

## Epichorische Kulturen und Identitäten – Abstracts

### **Cédric Brélaz, Clement Sarrazanas: Thracians, Greeks, and Romans: Mixed Identities, Social Mobility, and Regional Connectivity in the Roman Colony of Philippi**

The Roman colony of Philippi in the province of Macedonia was first founded in 42 BCE at the site of a former Greek city that had been settled three hundred years earlier by king Philip II of Macedon in what was at that time a predominantly Thracian area. Together with Pisidian Antioch and Berytus, Philippi was one of the colonies settled by Roman power in the Eastern Mediterranean where the influence of native culture proved to be by far the strongest and the most long-lasting. During the Roman Imperial period, the largest part of the native population in the colony of Philippi still bore Thracian names and indigenous deities were worshipped by the Italian colonists themselves. The first volume of the *Corpus des inscriptions grecques et latines de Philippes*, including all of the inscriptions related to the public life of the colony, was published in 2014. This paper will aim at giving a first overview of the work in progress for the volume that will deal with funerary inscriptions. About one thousand epitaphs in both Greek and Latin—a significant part of which are still unpublished at this date—enable us to have a deep look into the social structure of the sector of the colony's population that was not part of the civic elite, as well as into the cultural interactions between Roman settlers and Thracian/Greek residents. This paper intends to raise the following questions: What can we infer from the onomastics of the deceased and of the dedicants, as well as from the languages used to erect funerary inscriptions, about ethnicity and claims of cultural identities? What kind of strategies were used by the non-elite population to get social promotion in the colony and how did the epitaphs reflect personal status, both legal and symbolic? What do funerary inscriptions, according to the names and to the ethnics mentioned, teach us about the connectivity of Philippi as a local community within a region extending from Thessalonica to Western Asia Minor? The abundant epigraphic evidence available in Philippi, which is unique among the colonies settled in the Greek-speaking provinces of the Roman Empire, sheds new light on social status, cultural identities, and network relationships among Roman citizens settled in the Greek world and local/native populations from the second century BCE to the third century CE.

### **Rossella Giglio, Rossana De Simone: Epigraphica lilybetana. Scrittura e identità tra Punici, Greci e Romani.**

Nuove iscrizioni latine, greche e puniche, riportate di recente alla luce nel corso delle campagne di scavo condotte nell'antico centro urbano di Marsala, consentono di delineare possibili linee di ricerca in relazione all'uso della scrittura in ambito pubblico e/o privato: all'interno di un nucleo sociale assai variegato, sia dal punto di vista etnico sia linguistico, lo strumento scrittorio costituì infatti un importante elemento distintivo in un ampio arco cronologico compreso tra il I sec. a.C. e il IV sec. d.C. Alle epigrafi pubbliche si aggiungono graffiti parietali in caratteri greci, latini e punici, al momento parzialmente editi, che possono contribuire a gettare luce su aspetti meno conosciuti della vita quotidiana nell'antica Lilibeo.

### **Ghislaine van der Ploeg: Identities of Gods and Men: The Case of Thracian Praetorians and Asclepius Zimidrenus**

Increased mobility during the Roman Empire played an important role in the spread of ideas, religions, and cultures. One of the main causes for mobility was the army, and soldiers from one place of origin were commonly stationed in a different region, though local recruitment did also take place. Soldiers were, therefore, uniquely placed to adapt current identities and create new ones as a result of their changed surroundings. An inscription erected by Thracian praetorians in Rome to Asclepius Zimidrenus (*CIL* 6.32543) forms the basis of this examination into connectivity and the display of identity. The inscription was dedicated to a syncretic god,

