



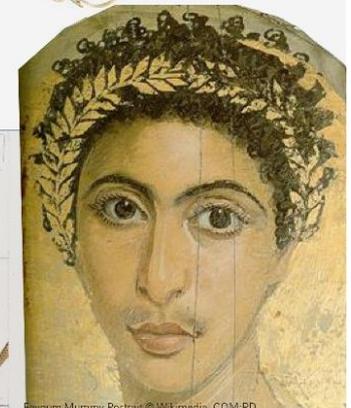
Universität  
Basel

Departement  
Altertumswissenschaften



# «Wer bin ich?» Kulturkontakt und Identität (Entstehung, Pflege und Veränderung) in der Antike

Internationale Graduiertentagung  
im Rahmen des Doktoratsprogramms der  
Basler Altertumswissenschaften  
28./29. November 2022



Bildungszentrum 21/Hotel Odelya, Missionsstrasse 21, 4055 Basel  
Anmeldung bis 15.11. bei [stefania.alfarano@unibas.ch](mailto:stefania.alfarano@unibas.ch)

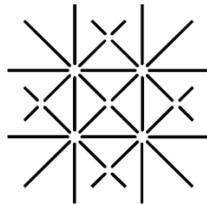
# Book of Abstracts

«Wer bin ich?»

**Kulturkontakt und Identität (Entstehung, Pflege und Veränderung) in der Antike**

“Who am I?”:

**Cultural Contact and Identity (Creation, Maintenance and Change) in Antiquity**



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• Universität Basel • Departement Altertumswissenschaften • Graduiertenkonferenz •

28-29 November, 2022

## «Wer bin ich?»

### **Kulturkontakt und Identität (Entstehung, Pflege und Veränderung) in der Antike**

«Wer bin ich?» Diese allgemeine Frage ist vielleicht eine der ältesten der Welt, und ihre Antwort, die für jeden Menschen unterschiedlich ist, kann sich ändern. Ob durch Kleidung, Religion, Geschlecht, Sexualität, Essen oder eine Reihe anderer Merkmale, Menschen haben sowohl heute als auch in der Antike stets Wege gefunden, sich selbst und der Aussenwelt ihre gemeinsamen und individuellen Identitäten zu repräsentieren. So besteht ein grundlegender Weg um sich selbst zu verstehen, darin, zu definieren, was man nicht ist. Menschen erleben andere Identitäten und Kulturen und treffen bewusst oder unbewusst die Entscheidung, Aspekte dieser Identitäten in unterschiedlichem Ausmass abzulehnen oder zu akzeptieren. Zum Beispiel wanderten während einer längeren Zeit Mitte des 2. Jahrtausends viele Menschen aus dem Nahen Osten nach Nordägypten ein, sei es aus Handels-, Karriere-, Militär- oder anderen Gründen. Diese neuen Migrierenden mussten sich, während sie sich mit neuen Ideen, Menschen, Orten und Traditionen vertraut machten, erneut die Frage stellen «Wer bin ich?» In ähnlicher Weise haben Sklaven, die von anderen Orten nach Rom gebracht wurden, vor der Herausforderung gestanden, Aspekte einer römischen Identität anzunehmen und gleichzeitig möglicherweise auch Traditionen aus ihren Heimatländern am Leben zu erhalten.

Ziel der diesjährigen Graduiertentagung ist es, das Selbst- und Identitätsverständnis der Menschen der Antike, insbesondere in Bezug auf das kulturelle «Andere» besser zu verstehen. Wie beeinflussen moderne Konstrukte unser Verständnis antiker Identitätsbildungen? Welche Schritte haben Migrierende und Reisende unternommen, um ihre Identitäten in verschiedenen Umfeldern zu schaffen, zu bewahren und zu adaptieren? Spiegelt sich dies in den materiellen Hinterlassenschaften wider? Fragen nach kulturellen Kontakt- und Identitätstheorien und deren Bezügen zu Beispielen aus der Antike sollten gestellt werden. Gleichzeitig sollten die Teilnehmenden darüber nachdenken, wie diese Theorien auf die moderne Welt und auf die Behandlung und das Verständnis von Migrierenden, sowohl freiwilligen als auch Geflüchteten, angewendet werden können.

