

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 Sophe'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 *miqweh*-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. IAph 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