

Cityscapes & Monuments
of Remembrance in Asia Minor

ABSTRACTS

Kai Töpfer (kai.toepfer@zaw.uni-heidelberg.de):

Selbstwahrnehmung und Identitätskonstruktion in städtischen Bildprogrammen der römischen Kaiserzeit

In dem geplanten Beitrag soll anhand einer Untersuchung ausgewählter öffentlicher Bauten römischer Zeit in kleinasiatischen Städten der Frage nachgegangen werden, welche Bedeutung und Aussagekraft den zugehörigen Bildprogrammen bei der Frage nach Selbstwahrnehmung und Identitätskonstruktion der lokalen Bevölkerung zukommt. Fokussiert werden soll dabei auf die häufig festzustellende Kombination von Mythendarstellungen, die sowohl auf die eigene Vergangenheit als auch auf einen gemeingriechischen kulturellen Hintergrund verweisen konnten, mit rombezogenen Bildern, mittels derer wohl auf die tatsächliche politische Situation rekurriert werden sollte. Ensembles dieser Art finden wir an einer Reihe öffentlicher Bauten, so beispielsweise an mehreren Theaterfassaden oder am Sebasteion in Aphrodisias.

Von besonderem Interesse ist dabei die Frage, wie in solchen Bildprogrammen lokale Identitäten, ein gemeingriechisches kulturelles Gedächtnis und die politische Realität in Form der römischen Herrschaft zu einem kollektiven Selbstverständnis verwoben werden, um schließlich insbesondere an den Orten, die im Rahmen der performativen Selbstinszenierung der städtischen Gemeinschaften von besonderer Bedeutung waren, visuell vergegenwärtigt zu werden. Im Rahmen des Beitrags soll dabei ein besonderes Augenmerk auf die Integration Roms in dieses Konstrukt gelegt werden, da gerade der Umgang mit einer faktischen Fremdherrschaft das Selbstverständnis der griechischen *Poleis* vor eine besondere Herausforderung gestellt haben muss.

Ulrich Mania (ulrich.mania@classics.ox.ac.uk):

Greek gymnasia in the Roman Imperial era: spaces of collective remembrance and tradition?

The institutional function and visual appearance of Greek *gymnasia* had a considerably impact on the Hellenistic *poleis*. Recent research has re-iterated the special role played by *gymnasia* in this era—used by both royal or civil benefactors and the wider *demos*—as ‘spaces for representation’. This can be seen as much through investment in architecture as through their furnishing with abundant statues and inscriptions. Less work has been focussed on the subsequent Roman era. In Asia Minor, renovated Greek *palaestra* were joined or in some cases superseded by novel architectural forms in the form of bath-*gymnasia*. The aim of this paper is to examine the role played by *gymnasia* in the *poleis* of Roman Asia Minor using the architectural remains as evidential source. What indicators allow us to assume a continued importance of the overcome buildings and what motivations could be responsible for the on-going usage into Roman Imperial times? Were these buildings an integral part of collective remembrance? And furthermore can the archaeological record help us to decide whether these *gymnasia*—whether old or newly-built spaces—were intended to keep alive Hellenistic traditions or promote different political and cultural agendas?

Richard Posamentir (richard.posamentir@uni-tuebingen.de):

Never change a running system: The cities of Asia Minor and their relationship to the past under the Roman Empire

For more than two centuries the major cities of Asia Minor were heavily involved in a murderous competition for the favor of the Roman Emperors. One possible way of communication with Rome laid in the deployment of monumental architecture as a – certainly expensive - medium of message: in order to be heard, probably even considered worth an imperial visit or at least taken into consideration when it came to the awarding of titles or other benefits. But in fact, hoping for an actual visit or only trying to attract imperial attraction from a distance, municipal authorities and donors frequently had to make most delicate decisions concerning the appearance of a new building devoted to the Roman Emperor: it should at least cause some imperial pleasure and definitely not “back the wrong horse”. For this reason, preferences of the specific Emperor had to be considered and some research was needed in order to find out, which other monuments in other cities had already aroused the imperial joy – or, much more feared, his anger. Doubtlessly, the easiest way was to take a look to the past: if buildings from the time of Augustus had been slightly altered by Claudius or consciously renovated by Hadrian, nothing could go wrong if the new building displayed some memories of the Augustan Era – for example. This process led to the (though only rarely attested) existence of literally “twin-monuments”, in fact belonging to two different eras. Still, the phenomenon seems to be more wide-spread than one would think: certain monuments of Asia Minor obviously mirror earlier buildings which are not preserved today.

Ergün Lafli (elafli@yahoo.ca)

Roman Stelai from Izmir: Reading the Greek Habits on Iconographical Materials in Western Asia Minor during the Roman Period

A Greek *stela* (στήλη) is mostly an erected marble monument, very often for funerary or commemorative purposes. In western Asia Minor we know this type of material group since Archaic times (late 6th cent. B.C.) until the end of Roman Era (4th cent. A.D.). They have very often texts in Greek and may have decoration, which may be inscribed, carved in relief or painted onto the slab. The *stelai* from Izmir Museums are known through some scattered and spread publications; they were never dealt in a comprehensive study. Most of these materials originate from Smyrna; but pieces from such great metropoleis, as Ephesus and Pergamon, are also present. The better known Hellenistic *stelae* from Smyrna by the publications of P. Zanker and others show a very high quality and extreme Greek influences from mainland Greece. Roman *stelae* are, however, neglected and not known in extensive detail. This paper will offer answers for the question of how the Roman inhabitants of Greek cities in western Asia Minor keep alive Greek subjects on their *stelae* and why.

