

# PREFACE

The last few decades have witnessed a renewed scholarly interest in constructing and transmitting cultural memories through various forms of media. This phenomenon has significantly contributed to accelerating research on the creation of collective identities among different social groups in the ancient Mediterranean World. According to Jan Assmann, a German Egyptologist who developed the theory of collective memory pioneered by Maurice Halwachs and coined the concept of Cultural Memory, such memories are not spontaneously generated but are deliberately constructed and upheld.

Cultural Memory is intricately linked to the identity of a specific group that shares a common past. This shared history forms the foundation upon which the group relies to cultivate a sense of its uniqueness and continuity. This collective past is influenced by current interests and is continually reconstructed by the community that recalls it, aiming to revitalize its relevance. However, one of the most significant aspects of Cultural Memory, especially relevant to ancient historians, is its shaping and organization by means of media and institutions.

Fixing, retaining, and transmitting knowledge of a shared past is only achievable when it is objectified and encoded through various forms of media such as oral traditions, historical writings, public orations, inscriptions, statues, buildings, monuments, landscapes, and more. This organization is facilitated through diverse channels. It is essential to underscore that the mechanics of Cultural Memory are brought to life and intensified through appropriate human or material agencies.

In this regard, the objectives of the fifth Euro-Japanese Colloquium directly follow those of the fourth Colloquium held in 2018 in Nagoya, which was titled "Transmission and Organization of Knowledge in the Ancient Mediterranean World." The proceedings of the fourth Colloquium were published by Phoibos Verlag, Wien in 2021. As Japanese ancient historians, we eagerly anticipate the opportunity to reunite with old friends and new colleagues while engaging in discussions about the various dimensions of Cultural Memory in the Ancient Mediterranean World.

Finally, we would like to express our gratitude to the National Hellenic Research Foundation (NHRF) for graciously providing the venue and co-hosting the Fifth Euro-Japanese Colloquium. In particular, we are deeply thankful to Dr Antigoni Zournatzi, Director of Research, Section of Greek and Roman Antiquity, and Dr Nikolaos Papazarkadas, Director of the Institute of Historical Research at the National Hellenic Research Foundation, for their unwavering support and assistance in every aspect.

The Associations for Researchers of the Ancient Greek Civilization, Japan  
Akiko MOROO (Chiba University of Commerce)  
Noboru SATO (Kobe University)  
Yoshiyuki SUTO (Nagoya University)

近年、西洋古代史研究においては、さまざまなメディアを介した文化的記憶の構築とその伝達のあり方に対する関心が、新たな高まりを見せている。このような動きは、古代地中海世界を構成していた諸集団における集合的アイデンティティの形成の問題をめぐる研究の進展に大きく貢献してきた。モーリス・アルヴァックスの提唱した集合的記憶の理論を発展させ、文化的記憶という概念を打ち立てたドイツのエジプト学者ヤン・アスマンによれば、文化的記憶とは自然に生まれるものではなく、何らかの意図のもとで創造され、社会的に維持されることをその顕著な特徴としている。

文化的記憶は、過去をともにする社会集団のアイデンティティと密接に関わっているが、それは「共有された歴史」こそが、その集団の構成員にとって独自性と持続性の基盤となっているためである。この「共有された歴史」は、そのときどきの現在に影響されながら、それを想起するコミュニティによって不断に再構築され、新たな意味を与えられる。しかし、とりわけ古代史研究者にとって重要な点は、文化的記憶がメディアと制度によって形を与えられ、組織化されることである。

「共有された歴史」についての知識を固定し、維持し、伝達することは、口承、歴史叙述、公的弁論、碑文、彫像、建築物、モニュメント、景観などの多様なメディアによって客体化されコード化されることで初めて可能となる。その組織化は、さまざまなチャンネルを通じて促進されるが、文化的記憶のメカニズムに生命を吹き込むとともにそれを強化するのが、しかるべきヒトあるいはモノのエージェンシーであることには、改めて注目する必要がある。

このような認識において、第5回日欧古代地中海世界コロキアムのアジェンダは、知識の組織化と伝達方法をテーマとした前回の同コロキウム（その成果は2021年にウィーンのPhoibos Verlagから公刊されている）の延長線上に位置するものである。この機会に、文化的記憶についての議論を通じて、古代地中海世界の文化と歴史への関心をともにする日本とヨーロッパの研究者の交流がますます盛んになることを期待してやまない。

最後に、第5回日欧コロキアムの会場を快く貸してくださり、共催に名を連ねてくださった国立ギリシア研究財団に感謝を申し上げます。とりわけ、Antigoni Zournatzi博士とNikolaos Papazarkadas博士には些事にいたるまで世話になった。あらためて感謝の意を表したい。

古代ギリシャ文化研究所  
師尾晶子（千葉商科大学）  
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# PROGRAM

## Wed. 20 March

19:00 Reception at National Hellenic Research Foundation

## Thu. 21 March

**Session 1:** Chair: Sanae ITO

9:00-9:10	Yoshiyuki SUTO	Opening Remarks
9:15-9:50	Josine BLOK	Cultural Memory in the Dermatikon Accounts
9:55-10:30	Noboru SATO	Demosthenes' Deliberative Speeches and Struggle for Memory
10:35-11:10	Rosalia HATZILAMBROU	Cultural Memory and the walls of Athens. The Evidence of the Attic Orators
11:15-11:50	Akiko MOROO	Troezenian Memories on the Greco-Persian Wars: Revisiting the Themistocles Decree through the Troezenian Perspective
11:55-12:30	Kazuhiro TAKEUCHI	Cultural Memory in the Athenian Decree (129/8 BCE) about the Thargelia

