

# BRITISH EPIGRAPHY SOCIETY NEWSLETTER

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AUTUMN 2005

In this issue: Autumn Colloquium & AGM : Forthcoming Events :  
Epigraphic Encounters in Oxford, London, Cambridge and Rhodes :  
New Books, Websites, Technology, and Discoveries.

## **AUTUMN COLLOQUIUM: *The Making of Inscriptions*** **(including the 9<sup>th</sup> ANNUAL GENERAL MEETING of the Society)**

Saturday, 19<sup>th</sup> November, Classics Centre, the Old Boys' School, George Street,  
Oxford OX1 2RL

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### **PROGRAMME**

#### **11.00: Coffee**

#### **11.30 – 12.00: Reports**

1. Charles Crowther (CSAD, Oxford): *IG Chios*
2. Thomas Corsten (Heidelberg & Oxford): Report on the progress on the *Lexicon of Greek Personal Names*

#### **12.15 – 13.00: Making Inscriptions I:**

Peter Northover (Dept. of Materials, Oxford): *Writing with Metal (and how you find out how it was done)*.

#### **13.00 - 14.30: Lunch**

(Steering Committee Meeting, Seminar Room)

#### **14.30 – 15.30: AGM, including election of officers**

#### **15.30 – 16.00: Tea**

#### **16.45 – 17.30: Making Inscriptions II:**

Kathryn Lomas (UCL): *Scribes, Artisans and Literacy: the Making of Inscriptions in Early Italy*

#### **16.45 – 17.30: Making Inscriptions III:**

Richard Grasby (BES): *The Ordering and Making of First-century Inscriptions: Stone Preparation, Lettering and Carving*.

#### **17.30 – 18.30: Reception**

#### Colloquium fees:

Registration / refreshments: £2.00 (BES members) or £3.00 (non-members)

Sandwich lunch (optional): £3.00 (BES members) or £5.00 (non-members)

New graduates may join the society at the discounted rate of £5.00 for the academic year up until the end of the meeting and take advantage of the discounted rates for registration and lunch.

#### Booking

To reserve a place at the colloquium, and especially if you would like to book a lunch, please contact the Secretary, Peter Haarer, by e-mail to "peter.haarer@classics.ox.ac.uk" or by post to 19 Purcell Road, by Thursday 17th November and include where relevant details of your dietary requirements. Please pay all fees due on the day by cheque (no coins / notes if possible) to the Treasurer, Nicholas Milner.

#### How to Find the Old Boys' School

The Old Boys' School is set back from the south side of George Street on the corner with New Inn Hall Street and opposite a cinema. It is within five minutes walk of the Central Bus Station at Gloucester Green.

## Forthcoming Events: Conferences and Seminars

### **Accordia Research Seminars and Lectures, 2006:**

The following lectures in the series are of particular epigraphical interest.

TUESDAY January 24th

“The development of writing in early Etruria: recent work”, Dr Giovanna Bagnasco Gianni, University of Milan

Joint Lecture with the Institute of Classical Studies

Room 274/275 Stewart House, (Senate House, Russell Square approach), London WC1

[During her London visit, Dr Bagnasco Gianni will also be giving a specialist seminar: please consult the Accordia Website, [www.ucl.ac.uk/accordia/](http://www.ucl.ac.uk/accordia/), for details.]

please see separate notices for details]

TUESDAY March 7th

“The mute stones don’t speak: approaches to pre-literary Rome”, Professor Peter Wiseman, University of Exeter

Joint Lecture with the Institute of Classical Studies

Room 274/275 Stewart House, (Senate House, Russell Square approach), London WC1

TUESDAY May 2nd

“The Grotta della Poesia: writing on cave walls in south east Italy”, Professor Cosimo Pagliara, University of Lecce

Joint Lecture with the Institute of Archaeology,

Room G6, Gordon Square, London WC1

[During their London visit, Professor Pagliara and his colleague, Dr Riccardo Guglielmino, will also be giving specialist seminars: please consult the Accordia Website, [www.ucl.ac.uk/accordia/](http://www.ucl.ac.uk/accordia/), for details.]

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### **Epigraphy North 2005/6**

This year’s seminars will take place on Tuesdays at 5.30pm on December 13<sup>th</sup> (in Liverpool), January 31<sup>st</sup> (Manchester) and May 2<sup>nd</sup> (Liverpool). The meetings are aimed particularly at graduate students, and aim to introduce and explore various aspects of epigraphical material and methodology.

Further details will be circulated closer to the time (or will be available from [G.Oliver@liverpool.ac.uk](mailto:G.Oliver@liverpool.ac.uk), [peter.liddel@manchester.ac.uk](mailto:peter.liddel@manchester.ac.uk) or [polly.low@manchester.ac.uk](mailto:polly.low@manchester.ac.uk)). We hope to be able to provide financial assistance for graduate students to travel to these seminars (and thank the Institute of Classical Studies for making this possible).

## Reports on Recent Events

### AUTUMN COLLOQUIUM 2004 : Dedications

#### I. John Davies (Liverpool): *Dedications from the Athenian Akropolis Revisited*

John Davies presented the first of the three papers on the theme of the colloquium. The presentation was in two parts, the first a methodological consideration of the problems of studying dedications, and the second an analysis of dedications on the Athenian Akropolis.