Kirstine Pedersen (stud20096356@hum.au.dk):

Status and Identity in Western Asia Minor in the Late Hellenistic period

During the second century B.C. the cities on the western coast in Asia Minor experienced great economic revival. They enjoyed royal protection and patronage and at the same time they profited from the political stability guaranteed by Rome. Kings and private donors rivaled one another in building stoas, theaters etc. But the more beautiful the cities became the more their civic life hardened into ritual. The Greek cities tried to preserve their identity by holding on to past traditions and by looking back to past glory.

The grave reliefs of the period perform a valuable media through which the civic identity of the period can be studied. Civic identity is socially constructed by engaging in activity in the public space. The civic identity of the period was constructed through combining their new political life with their historical past. Therefore the civic identity is expressed through a wish to be a certain type of person in a certain type of society.

The primary use of grave reliefs was to honor and praise the exemplary character of the deceased either alone or together with relatives, by showing their qualities, accomplishments and social status. The essential conformity of the grave reliefs visual language, therefore allows us to interpret them as evidence from commonly acknowledged values.

Orhan Bingöl (orhanbingol@superonline.com):

Kurze Bilanz der 30 jährigen Ausgrabungen in Magnesia am Mäander

Die Ausgrabungen in Magnesia nähern sich dem 30. Jubiläum. Daher schreiten die Bewertungen der Ergebnisse für endgültige Publikationen in den anvisierten Monographien rasch voran. Während die Tischarbeiten weitergeführt werden, werden einerseits ergänzende oder abschließende Ausgrabungen durchgeführt, andererseits wird versucht, die letzten Ausgrabungen und die damit verbundenen Resultate zusammen mit den neuen Funden in ein modifiziertes Gesamtbild zu integrieren.

In diesem Zusammenhang wurde bisher von uns vielfach betont, dass die zeitliche Diskussion der seit Humann bekannten Bauten Magnesias keine befriedigende Ergebnisse erbracht haben, da sie von vielen Forschern fast immer ohne originales Material durchgeführt worden waren.

Die letzten Ausgrabungen nach fast dreißig Jahren haben deutlich gezeigt, dass es sich bei dem uns bis heute bekannten Magnesia keineswegs um die hellenistische, vielmehr um eine frühromische Stadt handelt. Diese Hypothesen sind meines Erachtens nur mit einem Bauboom im 1. Jh. n. Chr. in Magnesia angemessen erklären, nach den letzten Beobachtungen und Feststellungen. Wir wissen heute genau, dass das Propylon zusammen mit der Osthalle, wenn nicht auch die übrigen Hallen der Agora, in 1. Jh. n. Chr. gebaut worden sind. Die Hallen und der Bodenbelag des Artemision stammen auch aus dieser Zeit. Das wird durch eine neu entdeckte, doppelseitige, 3,12m hohe Inschrift aus der augusteischen Zeit mit den Namen der Sponsoren auch bestätigt, die die Säulen und das Gebälk der Hallen des Artemision gestiftet haben. Das Theatron für musische und das Stadion für gymnische und hippische Agone samt aus Marmor sind auch in dieser Zeit gebaut worden. Aus dem gleichen Zeitraum kommen die berühmten Statuen von Magnesia. Die zuletzt gefundenen plastischen Werke wie die Gruppe von Boreas und Oreithya zusammen mit neuen Skulpturenfunden aus dem Artemision und dem Stadion bestätigen diese Hypothese.

Da die Bauornamentik und Freiplastik in Magnesia verblüffende typologische und stilistische Ähnlichkeiten mit hellenistischen Vorbildern hatte, war es manchmal nicht zu ändern, sie als hellenistisch einzuordnen. Meines Erachtens sind derartige Ähnlichkeiten aber nur auf den Zeitgeschmack zurückzuführen, nämlich auf den „neo-hellenistischen“ Zeitgeschmack des 1. Jh.s. n. Chr. Es fällt, zumindest mir, deswegen schwer, auseinanderzulegen, welche davon hellenistisch und welche neo-hellenistisch (frühromisch) sind. Um das zu klären, möchte ich noch einmal betonen, dass man andere Kriterien als die bisherigen braucht, da diese bisher keine entscheidenden Resultate geliefert haben. Der Neo-Hellenismus im 1. Jh.n.Chr. spiegelte die Begierde (Sehnsucht?) der Bevölkerung nach dem Hellenismus, weil sie glaubte, dass dort ihre Wurzeln lägen und dass sie sie durch Wiederverwendung aufgreifen könnten. Hieraus erklärt sich eine Kunstrichtung, die griechische Vorbilder nicht nur in archaischer und klassistischer, sondern in hellenistischer Weise nachahmte.