12:30-13:30 **LUNCH MEETING**

**Session 2:** Chair: Yoshiyuki SUTO

13:30-14:05	Ben GRAY	Commemorating Displacement in the Hellenistic World: Remembering Exile, Rethinking Democracy
14:10-14:45	Silvia BARBANTANI	The Shadows of Homer and Alexander: Identity of Hellenistic Soldiers through their Epitaphs

14:50-15:10 **COFFEE BREAK**

15:10-15:45	Vyron ANTONIADIS	Sanctuaries as "Time Capsules": Sacred Cultural Memory in Hellenistic Delos
15:50-16:25	Jakub FILONIK	The Discourse behind 'sharing in the polis': Political Language and Cultural Memory

## **Fri. 22 March**

### **Session 3:** Chair: Antigoni ZOURNATZI

9:15-9:50	Lilian KARALI Daisuke YAMAGUCHI	Uses and Meaning of the Cowrie Species Shell in the Ancient Mediterranean World
9:55-10:30	Sebastian FINK	Remembering the Fallen City from Akkad to Athens
10:35-11:10	Sanae ITO	Cyprus and the Assyrian Empire from the Reigns of Sargon II to Assurbanipal
11:15-11:50	Takuji ABE	King of Countries Collects All the Fine and Beautiful Things
11:55-12:30	Giorgia PROIETTI	The Past in the Present, and the Present in the Past: the Commemoration of the Persian Wars before Herodotus

### 12:30-13:30      **LUNCH MEETING**

### **Session 4:** Chair: Akiko MOROO

13:30-14:05	Marion MEYER	"Glorious Ancestors: Aiakos and his Offspring in Athens and Aigina"
14:10-14:45	Yoshiyuki SUTO	Priestly Decrees as Agency of Cultural Memory in Ptolemaic Egypt
14:50-15:25	Charikleia PAPAGEORGIADOU	Remembrance and Identity in Roman Provincial Coinage. From Local "Histories" to a Greco-Roman "Koiné"

### 15:25-15:40      **COFFEE BREAK**

15:40-16:40	Discussion	
16:40-17:00	Mariko SAKURAI	Closing Remarks

# ABSTRACTS

## 21 MARCH

**Josine BLOK**

### **Cultural memory in the Dermatikon accounts**

The inventories and accounts of the Tamiai of Athena known as *IG II<sup>2</sup> 1496* belong to a larger group of accounts typical of the early Lykourgan period. Although in the first place documents accounting for the financial policies of the polis, between the lines these accounts also document a range of relationships between gods and men. Using the concept of ‘stratigraphy’ developed by Angelos Chaniotis for the analysis of religious regulations, I propose to read these accounts, with their administrative and financial data, as transmitting the cultural memory of Athens to revive it for the present. The volume with these accounts of the new *IG II<sup>3</sup>* is still in progress, so I need to use the old edition; however, I hope to study the stone (fragments) in the days just before the Colloquium and to give a concise impression with pictures in my presentation.

**Noboru SATO**

### **Demosthenes’ Deliberative Speeches and Struggle for Memory**

The aim of this paper is to examine the self-image that Demosthenes wished to convey to his fellow citizens and posterity through his deliberative speeches. Scholars have doubted that the orator ‘published’ (or circulated) them himself, mainly because their publication after delivery in the assembly would not be profitable for Demosthenes himself. However, as some passages in his speech *On the Crown* suggest, Demosthenes clearly feared that younger generations might be ignorant of his political career and wanted them to remember his political achievements as the orator himself wished. Therefore, toward the end of his political career,

Demosthenes had good reason to leave his deliberative speeches to the younger generations as evidence of his political activities that documents in the public archive or public inscriptions could not attest. Judging from his surviving deliberative speeches, Demosthenes presumably wanted his fellow citizens and posterity to remember him as a politician who had warned them of Philip’s threat at an early stage, even if others were not aware of it and who had fiercely confronted traitors as soon as he realised that they were taking bribes from the Macedonian king.

**Rosalia Hatzilambrou**

### **Cultural memory and the walls of Athens. The evidence of the Attic orators.**

The walls of Athens, a perennial urban feature of the Athenian topography, surrounding the inhabited areas of Athens and extending to the ports of Piraeus and Phaleron, were not only vital for the survival of the city and the security of its inhabitants. They also emerge as a fundamental element of the collective identity and the cultural memory of the Athenians in the classical period, crystallizing both traumatic and glorious experience, and objectifying dominant values of the Athenian civic ideology. In my paper, I aim to explore how the walls as ‘stores’ of cultural memory were used in the public speeches delivered at the Assembly and the popular lawcourts of Athens, and what this use reveals about the attitude towards cultural memory adopted by the orator and his public. Furthermore, I wish to investigate how the Attic oratorical texts contributed to the construction and maintenance of the ‘recollecting’ function of the walls, and as a result to the representation and reproduction of the self-image of the polis. Passages from *Andocides On the Peace*, *Lysias Against Agoratus*, and *Lycurgus Against Leocrates* will chiefly provide my case-studies.

