

Soweit bekannt werden die Funde getrennt nach Grabfunden vorgelegt. Die Zeichnungen erscheinen im Druck teilweise etwas „flau“. Die Farbcodierung der Glasperlen ist gerade bei kleinen Exemplaren nicht zu erkennen. Nach Meinung des Rez. wäre es sicherlich ein Gewinn gewesen, auch die bereits publizierten Fundstellen im Katalog mit einer kurzen Charakterisierung und Bibliographie mit aufzunehmen. Und geradezu ärgerlich ist es, dass es keine Kartierung der Fundstellen gibt. Auch Gräberfeldpläne fehlen, für einige Körpergräber aus Gudendorf liegen aber einige Textabbildungen vor. Insgesamt wird der Band auf eine reine Vorlage von Funden reduziert.

Die angeführten Kritikpunkte können den Wert der Arbeit aber kaum schmälern, denn Befund- und Fundkataloge sind im Gegensatz zu den schnell veralteten antiquarischen Analysen und Interpretationen auch in vielen Jahrzehnten noch von Bestand. Jeder, der einmal die Fundstellen eines bestimmten Gebietes zusammengestellt hat, weiß, wie mühsam und zeitaufwendig das ist. Viele Details verlangen umfangreiche Recherchen – Arbeiten, die wiederum in der Publikation nicht erkennbar sind. Natürlich würde es sich anbieten, solche Kataloge digital zur Verfügung zu stellen, doch darüber wird anscheinend nur zögerlich diskutiert. Dem Autor gebührt in jedem Fall Dank für diese Arbeit. Die Fundstellen des Landkreises Cuxhaven stellen für besiedlungs- und bevölkerungsgeschichtliche Arbeiten nun eine hervorragende Basis dar.

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SABINE SCHRENK / KONRAD VÖSSING (eds), Spätantike und frühes Christentum. LVR-Landes-Museum Bonn – Blick in die Sammlung. Nünnerich-Asmus Verlag & Media, Bonn 2018. € 15.00. ISBN 978-3-961760-46-6. 248 pages with 150 illustrations.

The present attractive book is the first volume in a series to be published by the *LVR-LandesMuseum*, formerly *Rheinisches Landesmuseum*, in Bonn (DE): a choice of treasures from its collections, chosen both from its permanent exhibition and “from the remotest corners of its storerooms” (p. 10). That makes it different from the exhibition books (like the present book, they do not pretend to be exhaustive catalogues) published by the same museum. Inevitably, this causes an overlap with the most recent one (G. UELSBERG / N. HEINEN, *Von den Göttern zu Gott – Frühes Christentum im Rheinland* [Tübingen 2006]), an overlap that is rather large to my taste: besides several photographs of other objects figuring in both books, eleven out of the 46 catalogue numbers of the present book are also extensively discussed in the earlier one. And of course, the overlap is even larger with J. ENGEMANN’s and C. B. RÜGER’s “Spätantike und frühes Mittelalter. Ausgewählte Denkmäler im Rheinischen Landesmuseum Bonn” (*Kunst u. Alt. Rhein 134* [Köln, Bonn 1991]), a not-too-old study with almost the same scope and for the same public as the present one.

The front cover shows a large photograph of the christogram with capital A and lower case ω (“I am alpha and omega”, three times in the Apocalypse) on the end of the foot of the crossbow fibula from the Kesselgasse / Jakobsstraße 1 in Bonn. No one seems to read there what I have always read from the beginning: Αρχω , “I reign”. I will come back to this fibula from the catalogue, number 3, later on.

The volume is divided into four large parts. Three short introductory texts are followed by six essays of differing lengths, together more than a hundred pages. The main part of the book consists of “A Look at the collection”. This catalogue of objects is divided into the parts “Politics”, “Society”, “Religion”, and “Burial customs”. Finally, an appendix contains bibliography and references of figures and authors. Let me comment on the six essays first.