Anthony Shannon (ashannon@fas.harvard.edu):

Antiochos III and Teos: Civic Memory and Ruler Cult in Seleucid Western Asia Minor

Hellenistic dynasts were absentee rulers of expansive territories. Despite their absence, they maintained a place within civic life as chief benefactors and protectors. They fulfilled these roles and maintained standards of expected benevolence, wholly reliant on the goodwill of the cities from afar. This goodwill manifested itself through reciprocal gratitude and affection requiring alms, not arms. Cities in western Asia Minor, peripheral to several Hellenistic kingdoms, showed their appreciation for their benefactor and protector by offering honors in the form of the municipal ruler cult, wherein rulers were granted sacrifices and ritual veneration by individual cities according to pre-existing cult practices and were often granted the right to share sacred space with the existing gods of the Greek pantheon. In most cases, municipal ruler cults initiated by individual cities were a foundation for political relations between the cities and the Hellenistic ruler, and were encouraged to permeate civic activities, fostering iterative practice of remembrance in the architectural foci of the city (i.e. temples, bouleuterion, agora), which helped develop a sense of loyalty toward the ruling dynast, however short-lived, perhaps intending to provide political stability in an increasingly unstable situation. At Teos, the *boule* set up a municipal ruler cult for the Seleucid royal couple, Antiochos III and Laodike, which established and perpetuated, at least temporarily, a systematic program of respect and admiration that sought both to honor the memory of the beneficence of the royal couple and to guarantee the future safety and prosperity of the city and its inhabitants.

Jacques des Courtils (jdes-courtils@orange.fr):

The city of Xanthos as a "lieu de mémoire" of the Lycians

For more than a thousand years (7th century BCE – 7th century CE), Lycian civilization has undergone deep political, cultural and religious changes. Archaeological researches recently carried on in Xanthos shed light on its role as a memory shelter of the Lycian Kings' past history back to mythical times. As soon as they were erected, royal funerary monuments of the 5th and 4th century became the focal point of both religious and political meetings. They were preserved through Hellenistic and Roman times down to Byzantine times in spite of political changes, even after the victory of christianism when they probably still were regarded as relics of a sacred history. In the 6th century CE, dramatic events are referred to in inscriptions with reference to the deeds of Lycian heroes who victoriously fought against the Greeks during the Trojan war. Brought together, archaeological and epigraphical evidences gathered in Xanthos demonstrate in a way unchallenged elsewhere how conservative the Lycians were.

Nurettin Arslan, Eva-Maria Mohr & Klaus Rheidt (narslan@hotmail.de, kasubke@tu-cottbus.de & klaus.rheidt@tu-cottbus.de):

Stadtbild und Erinnerungsorte in Assos

Spätestens seit spätarchaischer Zeit wird das Stadtbild von Assos in der südlichen Troas vom hoch aufragenden Akropolisfelsen mit dem weithin sichtbaren Athenatempel dominiert, der bis ins Mittelalter das Stadtbild prägte. Als architektonisch beeindruckend werden außerdem schon in antiken Quellen sowie Reiseberichten aus dem 18. und frühen 19. Jahrhundert die Stadtmauern und die eindrucksvolle Lage des Theaters hoch über dem Meer hervorgehoben. Den Schiffsreisenden präsentierte sich Assos stolz und stark in seiner monumentalen Stadtkulisse, welche den Stadtberg vertikal von der Akropolis über die Agora und das Theater bis zum Hafen als Ganzes verbindet. Der Reisende zu Land wurde von aufwändigen Gräberstraßen vor den Toren der Stadt empfangen. Durch die neuen Forschungen wurden sowohl die spätklassische Stadtstruktur als auch deren Umformung durch neue hellenistische Großbauten ans Licht gebracht. Während der römischen Kaiserzeit erfuhren der Stadtprospekt, einzelne Bauensembles und die Nekropolen erneut Veränderungen. Die Untersuchungen erbrachten, dass insbesondere der Tempel, aber auch die früh- und hochhellenistischen Neubauten bis in die Spätantike in immer wieder unterschiedlicher Weise in das jeweils neue Bild der Stadt integriert wurden und die Erinnerung an die ruhmreiche Geschichte der Stadt des Hermias und Aristoteles sowie ihren erfolgreichen Widerstand gegen die Perser durch geschickte Integration der älteren Monumente wachgehalten wurde. Dank ihres guten Erhaltungsgrades, umfangreicher historischer Überlieferung und neuer Forschungsergebnisse sind die Monumente und städtebaulichen Veränderungen in Assos besonders gut geeignet, um die Erinnerungsfunktion einzelner Monumente und ihre Bedeutung für das Stadtbild und die Identität der Assier darzustellen.