**Akiko MOROO**

**Troezenian Memories on the Greco-Persian Wars: Revisiting the Themistocles Decree through the Troezenian Perspective**

The Themistocles Decree has been a subject of prolonged debate regarding its authenticity and the period of its inscription, garnering scholarly attention since its initial publication by Michael Jameson in 1960 and 1962. Initially dated to the late fourth century BCE, its dating has been reconsidered notably in favour of Sterling Dow's proposal in 1962. This re-dating, primarily based on letterforms and inscriptional styles, suggests a third-century BCE origin. Despite its discovery in Troezen rather than Athens, examinations of the motive behind its erection have predominantly focused on an Athenian perspective, with notable exceptions such as the papers by Harold Mattingly (1981) and Noel Robertson (1982). Both scholars, dating the inscription to the third century BCE, explored its purpose in the context of the Ptolemaic efforts to assert dominance over the Aegean Sea during the Chremonidean War.

This paper seeks to reassess the circumstances surrounding the erection of the Themistocles Decree in Troezen during the third century BCE. By juxtaposing insights from Pausanias 2.31.7, which sheds light on Troezenian memories of the Greco-Persian Wars, with the site of its discovery, this study aims to offer a Troezenian perspective on the decree's erection. Furthermore, the paper will examine the resurgence of recollections and reconstruction of collective memory concerning the Greco-Persian Wars during the third century BCE.

**Kazuhiro TAKEUCHI**

**Cultural Memory in the Athenian Decree (129/8 BCE) about the Thargelia**

The second-century Athenian decree for the renewal of the cult of Apollo Pythios and the festival Thargelia was first published from autopsy in 1941 by Werner Peek (SEG XXI 469). A few years later, Adolf Wilhelm emended the text at several points. His edition provides the basis for the text in Franciszek Sokolowski's supplementary volume of *Lois sacrée des cites grecques* (LSS 14). A most important feature to note here is that the Athenians inscribed the decree on a slightly concave stele, made from a triangular base supporting the tripod of the fourth-century choregic dedication (IG II/III3 4, 496, still partly legible above the decree). The original base had most likely been placed in the Pythion by the Ilissos River, along with other Thargelian dedications discovered there. The decree stele, therefore, not only took over the Athenian past and traditional rituals but also newly established the political and cultural authority of the polis under the influence of Rome. In parallel with preparing a new edition of the decree, which can suggest different readings and restorations of the text from those of Peek and Wilhelm, this paper explores 'the past in the present' surrounding the decree stele in terms of cultural memory. It focuses on the historical context of the late second century, the agency of the monument changing from base to stele, and the sacrificial rituals for Apollo with different epithets.

**Benjamin GRAY**

**Commemorating Mass Displacement in the Hellenistic World: Remembering Exile, Rethinking Democracy**

Commemorating a traumatic period of mass exile had long been an effective way for Archaic and Classical Greek poleis to celebrate their resilience, but also to explore the nature of their community. Most famously, Athenian traditions about the repeated triumphs of the ‘demos-in-exile’ (especially in 480 and 404-BC) became an important paradigm of the unity, mobilisation and equality of which the Athenian demos was capable, especially when provoked to transcend everyday divisions and inequalities. This tradition endured into the Hellenistic period, as this paper will explore, through diverse case-studies (Samos, Entella, Megalopolis, Abdera). These cities’ commemoration was complex and multilayered. They were remembering particular local crises and successes, in ways which differ in interesting ways by place and date. But they were also engaging with wider Greek cultural memory of collective displacement, in which Athenian traditions were prominent. These smaller Hellenistic democracies partly aspired to emulate the model of the martial, heroic ‘demos-in-exile’, famous from Classical Athens, but they also used their commemoration of exile to explore in new ways the role of interdependence, vulnerability, diaspora and compassion in sustaining democratic life.

**Silvia BARBANTANI**

**The shadows of Homer, Simonides and Alexander: Identity of soldiers in Hellenistic epigrams**

Funerary epigrams of Hellenistic soldiers, either mercenaries, citizens enrolled in local armies or part of the military class of the Hellenistic kingdoms, convey the moral values of the period and offer a rare glimpse into a very troubled period in the Aegean and Near Eastern area, that from the conquest of Alexander to the rise of the Roman

Empire. With some notable exceptions, war-themed encomiastic poetry of the Hellenistic period is mainly lost, so the ideological transfiguration of the conflicts waged by kings and generals proposed by court poets is poorly attested. The involvement of individual members of the poleis in mainland Greece and Asia Minor is also known mainly through epigraphic documents. In the military epitaphs, but also in some dedicatory epigrams related to individual soldiers, we may find original voices remembering and interpreting Hellenistic wars and their effect. Imagery and lexicon of these poems, unsurprisingly, draw mainly on Homer and on archaic elegiac poets. However, some of the ideas expressed in the most famous literary works related to the Persian Wars also resurface, adapted to a new historical context. The paper presents a sample of verse inscriptions from Egypt, Near East and Greece.

**Vyron ANTONIADIS**

**Sanctuaries as “Time Capsules”: Sacred Cultural Memory in Hellenistic Delos**

The landscape of Hellenistic Delos was marked with numerous sanctuaries dedicated to non-Greek gods. Some of these sanctuaries bore witness to successive generations of the respective families of priests who meticulously oversaw these sacred spaces. A striking example of this enduring legacy is embodied in Sarapeion A: the unearthed heirlooms, inscriptions, and votive offerings constitute a captivating context, which helps unveil important moments in the family histories of this sanctuary’s priests.