Concerning the methodology, the problem of how to approach the study of dedications is intimately related to the problem of how best to organise the material to address the wide range of questions we may wish to ask of such a broad subject. Raubitschek's *Dedications from the Athenian Akropolis* (1949) provides an excellent example of how to address this in book format. It has a clear, logical layout dividing the material along sensible lines into six major categories, often with further sub-categories (these were listed in full on a useful handout).

*IG I<sup>3</sup>.2* is compatible in format with *DAA* and offers two new preoccupations and problems: i) who were the creators of products, and how are we to classify these; ii) who were the users of the products, what were their agendas (economic, cultic, administrative) and what does this information tell us? The categorisation of dedications also follows a logical format (find-spot and sanctuary, social identity of the dedicator, material of the dedication, genre, and date).

For dedications after 403, *IG II<sup>2</sup>* (vol. 3.1) is less useful, and less compatible. The volume uses the status of individuals as the primary key for categorising dedications, and there is no attempt to classify dedication by find-spot with the result that patterns of distribution are hard to discern. Except for liturgical documents, it is difficult to know where to look for material, and the volume is not at all user-friendly for undertaking analyses, especially with regards to who

dedicated what to whom and in which sanctuary.

Much of the new material is appearing in the publications of individual sanctuaries, but this *de facto* division by site impedes the comparison of dedicatory behaviour between them. This is true, too, of *IG I<sup>3</sup>*, where the dedications of a number of sanctuaries from one area, the Athenian Akropolis, are in effect gathered together, but the listing by individual sanctuary obscures and fragments consideration of Athenian dedicatory practices across the whole.

Davies turned from discussion of these methodological problems to analyse archaic dedications from the Athenian Akropolis. One of the most prominent characteristics of this material is the high proportion of inscribed dedications when compared to other sites. Consider, for example, the number of uninscribed bronze figurines from Olympia, or lead figurines from sanctuaries at Sparta. Viewed in purely archaeological terms, dedication at the Athenian Akropolis was smaller-scale compared with other sites, but in epigraphic terms the number of inscribed dedications stands out. This is especially significant given that we are dealing with a phase of growing and developing literacy.

The form and variety of dedications on the Athenian Akropolis is also interesting. Whereas at some sites the types of votive and, where present, of dedicatory inscriptions are fairly uniform (for example votives at Bassai are almost exclusively military in character and figurines), the Athenian Akropolis offers a more heterogeneous collection.

Turning to the details given about dedicators, gifts from the Athenians as opposed to specific named individuals are a noticeable feature. There is a striking absence of magistrates and officials from

the main political offices of the state including archons (except Kallimachos), *strategoí*, and secretaries of the *boule*, so dedications on the Athenian Akropolis offer a very different view of the workings of the state to other sources. It is also curious to find dedications by non-Athenians, including Dorians in sharp contradiction to the story told by Herodotos (5.72) in which Kleomenes is told that is not proper for Dorians to go to the Akropolis.

The social groups represented offer further avenues for study and make for interesting reading. The well-known dedications apparently made by women remain problematic and controversial. We might assume or be able to make a case that the practitioners of some of the occupations represented would be "aristocrats" (herald, kithara-player, architect, etc) but could this hold true for dedicants such as a cobbler, or a woman who sold bread or a washer-woman?

Davies concluded with a discussion of the terms used to refer to the dedications. These include *aparche* (first-fruits: 63 eggs) and *dekate* (tithe: 58 eggs), and differences in their use are hard to detect. Were they interchangeable, and one or other preferred simply for metrical reasons? More importantly, perhaps, is the question as to whether the objects dedicated are the actual first-fruits or part of the actual tithe, or a conversion of the same into another form? If so, what is the process of conversion?

## II. Charlotte Tupman (Southampton): *Funerary Dedications on the Barrel-shaped Tombstones of Roman Iberia*

Charlotte Tupman's paper focussed on dedicators and dedicatees of funerary *cupae* in Roman Iberia. *Cupae* from this region date to the first, second, and third centuries A.D. and fall into three main types with different distributions:

i) a barrel-shaped form, corresponding closely to the shape implied by the Latin term *cupa*. This was used as a grave marker in parts of southern Lusitania.

ii) a two-part arciform type. This functioned as an urn for the ashes of the deceased in the region of modern-day Lisbon.

iii) a related semi-circular form. This was used as a marker and covering for inhumation burials in north-east Tarraconensis at Barcelona and Tarragona.

Tupman sought in particular to investigate why *cupae* should be favoured by some Iberians for funerary monuments when the type is not attested in funerary customs native to Iberia, and does not appear to be based on Roman traditions of tombstones. The approach was to establish as far as possible the identities in terms of social status and place of origin of those commemorated by *cupae*, and of those who set them up. The paper focussed mostly on an analysis and interpretation of dedicatory inscriptions associated with twenty-five *cupae* of the semi-circular type from Barcelona (Barcino), all of which Tupman had inspected at first-hand. The majority of these were discovered in the 1950s lining part of the road leading out of the northern *decumanus* gate of the city, or in the immediate environs.