“Bonn in Late Antiquity” by Konrad Vössing (pp. 16–45) thoroughly discusses various aspects. These comprise the legionary fortress (*castra Bonnensia* or *castrum Bonnense*) and environs: positioned on a plateau along the Rhine and obliquely opposite the mouth of the river Sieg, it is the largest known single-legion fortress in the Roman Empire; the economic effects of the garrison; the military *canabae* near the fortress and the civilian settlement, *vicus*, further south, with the name *Bonna* and with its strip houses; giving up the *vicus* in the third-century troubles (soldier emperors, Gallic empire AD 260–274, Frankish devastations in Xanten (DE) AD 275); civilians which come to live within the fortress; changing the grand strategy from standing armies at the frontier to dividing the armies into accompanying lifeguards of high officials (*comitatenses*) and frontier guards (*limitanei*). The long-standing *Legio I Minervia* transforms into the *Primi Minervii*; Franks conquer Bonn AD 353 (mass graves, dated to AD 352 or later by copper coins) and occupy the province; the later emperor Julian restores the frontier and Bonn AD 358–360; new and old defence works; military strength diminished by usurpers and barbarian incursions AD 360–406; the fall of the frontier AD 406–407; Gallic usurpers make deals with Franks and other groups AD 407–413; Franks, prompted by the empire, take over the garrisons AD 407–450; the end of the Roman rule AD 450–500; the Bonn fortress in Frankish hands. This essay, although not completely fitting to the title of the book, makes an impeccable introduction to Roman Bonn, well in place in the first volume of a new series of the prolific Bonn museum.

“The development of Christianity between Mainz and Xanten” by Sabine Schrenk (pp. 46–69) opens with a photograph of catalogue number 29 (pp. 192–193), a bronze ring showing the source miracle published by Raymund GOTTSCHALK (*Spättrömische Gräber im Umland von Köln. Rhein. Ausgr. 71* [Darmstadt 2015] 155 Abb. 84) and dated to AD 330–350. It illustrates the problem: we know from Irenaeus that Christians were present in the Germanic provinces around AD 180, we know from the literature of bishops in the Roman northwest, we find unmistakably fourth-century Christian grave goods, but we do not find fourth-century or earlier churches. And they must have been there: the Frankish general in Roman service, Silvanus, so sympathetically portrayed by Ammianus Marcellinus, according to whom Silvanus usurped after the court intrigued against him, was chased by his adversaries after only four weeks on the throne and fled – in vain – into a Christian place of gathering in Cologne (DE) in AD 355 (Ammianus Marcellinus 15.30–31). Schrenk’s essay is divided into three paragraphs. The first one, sketching “The first 300 years”, deals with religions in the Roman empire, routes of expansion of Christianity, the first attestations of Christians in the Germanic provinces, the second- and third-century prosecutions of Christians (they refused to take part in the cult of the genius of the emperor; neither did the Jews, but these were exempted on the ground of the antiquity of their monotheistic religion), and the first images with Christian motives. The second paragraph on “The fourth century” presents the two important laws for early Christianity (the Milan Edict AD 313; AD 392 Christianity becomes state religion and “pagan” religions are prohibited); the first mentions of bishops in Cologne combined with the absence of archaeologically detectable churches; the situation in Bonn, Mainz, Xanten, and Trier (all DE); grave goods as proof of beginning Christianity; Christianity outside the cities. The third and last paragraph on “The fifth and sixth centuries” portrays a martyrs’ legend of the fifth century with influence on churches in the Rhineland: the “Theban legion”; sixth-century church buildings in Bonn and Cologne (the *Dietkirche* or Folk Church playing the first role); further testimonies of Christianity, mainly inscriptions. Strangely enough, the author does not know of a way to sense the proximity of fifth-century churches without actually finding them: the presence nearby of many *terra sigillata* sherds of bowl Gellep 34 = Chenet 320 with Hübener’s decoration group 8 of Christian symbols on their roller stamps. The method, which holds for Auxerre, Rouen, Metz (all FR), and Maastricht (NL), was explained by W. DIJKMAN (*La terre sigillée décorée à la molette à motifs chrétiens dans la stratigraphie maastrichtoise [Pays-Bas] et dans le nord-ouest de l’Europe. Gallia 49, 1992, 129–172. doi: <https://doi.org/10.3406/galia.1992.2933>*) and used