## **"Who am I?"**

### **Cultural Contact and Identity (Creation, Maintenance and Change) in Antiquity**

“Who am I?” This common question is perhaps one of the oldest in the world, and its answer is subject to change. Whether via dress, religion, gender, sexuality, food, or a number of other markers, humans now and in antiquity have found ways to represent their identities, both shared and individual, to themselves and the outside world. For example, one fundamental way to understand oneself is to define what one is not. Humans experience other identities and cultures, and make the decision, whether consciously or subconsciously, to reject or accept aspects of these identities, to varying degrees. For example, during a long period in the mid of the 2nd millennium, people from the Near East travelled to and settled in Northern Egypt, be it for commercial, career, military, or other reasons. These new migrants would have to once again ask the question “who am I?,” as they familiarized themselves with new ideas, people, places, and traditions. Similarly, slaves who were brought to Rome from other places would have faced the challenges of adopting aspects of a Roman identity while potentially also keeping traditions from their homelands alive.

The aim of this year’s graduate conference is to better understand how ancient people understood themselves and their identities, especially in relation to the cultural “other.” How do current theories influence our understanding of ancient identity construction? What steps did ancient migrants and travelers take to create, maintain, and adapt their identities in different environments? Is this capable of being reflected in the material record? Participants will be asked to reflect on which modern contact and identity theories they find suitable for studying ancient societies. At the same time, participants should reflect on whether examples from antiquity can still be of use in the present, such as for the treatment and understanding of migrants, both free-willing and refugees.

## **Programm**

Montag, 28. November

**09.00–09.10 Begrüssung**

### **Kulturelle Identitätslandschaften im Alten Ägypten**

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**09.10–09.50 Dr. Elena Panaite, Montpellier:** Plural identities and representations of cultural entanglement in Ancient Egypt

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**09.50–10.30 Dr. Marta Valerio, Montpellier:** Egyptian perception of the “others”: the case of prisoners of war in royal sources

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**10.30–11.00 Kaffeepause**

### **Kulturelle Identitätslandschaften im 1. Jahrtausend: Altes Italien**

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**11.00–11.40 Dr. Francesco Quondam, Vienna/Basel:** Early 1st Millennium Mediterranean Interactions: Cultural Contact and Identity at Francavilla Marittima (Calabria, Italy)

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**11.40–12.20 Dr. Raffaella Da Vela, Tübingen:** Kulturkontakte, Bilderwelten und Kollektives Kulturelles Gedächtnis im Etruskischen Apennin (7. – 5. Jh. v. Chr.)

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**12.20–12.40 Schlussdiskussion**

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**12.40–14.30 Mittagspause**

### **Geschlechts- und Identitätsstudien in Texten & archäologischen Aufzeichnungen**

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**14.30–15.10 Prof. Dr. Florin Curta & Robert Lierse, Florida:** To Beard the Lion: Male Identity in East Central Europe (6th to 9th Century). **Zoom**

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**15.10–15.50 Dr. Christine Luz, Basel:** Achilles zwischen Frau und Mann: cross-dressing und Identität in der griechischen Literatur

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**15.50–16.20 Kaffeepause**

### **Religiöse Identitäten und kulturelle Kontakte**

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**16.20–16.50 Lauren Dogaer, Basel:** A Bridge Between Greeks and Egyptians: Cultural Contact and Identity in Ptolemaic Thebes

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**16.50–17.30 Lucas Weisser-Gericke, Basel:** The Immortal City: Expressing Local Identity in Roman Heracleopolis Magna

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**17.30–18.00 Schlussdiskussion**