*Cupae* appear in the funerary traditions of Barcelona during the second century, and in part reflect a marked diversification in burial customs at this time following a period of relative uniformity. The majority (two-thirds) may be dated to the late second and early third centuries, after which their employment ceases. The inscriptions they bear conform to standard Roman epitaphs in terms of content, especially in that they all begin with an abbreviated form of *Dis Manibus*, and give the name of deceased. However, what sets the texts apart from epitaphs on other forms of funerary dedication in the colonia is that all but five name the dedicator responsible for erecting the monument, and that most of these also specify the dedicator's relationship to the deceased.

Analysis of the dedicatees is revealing. A profession is given for only one (a nurse or governess), but most were either slaves or may be inferred to be freed slaves, and a prevalence of Greek names shows that many of those commemorated with *cupae* were not native Iberians or of Roman or

Italian stock. This pattern is echoed amongst the dedicators, where the clearest social group to emerge is likewise slaves and freed slaves, and Greek names are again prominent. The evidence from the epitaphs indicates that the use of *cupae* as funerary monuments contrasts markedly with that of the other three traditions represented at Barcelona (sandstone blocks, altars and plaques). Amongst these, slaves are very much in the minority, as opposed to freedmen, who are common. In addition, no freeborn individual can be securely identified as the recipient of a *cupa*.

The *cupae* of Barcelona therefore seem to emerge as monuments used to commemorate individuals who, when their status is identifiable, are mainly slaves, and freedmen. The apparent preference of individuals with one or other of these statuses for monuments of this type may reflect a sense of corporate identity amongst this social group, and a desire to express difference from other social groups which commemorated their dead with other types of monument.

Tupman touched briefly on *cupae* from other areas within the Iberian Peninsula. Careful to stress the limitations of the conclusions which may be reached without the benefit of autopsy, she was able to suggest from published data that the use of the monument type in Barcelona differs from its use elsewhere. For example, although a group of sixty-nine *cupae* from the Lisbon area is stylistically close to that from Barcelona, the accompanying inscriptions tell a different story. In most cases, the individuals commemorated were Roman citizens and their status is explicit, whereas the relationship between dedicatee and dedicator is rarely expressed. By contrast, published funerary epitaphs inscribed on *cupae* from southern Lusitania show an emphasis on expressing the relationship between dedicatee and dedicator, and that this is almost always familial.

Tupman concluded by considering the possible symbolic significance of *cupae*. This question is best addressed in relation to the *cupae* from southern Lusitania, which are the most elaborate and seem to have been fashioned to resemble wooden barrels.

A convincing explanation seems elusive at present, though the fact that containers of this sort are almost always found in scenes of transportation in Lusitanian funerary friezes may imply an association with conveyance from one world to the next.

#### Postscript

Since giving the paper Tupman has concluded that the semi-cylindrical monuments from Mérida (ancient Augusta Emerita) should be categorised as a separate group of *cupae*. Their form resembles the barrel-shaped monuments found in southern Lusitania but they differ in that they do not possess representations of barrel "hoops".

#### III. Maria Mili (New College, Oxford): *Inscribed Thessalian Dedications*

This wide-ranging paper examined dedicatory inscriptions from Thessaly in which the name of the deity is mentioned. The number of texts in this corpus, both published and unpublished, totals 417.

Most of the inscriptions were placed on votive stelae, with others on bases and altars, and a very few on other isolated objects. The distribution broadly follows that of other categories of epigraphic documents in the region, such as decrees and funerary inscriptions, in that the majority come from the cities of Gonnoi, Larisa and Atrax in northern Thessaly. The earliest texts appear in the late Archaic period, and they then become increasingly common throughout the fifth and fourth centuries, with the largest proportion belonging to the third and second centuries B.C.

After a few remarks on the location and formulae of the inscriptions, Mili considered the Thessalian dedications as evidence for Thessalian religion, raising broader issues, where relevant, including the questions as to why dedicatory formulae should have been added to the objects dedicated, and how to account for the increase in the number of inscriptions during the Hellenistic period. Two main schools of thought, which are not mutually exclusive, have emerged to explain this behaviour. The first stresses the well-attested competitive element of dedication, and the second the religious role of

dedications in general as an important medium in the communication between mortals and gods. After highlighting some of the problems with these interpretations, Mili proceeded to explore the information that the Thessalian evidence offers on the popularity of certain cults for particular groups of worshippers. Recipient deities were analysed first, followed by dedicants (which may be grouped into i. men, ii. women, iii. men and women together, iv. priests, v. magistrates or groups, and vi. anonymous). The Thessalian evidence presented by Mili indicates a connection between certain categories of dedicant and certain gods or heroes.

Mili also considered those inscriptions which give a motive for the dedication. The majority of these employ formulae familiar from Greek dedicatory inscriptions in general, such as 'the so and so *euskamenos* to the so and so god', but a few use terms more particularly Thessalian, such as '*lytron/a*' or '*eleutheria*'. In addition, Mili explored what may be learned about the motives for making dedications from the epithets of the deities to whom they were offered.

