ITINERARY
for the Late antique epigraphy reading/looking group

Hilary Term 2024
(subject to amendment and change)

Week 1: Funerary epigraphy and the ‘beginnings’ of Christian epigraphic record
Key reading/looking: the epitaph of Aberkios, Hierapolis, ca. AD 200 (IGR IV 696; SEG 30-1479); Flavia Soph’s inscription (epitaph?) (CIG 9595 a; SEG 51-1437); late second – early third century AD (?)

Week 2: no session

Week 3: Honorific epigraphy: Christianisation of officials?
Key reading/looking: praises of Andreas, mid-fifth century AD, Ephesos (IEph 4.1301); praises of Anthemios, ca. fifth century AD (ALA no. 31)

Week 4: Inscribing early ‘heresies’ and ‘orthodoxies’
Key reading/looking: Montanist inscriptions (e.g. Tabbernee 4–7); so-called ‘statue of Hippolytus’ and its inscription

Week 5: Civic & imperial epigraphy: re-inscribing urban spaces?
Key reading/looking: Justinian’s sacrae, e.g. at Ephesos (IEph 1353); Fl. Ampelios’ inscription at city gate, Aphrodisias (sixth c. AD, ALA 42)

Week 6: Pilgrimage and epigraphy: graffiti and travel
Key reading/looking: Memoria apostolorum, Rome, mid-third century AD (?), e.g. ICVR v 12907; a miquelb-turned-pilgrimage basin, Jerusalem, 5–6th cc. AD—glimpses into re-edition in progress)

Week 7: Epigraphic re-use and spolia
Key reading/looking: Mouselios’ building inscription, ca. AD 420, Constantinople (CIL III, 728 & AG 9.800–801); honorific inscriptions at Temple-Church, Aphrodisias, mid-sixth c. AD) (e.g. IPh 2007, 157)

Week 8: Cult of saints and epigraphy: is it really there?
Key reading/looking pope: Damasus’ ‘project’ ca. AD 370–80 (e.g. CVR IV, 11078) (absent?) saints in pilgrims’ graffiti