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**19.30 Konferenzdinner**

## Programm

Dienstag, 29. November

### Erforschung von Identitäten und Gedächtnisstudien: Neue wissenschaftliche Forschung und Theorien

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- 9.00–9.40**     **Jakob Schneider, Berlin:** Zwei Seiten einer Münze: Der Diskurs von Identität und Gedächtnis und sein Einfluss auf historische Gesellschaften
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- 9.40–10.20**   **Dr. Katharina Streit, Wien:** Intricate Identities: Egyptian Presence in the Southern Levant During the Late Bronze Age. **Zoom**
- 
- 10.20–10.40**   **Kaffeepause**
- 
- 10.40–11.20**   **Dr. Sam Legett, Edinburgh:** Multi-origin Communities and Identity in Early Medieval England. **Zoom**
- 
- 11.20–12.00**   **Margaux L. C. Depaermentier, Basel:** Who Were They? Potentials and Limitations of Bioarchaeological Approaches to Migration Period Studies
- 
- 12.00–12.30**   **Schlussdiskussion & Schlussbemerkungen**
- 
- 14.30–15.30**   **Guided visit through the Egyptian Collection of the Antikenmuseum Basel.** The Tour is in English. Meeting spot is at 14.00 outside the Hotel Odelya. Please bring either an archaeological identification or 5.- CHF for the entrance fee.

### Organisation

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**Veranstaltungsort:** Bildungszentrum 21 / Hotel Odelya, Missionsstrasse 21, CH-4055

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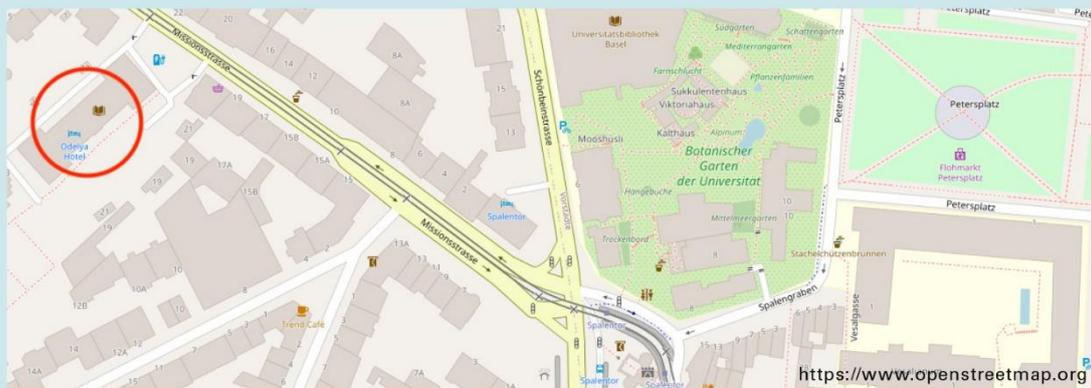
**Anmeldung:** Bitte bis 15.11. bei [stefania.alfarano@unibas.ch](mailto:stefania.alfarano@unibas.ch)

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**Organisation:** Dr. Stefania Alfarano & Jacqueline M. Huwyler M.A.

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**Weitere Informationen:** <https://daw.philhist.unibas.ch/de/graduierentagungen/>



## **To beard the Lion: Male Identity in East Central Europe (6<sup>th</sup> to 9<sup>th</sup> century)**

**Prof. Dr. Florin Curta und Robert Lierse**

University of Florida

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Matrimonial alliances, name-giving, and sponsorship define the relations of the Franks with the the 6th-century Lombards and Gepids, as well as with the 9th-century Moravia. Less attention has been paid to the “language of hair.” Einhard’s description of the last Merovingian king as sitting on the throne with hair long and beard uncut is a “deprecatory expression of enfeeblement.” Nobody has so far explored the meanings of beards associated with warriors. Networks of warrior-based societies are revealed by the examination of early medieval male burials. While the combination of scissors (shears) and combs was interpreted in reference to haircut, combs, scissors, and tweezers typically appear with males from the age *iuvenis* up, but are more common, especially when found together, in graves of old men. In 9th-century Moravia and Croatia, razors appear in graves together with weapons—swords, lance heads, seax, battle axes, and arrow heads. Such observations apply to particular regions of Europe continent and specific chronological spans, but no attempt has been made to explore changes in a long-term perspective (several centuries) within a restricted, well-defined region and in the light of networks of warriors.