Mili argued from her material that studying the evidence for inscribed dedications in a list often leads only to general conclusions which may readily be observed on a Panhellenic level, such as the popularity of the cult of Artemis amongst women. However, the Thessalian evidence does pose several questions. In particular, the lack of female dedications to Asclepius is at variance with non-epigraphic evidence which shows that the god was venerated by women as much as men. Equally, at Demetrias, on the evidence of inscribed dedications alone we would fail to recognise the importance there of the cult of Isis and Sarapis. She therefore concluded that the Thessalian dedicatory inscriptions do not by themselves necessarily provide a reliable guide to the popularity of cults and deities in the region, and should also be studied within their local setting and as part of the whole votive record. The paper ended with a case study of the dedications made to Apollo Kerdōos which further highlighted how the changing context of these inscriptions may alter our understanding of the monuments on which they are inscribed and the cults to which they are addressed.

Peter Haarer

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### SPRING COLLOQUIUM 2005: Continuity & Innovation in Romano-Celtic Religion in the Roman West

From the 4<sup>th</sup> - 6<sup>th</sup> April 2005, the Institute of Archaeology London (University College London), in co-operation with the University of Winchester, hosted the 6<sup>th</sup> F.E.R.C.AN. workshop. The "Fontes Epigraphici Religionis Celticae Antiquae" is a project which was initiated by the Austrian Academy in Vienna and Graz (Österreichische Akademie der Wissenschaft) under the auspices of Prof. Herwig Friesinger and Manfred Hainzmann in 1998. Its goal is to produce a corpus of inscriptions and theonyms from the Roman empire relating to Celtic or Romano-Celtic religion (there will be one volume for each Roman province). The epigraphic and linguistic evidence is not studied in isolation, but confronted with the archaeological evidence (cult places, cult

practices, iconography, sculpture, etc.). Almost 40 archaeologists, linguists, epigraphers and ancient historians from across Europe contribute to the interdisciplinary forum which has been striving to publish the Corpus-F.E.R.C.AN. for the past seven years.

After Vienna (1998), Luxembourg (1999), Vitoria-Gasteiz (2000), Osnabrück (2002) and Graz (2003), the 6<sup>th</sup> F.E.R.C.AN. workshop took place in London. It was entitled "Continuity and innovation in Romano-Celtic religion in the Roman West". This is an important theme as it allows the development of our methodological framework for interpreting the evidence for Romano-Celtic religion. The aim of this

conference was to improve our understanding of the evolution, the origin and the *raison-d'être* of local religions in the Roman West. In recent years the strict categories of "Roman", "Celtic", "Gallic" and "Oriental" religions have been erased, while our understanding of Roman polytheism has been considerably improved. In the Roman Empire we witness the interaction and integration of polytheist religions in a drastically changing environment due to urbanisation and military occupation, and due to the development of a range of social groups that were part of empire-wide hierarchical networks.

At the centre of this conference, we focused on transitional places, i.e. pre-Roman cult places that continued to be occupied, and that evolved and were transformed during the Roman period. Obvious examples are Hayling Island in Britain, as well as Glanum, Nîmes and Ribemont-sur-Ancre in France. Furthermore there are cult places on hilltop sites whose architectural form acquired typically Roman features. But even at such "Romanised" sanctuaries we know of rituals that are non-Roman in character, like the many horse sacrifices, even in the highly "Romanised" Gallia Narbonensis. All these places serve to illustrate the "Romanisation" of cults, rituals, cult architecture, sculptures and epigraphy. As a result a number of questions regarding cult continuity are raised. How different was the cult activity in the Empire from its pre-Roman predecessor?

Altogether there were 20 interesting papers which were grouped into four geographical sessions: Britain, the Iberian peninsula, Gaul & Germany and the Danube provinces. There also was a linguistic session bringing together three renowned linguists to confront their interpretations with those of archaeologists and historians. On the third day of the conference, there was a one-day excursion to visit the Roman Baths museum in Bath and the splendid new Corinium Museum in Cirencester.

The conference was jointly organised by Prof. Anthony King (Winchester), Dr. Sue Hamilton (U.C.L.) and Dr. Ralph Häussler (Osnabrück). We have to thank everybody who came to this workshop. We are also

very grateful for the support that we received from the Institute of Archaeology London and in particular from Prof. Ruth Whitehouse and the Social and Cultural Dynamics Research Group of the Institute of Archaeology London. The Institute was a marvellous venue and everybody enjoyed the lovely view over London. from the 6<sup>th</sup> floor terrace. We thank the University of Winchester, the British Epigraphy Society and the British Academy for their support. We also thank John Humphrey, who will publish the combined proceedings of the F.E.R.C.AN. workshop and our RAC session on the same theme as a supplementary volume to the Journal of Roman Archaeology – most of the papers have already been submitted and we hope that the volume will be in print for the next F.E.R.C.AN. workshop in Cascais, Portugal, 2006.



