius Afnius Gallus Veldumnianus Volusianus*.<sup>5</sup> In coins this was abbreviated to *C V AF GAL VEND VOLUSIANUS*.<sup>6</sup> The correct interpretation of the legend was already given by H. COHEN,<sup>7</sup>

<sup>1</sup> Numismata aerea Imperatorum, Augustorum et Caesarum in coloniis et municipiis ex omni modulo percussa, Tom. II. (Paris 1688), 316—317.

<sup>2</sup> Slawische Alterthümer (transl. from the Czech by M. VON AEHRENFELD) I, Leipzig 1843, 73.

<sup>3</sup> Tiedot Suomen suvun muinaisuudesta, Helsinki 1862, p. 114.

<sup>4</sup> EBERT, Reallexikon der Vorgeschichte I, 1924, 337 s.v. Baltische Völker: »Früher ist die Macht der Galinder beträchtlich gewesen; denn abgesehen von der Notiz bei Ptolemaeus hielt Caesar Volusianus es für ehrenvoll, sich nach ihrer Besiegung im Jahre 253 auf einer Münze *Γαλίνδικος* zu nennen... Auch der Zusammenstoß mit Volusianus weist auf eine südlichere Heimat noch mitte des 3. Jh., vorausgesetzt, dass die Münze echt ist.»

<sup>5</sup> Cf. e.g. *CIL* 2, 4787; 2, 4859 and particularly 3, 4741.

<sup>6</sup> H. MATTINGLY — E. A. SYDENHAM — C. H. V. SUTHERLAND, The Roman Imperial Coinage IV: 3, London 1949, pp. 184—186 enumerates 27 coins with this legend.

<sup>7</sup> Description historique des monnaies frappées sous l'empire Romain, Tom. IV (Paris 1860), 287—302.

and later on K. MÜLLENHOFF sharply criticized ŠAFARÍK for his error in regard to the names in question.<sup>1</sup>

The *Finnicus* of SAKS thus turns out to have been in reality *Afinius*, a name which the emperor Volusian took from his mother *Afinia Gemina Baebiana*.<sup>2</sup>

---

<sup>1</sup> *Deutsche Altertumskunde* 2 (1887), 100.

<sup>2</sup> *Realencyclopädie der classischen Altertumswissenschaft* VIII A 2 (1958) s.v. *Vibius* 65.