In this paper we will do just that. Our goal is to shed some light on practices linked to the self-representation of warriors and the social symbolism of facial hair, all in the context of the building of networks in the region.

## **Kulturkontakte, Bilderwelten und Kollektives Kulturelles Gedächtnis**

**im Etruskischen Apennin (7.-5. Jh. v. Chr.)**

**Dr. Raffaella Da Vela**

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Dieser Beitrag betrifft die Migration von Bildern aus Südetrurien, Griechenland und dem Östlichen Mittelmeerraum in die Bilderwelten der eisenzeitlichen nördlichen Apenninen. Nach einer kurzen Einführung zur Mobilität von Menschen, Gütern und Ideen entlang der kulturellen Route der Region und zu den Kontakten und den Transmissionswegen der Bilder, der Fokus wird sich auf die Funktion dieser Bilder, die lokal ausgelesen und neu interpretiert wurden, für die Konstruktion des kollektiven kulturellen Gedächtnisses. Zwei Gattungen wurden insbesondere berücksichtigt, da die eine wichtige Stelle in den Strategien sozialer Kommunikation besaßen: kleine anthropomorphe Votivstatuetten aus Bronze, die in Naturheiligtümer geweiht wurden, und Bestattungsdenkmäler (Cippi). Die erste Gattung ist mobil und kann einfach auf langen Strecken transportiert werden, die zweite Gattung ist im Gegenteil ausdrücklich gedacht, als feste Botschaft, welche das Gedächtnis verewigen kann. Die Hauptfragestellung betrifft die Rolle fremder Bilder in der Konstruktion lokales Gedächtnisses und Identitäten. Wie wurden die Referenzen zu ‚anderen Welten‘ im lokalen kulturellen Gedächtnisses angenommen? Wie wurden Kulturkontakten zu einem Faktor sozialer Ausdifferenzierung? Und wie durchlässig sind die Medien des kommunikativen Gedächtnisses für Ideen, die nicht deren Ursprung in der Gesellschaft haben, welche diese Medien aktiviert? Wann enden die Kulturkontakte und eine neue Tradition sich durchsetzt?

**Who were they? Potential and limitations of bioarchaeological approaches  
to Migration Period studies**

**Margaux L.C. Depaermentier**

Universität Basel

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Early medieval archaeology is particularly influenced by traditional narratives related to the so-called Migration Period. Particularly, the “Romans” versus “Barbarians” (or “Germans”) dichotomy known from ancient written sources – but only linked to ethnicity from the 8th century AD onwards and to an arbitrary social hierarchy between both groups from the 18th century onwards – still influences our perception of the period and shape the workflow of our research. An ethnic conception of identity implies the formation and separation of groups based on given characteristics as well as the distinction between indigenous and foreign people, which has its counterpart in the we/them dichotomy of today's socio-political debates. This underestimates the complexity of past populations and ignores the fact that identity can be considered a contextually fluctuating variable that is not given at birth. Beyond challenging the traditional Great Migrations narratives, which include the expectation that *foreign* people with *foreign* habits violently and intentionally replaced local populations, I want to show the potential of interdisciplinary research to both consider cultural variability within one community and to include the role of socio-political and economic interactions in our perception of identity. The late antique and early medieval burial grounds from Basel (CH) will be used as case study to exemplify this approach that combines a new evaluation of the archaeological records and biomolecular analyses.