Beate Böhlendorf-Arslan (beateboehlendorf@yahoo.de):

Erinnerung und Neubeginn: Das Stadtbild von Assos in der Spätantike und frühbyzantinischen Zeit

Mit der Verbreitung und Akzeptanz des Christentums lassen sich gravierende Veränderungen im Stadtbild von Assos beobachten. Die neuen Forschungsergebnisse zum byzantinischen Assos zeigen allerdings, dass die Überbauung und Neubesetzung zentraler Bereiche der Stadt schon vor der Errichtung der ersten Kirchen erfolgte, während an anderen Orten wie der Nekropole Memorialtraditionen bis weit in die byzantinische Zeit hinein gepflegt wurden. Assos ist mit seiner großflächig erhaltenen, frühbyzantinischen Siedlung besonders gut geeignet, den Umbau der antiken Stadtstruktur nachzuvollziehen und die Neunutzung öffentlicher Gebäude und Platzanlagen im 4.-6. Jh. n. Chr. als Zeichen pragmatischer Erfüllung von Nutzungsanforderungen einerseits oder bewusster Inbesitznahme historisch bedeutsamer Orte andererseits zu erforschen. Die Frage, ob durch die assische Bevölkerung ein Bruch mit der Erinnerungstradition oder deren Akzeptanz intendiert war, spielt dabei ebenso eine wesentliche Rolle, wie die Tradierung „christlicher“ Erinnerungen, etwa an den Besuch des Apostels Paulos. Durch die neu geschaffenen Monumente werden die Relikte des antiken Assos in ihrer Bedeutung für das Stadtbild neu bewertet bzw. marginalisiert. Die Bedeutung der christlichen Neubauten für das Stadtbild als Ausdruck neuer, christlich geprägter Erinnerungsformen soll dargestellt und in den regionalen Kontext eingeordnet werden.

Serdar Aybek (serdar.aybek@cbu.edu.tr):

The Settlement History of Metropolis Territory in Ionia: From the earliest habitation to the Late Antique Age of City

The paper focusing on the topography and architecture of the ancient city of Metropolis Ionia in western Turkey with all habitation phases in the territory of city from the beginning to Late Antique. There are three main sections and projects of Metropolis archaeological exploration which are the first one is Dedecik-Heybelitepe, the second one is Bademgediği Hill and the last one is classical site of Metropolis. The prehistoric site Dedecik-Heybelitepe lies at the edge of the Plain Torballı, about two kilometers south of the ancient site of Metropolis. It is the first traces of settlement around classical site date back to the Late Neolithic Period. Bademgediği Tepe is another site near Metropolis about 5 kilometres north of the city. It is the fortified settlement which started in the later phase of Middle Bronze Age. The third and the major project is Greek-Roman settlement of Metropolis Ionia. Strabo explains that Metropolis is 120 stadia from Ephesus. The city lies on a shallow hill and its ruins stretch out on the east slope of the hill covered by olive-trees. Metropolis dates back to the Iron Age but it was particularly powerful in Hellenistic and Roman times. The site consists of three areas: the Upper City, or acropolis, with its temple of Ares – the chief God of city; the Middle Town, with its official building such as the Bath-Gymnasion and Theatre; and finally, the extensive Lower City with buildings that date mainly to the Roman period.

Poul Pedersen (p.pedersen@sdu.dk):

The Maussoleion and the Totenmahl tradition

Among the most frequently used motives on Greek gravestelai in the East-Greek world of the Hellenistic-Roman period is the so-called “Totenmahl motive” or “Bankett Motiv”. It has been treated in detail in great studies by several scholars and while the meaning of the motive is not quite safely understood perhaps, then at least its history and its distribution across the Greek world are mainly agreed upon. It is first met among rulers and aristocrats in Assyria and then across Anatolia in Greco-Persian environments. In the early 4th century BC it is found in several variations in Lykia and at approximately the same time it reaches the Aegean and Athens, where it is often connected to Hero-cult. In the Hellenistic-Roman period it becomes extremely popular in the coastal areas of Western Asia Minor. None of these studies has much to say about Late Classical Karia and Ionia, as if the motive and its eschatological connotations were not present here. In this paper it will be discussed whether the motive and the ideas related to the Totenmahl were in some way present or completely absent in the world of the Ionian Renaissance in Late-Classical Karia and Ionia particular in the Maussoleion at Halikarnassos.

Mustafa Şahin (msahin25@gmail.com):

The Apollo Archigetes Sanctuary on the Asar Island

Asar Island, which is located entrance of Myndos' Ancient Harbor, is natural Island. A fortification to protect the city is surrounded Myndos from the east shore. In the beginning 2008 was done prospection, later it have being excavated up 2009. Excavations were designated structuring belongs to threes different phases on the Island: Greek and Rome, Late Ancient and Medieval. The most distinct ruins belong to medieval time are watching tower at the top of the Island. We determined a basilica and monastery in the Late Ancient Period. One in situ building is a U shaped altar on the west side of the Island from Greek and Roman Period. According to an inscription, which was founded in 2013, this altar to belong to Apollon Archigetes. Because of the reason the Island had to serve as an Apollon Archigetes' Sanctuary.

Robin Rönnlund (robin.ronnlund@gu.se):

Akropoleis as relays of memory

The hill-top enclosures known as akropoleis constitute some of the most well known remains of the ancient Greek world. They have, however, attracted surprisingly little scholarly interest. In the literature, many vague assumptions about their function and meaning are made mainly on the basis of the famous example of the Athenian akropolis, and little concern is given to the further implications of the word.

I contend that by surveying a large number of akropoleis, with regard to date of construction, location, and visibility, as well as their place in ancient literature, we may acquire better knowledge of the meanings and functions associated with them. In spite of considerable variation in date, size, and topography, akropoleis were prominent features of the ancient Greek poleis and they cannot be satisfactorily explained as exclusively or mainly having had a defensive function.

