

Local habits – Abstracts

Radu Ardevan: Zur Geschichte der Epigraphischen Kultur Dakiens

Man versucht diesmal die epigraphische Kultur im römischen Dakien als Ganzes zu studieren. Dank des neueren Fortschrittes der provinziellen *corpora* von Inschriften bekommt jetzt ein solcher Ansatz möglich.

Eine epigraphische Kultur spiegelt, eben unvollständig und nicht immer ganz treu, eine Art der Gesellschaft und Zivilisation wider. In unserem Fall bildet sie genau ein wichtiges Werkzeug der spezifischen Kommunikation innerhalb der römisch-dakischen Gesellschaft.

Unsere Forschung versucht, manche Probleme der römisch-dakischen Epigraphik zu erklären. Die Chronologie der Inschriften zeigt uns deutlich die Entwicklung dieser Kultur in Dakien und die spezifischen Eigenschaften ihrer Evolution. Ihre räumliche Verbreitung in jeder Phase bringt unterschiedlichen und parallelen, immer von der Sozillage abhängigen Entwicklungen zu Tage. Die Provinz zeigt Gegenden mit unterschiedlichen Niveaus der epigraphischen Kommunikation, die man auswerten und vergleichen kann. Es ist nun möglich manche fremden Einflüsse oder eben einige Werkstätten der *lapicidae* bestimmen. Wichtig ist auch eine soziologische Bewertung der Inschriften, z. B. welche Sozialgruppen solche Denkmäler schöpfen bzw. nutzen, oder wie die Evolution der Schriftkultur die Veränderungen in der provinziellen Gesellschaft beleuchten; gewiss soll man eine Epigraphik der fremden Verwaltungselite von den Inschriften der dauerhaften Einwohner der Provinz unterscheiden.

Alle die Ergebnisse solcher Untersuchungen werden auch bildlich, durch Tabellen und Karten vorgestellt.

Es gibt auch Problemen (z. B. die Paläographie), die wegen der ausdauernden Forschungslücken immer unklar bleiben. Das gilt soweit auch für den Vergleich mit anderen Provinzen.

Das Ende der epigraphischen Kultur Dakiens verlangt eine besondere Aufmerksamkeit, um das Prozess nicht nur chronologisch besser zu gliedern, aber auch um es zu erklären. Dazu spielen die spezifischen Umstände der Regionalgeschichte eine größere Rolle. Auch die Formen des geringen Überlebens der Epigraphik nach der Preisgabe Dakiens werden diskutiert und angedeutet.

Die Ergebnisse dieser Forschung ermöglichen ein tiefere sVerständnis der provinziellen Sozial- und Kulturgeschichte, und werfen ein Licht auf ihren Besonderheiten auch. Man soll aber ständig sie im Vergleich mit den Angaben anderen Quellen setzen, und die Grenzen der Epigraphik berücksichtigen.

Eugenia Beu-Dachin: *Latin cursive texts from Dacia. Writing and lingvistic analysis.*

Texts in the Roman era of Dacia were written in Latin, Greek, but sometimes also in Semitic, most of the preserved ones being in the language of the Empire. Archaeological artifacts with cursive texts have been discovered in many settlements of the province: Drobeta, Jidava (Argeş county), Gornea (Caraş-Severin county), Dierna, Alburnus Maior and so on. Some of them are personal names or writing exercises, simple texts with a specific message, others are complex texts, such as those inscribed in wax tablets, and having legal character (various agreements or protocols), or those on the so-called *defixionum tabellae* (e.g. the gold plate from Dierna – IDR III/1, 43). Most cursive texts are written on soft material (the wax tablets, with the writing done on the waxed surface of the tablet or clay pieces, on which the text is usually written in the soft paste, before burning). On the other hand, there are objects that preserve texts incised with a sharp instrument on a hard surface – pottery, for instance. The texts in the wax tablets, fully published in CIL, then in the corpus *Inscriptiones Daciae Romanae*, are true testimonies concerning everyday life, Roman law, culture and language.

The present research investigates these texts linguistically, following phonetic changes, morphological problems and syntactic structures, and ultimately their vocabulary by stressing both vulgar forms and hapaxes, and special structures contained therein. It will also refer to their writing, to the peculiarities revealed by the writing itself, and to the influence of the cursive style on some texts engraved in stone. It will deal with configuring the general picture that

illustrates the spread of these texts, with shaping the contexts they come from, and where possible, with the people who wrote them.

Aitor Blanco-Pérez: Cultural Frontiers and Local Epigraphic Habits in Roman Anatolia: The Case of Lydia

In the 1st century AD, the Greek geographer Strabo (XIII.4.12) noted critically that the Romans did not divide the territory of Asia Minor according to existing ethnic tribes but rather on the basis of jurisdictional districts where assemblies and courts of law were held. Despite the widespread adoption of a political organisation based on the Greek *polis* and the subsequent domination by Hellenistic rulers (Sartre: 1995, Dmitriev: 2005, Fernoux: 2004, Marek: 2011), the Anatolian peninsula continued to be an ethnically diverse region during the Roman age (Robert: 1963, Mitchell: 1993). The existence of this diversity and the strong prevalence of indigenous substrata still influenced the cultural production surviving from these lands.

