



# XVII CONGRESSVS INTERNATIONALIS EPIGRAPHIÆ GRÆCÆ ET LATINÆ

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## Panel 06: Greek, Latin, and Other Epigraphic Cultures of the Ancient World

Chairs: Alex Mullen, Dimitar Iliev

Numerous non-Greek and Latin epigraphies inhabited the ancient world and interacted with Graeco-Roman epigraphic culture, from the Celtic curse tablets in Rome's most northerly province, to Punic brick stamps from north Africa, Tartessian stone inscriptions by the Atlantic, and Prakrit on coinage from north-western India. Local language epigraphies have been a focus of several recent research projects (e.g. Hesperia, CPI, CREWS, Crossreads, LatinNow, Prometheus, RIIG, The Epigraphic Corpus of Georgia) and scholarly networks (e.g. AELAW), and we now have at our disposal both a wealth of digital resources and a range of methodologies combining archaeological, historical, and sociolinguistic perspectives. Research into these epigraphies is essential for understanding the nature of local communities, types of linguistic and cultural contacts, and in turn the development of regional variants of Latin and Greek epigraphy.

In this panel we take a contextualized view of the diverse ancient epigraphic landscapes and seek to explore the areas of overlap and influences between epigraphies, evidence for linguistic interaction, and representations of various forms of identities at individual and community level. Who created, developed and participated in these epichoric epigraphies, when, and for what purposes, for example can we recover the social statuses and motivations of inscribers of the languages of pre-imperial Italy? Why did some ancient communities reject these modes altogether, choosing either exclusively Graeco-Roman forms of expression, for example in Thrace, or to remain anepigraphic, for example in parts of north-western Britain and Gaul? How does imagery and materiality serve communicative purposes in these cultures, in dialogue or otherwise with 'Classical' practices, for example in the development of distinctive tombstone imagery in Macedonia? How do we recover the modalities of local literacy through sometimes highly fragmentary corpora and counter the traditionally held view that the end of epigraphic outputs necessarily correlates with the loss of the languages represented, for example with the supposed death of Palaeohispanic languages in the Augustan period? This panel will showcase ways in which we can understand cultural entanglements, and recover details of ancient life and languages, diverse voices and perspectives, and aspects of local histories across time and space.

We welcome submissions involving any epichoric epigraphies from the ancient world, especially those that integrate new material and interpretations. Papers should offer well-contextualized arguments and should be made accessible to those who may not be expert in the specific languages/corpora.