This presentation seeks to contribute to our understanding of the workings of cultural memory and its agencies in the ancient Mediterranean world through framing the various archaeological remains of Sarapeion A as a “time capsule” and highlighting the paramount role of architectural elements and ritual practices in shaping and preserving the cultural memory and collective identity of the priestly families who resided in this sanctuary for over a century.

**Jakub FILONIK**

**The discourse behind ‘sharing in the polis’:  
political language and cultural memory**

Athenian orators primarily addressed civic audiences whose political status was presented as an uncommon and coveted privilege. A significant part of the surviving public speeches comes from the times of political crises and economic difficulties faced by Athens (esp. 403–378 and 355–322 BCE). My chapter aims to show how this material and existential aspect of civic life was skilfully used by professional speakers and speechwriters in attempts to frame political and legal statuses as scarce entities or limited resources, in danger of being claimed and taken away by others, often with reference to shared communal experiences. This analysis looks at possible material roots of political concepts such as ‘having a share in the polis’, well represented and adroitly used in oratory (Dem. 57.3, [59].28, 111, Lycurg. 1.142), together with more abstract categories presented as material entities that should not be easily given away and which could be ‘seized’ from the demos by the speaker’s and the people’s ‘common enemies’ (with parallels from modern world, including popular discourses on immigration). In doing so, this paper will seek aid from the methods of cognitive linguistics, not least contemporary studies of metaphor in discourse, and studies of collective memory.

## **22 MARCH**

**Lilian KARALI**

**Daisuke YAMAGUCHI**

**Cultural memory of the Cowrie species Uses and symbolism/meaning in the Ancient Mediterranean**

Ecology, archaeology, literature and history are constantly providing renewed information related to the past. Similarities can be noted in various environmental and cultural contexts, during prehistory as trading partners, Greeks, Phoenicians and Cypriots established a communication net around the Mediterranean countries. In Greece, the use of the Cowrie shell has already been attested from the Palaeolithic period onwards. This species has been food supplement and also used as ornament. Its symbolic use in the place of the eyes of buried human bodies from the Middle East is until now unique. However, all around the Mediterranean from prehistoric times till now is ornamental also symbolic linked to the female fertility. In North America, Asia, Africa, Oceania and Australia and even the Middle East, Cowries were used as money. A database is under construction.

Archaeological evidence concerning the contacts and communication in the past, can be now quite easily mapped. And some of the routes that human groups took to reach the coastal archaeological sites have been established.

Nowadays an extensive list of articles and scientific works on seashell remains is provided by renowned scholars and researchers. A considerable number of localities where such remains have been discovered and their uses are discussed extensively by both archaeologists and archaeomalacologists.

**Sebastian FINK**

**Remembering the Fallen City from Akkad to Athens**

The fall of a city is a traumatic event for any community and the survivors of the disaster have to find a way to collectively cope with it. While the repression of the memories is a possible strategy, which is hardly reflected in our sources, we have numerous texts that actively try to shape the cultural memory by describing and explaining the catastrophe. Texts dealing with the fall of cities have a long tradition in Mesopotamian literature. Since the third millennium the destruction of cities features prominently in texts, although the texts take very different viewpoints on the matter. The royal inscriptions celebrate the fall of an enemy city as a heroic event and mention the suffering of the defeated only in passing or as a threat to potential enemies. In the lamentations, however, the perspective of the defeated is taken.

Around the turn of the 3rd to the 2nd millennium, Sumerian died out as a vernacular but shortly after this, numerous laments were composed in Emesal – the only known variant of Sumerian. Emesal laments were highly successful as a literary genre: by line count, they surely constitute the largest corpus and they were transmitted from around 2000 BC at least until the 1st century BC. Besides the Sumerian and Akkadian traditions, we also find lamentations in the Hebrew Bible and classical Greece, which led to a discussion of a potential transfer of motifs from Mesopotamia to the West.

In my talk, I am going to outline the history of laments from Akkad to Athens. In a second step, I will illustrate how these texts shaped the cultural memory. While tropes and metaphors for the destruction of cities are astonishingly stable, the explanations for it change. These changes are an important hint for the role of these texts in shaping the public memory and worldview. Therefore, the analysis of these changes will be the focus of my talk.



## **Sanae ITO**

### **Cyprus and the Assyrian Empire from the Reigns of Sargon II to Assurbanipal**

A stone stele found in 1845 (or 1844) near Larnaca (ancient Kition) on Cyprus has the image of Sargon II, king of Assyria (721-705 BCE), and his inscription. It records the diplomatic delegation dispatched by seven rulers (lit. kings) of “the land of Yadnana” (Cyprus) to Sargon II staying in Babylon and the erection of the stele in Cyprus to commemorate the event. The stele (VA 00968) is now in the Vorderasiatisches (Pergamon) Museum in Berlin, having been purchased in 1846. The successors of Sargon II also mention Cyprus in their royal inscriptions and a query to the sun god. Sennacherib (704-681) claims that the king of the Sidon fled from the city of Tyre to Cyprus, took refuge there, and disappeared. Esarhaddon (680-669) made ten rulers of Cyprus participate in renovating his armory in the capital of the Assyrian Empire and he concluded a treaty with at least one Cypriot ruler. Assurbanipal (668-c. 630) made ten rulers of Cyprus accompany his troops to Egypt as well. In this paper, I discuss the relationship between Assyria and the Cypriot kingdoms from an Assyrian perspective and from a local perspective, and then consider the cultural memory induced by the overlordship of the Assyrian Empire in Cyprus