by myself in order to show that, in spite of many claims to the contrary, Nijmegen (NL) cannot have had a Late Roman church on the Valkhof, since Nijmegen does not have such sherds. The other way round, when it was claimed some years ago that the fourth-century bishop Servatius had never been in Maastricht and that Christianity had started there only in the sixth century, it could be easily shown with the help of these sherds that there actually was a fifth-century church on the Maastricht Vrijthof. But neither is DIJKMAN 1992 in the bibliography of the present book nor my own study in which the question of Late Roman Christianity in Nijmegen is amply discussed (D. C. STEURES, *The Late Roman Cemeteries of Nijmegen. Stray Finds and Excavations 1947–1983. Descriptions Arch. Collect. Mus. Het Valkhof Nijmegen 15* [Nijmegen, Amersfoort 2013] 425–432; esp. 429–430): Christianity was hardly present in Nijmegen. This is a serious omission for a book discussing Late Antiquity and Early Christianity in a city of the same Roman province. And, speaking of these bowls with Christian motives, why are these neither discussed nor shown in this book or its predecessor?

“On the spot: a walk through Late Roman Bonn” by Konrad Vössing (pp. 70–97) reads nicely and leads us around all points of Roman interest now visible above ground. The *Late* in the title is an overstatement. This text is well in place in this first volume of this new series of the Bonn museum.

“The origins of the Bonn cathedral in Late Antiquity and Early Middle Ages” by Sabine Schrenk and Frank Albert (pp. 98–107) discusses the environs of the Bonn cathedral; the excavations under it; a grave chapel; the so-called building D with many non-Christian Roman votive altars in its foundation walls; a gravestone with an incised Christian cross; the medieval idea that three central sarcophagi contained the bones of three named saints.

“Grave customs in Late Antiquity and Early Christianity” by Petra Lindscheid (pp. 108–115) discusses Late Roman cemeteries; inhumation customs (niches for grave goods; no images on sarcophagi); the deceased “looking” east (so with their heads to the west?) no longer interpreted as Christian; grave stones seldom or never *in situ*; Late Roman grave buildings; archaeological traces of memorial services; the position of the deceased; grave goods; textile coverings around grave goods; early medieval graves.

The following essay on “Early Christian grave inscriptions as evidence for life circumstances in the Rhineland” is written by Winfried Schmitz (pp. 116–125). In the triangle between Rhine, Moselle, and Meuse, we have some 1500 grave inscriptions in Latin from the fourth to the seventh centuries AD, which show that the Roman system of *tria nomina* has ceased. Now, many of the Late Roman Latin names are wishful (e. g. Desiderius, Optatus, Donatus, Fortunatus), many are derived from animal names (Leo, Ursula, Catulus), some are derived from those of ancient gods (Artemia, Martinianus, Nemesia). Names derived from saints’ names hardly occur. Germanic names use the suffixes -bert, -frid, and -child. They often show family relations by father and son both using them. Latin names show Christianity and are associated with church functions, while Germanic names show the new elite. Many loving grave inscriptions for children lead the author to the “Mediterranean marriage pattern”, the groom being 28–40 years of age, the bride 12–22. “About the reasons one can only speculate” (p. 121). His own speculation is that girls get married so young in order to give birth to five to nine children and thus keep up the population size, given the high mortality rate of children. There are several issues at stake here. A woman not necessarily needs to be a young bride to have many children. Parents do not have demographic reasons for household size; they want to be sure to be cared for in their old days by their own children. Having many children guarantees this wish. About epigraphy: grave inscriptions do not state the age of the widow but that of the deceased: so, catalogue number 45 (pp. 228–229), where the author’s

opinion is repeated, is no basis for it. (His diagrams on page 120 do show that the “Mediterranean” age difference was present in the Rhineland.) About family size: archaeology of cemeteries cannot support the author’s opinion. The formula for assessing the size of the living population that made use of a cemetery contains the correction factor k of 10 %, on the *assumption* that most children’s graves are missing. The formula will be found in my Nijmegen study mentioned earlier (STEURES 2013, 406). I am convinced by Ian Morris’ speculation on the “Mediterranean” age difference between bride and groom in “Why the West rules – for now”: a man inherits, and so acquires an economic basis for himself and his future family, around the age of 30, when his father dies. He wants to be sure that those who will inherit from himself are his own children, so he marries a young girl fresh from her mother’s protection.