a mixture of the Graeco-Roman Asclepius and the Thracian local god Zimidrenus, and the dedication shows how the Thracians perceived their identity to be a mixture of both Roman and Thracian elements. In contrast to dedications erected in Thrace to Asclepius Zimidrenus, the dedication was inscribed in Latin rather than Greek, and was also a group dedication and not erected by individuals. The outward appearance of this dedication follows Roman military dedicatory patterns shown in, for example, honorific inscriptions set up by urban cohorts (see *CIL* 6. 32526) where long lists of names are displayed and inscribed in neat rows. The inscriptions, thus, presents a very interesting blending of identities which were portrayed here. Examining these issues of display will show how the Thracian soldiers perceived their own identities and how they highlighted and mixed their own Thracian local identity with the Roman global one. Questions this paper wishes to examine are: How did mobility affect notions of military identity? Is the Asclepius Zimidrenus inscription unique in its blending of identities or did this also happen in other military contexts? How does the Zimidrenus inscription from Rome compare with dedications to this god in Thrace and in Rome?

### **Petra Janouchová: Compromising the local identity**

Based on a study of almost 5000 Greek language inscriptions found in the territory of Thrace (Janouchová 2014), I argue the epigraphic expression of the Thracians, as well as the Greeks inhabiting Thrace, and consequently the Romans, was a matter of individual decisions and combination of lifestyle choices, rather than affiliation with large scale social group, resulting from a sense of commonality based on ethnicity.

The mutual crosscultural contacts did influence the formation of local identity, but the ethnicity itself was rarely in focal point of commissioners of inscriptions. Rather, one's personal prestige and affiliation with the current social order played the quintessential role in forming the epigraphically pronounced identities from onset of epigraphic activity in the Classical period to the decline of epigraphic production during the third century AD. The local epigraphic identities were formed ad hoc and transformed over time as the sociopolitical circumstances changed, as can be seen in many parts of the world (Barth 1969).

Barth, F., 1969. *Ethnic Groups and Boundaries The Social of Culture Difference*. Boston: Little, Brown and Company.

Janouchová, P., 2014. 'Database of Greek inscriptions "Hellenisation of Ancient Thrace": a final report on investigations during 20132014'. *Studia†Hercynia†* 18 (12), pp.67–74.

### **Jeremy LaBuff: Constructing 'Lykia': Language & Identity in Southwestern Anatolia**

This paper proposes to rethink two highly "self-marking" acts—written language and onomastics—in terms of what identity/-ies they express, through a consideration of the evidence for these phenomena in ancient Lykia. The linguistic evidence from the region has not featured prominently in scholarly discussions of Lykian identity, but instead has been read as a symptom of "Hellenization" (Bryce 1990) or acculturation (Schürr 2007). In pursuing the relationship between this evidence and Lykian identity, I aim to avoid the conflation of etic categories of linguistic or cultural identification with the self-understanding of the individuals and communities represented in our epigraphical sources. In many cases, one has become so accustomed to the category "Lykian" that this has assumed a reality of its own, one that is in danger of obscuring our picture of how the inhabitants of Lykia understood themselves. A careful examination of the contexts of composition for Lykian and Greek documents (and Lykian and Greek naming practices) will determine whether and how such decisions related to a sense of belonging to local, regional, and "international" communities. Like Karia, Lykia experienced a high degree of political fragmentation in its early history and during the Hellenistic period became part of the "Greek" world of *poleis* (see, e.g., Ma 2003), but unlike Karia, the Lykians transformed their diverse region into a united and eventually autonomous league by the second century. The relationship between such developments and the evolving

use of Lykian and Greek language and names in the region will be considered against the backdrop of the interaction between local agencies and external influences in order to move beyond a Greek-Lykian polarity of identity construction.