## **Takuji ABE**

### **King of Countries Collects All the Fine and Beautiful Things**

The Achaemenid Persian Empire recruited a number of Greek soldiers (or Greek mercenaries) and deployed them on the battlefield. The best-known cases will be Cyrus the Younger’s rebellion and the defensive war against Alexander the Great. A long-established view has ascribed this phenomenon to Greek military superiority over Persian and barbarian soldiers. However, as Jeffrey Rop reveals, the Persian employers often lost their battles, and the Greek soldiers could not make decisive contributions to the

wars. While Rop emphasizes the political connections between Greek military leaders and Persian employers, I examine this from the perspective of the Achaemenid king. The Achaemenid Persian kings call themselves ‘King of countries,’ or ‘King in all the earth,’ in several royal inscriptions, and they declare that they are bestowed rulership by the god Ahuramazda. At the same time, they show their talents in collecting ‘all the fine and beautiful things’ (borrowed from Xenophon’s wording) in many fields. In this paper, I argue that the Achaemenid royal troops were a showcase of their ideal world, and the kings required Greek soldiers (not least, the Greek hoplites, who must have looked fine, and furthermore ‘strange’ to the Persian king’s eyes) to complete their microcosmos.

## **Giorgia PROIETTI**

### **The Past in the Present, and the Present in the Past: the Commemoration of the Persian Wars before Herodotus**

It has been long assumed that Herodotus’ Persian wars are exactly equivalent to the Persian wars as they happened in their factual reality: as an historiographical work, the *Histories* used to be thought of a priori as providing a complete, objective, faithful account of the events. However, in the last couple of decades, some research lines have proved this assumption questionable. On the one hand, the growing field of memory studies has been exploring the mechanisms of formation and transmission of social memory in ancient and modern societies; on the other hand, the interdisciplinary encounter between the anthropology of oral tradition and the study of Greek archaism resulted in a new comprehension of the multifarious panorama of oral narratives lying behind the *Histories*. Building on these two research lines, this paper focuses on the ways and forms through which the Persian wars were remembered, represented and narrated before Herodotus recounted them in historiographical

form. First, it introduces the variety of non-historiographical media implicated: inscriptions, monuments, topography, public poetic performances, theatre, cults, rites, festival, oracles, and public discourse. Second, it shows that these pre-historiographical forms of memory together built an interconnected, 'multi-medial' and 'inter-medial' network of historical representations and meanings, visible parts of a submerged world of stories about the Persian wars which circulated well before Herodotus heard and researched about them. Third, it contends that, far from providing objective, frozen representations of the past, they shaped and reshaped the events decade after decade, according to the needs of the present, and that as such, as already multi-layered pictures of the Persian wars, eventually reached Herodotus' ears.

### **Marion MEYER**

#### **Glorious Ancestors: Aiakos and his Offspring in Athens and Aigina**

There are a lot of examples for the construction of prestigious genealogies and their subsequent exploitation for various purposes. I will discuss a case that throws some light on the use of monuments and images in the competition for prestige by claiming figures of the past for interests of the present. In the late 6th and early 5th century BCE, Aiakos and his descendants, the Aiakidai, play a prominent role in the ongoing antagonism of the neighbors Aigina and Athens. The paper explores how each party uses Aiakos and his offspring for its own interests.

### **Yoshiyuki SUTO**

#### **Priestly Decrees as Agency of Cultural Memory in Ptolemaic Egypt**

The study of Egyptian culture and society during the Ptolemaic rule has traditionally been dominated by, if not synonymous with, papyrology. However, the recent publication of the Corpus of Ptolemaic

Inscriptions injects fresh momentum into reevaluating the role of epigraphic evidence for understanding life in the multicultural milieu of Ptolemaic Egypt. Well-established as a distinctive and innovative genre of inscription, the priestly decree takes center stage. These decrees document collective decisions made during yearly synods of Egyptian elite priests, seeking to redefine their relationship with Ptolemaic kings. While closely modeled after the standard Greek honorific decrees of the Classical period, these inscriptions are issued in trilingual texts and erected in local temples throughout the country. Traditionally, the priestly decrees have primarily served as a lens to explore the changing power dynamics between kingship and temples—the two principal entities in the governance of Hellenistic Egypt. However, beyond their role in power dynamics, the text of these decrees likely played a crucial role in establishing a shared past between kings and priesthoods, forming the foundation for negotiations between these two influential parties. This paper aims to illuminate a new perspective on the function of synodal decrees as agents of authorized cultural memory in Ptolemaic Egypt.

### **Charikleia PAPAGEORGIADOU**

#### **Remembrance and Identity in Roman Provincial Coinage. From local "Histories" to a Greco-Roman 'Koiné'**

One of the main questions concerning Roman Provincial Coinage is the identity of the authority which decided their iconography since coins were always considered as the best way to disseminate issuing authority's messages.