These six essays are followed by some hundred pages of the catalogue of forty-six numbers (pp. 128–231), nicely readable and with beautiful photographs. I am charmed by the treatment of the grave inscriptions, always with a readable photograph, a transcription in simple notation, and a translation. The same glad comment holds for most of the coins. I like the gradual revelation used for the gold coin of the usurper Nepotianus with the portrait of Constantius II, dated AD 350: it is shown on p. 31 and attributed to Nepotianus, like it is done in catalogue number 4 (pp. 136–137), but only in catalogue number 12 (pp. 152–153) the attribution is explained: the reverse of this coin also occurs on the coins of Constantius II. What a pity that the gold hoard found in 1930 seems to have been dispersed and therefore not yet(?) published.

There are nevertheless a number of catalogue entries, where I heartily disagree, and I briefly want to comment on just a few of them. For example, catalogue number 14 (pp. 158–159) presents the 35 Cologne-Rodenkirchen miniatures of country life, which are often romanticised in recent German comments. As there is no parallel known to me for using a favourite collection as grave goods, and as grave goods are there because they were deemed necessary in afterlife for the deceased, I have argued that *everything* in these collections belongs to the Sabazios cult (STEURES 2013, 361–365; s. a. D. C. STEURES, Shells and scales. A female Sabazios-worshipper from Cologne in Nijmegen. Bull. Ant. Beschaving 79, 2004, 167–173. https://poj.peeters-leuven.be/secure/POJ/downloadpdf.php?ticket_id=60519701527b0 [last access: 28.04.2021]). Also, some of the interpretations of inscriptions can be challenged. The inscription of the famous dice tower found in 1983 at the *villa* at Vettweiß-Froitzheim (Kr. Düren, DE, catalogue number 15, pp. 160–161) consists of six words with six letters each. PICTOS VICTOS is an echo of the absolute ablative, which would have been *Pictis victis*, and also counts six letters per word. LVDITE SECURI is correct Latin. HOSTIS DELETA is not, and I see no way how six-letter words would have conveyed its meaning in correct Latin. The apparent meaning: “Now that the Picts have been beaten and the enemy annihilated, play in security!” In the text on the other three sides, VTERE FELIX VIVAS, hides the usual fourth-century gift formula *utere felix* = use (this gift) happily, but of course *felix* can also be combined with *vivas*: may you live happily. An interesting find of unknown origin is the lovely female head with hairnet, catalogue number 16 (pp. 162–163). It is the only contemporary image I know of a woman wearing a long hairpin (Böhme’s *Haarpfefle*). With its Roman casting technique and Germanic hairpin, it illustrates the mixed Roman and Germanic culture of Late Roman times.

The book follows two thoughts: presenting Bonn throughout Roman times *and* presenting, as the title promises, Late Antiquity and Early Christianity of the Rhineland. For those who expect only the latter, the long preamble on the legionary fortress and the – agreeable – walk through Roman Bonn come as unexpected delays. The book also contains beautiful analytic drawings, for example, of the three stories depicted on the Siggiricus buckle (catalogue number 28, pp. 188–191) and of the hollow space within the buckle, where something holy could be kept. All in all, in spite

of the large overlaps with its two predecessors, this is a charming and nicely readable book with enough new elements to justify its role as the first volume of a new series.

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WINFRIED WEBER, Die Ausgrabungen in der Kurie von der Leyen und der Liebfrauenstraße (Südwest-Bereich). Teil 2. Die Befunde. Die Trierer Domgrabung. Band 2. Kataloge und Schriften des Bischöflichen Dom- und Diözesanmuseums Trier 7,2,2. Bischöfliches Dom- u. Diözesanmuseum Trier, Trier 2018. € 140,-. ISBN 978-3-945277-02-7; ISSN 0937-2237. 3 Bde.: Band 1 mit 462 Seiten und 240 Abbildungen im Text; Band 2 mit 35 Beilagen und Band 3 mit 23 Tafeln.

