



12 Pages

1. Please give the information requested in the boxes below.
2. Enter your name in the space provided to the right, fold over and seal down (using the label provided) to hide your name.
3. The answers must be legibly written. The Examiners can either ignore illegible script or have it typed and the expense of typing charged to the candidate.
4. Write your answers in ink.
5. Begin each answer on a fresh page. Do all rough work in the answer book and cross it through.
6. No part of this book is to be torn out; it must be handed in complete.
7. If more books than one are used, fasten them together using the tags available from the invigilator(s).
8. **Every book must be handed in. In no circumstances may answer books, used or unused, be taken out of the examination venue.**

(see note 2 below)

SURNAME: Bonagusa

FORENAME(S):

FORENAME(S): David

7	Number of Answer Books handed in	
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[illegible]

b) To Jupiter Optimus Maximus.

Aulus Taccius, son of Aulus, Priscus ("the Elder") of the Quirina voting tribe, sevir, decemvir for judging/adjudicating disputes/lawsuits, quaestor of the province of Asia, legate of Augustus of the ~~fourth~~ ^{fourth} Pannonian legion, pro-consular legate of the province of Syria, Tribune of the plebs, praetor of the legion of the province of Baetica in Spain, praefect of the grain supply, legate of Augustus of the second legion Augusta, pro-praetorian legate of Augustus of the army of Africa, willingly fulfilled his vow
— immius Valens, centurion of the third legion Augusta.

~~c) To Attia, daughter of Lucius, Pat~~

c) To Attia Paternula, daughter of Lucius, Flamen, ~~with~~ by a decree of lasting gratitude of the order of the Julians and Opti on account of the generosity of her father who left more than 300 thousand sesterces to the republic as sevir for the perpetual celebration of the sevirian games.
Baphnion the freedman [established this] place (location) given by decree of the decuriones.

- a) This text is from section 64 of the *Lex de Colonia Genetiva Julia Ursoensis* in Spain. This law is believed to have been composed by Julius Caesar the Dictator shortly before his death in 44 BC, although the letter style points to the Flavian period. This law provides procedural details concerning the political, religious, and social practices of the Urso colony in Spain.

Section 64 requires that whoever the *duoviri* are must, within ten days of taking office and with a quorum of three quarters of the governing assembly present, establish the dates and specific number of public religious sacrifices to be made. The establishment of cult practices within the colony seems to be a matter of great importance because it is dealt with in other sections of this same law and it is very concerned with the rapid establishment and proper procedures thereof for the cult practices.

It is a debated point whether this law applied just to the colony in Urso or to other colonies as well. Some scholars submit that particular idiosyncracies of the text of the law itself confine its status to Urso only.

- b) This text is a curse tablet from Uley in Britain, where many such "defixiones" survive having been written by the common people. Such tablets are called "defixiones" because ~~they were~~ the image or name of the person upon whom the curse is being called down was "struck through" with a needle or nail. Many of these curses survive in Uley and in Bath. They provide an insight into the religious devotion of the people—usually how they eagerly and genuinely seek the god's assistance in bringing down ruin

on those who have harmed the writer in some way. A large number of these curse tablets are dedicated to the god Aulus Minerva or to Mercury, as is the case here.

In this particular tablet Cenacus complains to the god Mercury, asking that Vitalinus and his son Natalinus who had stolen Cenacus' beast of burden, not have health until they return the beast and until the pair show Mercury the devotion which he deserves.

Curse tablets are helpful in providing insights into the writing style of the common people and how they used the language. In the case of this tablet, we see that Cenacus has a good command of Latin, properly following the sequence of tenses with the subjunctive.

In line 15 we see the missing "m" at the ends of the two words, a practice which was common among ~~the~~ common people writing in the first and second centuries AD.

d) Bilingualism was likely a common phenomenon in the western regions of the Roman empire, yet relatively few bilingual inscriptions survive. Bilingual inscriptions provide an insight into the self-identity of the inscribers.

Native peoples did not instantly adopt Roman customs upon conquest, nor did the Romans impose a certain way of being on the conquered. Rather, Romanization occurred gradually and was motivated by the incentives that the Romans provided for the local peoples and towns. For their good behavior, the conquered peoples could be brought into the *amicitia populi Romani*, and later they could become *socii* with *ius Latii*, and eventually Roman citizens. In addition, the local elite of these towns, men who were the landholders and involved in local governance, were motivated to adopt a Roman style and Roman habits because doing so could better serve their social and financial standing. The participation of the local elite in Roman politics and culture helped foster the integration of the local people with the Roman ways of living and governing.

Bilingual inscriptions provide insights into the various stages of participation and integration by the locals, although we cannot always be certain what the local inscriber had in mind. For example, in Verelli in Transalpine Gaul, we find a Latin and Gallic inscription by the local who used the Latin name *Acisius*. The Latin text is longer and on top; the Gallic text is on the bottom and is shorter. Questions about the motivations for the use of both languages on this large stone that indicates the territory boundary for a sanctuary area abound. *Acisius* could be standing between the "old world" of Gaul and the "new world" of Rome, thereby expressing affinities for both. At the same time, it is possible that *Acisius* included

his native language because he has been nostalgic for his lost identity as a Gaul, or because he is trying to ~~smooth~~ smooth over some tension between his people and the Romans. The dating of this stone inscription is problematic since it could be from 100BC - 49BC. The earlier the date, the ~~more~~ more likely it shows Aulus expressing the identity of a man standing between two epochs. A later dating, particularly if after the granting of citizenship to the Transpadani in 49BC, could ~~be given~~ consider the use of the vernacular a slight against the Romans since the Verelli would be trying, in this case, to hold on to their lost identity. One thing is clear: after the granting of citizenship, vernacular inscriptions lost their importance; it was now important to be seen as a Roman and to use the Roman language as a citizen.

Other inscriptions show the transition of identities and of self-understanding. In Birona, we find a Lepontic inscription that includes a reference to "Quintus Legatus," using "K" in place of "Q." Likewise, in Vitulles there is an inscription in Gallo-Greek that mentions the "Πρξικτwp." Both show that, after the adoption of Latin style names, the local people began to use Roman style magistracy titles, a sign that they were slowly beginning to identify with these offices and what they meant. At the same time, however, it is worth asking why Gallo-Greek was used for the inscription in Vitulles and not Latin. Perhaps the choice was meant as an insult to the Romans, or as an indication that these local peoples were not ready to relinquish their local identities to the Roman influences surrounding them.

With ~~the~~ the inscriptions in Todi and Curregio we see other effects of the Romanization process. In Todi we have Gallo-Greek inscriptions that are equivalent in style to Latin inscriptions ("stakutque"). In Curregio we see the name "Matogobias," a sign that the

Local people were adopting a Roman style nomen gentilicium in imitation of their more powerful conquerors.

In sum, these inscriptions help us see how the local peoples gradually began to identify as Romans even as they retained ~~some~~ their local identities for some time. First, a Latin style name would be adopted; then, Roman magistracy titles were used; then Roman gentilicium style naming and Roman style writing/lettering, even when the vernacular was still being used. From these inscriptions we learn that Romanization did not happen instantly, but gradually and unevenly over time as the local people came to identify more with the Romans than with their native peoples.