The answer is not easy and not always neat, although we can clearly distinguish between an iconography originating in the Imperial Court, following the Roman prototypes, which used scenes related to the emperor's policy and achievements in contrast to subjects known locally through a long tradition. In fact, people within Rome's provinces sought to maintain their own local traditions and

individuality while also representing themselves as Roman, especially in public contexts and in the sight of the emperor. Therefore, a specific iconography appears, which, although Greek” in character, follows a rather Roman artistic pattern, creating eventually a kind of a “koiné”.

Since these bronze coins, struck under Roman authority but by local elites, were destined for strictly local use, the iconographic choices could be seen as strategies of reminding and seen under different perspectives, through the ages. The “Greek Renaissance” of the Antonine period, where the most characteristic issues are dated, definitely contributed to a revival of the glorious past of indigenous people or the declaration of a local identity.

## LIST OF PARTICIPANTS

**Takuji ABE** is Associate Professor of European History at Kyoto Prefectural University (Japan). His research interests cover the political and cultural history of the Achaemenid Persian Empire and its encounters with the Greeks. His publications include *A Short History of the Achaemenid Empire* (in Japanese, 2021) and the Japanese translation of Ctesias' *Persica* and *Indica* (2019). He is also the author of "Herodotus' First Language: The State of Language in Halicarnassus," *Talanta: Proceedings of Dutch Archaeological and Historical Society* 46/47 (2015), and "Proskynēsis: From a Persian Court Protocol to a Greek Religious Practice," *Tekmeria* 14 (2018).



**Silvia BARBANTANI** is Associate Professor at the Università Cattolica del Sacro Cuore, Milan, where she teaches Classical Philology, Papyrology, and Greek Literature. She studied in Milan, Urbino, Venezia (VIU), and was a visiting student in Oxford (Corpus Christi College) and in Cambridge. In September 2018 she took part in the workshop *Approaches to Local Historiography* (Chiba University of Commerce) and gave some lectures in Japan. She is an associate member of the Waterloo Institute for Hellenistic Studies (Canada), a member of the Spanish state-funded project *La Historia como materia poética – HISTOPOETIC* (Universidad de Cádiz), and a contributor to *Die Fragmente der Griechischen Historiker Continued*. She has published extensively on Hellenistic history and literature, focusing mainly on encomiastic poetry, elegy and epigram, and the reception on lyric poetry. She is author of two monographs (Φάτις νικηφόρος, Milano 2001; *Three Burials*, Alessandria 2010), and has recently edited two Hellenistic issues of the journal *Aevum Antiquum* with international contributors (*Callimachus and Apollonius*, 2019; *Embedded Epigrams*, 2022).



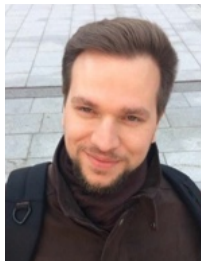
**Vyron ANTONIADIS** is a Classical Archaeologist and Senior Researcher at the Institute of Historical Research of the National Hellenic Research Foundation. His primary focus is on studying the economy and society in antiquity. He is currently undertaking research in three areas: the publication of Hellenistic and Roman pottery and architecture from the Insula X, Theatre Quarter at Delos, the spatial analysis of burial sites, roads, and settlement patterns in ancient Greece using GIS tools and the study of Rural Epirus during the Hellenistic and Roman periods. He has published two monographs: *Knossos and the Near East: A contextual approach to imports and imitations in Early Iron Age tombs* (Oxford, 2017) and *Tabula Imperii Romani: J34-Athens. Epirus* (Athens, 2016). With over two decades of fieldwork experience, he has actively participated in excavations in various locations, including Greece (Marathon, Athens, Delos, Corinth), Spain (Zamora), Lebanon (Tyre), and Wales (Anglesey).



**Josine BLOK** is Professor Emerita of Ancient History and Classical Civilization at Utrecht University, the Netherlands, and a member of the Royal Dutch Academy of Arts and Sciences. She chairs the European Network for the Study of Ancient Greek History (<https://www.phil.uni-mannheim.de/geschichte/european-network/home/>) and is a member of the Advisory Board of Attic Inscriptions Online (<https://www.atticinscriptions.com/>). Her field of interest is the history of archaic and classical Greece, especially citizenship; in 2017, she published *Citizenship in classical Athens* (CUP). A new book written together with Irad Malkin, *Drawing lots: from egalitarianism to democracy in ancient Greece*, will appear in May 2024 (OUP).



**Jakub FILONIK** is an Assistant Professor at the University of Silesia in Katowice. He has published on Athenian oratory, Greek law and citizenship, political metaphors, and liberty ancient and modern. He has recently co-edited 'Citizenship in antiquity' (Routledge, 2023) and 'Friendship in ancient Greek thought and literature' (Brill, 2023) and has published annotated Polish translations of Athenian court speeches. He is currently preparing monographs on the rhetoric of freedom in classical Athens and on Greek political metaphors, and is a PI in a grant project 'Sharing in the polis: Greek conceptualizations of the political community' (2023-2026, National Science Centre, Poland).



**Benjamin GRAY** is Senior Lecturer in Ancient History at Birkbeck College, University of London. His research concentrates on the connections between ancient politics, ancient political thinking, and modern political theory, with special reference to the Hellenistic city-states. He is currently working on a book entitled *Rethinking Polis and Cosmopolis in Crisis, c. 150 BC–AD 14: Greek Political Thought between the Hellenistic and Roman Worlds*. His publications include *Stasis and Stability: Exile, the Polis, Political Thought, c. 404–146 BC* (OUP 2015) and (ed., with M. Canevaro) *The Hellenistic Reception of Classical Athenian Democracy and Political Thought* (OUP 2018).



