

## *Séminaire Social Media in the Ancient World*

**Organisé par Giovanni Naccarato (UBFC/UMR 6298 ARTEHIS) et Sabine Lefebvre (uB/ UMR 6298 ARTEHIS)**

**Lundi 3 avril 2023  
MSH, salle des séminaires 03**

9h30 Giovanni NACCARATO et Sabine LEFEBVRE, *Accueil*

9h40 Marietta HORSTER (Université de Mayence) et Sabine LEFEBVRE (uB), *Introduction*

10h20 Christine HOËT-VAN CAUWENBERGHE (Université de Lille/Halma), *Culture et communication: exemples de graffites en Gaule du Nord romaine* (en video)

11h pause

11h10 Ana LEMES (Universität Trier), *Online and inscribed grieving: differences and similarities in funeral speeches.*

11h40 Discussions

12h Déjeuner libre

13 h 30 Michele BUTINI (Universidad de Sevilla), *Nomen non dico. Hidden and missing personal names in the Carmina Latina Epigraphica*

14h Giovanni NACCARATO (UBFC), *The mausoleum of the Flavii at Cillium. New perspectives.*

14h30 Dylan BOVET (Université de Lausanne), *Staging One's After-Image: Imago, Enargeia, and Memory in the carmina Latina epigraphica*

15 h pause

15h10 Eleni OIKONOMOU (Universidad del País Vasco), *Early Christian Funerary Inscriptions: Means of Constructing a Religious Identity (?)*

15h40 Francesco TECCA (Universidad de Sevilla), *The Dioecesis Caesariensis in Mauretania from the perspective of its CLE*

16h10 Discussions

16h50 Fin

Monday: <https://us05web.zoom.us/j/85785758459?pwd=MVFCT2N2aFNnemZ0OUU8xdWdSVzJVQT09>  
Meeting-ID: 857 8575 8459  
Kenncode: w0qGUb

## RESUMES DES COMMUNICATIONS

Christine HOËT-VAN CAUWENBERGHE, *Culture et communication: exemples de graffites en Gaule du Nord romaine*

À travers plusieurs exemples découverts dans le Nord de la France, il s'agira de présenter des exemples d'inscriptions souvent négligées, des graffitis, qui étaient cependant un des véhicules de la communication la plus directe et spontanée.

Ana LEMES, *Online and inscribed grieving: differences and similarities in funeral speeches.*

In this presentation, based on the theories of discourse analysis and formulaic speech, I will discuss about the funerary tendencies that occur in my research corpus. My corpus consists of about 200 carmina inscriptions that contains the formula *sit tibi terra levis*. In parallel, I will draw a brief comparison with laments published online, in social networks such as Twitter, in order to observe which elements, bring us closer to and move us away from antiquity.

Michele BUTINI, *Nomen non dico. Hidden and missing personal names in the Carmina Latina Epigraphica*

Within ancient funerary landscapes, inscriptions and especially *Carmina Latina Epigraphica*, were important propaganda tools for the remembrance and the praise not only of the dead but also of the living ones who devoted themselves in the creation of such monuments. This is why one might be surprised coming across inscriptions that, instead of displaying the names of their dedicatees, as one would expect from any functional funerary text, conceal, or worse, omit them. My paper, starting from the presentation of two peculiar *CLEs* from Carthage, aims to contextualise and explain this phenomenon.

Giovanni NACCARATO, *The mausoleum of the Flavii at Cillium. New perspectives.*

The Mausoleum of the family of the *Flavii* at Cillium (*CIL*, VIII 112 = *CLE* 1557) has been deeply studied by several scholars. In particular it has been the object of a monography published by the *Groupe de recherches sur l'Afrique antique* de l'Université de Montpellier. Scholars like J.-M. Lassère, E. De Buck, D. Pikhau, J. N. Michaud analysed the monument from different perspectives, according to their background and specific knowledges. Many other scholars added other information and new points of view in the following years.