In this paper I will argue that the concept of memory (or the past) was central to the meaning of the akropoleis. This was particularly the case in the poleis of Asia Minor where wide-reaching and rapid political changes increased the need to express cultural identity. In addition to their function as fortifications, akropoleis were instruments of propaganda aimed at forging identities, sustaining social structures, and enforcing ideology through the use of memory. The creation of an upper city—the city of ancestors, heroes and gods—allowed new or changed ideologies to be presented as old and static, thus making them concrete in the visual landscape of memory.

Ute Lohner-Urban (ute.lohner@uni-graz.at):

Aspects of public memory at the East Gate of Side

In the latest research especially the city walls, the main gate and the East Gate of Side are still connected to the Hellenistic history of the city due to stylistic features. Therefore the construction of the East Gate is seen as a result of the Treaty of Apamea of 188 BC. Not only stylistic features at the East Gate itself led to this assumption, the discovery of a stone inscription in Sidetic language, which was not later in use than the beginning of the second century BC, and a few blocks of a weapon frieze, which is also dated to the late Hellenistic period confirmed this theory. New results of the excavations of the Institute of Archaeology of the University of Graz at the East Gate of Side verify that the complex was built at the earliest in the early imperial period and not, as previously assumed in the third to second century BC. After the archaeological and architectural record the East Gate was partially rebuilt until the sixth century AD and fulfilled several tasks in the course of centuries. The blocks of the weapon frieze and the stone inscription in Sidetic language, both prepared for a secondary use, were found in situ on a late antique mosaic floor in a second level floor, which is overlying the gates. As an expression of identity their obvious reuse can be interpreted as a sign of remembrance of prosperous times and as the memory of the ancestors as well.

Eva Mortensen (klaem@cas.au.dk):

A cityscape of heroes – from the perspective of the ancients

Based on an interlacement of theories on memory, space and narratives, the presentation will revolve around heroes displayed in the urban landscape of Aphrodisias in the 1st century AD. Both old, traditional heroes from the past as well as new benefactor heroes from the present came to play an important role for the cities of Asia Minor as they in a new and peaceful era were re-shaping their identity and fashioning an image of their city that could be presented to the outside world. This is also seen in Aphrodisias.

With a focus on the patrons, who created and authored the narratives expressed in the cityscape, as well as on the viewers, who were meant to read the cityscape, I intend to analyse the visibility and the use of heroes. This is done in relation to the narratives created by them and in relation to the identity and remembrance of the past expressed by them. The primary sources are inscriptions, monuments and sculptural decoration, and in order to draw forward differences and similarities arising as the Roman era proceeded, Aphrodisias will be examined at two different periods in time – just after the Augustan period and in AD 100.

Günther Schörner (guenther.schoerner@univie.ac.at):

Opferdarstellungen im römischen Kleinasien: Memorierung von Ritualen im öffentlichen Raum

Religiöse Rituale spielen für die Identitätsbildung eine entscheidende Rolle. Im Vortrag sollen Bilder von Tieropfern in den römischen Provinzen *Asia* und *Lycia et Pamphylia* diesbezüglich untersucht werden.

Der Zweck der Opferdarstellungen ist in der Perpetuierung der durchgeführten Rituale zu sehen, indem sie als Gedächtnismedien fungieren. Zudem sind sie Externalisierungen des Rituals, deren Gestaltung und Lokalisierung Schlüsse auf Modalitäten der Identitätsbildung zulassen. Die Reliefs mit Opferdarstellungen sind zunächst als Artefakte in ihrer materiellen Dimension zu erfassen, wobei gemäß gedächtnistheoretischen Modellen auch nach ihrer sozialen und mentalen Dimension zu fragen ist. Ihre Funktion als Dekor öffentlicher Bauten mit hoher Öffentlichkeitwirksamkeit ist besonders zu berücksichtigen, da der Verbindung von durchgeführten Ritualen, Ritualdarstellungen und den Bauten als Trägermedien eine das Stadtbild prägende Rolle zugebilligt werden kann.

In einem weiteren Schritt sollen die Formen der dargestellten Vergangenheit(en) und ihre Relevanz für die Polis-Identität genauer analysiert werden. Unterschieden werden können grundsätzlich:

- sich wiederholende Vergangenheit: allgemeine Opfer in polisspezifischen Ritualen
- einmalige ferne Vergangenheit: spezifische Opfer der Polishesichte wie Ktistes-Opfer
- einmalige nahe Vergangenheit: spezifische Opfer im imperialen Kontext wie Kaiser-Opfer

Zu fragen ist, wie die Erinnerung an die Vergangenheiten mit bestimmten Kontexten verbunden werden kann und welche Zwecke damit verfolgt werden.

In einem abschließenden Schritt soll die für Kleinasien signifikante Rolle der Opferdarstellungen als Erinnerungsmedien im öffentlichen Raum durch Vergleiche näher charakterisiert werden, wobei zum einen Reliefs in der Hauptstadt Rom (identisches Medium) und zum anderen kleinasiatische Münzen (identischer Kontext) herangezogen werden.