## **A Bridge between Greeks and Egyptians: Cultural Contact and identity in Ptolemaic Thebes**

**Lauren Dogaer**

Universität Basel

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The multicultural society of Ptolemaic Egypt (332 BC – 30 BC) was very vibrant and can be used as an excellent example for the study of cultural contact and identity. One of Egypt's most prominent cities, Thebes, had long been the religious capital of the country. The city itself as well as its surroundings was intertwined with various cults, festivals, rites and rituals. During the Ptolemaic Period the religious life in Thebes continued, although new people, Greeks, brought with them their own culture and religion. An interesting aspect to investigate is how the traditional religious practices were still standing in such a vivid cultural environment. This paper will address this issue and analyse the cultural contact between the Greeks and the traditional Egyptian religious practices, more specifically the various priesthoods existing in the area. Although Egyptian priests are often seen as a very niche group of society, they did interact with Greek people, either for official matters or as parties in a sale contract or opponents in a lawsuit. Did it matter whether you were Greek or Egyptian? Another aspect will address how Egyptian priests identified themselves in both Greek official documents as well as Egyptian funerary or documentary sources and how this identification is addressed by scholars. A theoretical basis will be provided to become more aware of certain (modern) notions regarding identification and what identity meant for the people in Ptolemaic Thebes.

## **Multi-origin communities and identity in Early Medieval England**

**Sam Leggett**

University of Edinburgh

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This paper uses isotopic and funerary data from several early medieval (c. 400-1100 AD) cemeteries in England to explore individual and community identity formation and maintenance over time. I look at the intersection of kinship, mobility, foodways and funerary treatment to reveal the complexity of identities during the period in both life and death. This interaction of cultural and biological factors refutes earlier simplistic narratives of migration status being tightly linked to funerary treatment. Many of the cemeteries across England contain people buried together who consumed the same food and drink in the last decade or so before their deaths, but who often have different childhood diets and regions of origin. This paints a picture of integrated multi-origin communities, whose funerary treatments are instead based on status within the community and kinship/ancestry dynamics rather than a straightforward incomer/local status attribution. Three case study sites are presented (one “early” c. 5th-7th century AD, one “middle” c.6th-8th century and one “late” c. 8th-11th century) to demonstrate how these identity politics possibly shift over time and give individual iso-biographies to ask “who were they?”.

## **Achilles zwischen Frau und Mann: cross-dressing und Identität in der griechischen Literatur**

**Dr. Christine Luz**

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*Cross-dressing* ist in der griechischen Kultur und Literatur ein gut bekanntes Phänomen. Zum einen spielt es in kultischem Zusammenhang eine gewisse Rolle, insbesondere etwa in den Riten des Dionysoskultes, zum anderen ist *cross-dressing* ein fester Bestandteil der Welt des antiken griechischen Theaters, wo die ausschließlich männlichen Schauspieler auch Frauenrollen spielten. Wie sieht es jedoch außerhalb dieser beiden Gebiete aus? Inwiefern wird *cross-dressing* in der griechischen Literatur für uns greifbar und was steht dahinter? Achilles, der vielleicht berühmteste griechische Held und ein Sinnbild der Virilität, wurde laut einer Version des Mythos als Mädchen verkleidet unter den Töchtern des Königs Lykomedes von Skyros versteckt, um dem trojanischen Krieg und damit seinem vorhergesagten Tod zu entgehen. Damit prallen zwei komplett unterschiedliche Aspekte der antiken Kultur aufeinander: die häusliche, behütete Welt des Femininen und die kriegerische, kraftvolle des männlichen Heldentums. Wie verhält sich nun der Held *par excellence* in den verschiedenen literarischen Bearbeitungen des Mythos angesichts seines Eintauchens in die Welt des anderen Geschlechts? Steht eine rein äußerliche Anpassung an die Umstände im Vordergrund oder wird sein Geschlecht, im Sinne von *gender*, durch diese Episode in Frage gestellt? Anhand der Figur des Achilles soll in dem Vortrag der Frage nachgegangen werden, welche Funktionen *cross-dressing* in der griechischen Literatur haben kann und inwiefern *cross-dressing* und der Tausch von Geschlechterrollen an die Frage nach der Identität der jeweiligen Figuren gekoppelt ist.

