



ΕΘΝΙΚΟ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ
National Hellenic Research Foundation

ΙΝΣΤΙΤΟΥΤΟ ΙΣΤΟΡΙΚΩΝ ΕΡΕΥΝΩΝ
INSTITUTE OF HISTORICAL RESEARCH



3rd Call for HFRI Research Projects to Support

Post-Doctoral Researchers

14 . 6 . 2024

WORKSHOP: Female Civic Presence in Roman Greece

Organizers: P. Konstantinidis | G. Mitropoulos

G. Mitropoulos | *Preliminary Remarks on Greek Matronae in Imperial Achaea: Civic Presence, Networks and Impact*

Olga Boubounelle | *Priestesses and Benefactresses: Women's Involvement in the Celebration of Imperial Power in Macedonia (1st - 3rd c. CE)*

Guillaume Biard | *Εξέχουσες γυναίκες στη Θάσο κατά την αυτοκρατορική περίοδο (1ος-3ος αι. μ.Χ.)*

Panagiotis Konstantinidis | *Greek Matronae in Roman Achaea: Public Representation and Local Taste. Preliminary Remarks*

Lindsey A. Mazurek | *Greek Matronae in Formam Deorum: Funerary Stelai from Attika and Makedonia*

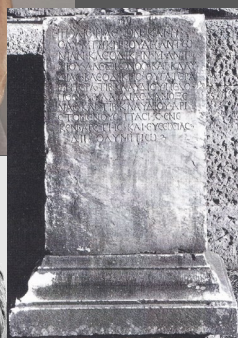
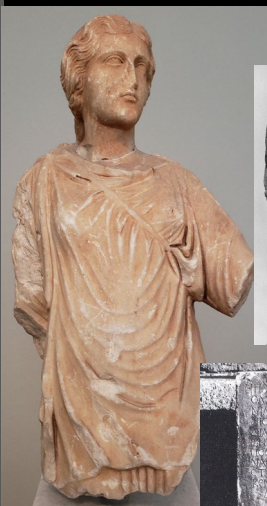
Eleni Kalavria | *Women in Public in the Hellenistic and Roman Cyclades: the Sculptural Evidence*

Ada Caruso | *Women Participation, Self-presentation, and Social Integration in the "Venues for Intellectual Activities": An Archaeological Insight from Roman Greece*

10:00 a.m.

EKT Room, ground floor, NHRF

48 Vassileos Constantinou Avenue, 11635 Athens



FEMALE CIVIC PRESENCE IN ROMAN GREECE

International Workshop,
14.6.2024 – EKT Room, National Hellenic Research Foundation,
48 Vassileos Constantinou Avenue

PROGRAM AND ABSTRACTS

Organizers: P. Konstantinidis – G. Mitropoulos

Research Program “Greek Matronae: Female Civic Presence and Self-Representation in Imperial Greece (1st - 3rd c. CE)” – 3rd Call for H.F.R.I. Research Projects to Support Post-Doctoral Researchers.



PROGRAM

10:00–10:10 Greeting (N. Papazarkadas, Director of the Institute of Historical Research, National Hellenic Research Foundation)

10:10–10:50 Introduction – Preliminary Remarks on Greek *Matronae* in Imperial Achaia: Civic Presence, Networks and Impact (G. Mitropoulos, National Hellenic Research Foundation)

10:50–11:20 Priestesses and Benefactresses: Women's Involvement in the Celebration of Imperial Power in Macedonia (1st - 3rd c. CE) (Olga Boubounelle, École Française d'Athènes)

11:20–11:50 Εξέχουσες γυναίκες στη Θάσο κατά την αυτοκρατορική περίοδο (1ος-3ος αι. μ.Χ.) (G. Biard, Aix Marseille Université, Institut de Recherche sur l'Architecture Antique, Institut Universitaire de France - online)

11:50–12:20 **Coffee Break**

12:20–12:50 Greek *Matronae* in Roman Achaia: Public Representation and Local Taste. Preliminary Remarks (P. Konstantinidis, National Hellenic Research Foundation)

12:50–13:20 Greek *Matronae* in *Formam Deorum*: Funerary Stelai from Attika and Makedonia (Lindsey A. Mazurek, Indiana University, Bloomington).

13:20–13:50 Women in Public in the Hellenistic and Roman Cyclades - the Sculptural Evidence (E. Kalavria, Ephorate of Antiquities of the Cyclades)

13:50–14:20 Women Participation, Self-presentation, and Social Integration in the “Venues for Intellectual Activities”: An Archaeological Insight from Roman Greece (Ada Caruso, Sapienza Università di Roma).

14:20–14:30 Concluding Remarks (P. Konstantinidis, National Hellenic Research Foundation)

Lunch for speakers

PARTICIPANTS

Greeting

[Papazarkadas, Nikolaos](#), Director of the Institute of Historical Research, National Hellenic Research Foundation

Papers

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G. Biard

Εξέχουσες γυναίκες στη Θάσο κατά την αυτοκρατορική περίοδο (1^{ος} -3^{ος} αι. μ.Χ.)