Elisabeth Rathmayr (elisabeth.rathmayr@oeaw.ac.at):

Identity in the private sphere: Interpreting houses as loci reflecting the identity of their inhabitants.

The paper deals with dwellings of the middle and upper classes of the Hellenistic and Roman imperial period in main centers of Asia Minor. It will focus on the location of houses in terms of a correlation between the public and the private sphere; in particular I will speak about how houses were connected to places and streets where local gods and heroes were present in monuments, inscriptions and within processions performed here. Another emphasis will be on domestic cults: I will concentrate on gods worshipped by the residents (local and/or other deities), whereby in this context I would like to discuss if the provenance of the house residents implicated differences regarding domestic cults and other aspects within the private sphere.

Christoph Baier (christoph.baier@zoho.com):

A p(a)lace of remembrance? Reflections on the historical depth of a monumental domus in Ephesus.

As reported by Pliny the Elder (Plin. nat. 5, 29, 115), for those travelling to ancient Ephesus by sea, the cityscape was characterised by the buildings rising on Mount Pion, i.e. all around the great theatre of the city. Taking up a commanding position above the theatre, a monumental *domus*, which was partly excavated in 1929/30, crowned the city. The building was in use from the 2nd century BC to the 6th century AD at least and was reminiscent of contemporary palace architecture during each of its main phases. It is equally remarkable that the architecture of the core building remained in use for more than 600 years, even after the city had been hit by severe earthquakes.

According to the available evidence it may be cautiously suggested that the *domus* might have been the residence of a major public magistrate both during Hellenistic and Roman times. This paper shall discuss whether the preservation of historical structures in this case might be interpreted as a symbolic claim for an ancestry that was deeply rooted in the soil of the city and of the region.

Katy Opitz (katy.opitz@student.uni-tuebingen.de):

Two Cities – One Goddess? The Transfer of Ancient Cities in the Hellenistic Period and the Reinterpretation of Older Cults: the Example of Herakleia on Latmos (Turkey)

Re-establishing existing cities at new locations is a well-known process in hellenistic Asia Minor. A perfect example are the old city Latmos (presumably with carian roots) and its successor Herakleia at the foot of the Beşparmak Mountains. Relocating the city at the end of the 4th century BC meant that the major deity and the major hero – Athena Latmia and Endymion – had to move along with the settlement. Endymion received a sanctuary in a cove reminiscent of a natural shrine, while for Athena the inhabitants of Herakleia constructed a doric temple in an almost canonical style. The numismatic record also shows the image of a typical “Athena Parthenos” figure without any indigenous characteristics. However, the temple is not positioned according to the hippodamic system, which structured the new city, but rather was oriented towards Mount Latmos, today's Tekerlekdağ. This suggests, that Athena Latmia was not only the goddess of the old city of Latmos but also of the surrounding mountain range. This assumption finally associates her more closely with gods like Zeus Akraios, who represents a hellenized version of an anatolian storm god: he had been worshiped by the indigenous population at the mountain peak and later in another hellenistic temple, remarkably situated directly on the opposite side of Tekerlekdağ. The new reading of the dedicatory inscription of the temple of Zeus also underscores a possible connection between these temples because it distinctly mentions “Thea Akra”: a female deity belonging to the mountain.

The purpose of this presentation is to discuss the archaeological evidence for the ambivalent character of Athena Latmia and her temple as a case study, which is part of a recently finished research project: the Herakleiototes, inhabiting a city built in a purely greek style, were at least still Latmians in spirit.

Monica Livadiotti & Giorgio Rocco (nikeaptera@fastwebnet.it):

Building the route over time: memory and identity of a processional road in Kos

Research over the last few years in Kos, conducted by the Polytechnic of Bari in collaboration with the Prehistoric-classical and Byzantine Ephorates of Dodecanese and the Archaeological Institute for Aegean Studies of Rhodes, made it possible to specify in more detail the topography and monumental architecture of the city of Kos since its founding, dated to 366 BC, to the transformation of the Imperial and Late Antique ages. Besides, the deeper knowledge of its different phases has highlighted a remarkable persistence over time of the road network, whose traces is possible to follow until the Turkish period of Kos, witnessed by the cartography of 19th and 20th centuries, and even in the modern city designed by the Italians after the earthquake of 1933. As part of this phenomenon, the contribution aims to follow during time the genesis and transformation of the Processional Way of Kos, a large *plateia* crossing the city from east to west and connecting the civic center, represented by the agora and the gymnasia, with the important suburban sanctuary of Asklepios. Analyzed in its architectural transformations - from the first definition of late-Classical and Hellenistic age to the monumentalisation of the Imperial Age - the *plateia* and its persistence over time is a paradigm of the civic memory of a city through the very history of its most important route.

Luigi Calio (luigicalio@libero.it):

Building the memory on the route: for a visual reconstruction of festive processions in Kos

The epigraphic material of Kos informs us about a widespread use of procession in the city during the Hellenistic era. The analysis of this phenomenon leads to view the city as a space in movement, where the routes, as well as the urban areas and the monumental buildings, are fundamental to understand its function and complexity. This is especially true for the Dodecanese area where the cities present a very high percentage of public space, agorai, sanctuaries, gymnasia, harbor areas, etc. Particularly in Kos we could relate this spaces with the religious practice and appreciate a new image of the urban life. The framework of the human interactions inside the city is the root where the memory and the identity are collected. Processions and other performative acts contribute to establish a common knowledge as ground of a collective remembrance through a visual approach and a personal participation to the events.