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#### **Noemí Moncunill Martí: One more Roman: Romanization of the Iberian naming practices through Latin epigraphic testimonies**

This work will provide a comprehensive study of the Iberian names attested in Latin inscriptions. Up to now more than one hundred Iberian names can be identified in Latin epigraphy, either as components of *tria nomina* or as single personal names. The most important document of this kind is the Ascoli Bronze (89 BC), which records 44 Iberian names referring to the *equites* who had been awarded Roman citizenship for their services in the Social War. This artefact, found in Rome in 1908, gave the interpretative key for the understanding of the Iberian naming practices. Thanks to this, it has been since then possible to identify Iberian names both in epichoric-script epigraphy (*ca.* 800 tokens) and in Latin inscriptions from Hispania (*ca.* 65 tokens). This lecture will focus on the study of this second group, which has never been studied as a whole, taking into account aspects related to linguistic as well as social matters. The inscriptions will be organized according to the level of Romanization of the onomastic formula on the one hand, and to their epigraphic support, typology, chronology and provenance on the other. This approach will provide new evidence for the understanding of Romanization processes in Hispania Citerior.

#### **Michael Wörrle, Ursula Quatember: Ein Bogenmonument in Limyra und die Vielfalt der Ausdrucksformen innerhalb der „übergreifenden griechischen bzw. römischen Leitkultur“**

Zu Beginn der Regierung Domitians wurde dem Kaiser samt den verstorbenen Vorgängern Vespasian und Titus an prominenter Stelle in Perge ein Ehrenbogen errichtet. Die Stifter sind zwei Brüder aus der romfreundlichen Elite der Stadt. Architektonisch zeichnet sich das Monument durch einen gesprengten Giebel aus, über dem sich ein faszierter Bogen wölbt. Die griechische Widmungsinschrift steht in der darüberliegenden Attika. Reste eines kleineren Bogenmonuments wiederum mit gesprengtem Giebel wurden mit den zugehörigen Fundamenten an einem zentralen Platz in Limyra gefunden. Nach der ebenfalls griechischen Inschrift, diesmal auf den Faszien des Bogens, sind der Stifter der Lykische Bundesstaat und der Geehrte ein Mitglied der bürgerlichen Elite von Limyra, wohl der herausragende Politiker

der Stadt zu seiner Zeit. Diese muß nach den Buchstabenformen und dem Inhalt der Inschrift die sehr frühe Kaiserzeit, spätestens das Umfeld der Einrichtung der Provinz Lycia durch Claudius, 43 n.Chr., gewesen sein. Der Tochter des Geehrten hat die Polis von Limyra zusammen mit der dort niedergelassenen (erstmalig für Lykien bezeugten) Römergemeinde für die Übernahme der Gymnasiarchie und, in deren Rahmen, die Betreuung des vermutlich neuen städtischen Balaneion mit einem eigenen Denkmal gedankt, das den Rahmen des Üblichen weit übersteigt. Die Einrichtung der Provinz Lycia ist die römische Reaktion auf das Erstarken einer Autonomiebewegung im Land. Der mit dem Bogen Geehrte muß der Anführer einer am Ende siegreichen prorömischen Politik in Limyra und einer ihrer entscheidenden Parteigänger im Lykischen Bund gewesen sein. Bogenmonumente, beliebt zu Ehren von Kaisern und Statthaltern, sind ganz ungewöhnlich für prominente Polisbürger. Sie gelten, bei ungeklärtem hellenistischem Hintergrund, als 'italisch-römisch'. Hat die Wahl des Monumenttyps in Limyra eine 'römische' politische Aussage und kann sie durch die örtliche Römergemeinde (mit)bestimmt worden sein? Unter den bekannten Bogenmonumenten in Ost und West scheinen das iulisch-claudische von Limyra und das domitianische von Perge mit dem 'barocken' Motiv des gesprengten Giebels allein zu stehen. Bei der Frage nach einer möglichen hellenistischen Tradition ist der Bogen von Limyra wegen seiner frühen Zeitstellung von besonderer Bedeutung. Die Erforschung des Monuments ist eine ebenso baugeschichtliche wie historisch-epigraphische Aufgabe. Sie soll nach beidseitigen Vorarbeiten in diesem Herbst von Michael Wörle, München, und Ursula Quatember, Graz, gemeinsam in Angriff genommen und könnte auf dem Kongress in einer demgemäß gemeinsamen Präsentation vorgestellt werden.