This inscription is important in the first place because it clearly mentions that the souls of the dead gather in groups for their last journey in order to proceed upon it collectively. This was my starting-point, based only on a rite which, according to Kazarov, apparently still exists in Hungary. Secondly, two routes that they can follow are clearly distinguishable, namely, a land route, which must be the northerly route which I marked out, i.e. the road via the Danube and the Rhine, and another which follows the stars. This must be the southerly route, as I indicated, crossing both the Aegean and the Adriatic, as well as the Mediterranean. On the grounds of this inscription it seems quite possible that, as was imagined, the journey of the souls was continued from France’s east coast over the sea through the Pillars of Hercules to the West. Thirdly the guidance of a god was considered to be self-evident. Unfortunately he is not mentioned by name.

UTRECHT, Prins Hendriklaan 68
H. Wagenvoort

CAUSAL UBI

Leumann-Hotmann-Szantyr (Lateinische Grammatik, II, 652) cite Cic. Quinct. 71 as the first clear example of causal ubi. Ernout-Thomas (Syntaxe Latine, 2nd edition, 350) interpret the passage in the same way. It goes as follows: de re pecuniaria cupio contendere. — ‘non licet’. — at ea controversia est. — ‘nihil ad me attinet; causam capitis dicas opoytet’. accusa ubi ita necesse est. ‘non’, inquit, ‘nisi tu ante novo modo priore loco dixeris’. In this speech Cicero argues that whilst formally he is speaking for the plaintiff he is really counsel for the defence since the caput of his client depends on the result of the case (Quinct. 8). Therefore it is at least equally possible here that Cicero is saying, “Bring your accusation where it is necessary to do so” i.e. priore loco, and his opponent is represented as replying, “I will not bring my accusation unless you have previously spoken in first place under a new procedure”.

University of GLASGOW
T. E. Kinsey

CIL IV, 9127*

SCRIPSIT CALAMUS CUM ATRAMENTARIO LENO EPHEBUS IAC

This graffito from the fullery of Fabius Ululitremulus at Pompeii

*) This is a revised version of my The Atramentarius at Pompeii, Technology and Culture 9 (1968), 51 ff.
is difficult for both lexical and syntactic reasons. The first four words appear to form a nonsense sentence: “The pen wrote with the ink-stand”. As we must look for human agents to write, it is significant that CALAMUS was a proper name among the Romans, and this leads us to surmise that ATRAMENTARIO is the ablative singular of atramentarius rather than of atramentarium. Since atramentarius does not appear in ancient Latin literature, however, we must first determine its meaning in order to make sense of the graffito.

The root word from which both atramentarium and the postulated atramentarius come is atramentum which means any black coloring liquid like paint, ink, or dye. The terminology of Roman cloth dyeing indicates that Roman dyers specialized in specific colors and bore designations that indicated their specialty: cerinarius, violarius, crocatarius, spadicarius, and purpurarius. It is logical, therefore, to assume that an atramentarius mentioned in a graffito from a fullery would have been a dyer who worked with black dyes.

The next word in the graffito, LENO, is also ambiguous. M. Della Corte saw it as a proper name in the nominative singular. It is true that leno appears as an uncomplimentary nickname, but it is unlikely that it would have been a name given by a loving parent to his child. I have, therefore, another suggestion: it could be the ablative singular of Lenus in apposition to ATRAMENTARIO. Lenus, however, is not a Latin proper name. But Lenus was the name of the Gaulish Mars; M. Gordon recognized Celtic names in other graffiti from the fullery, one of them, Sula, being associated with a Celtic goddess; and a second graffito from the fullery contains what may be the dative singular of Lenus. I therefore take LENO for the ablative singular of Lenus, a Celtic proper name.

The last two words—EPHEBUS HAC—now fit in to complete the sentence. Ephebus, instead of a proper name as proposed by Della Corte, Case ed abitanti di Pompei (Rome 1965), 336; E. Diehl, Pompeianische Wandinschriften und Verwandtes (Berlin 1930), 84; V. Väänänen, Le latin vulgaire des inscriptions pompéiennes, Abhandlungen der Deutschen Akademie der Wissenschaft zu Berlin, Klasse für Sprachen, Literatur und Kunst (Berlin 1959), 95.

2) Atramentarius is found once in medieval Latin where it means 'secretary': see Glossarium mediae et infimae Latinitatis, s.v. atramentarius.

3) H. Blümmer, Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern (Leipzig 1912), 258; R. J. Forbes, Studies in Ancient Technology (Leiden 1964), 4, 142.


5) I. Kajanto, The Latin Cognomina (Helsinki 1965), 324.

6) A. T. Holder, Alt-celtischer Sprachschatz (Leipzig 1904), s.v. Lenus.

7) JRS 17 (1927), 174.

8) CIL IV, 912.