The results of Italian studies about the urban form and architecture of Kos allow comprehending the epigraphic material with a more exhaustive approach and studying the public performance inside the urban landscape. In a diachronic view, we could inquire the connection between the architectural changes of the city and the public performances, particularly in relation with the two major Kos festivals related to Zeus Alseios and Asklepios.

Helene Blinkenberg Hastrup (klahbh@cas.au.dk):

Ephesos and the Amazons

Several ancient literary sources mention a close connection between the Ephesians and the Amazons. According to one source, the Hymn to Artemis, (III, 233), the Amazons founded the great temple of Artemis, and according to Pliny the elder (Natural History XXXIV, 53) there was a competition in Ephesos in the 5th century BC involving several famous sculptors as to who could sculpt the best statue of an Amazon that was then dedicated in the sanctuary of Artemis. A number of Roman copies of wounded Amazons survive and have been ascribed to this competition. A large number of scholarly studies have been made of these copies; their division in types and relation to one another and their possible connection with the sculptors mentioned by Pliny. A relief-copy of one of the Amazon types has been found in the theatre of Ephesos itself.

Less attention has been paid to the real or assumed connection between Ephesos and the Amazons. This paper aims to review the physical and textual evidence for this connection. Is it reasonably certain that the Ephesians remembered the Amazons as part of their “founding mothers”? Why did they make this rather unusual choice? And finally how were the Amazons remembered as part of the Ephesian cityscape?

Ilaria Romeo (iromeo@libero.it):

A far-fetched memory: Hellenistic Kings in Roman Asia

In the North Necropolis of Hierapolis, during the Claudian period, a prominent citizen was buried in the only marble temple-tomb of the city. He has been tentatively identified with Marcus Suillius Antiochos. His monumental sarcophagus displays a complex frieze which celebrates the deeds of the deceased, as well as his illustrious ancestorship. The dynastic images which occupy one of the long sides of the chest can be identified with members of the Seleucid family, from which Antiochos himself probably descended.

Like Philopappos' monument in Athens, the Hierapolis tomb therefore attests to the role and relevance of the Hellenistic royal families, well into the Imperial age. One of the characters depicted on the sarcophagus seem to portray the same individual represented in the controversial Berlin P 130 royal portrait, from Pergamon. The context of the Tomb offers a new basis for his identification as Seleukos I.

Martin Steskal (martin.steskal@oeai.at):

Defying Death in Ephesus. Strategies of Commemoration in a Roman Metropolis

Commemoration is a strategy to defy death. Every medium is only as good as it helps to remember. Greeks as well as Romans invested a lot of energy and intelligence in activities that were supposed to ban death through memoria. The location of the burial sites and their conspicuous presence permanently confronted the living with all the uncertainties, expectations, and individual ideas of the afterlife that humans have always connect with death. The burials did not only function as monuments of memory; through differences in location, appearance, size, and furnishings they also served as vehicles for status display and expression of social hierarchies.

Since 2008 the Austrian Archaeological Institute has been carrying out intense field-archaeological research in the necropoleis of Ephesus. This research has included a combination of methods, such as survey, excavation, architectural study, geophysics, geoarchaeology and biological anthropology. In terms of Ephesus, we can consider our research approach to be holistic meaning that it covers a wide chronological, topographical and contextual spectrum.

This paper addresses several aspects of our interdisciplinary research and focuses on the Roman period. It discusses topics such as the organization of the mortuary landscape, the transformation of areas into architectural landscapes of the dead, burial sites in their intra- and extra-urban contexts, means of self-expression, general tendencies in the social attitudes towards death and funeral practices as well as visual memorialization of status - outward oriented representation versus a more pensive, family-focused memorial.

Benedikt Grammer (benedict.grammer@univie.ac.at):

The Burial Mounds of Colophon - Markers of Ethnicity?

In the plains around the ancient Ionian city of Colophon burial mounds of the Geometric Period have been known to exist since the American excavations of 1922. Another group of mounds on the hills to the south of the city have been a subject of study since the beginning of the new Turkish-Austrian survey campaigns in 2010. Continued efforts revealed a considerable number of additional mounds in the vicinity of the city, most likely dating from the Archaic to the early Hellenistic Age. This presentation wants to give an overview of the typology and spatial distribution of the Colophonian burial mounds. Based on this, it aims to examine their role in yet another discussion: The construction of a burial mound is a process of externalisation, making the otherwise elusive event of a burial visible over long periods of time as well as long distances – the large mounds remain impressive and noticeable in the landscape until today. As such, these monuments were uniquely qualified to reaffirm the identity of a city's population by establishing a distinct and observable link between the citizens, respectively their ancestors, and the land. These notions of ancestry and autochthony also feature prominently in the discussion about our idea of ethnicity. If the mounds of Colophon may be interpreted as such markers of ethnicity and if a specific 'Greek' or 'Lydian' character can be attributed to them, will be a question raised in this context.