Η πρόσφατη δημοσίευση των δημόσιων επιγραφών της Θάσου, η σύνταξη του corpus των πορτρέτων, καθώς και η συστηματική μελέτη των βάσεων αγαλμάτων επιτρέπουν μια αναθεώρηση της δημόσιας εικόνας των γυναικών σε αυτή την εύπορη *civitas libera* της Αυτοκρατορίας μέχρι τα μέσα του 3^{ου} αι. μ.Χ. Στη συντηρητική κοινωνία της Θάσου, όπου οι ίδιες οικογένειες κατέχουν εναλλάξ τα κύρια αξιώματα από την ύστερη ελληνιστική περίοδο και σε μια πόλη με μακρόχρονη παράδοση στη γλυπτική, δεν αποτελεί έκπληξη το γεγονός ότι οι ελληνιστικές τεχνοτροπικές τάσεις συνεχίστηκαν στα γυναικεία πορτρέτα, ιδίως στα πρόσωπα, τα οποία συχνά διατηρούν ιδεαλιστικά χαρακτηριστικά. Όμως, η παρουσία στο νησί δύο τουλάχιστον εργαστηρίων ολόγλυφης γλυπτικής τεκμηριώνεται από μια σειρά πορτρέτων που ακολουθεί στενότερα τις καλλιτεχνικές δημιουργίες της Ρώμης. Εξάλλου, η επιθυμία της άρχουσας τάξης να καλλιεργεί τις καλές σχέσεις της με την αυτοκρατορική εξουσία διαφαίνεται στη μορφή ορισμένων μνημείων, στη διατύπωση των τιμητικών επιγραφών που φέρουν και στη θέση τους στο δημόσιο χώρο. Μέσα από μια λεπτομερή ανάλυση επιλεγμένων τιμητικών μνημείων, η παρουσίαση στοχεύει να σκιαγραφήσει την εξέλιξη της δημόσιας εικόνας των γυναικών της ανώτερης τάξης της Θάσου, να εντοπίσει σημαντικές αλλαγές στην παραγωγή ή στη χρήση γυναικείων πορτρέτων, ούτως ώστε να αποσαφηνιστεί η θέση των γυναικών που αναπαρίστανται στον πολιτικό και κοινωνικό βίο της πόλης.

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O. Boubounelle

Priestesses and Benefactresses: Women's Involvement in the Celebration of Imperial Power in Macedonia (1st – 3rd c. CE)

Although it has long been neglected in favour of Achaia or Asia, the province of Macedonia offers a large amount of epigraphic documentation, much of which has been updated in recent years, enabling us to examine with a fresh eye the place of women, and in particular that of the elite. During the imperial period, Macedonian women remained strictly excluded from political life: unlike in Asia, for example, they never took on political offices, or even liturgies. Their involvement in civic life was therefore essentially done through the exercise of priesthoods, and in particular priesthoods of the imperial cult. From the early days of the Principate, the phenomenon of the couple priesthood gradually spread throughout the province. Reproducing the model of the imperial couple to a small extent, this paired the priest or high priest with a female partner responsible for the worship of deified empresses and female members of the imperial family. These priestesses, whose role was systematically shared with a man, could not claim to celebrate imperial worship alone or preside over contests in their own name. Although they did not represent means of emancipation or even autonomy, these female priesthoods did help increase the visibility of women in the public sphere of Macedonian cities. Commemorated through statues and honorary titles, their involvement in the imperial cult appears to have been an essential aspect of the self-promotion strategies of Macedonian notables' families. This can be associated with the aristocratisation of society and the prominence of the family in men's careers. This female initiative can also be seen in the many euergetic acts undertaken in honour of imperial power. Several inscriptions mention women who financed the construction of temples or honorary monuments in their own name. This may be explained by the spread of Roman law, which gave matrons a more important role, or by the relative legal independence enjoyed by Macedonian women.

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A. Caruso

Women Participation, Self-presentation, and Social Integration in the “Venues for Intellectual Activities”: an Archaeological Insight from Roman Greece

Gymnasia, theatres and odeia were buildings intended for intellectual activities. Inside them people imbued with Hellenic education (*paideia*) received training, attended dramas and rhetoric performances. Moreover, they had the opportunity to meet, interact face to face, and cultivate relationships under the umbrella of a common identity (that of *pepaideumenoí*). Data show that women also took part in this “integration through education” process. Based on the project WinX, that I am currently carrying out, I would like to discuss women’s attempts to get social visibility through their participation in what I call the “venues of *paideia*”. Through examining material evidence from odeia, gymnasia and theatres in the provinces of Achaia (Corinth) and Asia (Aphrodisia and Cos), I will enhance women presence in these buildings, by referring to published archaeological reports and using statues and inscriptions as main tools of investigation. When possible, I will also try to detect their identity and social role.

