Gesellschaft der Griechischen Welt – Abstracts

Sara Chiarini: The Nonsense Dipinti on Attic Pottery: The Rediscovery of a Neglected Source for Socio-Linguistics and Literacy Studies

The size of the phenomenon of nonsense inscriptions on archaic and early classical Greek vase painting contrasts remarkably with the lack of scholarly interest in it. The paper presents the results of the first systematic study of all documented nonsense dipinti, which counts a corpus of over 1400 items. The detailed analysis of both extrinsic and intrinsic features, with a special focus on the lettering, opens the path to new research insights in the field of socio-linguistics and in the general debate on literacy in antiquity.

A classification of the different types of letter combinations has proven particularly fruitful in the reconstruction of the varying degrees of (il)literacy of the painters involved in this praxis. Each of the identified typologies of nonsense inscriptions requires namely a distinct set of alphabetic skills. This approach is inspired by current scholarship on learning methods (Cribiore) and on the distribution of 'functional literacies' in ancient societies (Thomas), and adopts the evidence of writing exercises as comparative material. A scant minority of the corpus does not fit the overall picture sketched above. This includes nonsense dipinti written by fully literate painters, often occurring along with regular Greek inscriptions, for which one cannot obviously appeal to the argument of illiteracy - or semiliteracy - anymore. In such cases, it is argued that a playful attitude might have inspired literate painters to add nonsense on their artefacts. The phenomenon must at some point have developed into an artistic trend, whose success was probably fostered by the sympotic context, the main occasion of display of those objects and a space of both education (παιδεία) and play (παιδιά). To literate painters and observers, nonsense inscriptions could inspire jokes and word-puns, and indeed be sources of fun or even poetical inspiration. The adoption of different hermeneutic perspectives contrasts with the simplistic approach that characterized the previous scholarship, for which Attic nonsense inscriptions have never been worth a serious inspection. Their linguistic and functional variety should prevent from extending the same interpretive method to all pieces. If we take all their features into account, the nonsense inscriptions provide original contributions into matters of literacy, writing practices and popular forms of cultural expression in ancient Greece.

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Sviatoslav Dmitriev: Inscriptional and literary evidence for borders of Attic demes reconsidered

My reexamination of inscriptional evidence (such as *horoi*-stones, rupestral inscriptions, inscriptions about the *enktetikon* tax, the Skambonidai decree) and relevant references by Attic orators challenges the view that Attic demes were territorial entities with fixed geographical borders, and argues in favor of seeing them as social bodies.

My paper reconsiders inscriptional and literary evidence about whether Attic demes had fixed geographical borders, which is important to the political, social, and economic history of ancient Athens. Cleisthenic demes are seen as either territorial entities (Francotte 1907; Eliot 1962; Roussel 1951; Langdon 1985; Lohmann 1993) or social bodies (Lewis 1963; Thompson 1971; Raaflaub 1995; Lewis 1997; Badian 2000). Supporters of the idea of territorial borders for Attic demes focus either on Cleisthenes' deme organization or on the fourth century—claiming that demes only gradually became territorial entities in reaction to conflicts over grazing land (Stanton 1984), or to a rigid focus on the citizen minority in demes (Jones 1999), or to a growing bureaucracy and boundary disputes (Wijma 2014).

I begin by reexamining *horoi*-stones from Attic demes (e.g., *IG* II^2 1180, 2623) and so-called rupestral inscriptions from Attica, suggesting that they marked portions of deme territory, which could be leased or collectively used by the *demotai* for some purpose. My paper then focuses on inscriptional and literary evidence for the payment of the *enktetikon* tax, including a decree by the *demotai* of Piraeus exempting Callidamas, a *demotes* of the deme of Chollidae, from paying the *enktetikon* (*IG* II^2 1214) and the claim by Apollodorus, son of Pasio, that three demes wanted him to pay taxes, because each assumed that his land belonged to that deme ([Dem.] 50.8). I argue that while *demotai* owned landed property in the deme by virtue of their membership in that deme, *enkektemenoi* also had landed property in the territory of the deme, without being registered as its members. Integrating inscriptional and literary evidence overturns the view that *enktetikon* was unique to the deme of Piraeus (Whitehead 1986; Jones 1999; Papazarkadas 2011; Lasagni 2011).