Still, this monument, which carries the longest epigraphic poem among those of Northern-African provinces, has not exhausted its information potential. In particular, at the end of their work, Montpellier's team airs the hypothesis that the text, for its peculiar nature, was not born as a *carmen epigraphicum* and only later had been engraved on the mausoleum's façades. In my communication, I would like to apport further elements supporting the 'belonging' of *CLE* 1552 to the tradition of the *carmina sepulchralia Latina*.

Far to pretend to be exhaustive, I will underline a few aspects that, as far as I know, have not been deeply addressed, with regard to the *preparation mortis*, the *didactic aim* of the *carmen*, the theme of the *locus amoenus*, the self-representation of the deceased and his family in the name of the *pietas*, with the aim to complete the well-made analyses carried out so far and to test the reliability of some long-proposed hypotheses.

Dylan BOVET, *Staging One's After-Image: Imago, Enargeia, and Memory in the carmina Latina epigraphica*

In the Roman elite, after one's death, the imago— a wax portrait moulded in the effigy of the deceased—was publicly displayed and held an important role during funerals. Not only did it act as a vivid representation of the deceased, but it also staged the prestige of the entire family. The carmina Latina epigraphica are another means of representation after death. Surprisingly

enough, however, epitaphic poetry is no commemorative means exploited by the elite, quite the contrary. In this paper, I will argue that carmina in the imperial period, especially those in elegiac couplets, draw on the aristocratic concept of the imago to construct, for the non-elite, a poetic imago, as a means of communication and commemoration, as well as for the representation of the self after death. This stems as much from the cultural, funerary context of these inscriptions as from the implementation of poetic and rhetorical strategies such as enargeia and mimesis, which make carmina a singularly elaborate medium for staging the imago of an individual and perpetuating it in the minds of the living.

Eleni OIKONOMOU, *Early Christian Funerary Inscriptions: Means of Constructing a Religious Identity (?)*

Apart from a few earlier exceptions, it is around the 4th century when clear and deep statements of the Christian faith start to take their place in the epigraphic tradition of Christian people. Even then, theological terms and concepts, and more complex theological reasoning rarely enter the language of grave inscriptions, when only the unspecific 'in pace' is found frequently. Studying the statistical data occurring by the epitaphs transferred in the epigraphic corpora, is unambiguously clear that the majority of the Christians who added an inscription to the graves of their relatives and to their own graves, did not worry about presenting their faith and formulating Christian perspectives on the afterlife. However, an important number of metrical inscriptions consist an exception to this rule. As they are originated mainly from erudite members of the clergy and their social circle who had, apart from broader knowledge, a strong theological background as well, often felt the obligation to differentiate themselves from the pagan tradition, declaring their Christian faith and displaying their belief in the afterlife. Thus, in this paper we will attempt to show how relevant funerary inscriptions, pertaining specifically to mors immatura, seem to serve – among other purposes – to the construction of a Christian identity. As relevant examples, three inscriptions have been chosen from the Italian peninsula: one, focusing on the way it could be perceived as a means of self-promotion and presentation of personal belief in Christian doctrines (CLE 656), another that could be interpreted in the same way at the level of projection of a whole family that identifies itself as Christian (CLE 1560), and finally one that underlines the Christian principles that govern an entire community (CLE 742).

Francesco TECCA, *The Dioecesis Caesariensis in Mauretania from the perspective of its CLE*  
This paper aims to analyse the Christian metrical inscriptions found in the city of *Caesarea Mauretaniae* (Cherchel, Algeria). After an introductory contextualization part with a brief history of the *Dioecesis Caesariensis in Mauretania*, I will analyse the epigraphic habit of its Christian community, addressing the role of the metrical inscriptions in it. Notably, I will discuss issues such as the representation of the first Christians in *Caesarea*, the symbols they used, the role of poetry in doctrinal controversies and the possible influence of Donatism on the epigraphy of Cherchel.