**Sebastian Fink** is Senior Scientist at the Institute for Ancient History and Ancient Near Eastern Studies at the University of Innsbruck. His research interests include the Sumerian language and Emesal, Empires in the Ancient World, the history of Mesopotamian literature, the description and conceptualization of war, and the intellectual history of the Ancient World. He studied Philosophy and Ancient Near Eastern Studies in Innsbruck. After his dissertation "Benjamin Lee Whorf, the Sumerians and the Influence of Language on Thought" (published 2015) he held research positions in two projects concerned with the collection and lexical analysis of Emesal lamentations. In 2017 he moved to the University of Kassel, where he worked at the chair of Ancient History and later that year he moved to Helsinki to join the Finish Academy Cluster of Excellence "Changes in Sacred Texts and Traditions". In 2020 he returned to Innsbruck and now has a permanent position as Senior scientist. In 2022 he finished his habilitation "Mesopotamian Kingship between Reality and Fiction". He is an associate member of the Finish Academy Excellence cluster "Ancient Near Easter Empires" and a researcher of the Helsinki-based project "The origins of Emesal", editor of several book series, and since 2022 the Chair of the Melammu project.



**Rosalia HATZILAMBROU** is Associate Professor in the Department of Classics at the National and Kapodistrian University of Athens. She is the author of *Isaeus' On the Estate of Pyrrhus* (2018) and co-author of the *Corpus of the Attic Inheritance Speeches* (2021 in Greek). Her Ph.D. thesis on a selection of unpublished Greek papyri was published in separate volumes of *The Oxyrhynchus Papyri*. Her research interests include Attic oratory, Greek rhetoric, and Greek papyrology, and she has published a number of articles in each of these areas.



**Sanae ITO** is Designated Assistant Professor at the Institute for Advanced Research and the Graduate School of Humanities at Nagoya University. After the completion of her Ph.D. study at University of Helsinki in 2015, she did postdoctoral research at University of Helsinki, Sophia University, Leiden University, and Rikkyo University. Her research interest is in the state correspondence of the Assyrian kings written in cuneiform script on clay tablets. She is currently preparing a monograph on the royal letters of Assurbanipal, king of Assyria in the 7th century BCE.



**Lilian KARALI** is Professor Emerita of Prehistoric and Environmental Archaeology at the National and Kapodistrian University of Athens. Her interests include the History of Archaeology, Environmental Archaeology with emphasis on the study of the sea world and the archaeological use of seashells, as well as the world-wide history of Neolithic societies material culture. She is the author of many articles and books, such as: *Dictionary of Archaeological – Environmental Terms* (1998), *Shells in Aegean Prehistory* (1999), *Environmental Archaeology* (2005), *Purpureae Vestes. II.* (2008 with C. Alfaro), *Neolithic culture. In pursue of the human traces in the neolithic Environment of the East and the West* (2011), *Notebooks on Geoarchaeology* (2015, in Greek, with G. Ferentinos) etc. She is the director of the Leontari Cave Excavation Project and the Schisti Odos project.

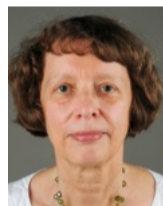


**Akiko MOROO** is Professor of Western and Mediterranean History at Chiba University of Commerce. Her research interests include the Greek epigraphy habit, the Athenian Empire, and the cultural interaction in the eastern Mediterranean world. She is the author of “The Origin and Development of Acropolis as a Place for Erecting Public Decrees: Periclean Building Project and Its Effect on the Athenian Epigraphic Habit,” T. Osada (ed.) *The Parthenon Frieze: The Ritual Communication between the Goddess and the Polis. Parthenon Project Japan 2011-2014* (Wien, 2016) and “The Erythrai Decrees Reconsidered: IG I<sup>3</sup> 14, 15 & 16,” in A. Matthaiou and R. Pitt (eds.) *Ἀθηναίων ἐπίσκοπος. Studies in honour of Harold B. Mattingly* (Athens, 2014).



She participated in the Turkish - Japanese joint excavation of the Tlos Basilica from 2010 to 2017, and her report on the inscriptions of the site “The inscriptions from the Basilica I” was published in *The City Basilica of Tlos* (Istanbul 2020).

**Marion MEYER** is Professor of Classical Archaeology (retired in 2020). She taught in Munich, Hamburg and Gainesville/Florida, Bonn (1997-2003) and Vienna (2003-2020). Her main research interests are ancient Athens; visual communication; the creation, tradition, use, function and significance of images; phenomena of acculturation in the Eastern Mediterranean. Among her recent publications are *Athena, Göttin von Athen. Kult und Mythos auf der Akropolis bis in klassische Zeit* (Vienna 2017) and a volume, co-edited with Gianfranco Adornato, *Innovations and Inventions in Athens c. 530 to 470 BCE – Two Crucial Generations* (Vienna 2020). She currently works on commemoration of the dead in Classical Athens and on the iconography of royalty in Early Hellenistic Egypt.