I then reevaluate the argument in favor of territorial borders of early Attic demes by Lalonde (2006) and Papazarkadas (2011), who adduced the Skambonidai decree that mentioned metics among deme residents (*IG* I^3 244.8-9), and pointed to a demarch's duty to pick up and bury any corpse "in the deme" ([Dem.] 43.57-58). However, some non-*demotai*, including metics, were affiliated with demes without being put on deme registers, while land in an Attic deme could also be held by people who did not belong to that deme, like the people registered in other demes or non-*demotai* with the right of *enktesis*. A closer look at the law in [Dem.] 43.57-58 reveals that this law defined deme affiliation through the personal relationships of slaves through masters, freedmen through former masters, and free people through relatives: a demarch had to ascertain the status of the dead person by establishing his relationship with members of the deme.

This reappraisal of inscriptional and literary evidence undermines the idea of territorial borders for Attic demes, raising an important question: if demes were not defined geographically but socially, what were the criteria for their membership? My paper ends by suggesting possible answers to this question.

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Taisuke Okada: Crew composition in the 5th century BCE Athenian fleet: An analysis of 'the Athenian Naval Catalogue' inscription
The inscription IG.I^3 1032, known as the Athenian Naval Catalogue (hereafter, ANC), provides us with unique epigraphical evidence regarding the composition of crews aboard Athenian triremes of the 5th century BCE. Found dispersed atop and near the Acropolis over time, this inscription consists of eleven fragments of Pentelic marble, which have been painstakingly assembled to reconstruct a monument once inscribed with the complete lists of the crew members of eight Athenian triremes appearing in ten columns. One of the most striking facts to emerge from the ANC's demographic information is that slaves (*therapontes*) comprised significant proportions of four of the ships' crews appearing in the fragments, giving rise to lively discussion as to whether ANC reflects a common Athenian practice in this regard. The author comments as follows.

The research to date of ten associates ANC with the critical situation at the time of Arginusai (or Aigospotamoi). However, this position is not supported by any solid evidence, for it is practically impossible to date precisely when ANC was erected and thus to place it in any specific historical context, although the inscription most probably dates to pre-412 times. The presence of a large number of slaves among the crews of the four triremes is not exceptional for the latter half of the 5th century. There is solid, albeit scant, evidence indicating the regular use of slaves in the Athenian navy during the late 5th century. Moreover, on the basis of a far more substantial body of evidence, it must be concluded that slaves were routinely used in the crews of the non-Athenian navies which engaged in the Peloponnesian War. Therefore, strong evidence would be needed in order to conclude that slaves did not serve in the contemporary Athenian navy.

Other indices also indicate that the crew composition of the triremes appearing on ANC was nothing other than normal. Most of the marines (*epibatai*) on board were attended by one slave; that is, they were affluent enough to afford one. Several of their names also reflect substantial backgrounds. It has generally been believed that marines were normally *thetes*; but the evidence on which this notion is based on is flimsy. Most of the evidence indicates not only that the arming of *thetes* as marines was the exception rather than the rule in Athenian practices, but also that marines usually consisted of volunteers from among citizens of higher social standing. The variety of the crew composition of each of the four triremes on ANC strongly suggests their random recruitment by each trierarch. Evidence shows that for most of the 5th and all of the 4th century, conscription was the exception rather than the rule. Therefore, since conscription seems to have been ineffective, the state often had to lay the responsibility of enlisting crew to the trierarchs, suggesting that recruitment on the part of the trierarchs was the established custom at the time of ANC.

Dominika Grzesik: The role of Delphic families in Delphic society - the relationship between the community and its elites in post-classical times

Epigraphic evidence from Delphi provides us with splendid material concerning the history of Delphic society in post-classical times. In this paper, I focus on Delphic families. Thirty eight preserved honorific inscriptions granted by both the Delphic polis and Delphic private individuals display the role of the family within the *polis* and its mutual relationships, moving from the mid-4th c. B.C. through the late-2nd c. A.D.

By examining the bases of family honorific monuments and their location within the public space, we can trace the status of the family in the whole *polis*, as well the roles held by the civic elites in their community throughout centuries. The increased number of monuments of wealthy Delphic citizens set up in the Imperial Period might be a sign of oligarchic evolution (Ma, *Statues...*, 2013, 291). In the paper, I examine the concept of ancient *syngenika,* discussing the types of Hellenistic and Roman families, their filiations and their functions. The preserved material attests that in Roman Delphi existed rather rarely found in Greece habit, when a marriage has been arranged within the close family; M. Aurelius Phoibianos, a priest of Apollo, married his niece Theoneike (*BCH* 49.1925.83), whilst C. Memmius Euthydamos married his cousin, Memmia Euthydamilla (*FdD* 1.466[2]).