*Silvanus inscription (ILN-4, 142 from Goult (Gallia Narbonensis))*

The participants in order of appearance:  
 Francisco Marco & Francisco Beltrán Lloris (Zaragoza, Spain), *New inscriptions in the sanctuary of Peñalba de Villastar (Teruel)*  
 Amílcar Manuel Ribeiro Guerra (Lisbon, Portugal) *The epigraphic documentation on Endovellicus and new research on his sanctuary*  
 Jesús Arenas Esteban (Lampeter, Wales) *Celtic theonyms and territorial implantation in Celtiberia*

Wolfgang Meid (Innsbruck, Austria) *Ancient Celtic Personal Names with Religious or Cultic Significance*

Patrick Sims-William (Aberystwyth, Wales) *The God Ialonus in Britain and Gaul*

Patricia de Bernardo Stempel (Vitoria-Gasteiz, Spain) *Towards an Understanding of the Celtic and the Romano-British Pantheons*

Tony King (Winchester) *Romano-Celtic temples in Britain: Gallic influence or indigenous development?*

Ralph Jackson & Gilbert Burleigh (British Museum) *Romano-British religious rituals and activities. The Senua shrine and treasure*

Frederique Hauville (Paris, France) *Evidence for pagan cults in Romano-British Gloucestershire Avon Wiltshire, west of the Fosse Way, during the first 4 centuries AD.*

Sue Hamilton (U.C.L.) *Ritual autonomy in the British Late Pre-Roman Iron Age. Power, status and religion in Iron Age Britain.*

Nadja Gavrilovic (Belgrade, Serbia), *Celtic evidence from western Upper Moesia*

Peter Scherrer (Vienna, Austria), *Silvanus in Pannonia: an indigenous Celtic indigenous or a Romano-Italic god?*

Elizabeth Jerem (Budapest, Hungary), *Applying interdisciplinarity in the research of Celtic religion: the case of the Eravisci*

Manfred Hainzmann (Graz, Austria), *Noricum – an interim report*

Gerhard Bauchhenss (RLM Bonn, Germany), *Hercules – facts & fiction*

Wolfgang Spickermann, (Osnabrück, Germany), *The Sunuci and their sanctuary at Varnenum/Kornelimünster.*

Isabelle Fauduet (CNRS Paris, France), *Divinities on metal objects in Gaul.*

Ralph Häussler (Osnabrück, Germany), *The Romanisation of Celtic sanctuaries.*

Andreas Hofeneder (Vienna, Austria), *Mercurius Arvernus. Thoughts on Pliny, NH 34, 45*

Patrice Lajoie (France), *Dated votive inscriptions: In search of Gallic festivals*

**Ralph Häussler**

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**THE EPIGRAPHIC HABIT: INSCRIPTIONS IN THE POLIS: A CONFERENCE IN HONOUR OF P.J. RHODES  
'RODIAN BEACH' HOTEL, IXIA, RHODES, 6-10 APRIL 2005**

Blinking in unaccustomed April sunshine, and luxuriating in even more unusual 5-star surroundings, it was a contented group of ancient historians that assembled in Rhodes in the spring of 2005, to celebrate P.J. Rhodes' 65<sup>th</sup> birthday and to pay tribute to his many contributions to the discipline. The conference stretched over four days (including time for an informative bus-ride to Lindos, and – thanks to the kindness of the local *ephoreia* – a tour of the two archaeological museums of Rhodes Town), and included eighteen papers which tackled a wide range of topics in Classical and Hellenistic epigraphy and history.

On the first afternoon, the conference's estimable organiser, Lynette Mitchell (Exeter), opened proceedings, appropriately, with 'a study in friendship', a paper which discussed the various ways in which conventional Greek attitudes to the ideology

of friendship were adopted, and adapted, by the Macedonian kings in the classical and hellenistic periods. Astrid Möller (Freiburg) brought attention closer to (temporary) home, with a study of the priest lists of Rhodes which considered both the oddly specific nature of this manifestation of the epigraphic habit, and its possible connections with local politics, religion, and social memory.

The second day brought six papers. In a study of the epigraphic habit of Thasos, Robin Osborne (King's, Cambridge) observed that the documents inscribed on this island tend to reflect a distinct set of concerns: they are, he suggested, much more concerned with regulating behaviour than with codifying procedure – an emphasis which might reflect the number of outsiders visiting the island. Christopher Tuplin (Liverpool) offered a detailed assessment of

the arguments for and against the authenticity of the 'Gadatas inscription', arguing that the case against its authenticity is not strong, and offering in addition some interesting observations on the context of its (re?)inscription: why should a state choose to emphasise its close relationship with Persia in a period when Parthia was still seen as a serious enemy to the Roman empire?

In the afternoon, in a paper on '*Villes sujettes* and the administration of the Attalid kingdom', Boris Dreyer (Göttingen) discussed the elites of the cities of Asia Minor in the second half of the second century BC, and Charles Crowther (Oxford) maintained the focus on this region with his analysis of the honorific decrees of Priene: a survey of the inscriptions' context, (extreme) length, and (limited) legibility provided the basis for a study of the implications of these texts for understanding *philotimia*, euergetism, and political life in this hellenistic city. Polly Low (Manchester) shifted attention further to the west, and back to the classical period, with an attempt to explain the presence (and absence) of proxeny and other honorific decrees in the Greek world outside Athens (concentrating on the case of Eretria, and arguing that the oppressive presence and coercive generosity of the Athenian empire severely constrained the honorific habits of the subject cities of the empire). Finally, John Davies (Liverpool) set out an agenda for the 'next generation' of Greek historians. The list stretches to twenty-five items, ranging from commentaries on Demosthenes' speeches, through a study of taxation systems, to (last but certainly not least) a statement of the obligation of the Greek historian in contemporary society: 'to find and tell the truth.'