## **Plural identities and representations of cultural entanglement in Ancient Egypt**

**Dr. Elena Panaite**

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Ancient Egypt's geographical location, at the crossroads between Africa, Asia and the Mediterranean countries, makes it an important case study for the understanding of contacts and interactions between peoples in Antiquity. The networks of exchanges were constantly evolving under the influence of climatic and societal changes. Ancient Egypt's borders were also flexible and permeable to the neighboring peoples and nomadic groups that approached the Nile Valley. Foreign individuals or entire groups of people have integrated the Egyptian society throughout its history, and some of them have reached important positions. These data are revealed in the ancient Egyptians textual and iconographical sources, which also show that foreigners living in Egypt may have maintained their native ethnic identity. This raises an important number of questions, as for instance to which extent an individual was aware of belonging to a foreign community? What did he maintain of his ethnic background? What identity was emphasized in different situations? Through some specific examples, the paper will explore expressions of emic and etic identities, ways of integration and cultural entanglement and, consequently, the mechanisms of creation of a collective cultural memory that allows the expression of multiple identities.

**Early 1st Millennium Mediterranean Interactions: Cultural Contact and Identity at  
Francavilla Marittima (Calabria, Italy)**

**Dr. Francesco Quondam**

Universität Wien

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The study of the eighth and seventh century BC cultural interactions caused by the movement of Levantine and Greek navigators towards the central Mediterranean and their resulting encounter with the native communities of the Italian peninsula has long been one of the most investigated and discussed topics in archaeological research. As far as the early 1st millennium Mediterranean is concerned, there is a general consensus around the recognition of the unprecedented scale of such dynamics of interaction, which from the more strictly economic-commercial sphere embrace the transmission of knowledge, tastes, lifestyles, technologies, ideologies: the 'first really busy period of traffic', Boardman's now classic formulation, thus becomes in the very recent synthesis of Tamar Hodos' true expression of a 'globalising' Mediterranean world.

The site of Francavilla Marittima offers a privileged perspective on these articulated dynamics of interaction. Lying on the Ionian coast of Calabria in Southern Italy, the site was continuously settled for over 1000 years, from the beginning of the Middle Bronze Age to the Classical Age. Excavations conducted in the 1960s have revealed an extensive inhumation necropolis, with hundreds of burials dating from the advanced phase of the Early Iron Age to the Archaic period (circa 870-520 BC). Since 2009 the University of Basel started a new research project at the site. The talk will focus on the aspects of identity and cultural interaction as mirrored in the abundant funerary data available, combining the evidence from previous and current excavations.

## **Zwei Seiten einer Münze: Der Diskurs von Identität und Gedächtnis und sein Einfluss auf historische Gesellschaften**

**Jakob Schneider**

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Identität und Gedächtnis bedingen einander. Gesellschaften formen und nutzen die Vergangenheit, um ihre Identität in der Gegenwart zu erschaffen, und eben diese Identität beeinflusst im Gegenzug, wie diese Gesellschaft über ihre Vergangenheit denkt. Dieses Wechselspiel wird oft politisch verstanden, da es häufig darum zu gehen scheint, die Deutungshoheit über das Vergangene zu erlangen. Allerdings wirkt die Beziehung zwischen beiden Elementen auch auf einer deutlich tieferen sozialen Ebene, denn eine Einigung auf eine gemeinsame Vergangenheit ist die direkte Voraussetzung für eine kohärente Gruppenidentität in der Gegenwart. Gesellschaften, die über kein gemeinsames Narrativ ihrer Geschichte verfügen, werden im Gegenzug eine Identitätskrise in der Gegenwart erleiden. Und selbst, wenn solch ein Narrativ etabliert werden kann, muss es ständig angepasst und neu ausgehandelt werden, um neuen Heraus- und Anforderungen gerecht zu werden.