Die antike Kirchenanlage des Trierer Doms bedeckte am Ende des 4. Jahrhunderts eine Fläche von 12 500 m². Ein Viertel, nämlich der Südwest-Bereich (SW), wird in der Publikation von Winfried Weber behandelt. In seiner Einführung (S. 9–24) stellt er die Geschichte der Trierer Domgrabungen, ihrer Dokumentation und Methoden dar. Der zweite und umfangreichste Teil (Befundbearbeitung, S. 25–315) umfasst die Beschreibung der Befunde, Auswertung, Interpretation und Rekonstruktion sowie die zeitliche Einordnung der Ausbauphasen. Im dritten Abschnitt (S. 319–336) wird das Ergebnis in vier Sprachen zusammengefasst. Den vierten Teil (S. 337–451) bildet der Befundkatalog. Der Anhang beinhaltet Abkürzungen, Bildnachweis und Dank. Weber kann bereits auf die Publikation der Funde aus dem Südwestbereich in Band 2,1 zurückgreifen (H. MERTEN, Die Ausgrabungen in der Kurie von der Leyen und der Liebfrauenstraße [Südwest-Bereich]. Teil 1. Die Funde. Die Trierer Domgrabung Bd. 2,1 = Kat. u. Schr. Bischöflichen Dom- u. Diözesanmus. 7,2,1 [Trier 2006]).

Weber beschränkt sich in seinen Ausführungen streng auf das Viertel des SW-Bereichs. Da er die übrigen drei Viertel der Fläche in Aufsätzen schon behandelt hat, wäre für die Leserschaft ein Überblick für das gesamte Areal der 12 500 m² nach der Grabungsgeschichte (S. 9–13) sehr nützlich gewesen, zumal er den Gesamtgrundriss von Theodor K. Kempf abbildet (S. 13 Abb. 4), der auf dessen Ausgrabungsergebnissen zwischen 1949 und 1980 basiert. Spätestens in der Zusammenfassung würde man auch die Querverbindungen zu den anderen drei Vierteln der Kirchenanlage erwarten, da ein Gesamtgrundriss (S. 323 Abb. 239) und ein Gesamtmodell (S. 325 Abb. 240) in den Abbildungen gezeigt werden. Auch eine Abfolge von Grundrissplänen der wichtigsten Perioden böte einen hilfreichen Überblick (vgl. z. B. D. AHRENS, Trier. Teil 2: Beilagen. Führer vor- u. frühgesch. Denkmälern 32,2 [Mainz 1977] Beil. 7). Eine Zusammenschau hätte zudem erlaubt, die Unterschiede zu den vorliegenden Rekonstruktionen von Kempf zu erörtern (s. u.).

Das Kapitel zur Befundbearbeitung beginnt mit der Geomorphologie (S. 25–27), die auch in einer Karte mit zehn verschiedenen Grauwerten dargestellt wird (Abb. 12), deren sichtbare Differenzierung im Druck jedoch nicht gelingt. Das Quadratnetz für das Trierer Domareal samt den Bezeichnungen war bereits im Jahr 1958 von Kempf festgelegt worden. Bei den Ausgrabungen 1992–1995 und 2000–2003 wurden die Befunde mit über 2000 Nummern versehen und in einem Katalog erfasst. Zur Unterscheidung vom Nordwest-Bereich (NW) usw. werden im Text den Befundnummern stets ein SW (Südwest) vorangestellt. Eine Neuvermessung erfolgte durch den örtlichen Grabungsleiter und -techniker Albert Hill, der auch die Zeichnungen der Grabungsbefunde anfertigte. Für ältere Grabungen wurden Befunde rekonstruiert. Für die Leserinnen und Leser ist sehr nützlich, dass unter dem jeweiligen Profil ein Streifen aus dem Grundriss dargestellt wird, weil sich manchmal für die Profilebenen Vor- und Rücksprünge ergeben.