A shorter third day saw Andronike Makres (Greek Epigraphic Society) presenting the text of a new ephebic inscription of the late second century, and making a case for ascribing it to the Messenian city of Asine. James Sickinger (Florida/American School of Classical Studies at Athens) revisited the subject of 'formulae of disclosure' and their connection with Athenian democratic accountability. His paper argued that many of these formulae are not in fact connected

with the publication of the decree, and also identified a distinct chronological development in their use: fifth-century instances tend to be connected with laws and procedure, whereas cases in the fourth century are more often found in honorific, hortatory, contexts. Finally, Lene Rubinstein (Royal Holloway), investigated *ateleia* in the Greek world, focussing in particular on the practicalities of these grants: what do they involve, how are they claimed and enforced, and how do they fit into the bigger picture of Greek taxation?

Valerij Gouschin (Perm) opened the final day with a survey of the evidence for ostracism in Athens, emphasising that it should be seen as a popular instrument (rather than as a tool of the elite), and placing its origins in the context of moves against medisers, rather than against tyrants. Simon Hornblower (UCL) provided a brief interlude from inscriptions with a paper exploring the representation of the *boule* in Thucydides' *History*. He observed that Thucydides rarely mentions the council (even on occasions when it is clear from other sources that it must have been involved in events), and argued that this should be seen as a deliberate policy, aimed at increasing the impression of the capriciousness of popular government by downplaying the role of the body which would have been most responsible for providing stability and expertise. Angelos Matthaiou (Greek Epigraphic Society) returned the focus of discussion to the epigraphic heartland with his study of fifth-century Attic public documents in Ionic script. The paper demonstrated that the use of Ionic script originated in the demes and moved from there to documents produced by the city, and suggested that this development should be associated with parallel changes in spoken language, accelerated by the upheavals of the Peloponnesian War.

The day's second session saw Adele Scafuro (Brown/American School of Classical Studies at Athens) tackling the subject of the awarding of crowns to gods and men in mid fourth-century Athens and Oropos, in a paper which focussed on one particularly rich example (the honours voted to and by Phanodemos: *IG* vii 4252, 4253;

*IG ii<sup>2</sup> 223*), and emphasised both the novelty and the skill of Phanodemos' tactics. Roger Brock (Leeds) used the epigraphical evidence for citizenship grants as the basis for a study of the nature of citizenship in the Greek world, and noted in particular how little emphasis is given by these grants to those aspects of citizenship (direct participation in courts and assembly, for example) which are typically highlighted in modern scholarship; instead, it is office-holding, ownership of land, and participation in religious and economic life which form the core of citizenship in these texts.

The last two papers neatly pulled together the concerns of the conference. Graham Oliver (Liverpool) tackled the whole question of the 'epigraphic habit' and its definition, in a paper which emphasised the necessity of paying attention to monuments as well as texts (and exemplified this point through a study of the various ways in which ancient inscribed monuments were, partially or totally, destroyed). Finally, David Whitehead addressed the other key aspect of the epigrapher's art – the sensitive reading and contextualisation of language – in a paper which discussed two elements of the vocabulary of virtue (*andragathia* and *arete*)

and explored the ways in which the use of these terms – independently and in combination – shifted over the course of the fifth and fourth centuries.



*Birthday Cake, Epigraphic Style.*

**Polly Low**

#### **EPIGRAPHIC IMPERIALISM:**

#### **20<sup>TH</sup> TRIENNIAL MEETING OF THE GREEK & ROMAN SOCIETIES, CAMBRIDGE, JULY 2005**

Epigraphy sought fresh conquests recently with the inclusion of a panel in the text sessions at the latest Classics Triennial. Polly Low (Manchester) and Jonathan Prag (Leicester) presented a pair of inscriptions reflecting aspects of ancient imperialism: *IG i<sup>3</sup> 1454* (Athens honours the Eteokarpathians for their help in the sending of cypress timber to Athens); and *I.Lampsakos 4* (Lampsakos honours Hegesias, for his journey of kinship diplomacy to Rome and Massalia). The attempt to engage with new audiences was perhaps not wholly successful, since many of the other panels reflected, e.g., common

A-level texts, while few if any inscriptions ever reach such giddy heights of popularity; consequently most of those who came to hear about epigraphy were old hands. That said, the panel was well-attended and generated some useful and interesting discussion (including the spotting of a grammatical lapse in the standard restoration of *IG i<sup>3</sup> 1454*). Epigraphic evangelism is undoubtedly a worthy undertaking, but we perhaps need to give further thought to precisely how we might expand epigraphy's interest and relevance to wider audiences.

**Jonathan Prag**

**A New Inscription from Alchester:  
a veteran's life story and a future emperor's base in Britain?**

Excavations in 2003 at Alchester in Oxfordshire have yielded an unexpected windfall: a tombstone of a veteran of the *Legio II Augusta*, already briefly mentioned in a previous Newsletter (10, 2003: 9). It provides the earliest biography of anybody living within the modern county, we know of:



Fig. 1: The tombstone; the scale on the right is 3 x 100 mm.