**Charikleia PAPAGEORGIADOU** is Research Director at the Institute of Historical Research of the National Hellenic Research Foundation. Since 2011 she coordinates the Program “Economy and Society in the Hellenistic and Roman periods”. Her research interests focus on coinage as economic phenomenon in ancient societies, studied through local currencies and numismatic circulation, and especially, on the evolution of the monetary economy during Roman times in the Mediterranean basin and the Balkans (the penetration of the Roman Republican coins, the foundation of colonies, imperial financial policy etc.). Her published work includes three monographs and three collective volumes, the latest one being *Réflexions sur la circulation des monnaies Romaines Républicaines en Grèce et dans les Balkans* [with P. Marchetti], <https://www.anavathmis.eu/e-books/#1573422808054-fdc47df7-a79a>.



**Giorgia PROIETTI** (PhD 2014) is Assistant Professor in Greek History and coordinator of the LIMS – Interdepartmental Lab Memory and Society at the University of Trento. She is mainly interested in war and war related phenomena, as well as in issues of collective memory in the ancient world, also in a comparative perspective with today. Among her publications, the edited book *Commemorating war and war dead. Ancient and modern* (Stuttgart, 2019, with E. Franchi and M. Giangiulio), and the monograph *Prima di Erodoto. Aspetti della memoria delle Guerre Persiane* (Hermes Einzelschriften 120, Stuttgart 2021, with a preface by N. Luraghi).



**Kazuhiro TAKEUCHI** (PhD: University of Athens) is a Postdoctoral Fellow of the Japan Society for the Promotion of Science at Nagoya University. His research interests include Greek history, epigraphy of Athens and Attica, and local historiography. He is currently working on a monograph on the cults of Dionysos in the Attic demes based on epigraphical and topographical evidence, as well as a new edition of inscribed Attic decrees of *Inscriptiones Graecae* (IG II/III<sup>3</sup> 1, fasc. 9), ranging from decrees of tribes, demes, phratries, gene, and tetrapolis. He is also a contributor to *Attic Inscriptions Online* (AIO).



**Noboru SATO** is Professor at Kobe University (PhD: University of Tokyo). His main academic interests are in law, rhetoric and society in Classical Athens and Ancient Greek historiography. He is the author of *Bribery in Classical Athens* (2008 in Japanese) and a contributor of Brill's New Jacoby. He is currently editing a book on character portrayal in Athenian forensic speeches. He co-organised the third and fourth Euro-Japanese colloquium on the Ancient Mediterranean World.



**Daisuke YAMAGUCHI** (PhD: University of Athens) is a Post-doc researcher in Prehistoric and Environmental Archaeology at UOA. His research interests cover the social and palaeoenvironmental archaeology-history of Greece, Middle East and Japan. His specialization is mainly on bone and sea shell artifacts and technological development through time. He is the author of several articles, including studies of Greek and Japanese Neolithic. He is currently working on excavations as an external collaborator at the Greek Ephorate of Palaeoanthropology and Speleology. His publications deal with the study of bioarchaeological remains from Greek Prehistoric sites.



**Yoshiyuki SUTO** is Professor of Graduate School of Humanities Research Center for Cultural Heritage and Texts at Nagoya University. His interests include the historical geography of Greece and the archaeology of Ptolemaic Egypt. He is one of the co-organizers of the Akoris Archaeological Project (<http://akoris.jp/archaive.html>). He is the author of *Akoris I: Amphora Stamps*, 2005, (with H. Kawanishi) and *Hellenism on the Nile*, 2014, [in Japanese]. He is the editor of *Transmission and Organization of Knowledge in the Ancient Mediterranean World*, Wien 2021.



**Antigoni Zournatzi** is Director of Research in the Institute of Historical Research at the National Hellenic Research Foundation. Her special areas of study are the interconnections of the ancient Greek world with the Near East, ancient Cyprus, and the Achaemenid Empire. She has authored *Persian Rule in Cyprus* (2005), and co-edited *Επιγραφές της Θράκης του Αιγαίου: μεταξύ των ποταμών Νέστου και Έβρου* (2005) and *Ancient Greece and Ancient Iran: Cross-Cultural Encounters* (2008 – “World Prize for the Book of the Year of the Islamic Republic of Iran”, 2010). She presently coordinates the project *Mapping Ancient Cultural Encounters: Greeks in Iran ca. 550 BC – ca. AD 650*.



# LOCATION MAP

## Institute of Historical Research/National Hellenic Research Foundation

48 Vassileos Constantinou Ave., 11635 Athens

Location map, NHRF



The building has two entrances: the first is located on Vassileos Constantinou Ave. (N. 48), and the second one on Vassileos Georgiou Str.

You can get to NHRF by:

### Bus

- ▣ 203, 204, 211, 214 (Bus stop: 2nd Rizari)
- ▣ 225, 224 (Bus stop: Evangelismos)
- ▣ 450, 550 (Bus stop: Rizari)
- ▣ 622 (Bus stop: Evangelismos)
- ▣ 815 (Bus stop: Evangelismos)

### Metro

Evangelismos station (Exit to Rizari)

### Trolleybus

- ▣ from Patision Str. Trolleybus 3 (Bus stop: Evangelismos, on Vas. Sophias Ave.)
- ▣ 8, 13 (Bus stop: Evangelismos, on Vas. Sophias Ave.)







This Colloquium is supported primarily by the JSPS KAKENHI Grant Number 18H03587, and jointly by the following : JSPS KAKENHI Grant Numbers, 19KK0296, 20K01060, 20K12348, 21K00940, 23K12289, 21J01729.