Der Vortrag wird die theoretische Basis dieses Diskurses erkunden und dabei auf verschiedene Beispiele aus moderner und historischer Zeit zurückgreifen, um zu zeigen, dass die zugrundeliegenden Prozesse zu allen Zeiten angetroffen werden können. Mit Hilfe der Gedächtnistheorie werde ich zeigen, dass Gedächtnis und Identität lediglich zwei Seiten eines Phänomens sind, das sich im Zentrum einer jeden Gesellschaft findet.

## **Intricate Identities – Egyptian presence in the southern Levant during the Late Bronze Age**

**Dr. Katharina Streit**

Austrian Archaeological Institute, Austrian Academy of Sciences

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The southern Levant during the Late Bronze Age witnessed an increased involvement of New Kingdom Egypt. Historical reconstructions either see a substantial presence of Egyptian personnel in the southern Levant (Weinstein) or local Canaanites emulating the Egyptian mode of rulership (Higginbotham). Previous research was very much framed by concepts akin to modern nation states (e.g. trying to determine whether or not a given individual was either Egyptian or Canaanite). However, it is well established in anthropological research that such categories are by no means mutually exclusive and that any given person can adopt many different layers of identities. Simplistic categories like those mentioned above are neither suitable to describe the flux of identities in the contemporary world, nor to explore the full range of potential identities and their coalescence in the distant past. Rather, anthropological research highlights the fluidity of (ethnic) identities and reports examples of acquired, multiple, situational and segmental identities. Such concepts have not yet been adopted by archaeological research, thus restricting the analysis of past identity to overly simplified categories. This paper offers a re-evaluation of the archaeological dataset in light of a more nuanced view of identity and will examine indicators for ‘embodied knowledge’, which can be used to differentiate the presence of individuals acculturated in Egypt from the ‘emulation’ of Egyptian practices by local, Canaanite individuals. It will further assess the potential of bioarchaeological methods such as aDNA studies, dental nonmetric traits and stable isotope studies for the reconstruction of past identities and evaluate the contribution of understanding biological markers for past populations.

## **Egyptian perception of the “others”: the case of the prisoners of war in royal sources**

**Dr. Marta Valerio**

Université Paul Valéry, Montpellier

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The presence of foreigners in Egypt is a phenomenon that lasted the entire Pharaonic era, occurring with different features throughout its history. In particular, during the New Kingdom, the forced installations of prisoners of war contributed to the presence of foreigners in the country in a very significant way.

In royal and elite sources, foreign enemies could be portrayed wearing some specific clothing, speaking a different language, presenting a different skin color, often untidy and with a chaotic/disordered attitude. Once captured and deported, these people were quickly converted into something economically productive and positive: they became workers (such as soldiers, craftsmen, peasants, masons, etc.) and the way sources refer to them change.

To what extent is it possible to use the case of foreigners to give shape the idea of “egyptianness” by opposition? Are changes in the prisoners' lives signs of their integration in Egyptian society? A selection of sources will be presented to discuss these questions.

## **The Immortal City. Expressing Local Identity in Roman Heracleopolis Magna**

**Lucas Weisser-Gericke**

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This contribution is concerned with modes of expressing local urban identity in the Middle Egyptian city of Heracleopolis magna in the Roman period (1st–4th c. C.E.) The central role of the worship of local deities for the formation of local identity has been pointed out by Fredrik Hagen for Pharaonic Egypt (Hagen 2007). The ongoing importance of this factor for the expression of local identity in Roman Egypt will be demonstrated by a detailed analysis of the peculiarities of the local onomastic pool of Heracleopolis as reflected in the papyrological material. Another mode of representing urban identity that will be discussed is the practice, observable in some third and fourth-century documents, of applying individualizing combinations of honorific epithets to the city's name, which testifies to the connection between inter-urban competition and the formation and representation of a Heracleopolitan identity by a Greek elite.