*Dis Manibus/ L(ucius) Val(erius) L(uci filius)  
Pol(lia tribu) Gemi(nus) For(o)  
Germ(anorum)/ vet(eranus) Leg(ionis) [II]  
Aug(ustae)/ an(norum) h(ic) s(itus) e(st)/  
he(res) c(uravit)/ e(x) t(estamento)*

'To the souls of the departed: Lucius Valerius Geminus, the son of Lucius, of the Pollia voting district, from Forum Germanorum, veteran of the Second Augustan Legion, aged 50(?), lies here. His heir had this set up in accordance with his will.'

Epigraphically, the formula 'HSE' points to an early date as does the unorthodox execution of the monument. Arguably more important for the fine chronology of the tombstone is the observation that all other epitaphs of legionary veterans in Britain either derive from the base of their legion or a colony. This suggests, as Alchester never became a colony, that our veteran also retired during or, at the latest, shortly after the withdrawal of the military garrison. Archaeological evidence (notably two identical tree-ring samples of oaks felled between October AD 44 and March AD 45 from the gate of the annexe to the fortress, coins, brooches and pottery) dates the military occupation of Alchester to the period from AD 43/44 to the AD 50s or early AD 60s. During the beginning of this time span, i.e. until around AD 47, the Second Augustan Legion was, as is well known, commanded by none other than Vespasian, who was to become emperor a quarter of a century later (AD 69-79).

Generations have searched for Vespasian's headquarters between the South Coast and the Thames. Yet, not a single fortress of the AD 40s has come to light in this area. There are only smaller forts, such as Hod Hill, incapable of housing any sizeable part of a legion or later installations, such as Lake Farm (which, on the basis of coin evidence, can hardly predate the AD 50s). Other than Suetonius' (*Vesp.* 4,1) statement that the later emperor had taken the Isle of Wight and over twenty *oppida*, thought by some scholars to include Hod Hill, Maiden Castle and South Cadbury, there had never been any evidence to suggest that the operations of Vespasian and the Second Legion had been centred on this part of Britain. We do not even know whether the Isle of Wight was

taken before or after the fall of Colchester. That the small island is mentioned at all may suggest that its conquest had some significance, which would be easier to explain had the invasion army landed in its vicinity and had it been captured at this key moment, than if it was one of numerous territories acquired later. Even if Vespasian took the Isle of Wight some time after the fall of Colchester, it ought to be borne in mind that legions frequently operated at a considerable distance from their winter quarters. The latter observation also applies to the small number of hillforts in the South-West with archaeological evidence for Roman assaults within the first decades of Roman rule. They may have been amongst the *oppida* referred to by Suetonius, even if there is no firm archaeological or textual evidence; even if we could be sure, it would be wrong to conclude that the legion was necessarily stationed in the midst of them.

There is thus a strong and tantalising possibility that Lucius Valerius Geminus has told us much more than his life story, namely where the headquarters of his famous commander during the Roman invasion of Britain, Vespasian, was. The Alchester fortress is the only known military base in Britain occupied in the AD 40s with positive evidence for the Second Augustan Legion. In the absence of a single serious competitor, a strong case can be made for Alchester being the base of the future emperor, which generations have searched for in vain.

For more information on this inscription, the above theory and Forum Germanorum, the home community of the veteran, please see the

- *Oxford Journal of Archaeology* 24.2, 2005, 199-214 and
- *Britannia* 36, forthcoming 2005, 101-33.

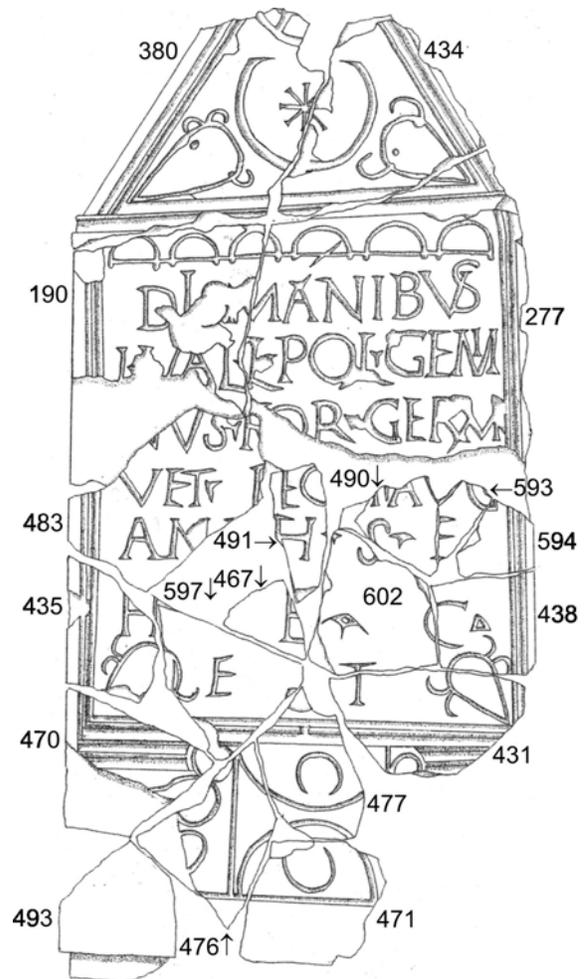
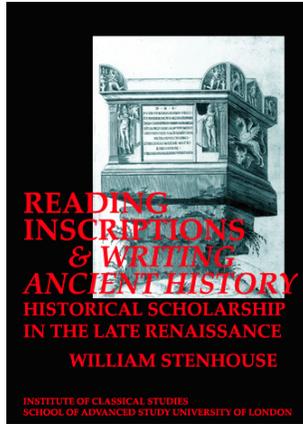


Fig. 2: Drawing of the inscription by Daniel Prior.