Texts and images carved on hard materials provide us with one of the most conspicuous testimonies of those social differences. The cities and villages of Anatolia witnessed in the first three centuries of the Roman Empire the spectacular increase of a practice which recorded multiple aspects of both the public and private lives of their inhabitants. Since the definition of the 'epigraphic habit' outlined by R. MacMullen in 1982, this concept has extensively influenced the study of all kinds of inscriptions. While this approach has contributed to understanding better the phenomenon of recording texts on stone in specific periods and under particular circumstances, it has also considerably undermined the local disparities that can be observed between differing epigraphic cultures (Meyer: 1990, Cherry: 1995, Woolf: 1996, Witschel: 2007, Ameling: 2007, Beltrán Lloris: 2015).

My presentation will seek to explore such differences in a specific area of Asia Minor: Lydia. The cities and, particularly, the countryside of this region are very well documented by inscriptions dating to the Roman imperial period. This wealth of epigraphic material has previously enable me to identify diverse patterns in which local population adapted their native nomenclatures as a result of the *Constitutio Antoniniana*. By establishing these and other signs of local differentiation in Lydia, I aim to elucidate whether the cultures and indigenous elements attested in Anatolia may help us to understand other traces of social diversity. On the basis of these results, I also want to establish a connection between this reality and Strabo's remarks about the Roman division of regions according to administrative grounds rather than ethnic tradition.

Paul Ernst: Les Italiens dans les sociétés de la Grèce égéenne (IIe – Ier s. av. J.-C.) : une construction identitaire entre polyvalence et différenciation linguistiques

Aux IIe et Ier siècles avant notre ère, à une époque où Rome domina progressivement la Méditerranée orientale et où la culture grecque imprégnait particulièrement la société romaine, les Italiens installés ou de passage dans la Grèce égéenne, citoyens romains ou non, entretenaient un rapport complexe à l'hellénisme et à la romanité. Si beaucoup d'entre eux pouvaient sans difficulté recourir aussi bien au grec qu'au latin pour rédiger des dédicaces, des graffites ou des épitaphes et exprimer leur intégration au sein de divers groupes (communauté du gymnase, associations professionnelles d'Italiens, etc.), certains, par des inscriptions bilingues ou latines (voire par l'usage de textes grecs comportant des emprunts à la langue latine) qui manifestaient leurs liens – réels ou souhaités – avec la puissance dominante du moment, ont pu chercher à établir des rapports de pouvoir sociaux, économiques ou politiques qui leur étaient favorables dans les sociétés propres aux territoires dans lesquels ils vivaient ou séjournèrent. Aussi se sont-ils parfois construits une identité romaine, alors qu'à cette époque l'Italie était loin de constituer un ensemble géographique doté de caractéristiques culturelles homogènes.

Cette communication portera donc sur ces enjeux de l'usage exclusif du latin ou du grec, ainsi

que de l'emploi alternatif ou concomitant de ces deux langues dans des inscriptions réalisées par et/ou pour des Italiens, et sur la façon dont ces pratiques ont contribué à la construction d'identités multidimensionnelles et évolutives. Cette réflexion sera menée à travers quelques études de cas relatifs à des types de sociétés et de territoires différents (e. g. des villes cosmopolites ou des cités dans lesquelles les Italiens ne formaient qu'une communauté restreinte), afin de souligner à quel point la prise en compte des contextes (à toutes les échelles) est essentielle à l'analyse des pratiques – spontanées, raisonnées, voire stratégiques – et des représentations linguistiques propres aux Italiens dans la Grèce égéenne.

María-Paz de Hoz García Bellido: On Greek education and local culture in *carmina* from Asia Minor

The aim of the presentation is to analyse the degree of Hellenisation and the survival of local elements in *carmina* from Lydia and Phrygia in the interior of Anatolia. These *carmina*, which are written following the Greek literary tradition, are an example of Hellenic education, but at the same time are relevant to analyse questions concerning literacy and the expansion of Greek education. They also allow us to recognise local cultural elements that survive or that are interwoven within the Greek tradition.

Carolynn Roncaglia: Commemorative practices in the Val d'Aosta

The Val d'Aosta, on the Italian side of the Great Saint Bernard Pass, was a key transit route in the Iron Age and in the Roman era. Controlled by the Salassi in the late Iron Age before its acquisition by the Romans in the late first century BCE, the Val d'Aosta stands out for its lack of strong epigraphic habits in the pre-Roman period. While other alpine valleys—the Val Camonica is the best documented example—had a strong tradition of rock art continuing on into the later Iron age and even incorporating Etruscan and Latin scripts, the Val d'Aosta provides sparse to non-existent evidence of rock art or figurative menhirs after 700 BCE. The site of Bard provides some of the few examples of even rudimentary Iron-Age rock art in the valley. In the context of a relatively weak epigraphic tradition, this paper examines how the foundation of the veteran colony of Augusta Praetoria (Aosta) during the Augustan era affected commemorative and epigraphic habits in the valley.