Camilla S. Lundgren (camilla_s_l@yahoo.dk):

Die Nekropolen der Karischen Chersones am Beispiel der Siedlung nekropole von Loryma

Die Landschaft der Karischen Chersones, heute die Bozburun-Halbinsel, im Südwesten der Türkei ist bis heute annähernd unerforscht geblieben. Zwischen 1995 und 2011 fanden hier unter Leitung von Winfried Held zwei archäologische Surveyprojekte statt, deren Ergebnisse derzeit in sechs Dissertationen aufgearbeitet werden.¹

Die ab dem 7. Jh. v. Chr. archäologisch belegten Siedlungen der Karischen Chersones waren in dem dezentral organisierten ‚Bund der Chersonesier‘ zusammengeschlossen, dessen politisches Zentrum das Heiligtum der Hemithea in Kastabos war. Wie sich vor allem an den Nekropolen gut belegen lässt, entwickelte sich hier eine vom karischen und griechischen Umland unabhängige Kulturregion.

Die Nekropolen lassen sich in Siedlungs- und Gehöftnekropolen unterteilen. Die Siedlung nekropole von Loryma ist mit Bestattungen aller sozialer Schichten die größte und vielfältigste dieser Nekropolen. Die einfachsten Gräber bestehen lediglich aus einer in eine Felsspalte gesetzten Amphora, die reichsten liegen auf Grabterrassen mit Prachtfassaden und großen Grabmonumenten.

Die Lage der Nekropole zwischen Siedlung und Hauptheiligtum direkt am Ufer der Bucht von Loryma zeugt von einer sehr bewusst angelegten Siedlungstopographie. So bestand nicht nur ein Sichtbezug zwischen Siedlung und Nekropole – diese war des Weiteren auf die einfahrenden Schiffe ausgerichtet. Den Weg durch die Nekropole, in welcher die besonders repräsentativen Grabanlagen in der vordersten Reihe platziert waren, musste außerdem jeder nehmen, der dem Apollon-Heiligtum ein Besuch abstatten wollte. So sind die Grabdenkmäler nicht nur zur Erinnerung an die Vorfahren, sondern bilden auch eine Klammer zwischen der Siedlung der Lebenden und ihrem Hauptheiligtum.

¹ Siedlungsstrukturen, Manuela Tiersch; Befestigungsanlagen, Matthias Nöth; Nekropolen, Camilla Sarah Lundgren; Gehöfte und landwirtschaftliche Flächen, Sophia Walz; das Hemitheaheiligtum in Kastabos, Christine Wilkening-Aumann; Befunde und Funde byzantinischer Zeit, Jasmin Schlichting.

Laurence Cavalier (l.cavalier@libertysurf.fr):

Memorials to the Xanthian Dead : Shape and Iconography

Since the VIth century BC, funerary monuments have been shaping the urban landscape of Lycia since, unlike what happens elsewhere in Antiquity, the Dead and the Living could well cohabitate within the boundaries of the city. Greek and Roman funerary rituals are well known but we have no information about the situation in Lycia : the only surviving evidence for rituals at death is constituted by the monument itself. This paper will focus on Xanthos tombs, from Archaic to Roman times : which type of monument was favored during which period ? Is there a specific iconography that may be associated to each chronological period ? Do different types of memorials coexist ? After the fall of the Persian empire, Lycia became more and more hellenized and Lycian language gradually disappeared from the inscriptions. Lycia finally lost its relative independance under the reign of Claudius. To which extent do these political changes affect the appearance of both Xanthian memorials and urban landscape ? In Roman times, is there still something « Lycian » in the funerary monuments of Xanthos?

Veronika Scheibelreiter (veronica.scheibelreiter@oeaw.ac.at):

MNHMA - Commemoration of the dead – The basis of common identity in the future

Funerary inscriptions are *per se* monuments of remembrance. The contribution focusses on epitaphs from necropoles in Western Asia Minor (covering Mysia and Troas, Ionia and Caria) that contain fines for anybody who disregarded the rights of the tomb-owners or omitted acts against the tomb. The prohibitions and sanctions were published in the inscriptions that were either engraved on separate plaques or on the masonry blocks of the tombs or the sarcophagi. Still it is often not clear who was the audience the texts were assigned for. Should the inscriptions be read by others than the bereaved? And should they only be read on certain occasions? Answers to such questions can only be obtained when we look closely at the context of the graves. Only then will we understand to what extent the inscriptions served for the commemoration not only within the family but also in the realm of an official memory of the city and its inhabitants.

Birte Poulsen (klabp@cas.au.dk):

Funerary remembrance in ancient Halikarnassos during Late Antiquity

This paper will discuss tombs, rituals related to burials and remembrance of the deceased in the burial grounds of ancient Halikarnassos during Late Antiquity. The point of departure is an extensive ancient necropolis with at least 21 monumental tombs revealed at the Myndos Gate, the western main gate of the city. The architectural form of the tombs may reflect a traditional tomb form of western Asia Minor, and three of the tombs are furnished with mosaic pavements in their ante-rooms. A small number of inscriptions may be related to the tombs and the burial environment. The form of the tombs, the mosaics, and the inscriptions offer important evidence as to the remembrance of the dead in ancient Halikarnassos during Late Antiquity.