**Eberhard Sauer**

## New Publications

### **WILLIAM STENHOUSE: *READING INSCRIPTIONS & WRITING ANCIENT HISTORY. HISTORICAL SCHOLARSHIP IN THE LATE RENAISSANCE***



*Reading inscriptions and writing Ancient History* shows how the work of a group of scholars active in Rome in the middle of the sixteenth century redefined the scope and nature of historical writing. *Reading inscriptions and writing Ancient History* provides a history of the individuals involved, and the dynamics of their interactions. It also explores the effects of the developing technology of printing on their methods of analysis and presentation, and so informs important strands in the history of ideas and the history of the book. **BICS SUPPLEMENT 86 (2005); ISBN 0 900587 98 9; x+204pp, colour + b+w plates, biographies, bibliography, indexes; £50**

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### **FIFTH SUPPLEMENT TO THE *GUIDE DE L'ÉPIGRAPHISTE***

The fifth supplement to the *Guide de l'épigraphiste*, covering publications from June 2004 to June 2005, is now available and can be downloaded from: <http://www.antiquite.ens.fr/txt/dsa-publications-guideepigraphiste-fr.htm>. The next supplement will appear in summer 2006.

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### **X-RAY FLUORESCENCE**

In current volume of ZPE (152), Professor Kevin Clinton (and colleagues at Cornell University) provide an account of their initial experiment in using x-ray fluorescence at the Cornell synchrotron (CHESS) to read the texts of abraded Greek and Latin inscriptions. (A brief press release also appeared in the Cornell Chronicle: <http://www.news.cornell.edu/stories/Aug05/XRF.imaging.stones.fac.html>. The technique appears to be very promising. If its promise holds up, the team plan to develop a portable device.

The Cornell team would welcome collaboration with scholars in Europe who have access to inscriptions and a synchrotron.

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### **JRS EPIGRAPHICAL SURVEY: AN APPEAL**

Stephen Mitchell (Exeter), Benet Salway (UCL) & Alison Cooley (Warwick) are starting to assemble material for the next JRS survey of Roman Inscriptions, and ask that epigraphical offprints or news of finds be sent in their direction.



# 13th International Congress Of Greek And Latin Epigraphy

The British Epigraphy Society, in collaboration with the University of Oxford and the British Academy, is pleased to announce the

13th International Congress of Greek and Latin Epigraphy:

*Epigraphy and the Historical Sciences*

to be held under the patronage of the Association Internationale d'Épigraphie Grecque et Latine,  
at the University of Oxford, Sunday 2–Saturday 8 September 2007

## **Programme**

The format of the conference comprises:

- Nine plenary lecture sessions, in which leading scholars will offer an up-to-date synthesis of the most recent contributions from their own scholarly perspectives;
- Up to forty thematic panel sessions, each made up of four similarly themed papers;
- Posters, which are envisaged as the prime forum for progress reports on the big epigraphic projects and publication series, the presentation of new inscriptions or important new readings or new interpretations of significant known texts.

For full details of the schedule of plenary lectures and panels so far organised please visit the conference website: <http://ciegl.classics.ox.ac.uk>

## **Call for papers**

We actively invite proposals for further thematic panels and/or individual papers to be submitted by 1 December 2005, though, to take account of the latest epigraphic discoveries, proposals for posters may be submitted up to 30 June 2007.

## **Accommodation**

Conference accommodation will be in Christ Church, the largest of Oxford's Colleges, which also incorporates Oxford's cathedral, and at St Edmund's Hall, in the heart of the Medieval city close to the old city walls. Both colleges are a few minutes walk from the University Examination Schools, the principal conference venue.

## **Registration**

The registration fee for the conference will be between £50 (for early bookers) and £80, payable by all who attend. However, no payment should be made before January 2006, when full accommodation bookings will also be taken. Meanwhile, anyone wishing to attend the conference or offer a presentation should make a pre-registration via the conference website:

<http://ciegl.classics.ox.ac.uk/html/Registration.shtml>

Although the registration form is in English, proposals are welcomed for papers (and may be submitted) in any of the official languages of AIEGL (English, French, German, Italian, Spanish).

## **Conference Bursaries**

The conference organizers hope to be able to fund bursaries to enable scholars who might otherwise be unable to attend to the conference to come to Oxford for this occasion. These are particularly aimed at younger scholars, and at those who are unable to get financial support from their own institutions.

## **Organizing committee**

Prof. Stephen Mitchell (Exeter), chairman; Dr Benet Salway (London), secretary, David Blackman (Oxford), Dr Charles Crowther (Oxford), Prof. John. Davies (Liverpool), Elaine Matthews (Oxford), Prof. Robert Parker (Oxford), Peter Thonemann (Oxford), Dr Susan Walker (Oxford), Prof. John Wilkes (London).

Please send all general enquiries to [ciegl@classics.ox.ac.uk](mailto:ciegl@classics.ox.ac.uk)

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