This paper examines this transition from pre-Roman to Roman commemorative practices by presenting some preliminary results of a larger project on space, society, and commemoration in the western Alps in the Roman era. This portion of the project relies heavily on Reflectance Transformation Imaging (RTI), here used to create high resolution digital images of the surviving inscriptions and rock art. Such imaging has already been done for finds and inscriptions kept at the Great St. Bernard Pass. The high-quality images produced by the RTI process are used, in conjunction with on-site autopsy, to check and revise readings of key inscriptions.

Using these readings, the paper argues that while local epigraphic habits in the pre-Roman period were relatively weak, the first attested inscribed monument at Aosta (*InscrIt* XI/1, 6 = *ILS* 6753) was set up not by the new colonists of Augusta Praetoria but by the remaining Salassi. That precedent was part of a larger Augustan-era trend in the western Alps of local inhabitants closely associating themselves with the image of Augustus and furthermore of presenting themselves as willing allies of Augustus. These early alpine and subalpine monuments show a local population manipulating central Italian commemorative practices for their own ends. The paper demonstrates that the transition from pre-Roman to Roman epigraphic habits in Augusta Praetoria—and indeed throughout the Western Alps—was guided by the needs of both the local inhabitants and the new colonists and that both were shaped by the unique political culture of the Augustan era.

The paper briefly traces the evolution of these epigraphic habits in the first and second centuries CE in Augusta Praetoria and notes how inscribed monuments continued to focus on

connections, however tenuous, with the figure of the emperor and that this focus on the emperor was found across epigraphically-represented social groups.

Comparison of both the Augustan era transition and early imperial evolution is made with other Alpine regions, in particular the Val Camonica in the central Alps, which saw neither the displacement that happened to Salassi nor any significant colonization. The paper argues that in spite of dissimilar histories the epigraphic habits of the areas from the Augustan era through the second century were broadly similar in terms of chronological distribution, types of inscriptions, and representation of freedmen, collegia members, women, and *Augustales*. Finally, the paper concludes that, in spite of differing epigraphic traditions in the Alps, the unique circumstances of the Augustan conquest were key in directing the epigraphic habits across multiple segments of society in these communities in the Early Empire.

Serena Zoia: Donne in *Transpadana* ai tempi della “romanizzazione” tra conservatorismo e innovazione

Qual è la presenza dell'elemento femminile nelle prime attestazioni epigrafiche romane della *regio XI Transpadana*? Quale il ruolo delle donne nel perpetuare un legame con l'elemento indigeno?

Questo contributo parte da una constatazione: la considerevole presenza, nell'epigrafia transpadana, di un'onomastica femminile idionimica ancora nel II secolo d.C. sembrerebbe rimandare a una forma di “conservatorismo onomastico”, per cui genitori dai nomi romani danno, soprattutto alle figlie, un'onomastica dal sapore ancora indigeno, mutuata verosimilmente dalla memoria familiare. Qualcosa di simile sembrerebbe peraltro accaduto già in precedenza, quando, all'indomani della diffusione della cultura lateniana a sud delle Alpi nel IV secolo a.C., si assistette alla permanenza di elementi golasecchiani proprio nei corredi sepolcrali femminili. Il ruolo delle donne nel perpetuare un legame con la tradizione indigena in un momento di innovazione culturale sembrerebbe dunque particolarmente forte.

Allo stesso tempo, la presenza femminile nelle prime iscrizioni latine della *regio XI*, ad esempio sulle stele della sponda occidentale del Lago Maggiore o su alcuni dei cippi della necropoli di Cerrione, vede l'innestarsi di elementi di novità ben marcati, primo tra tutti la presenza di un patronimico “alla romana”; in altri casi, ad esempio nell'*ager* di *Mediolanum*, si registra anche l'adozione di formule sepolcrali romane, come il saluto *vale*. Due questioni dunque sorgono in merito a questi elementi innovativi: innanzi tutto, quanto essi dipendano dalle scelte di una committenza maschile – dato che difficilmente si tratta di epigrafi poste *ante mortem* – che dunque ragiona secondo il modello delle proprie iscrizioni, più facilmente inclini ad assecondare le nuove modalità di rappresentazione del potere e del prestigio; in secondo luogo, a quali donne sia concesso l'onore della memoria scritta in un momento in cui essa non è ancora così capillarmente diffusa come sarà poi nel giro di un secolo.

Infine, non mancano casi di donne che già nel I secolo a.C. mostrano un'onomastica perfettamente romana e si fanno promotrici in prima persona di iscrizioni conformi agli usi romani. A tal proposito ci si vuole interrogare sull'identità di queste figure – si tratta di donne non autoctone? oppure di membri di un'*élite* locale particolarmente propensa all'omologazione? – e sul loro ruolo nella diffusione dell'esperienza epigrafica romana a nord del Po.