Delphic honorific inscriptions also provide us with important evidence regarding religious functions, as they inform us of many different priests and priestesses (e.g. a priestess of the goddess Ilithyia *FdD* 4.242, Delphic ὅσιος *BCH* 49.1925.86.13, or ἀρχηΐς *FdD* 1.466[2]), as well as about the custom of inheritance the office within the family.

Finally, I discuss the role of women-benefactresses in Delphic society, including their increasing importance in post-classical times, and acts of their *euergetism*.

Christel Müller: Who's who in Roman Akraiphia? Interwoven identities in a Boeotian city of the Late Hellenistic and Early Imperial periods

This paper is the result of preliminary work on the *IG* VII[2] corpus, devoted to Boiotia, Megaris and Oropia, published in its first edition in 1892 and currently undergoing a vast renovating program under the aegis of the Berlin-Brandenburg Academy of Sciences and Humanities (BBAW). A very interesting set of inscriptions dating from the 1st c. BC and 1st c. AD found on the former agora (*IG* VII 2711, 2712, 2727; *AD* 25A [1970]) allows us to illustrate the major theme of individual or collective identities and practices of citizenship in an average-size city that had been interacting, since the end of the 3rd Macedonian War, with the Romans whoever they were (*imperatores*, *negotiatores*...). It raises the question of how and in what language local citizens negotiated the presence of the latters, letting some of them to be in charge of *agonothesia* or *agoranomia*, while the most prominent notables, such as Epaminondas son of Epaminondas, retained their Greek identity and *politeia* although they played a considerable role between their city, the regional *koinon* and the Emperor.

Patricia Butz: Bilingualism, Society, and the Epigraphical Landscape at Hellenistic Roman Delos
This paper follows the theme of the XV. International Congress, namely identity through the coming together of multiple scripts and languages in a given epigraphic culture. Here the setting is the island of Delos in the Hellenistic Roman Period, and how the epigraphic conjunction of Greek and Latin on a variety of monuments defines the social space in a very particular way. "The Corpus of Bilingual Greek and Latin Inscriptions on Delos" is a work in progress by the author, awarded NEH funding in 2015. The very organization of the Corpus is based on the mapping of the epigraphical landscape as created by the location and occurrence of these inscriptions. Many are carried on statue bases that personalize their immediate built environments, whether public or private, the principle of which has been examined by John Ma and others. But it is also the presence of Greek and Latin inscriptions in major architecture that elevates the role of bilinguals in this landscape. This recalls B. D. Merritt's classic terminology "architectural epigraphy", as introduced in his 1940 publication *Epigraphica Attica*. It is something the author has explored as well (P. A. Butz, "Inscription as Ornament in Greek Architecture," in *Structure, Image, Ornament: Architectural Sculpture in the Greek World*, ed. P. Schultz and R. von den Hoff, 2009). For example, among the most important bilingually inscribed structures on Delos, yet entirely opposite in the scale of their inscription, are the Circular Monument from the Agora of the Competaliastai and the Agora of the Italians itself with its two-storied, inward facing, bilingually inscribed porticoes.

Mapping the occurrence of a certain type of inscription over the whole of a site, thus incorporating public and private spaces and central and outlying areas simultaneously, clarifies and gives new insight to the epigraphy. Delos allows for this in a unique way. The first Greek map credited to Anaximander of Miletus may have had Delos at its center. The argument is made in *Ancient Perspectives: Maps and Their Place in Mesopotamia, Egypt, Greece, and Rome* (ed. R. Talbert, 2012), that the manner of conceptualizing space and the built environment is revealed in a culture's mapping systems. Inscriptions, specifically the Greek and Latin bilinguals of Delos, can be used to create just such an epigraphical landscape for our ever-greater understanding of the site.[1]

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[1] The latest volume of in the venerable series *Exploration Archéologique de Délos* 43 published by the EFA (J-Ch. Moretti et al, 2015) is titled *Atlas*, containing among its plethora of material, 36 plans and 30 elevations at 1/200 of the site. The coordinates, so to speak, of "The Corpus Bilingual Greek and Latin Inscriptions of Delos" may now be veritably located in the architectural and cartographic narrative.

Alfred Twardecki: Bosporan Kingdom's elite in the light of epigraphy (5th-1st century BC)

It will concern evidence for elite of Bosporan Kingdom in inscriptions during the reign of the Spartokid dynasty and their Hellenization. Main source of information will be poetic inscriptions from the Bosporan Kingdom and mentions about specialist as well as high educated persons in, mainly, funerary inscriptions.