Corinth, “centre of Romanitas”, is an important case of study due to the presence of Greek, Roman, and Pagan, Jewish, and Christian elements, native and migrants coexisting together. Such a multicultural society offers a peculiar perspective to investigate dynamics of human interactions, even regarding gender aspects. Comparing the results with similar cases from the Eastern provinces of the Roman Empire will contribute to highlight women participation in the cultural and civic life of ancient societies and detect the way testimonies and results change depending on a geography and civic context.

My attempt is to offer a new theoretical perspective suitable to reshape the research approach on the differences between men and women in their corresponding roles and between women and women in the same civic context. As the relationship between ancient women and intellectual contexts is a quite underexplored ambitus within gender studies, through detecting female presence in odeia, gymnasia and theatres this paper may emphasize such a topic, but it may also contribute to our understanding of how ancient women presented their own identity to the city and, by extension, how they contributed to the construction of the identity of ‘woman’.

E. Kalavria

Women in Public in the Hellenistic and Roman Cyclades – the Sculptural Evidence

As a bridge between mainland Greece and Asia Minor, Rome and the Eastern Mediterranean, the Cyclades suffered the consequences of political competition for power during the Hellenistic and Roman periods. The position of women in the Cyclades follows the general social situation of the period and is of particular interest in some islands because of special circumstances. In this presentation we will try to collect female sculptures, bodies and portrait heads, in order to evaluate the public presence of women in the time frame we are examining. As is well known, much more sculptures in marble or bronze would have been erected in the cities, as evidenced by the number of surviving statue bases. The state of preservation of the statues also varies, with several sculptures preserving only their lower part, making it difficult to determine their type. Difficulties in research are also caused by the varying degree of publication of the material: several are unpublished or with brief mention or with unknown the exact provenance. No honorary statue survives with all its components: statue, head and inscribed base. In this study we will first examine the body types chosen for public depictions, to determine any changes in the selected types over time. The type of Pudicitia seems to prevail in the Hellenistic period, while in the imperial period the Large and Small Herculaneum Women are more common. Other types in use are that of Palliata, the “Huftbaush” type, and some rare body types such as a variant of the Orans. The influence of the Asia Minor workshops is more evident, followed by that of the Attic workshops. We shall then present, depending on the existing archaeological material, the places of erection of the female statues. A special case is the imperial statue group that includes female figures, from the sanctuary of Poseidon and Amphitrite in Tenos, which, according to the epigraphic evidence, would not have been unique in the Cyclades. Women are depicted in sanctuaries, theaters, gymnasia, public buildings, houses, club houses and funerary monuments (heroa). The public image of women is significantly enriched by the data of Hellenistic and Roman necropolis- sculpture in the round and numerous reliefs. A special group of female statues are the so-called half-figures, with funerary use, most of them unpublished. Several have been found in Anafi, Thera and elsewhere as isolated examples. The necropolis of Reneia is another place where female statues were erected, a more isolated place, comparing to the cosmopolitan and sacred Delos. Another special case is Paros, with the characteristic reliefs of seated women on Roman sarcophagi and of funerary steles, often with semi-reclining females in representations of banquet reliefs, accompanied by their husbands or alone. Funerary banquet reliefs with semi-

reclining women are also found on Amorgos, often accompanied by consolation decrees that provide further information. There is a notable lack of female honorary, votive or funerary statues in the round from Paros. The rich data from the funerary Cycladic reliefs of the Hellenistic and Roman times could not be included in this presentation, except for indicative mentions. Several individual examples of female portrait statues and heads from Serifos, Syros, Naxos, Ios, Anafi and Sikinos are rather unpublished. Our knowledge about the public status of women in the Cyclades can be complemented by the abundant epigraphic evidence, that is the subject of special studies.

Η δημόσια παρουσία γυναικών στις Κυκλάδες στα ελληνιστικά και ρωμαϊκά χρόνια. Οι μαρτυρίες στη γλυπτική

Τα νησιά των Κυκλάδων, ως γέφυρα ανάμεσα στην ηπειρωτική Ελλάδα και τη Μικρά Ασία, τη Ρώμη και την Ανατολική Μεσόγειο, υπέστησαν τις συνέπειες του ανταγωνισμού των πολιτικών δυνάμεων κατά τα ελληνιστικά και ρωμαϊκά χρόνια. Η θέση της γυναίκας στις Κυκλάδες ακολουθεί τη γενικότερη κοινωνική κατάσταση των χρόνων αυτών και κατά τόπους αποκτά ιδιαίτερο ενδιαφέρον λόγω ειδικών συνθηκών. Στην παρουσίαση αυτή θα επιχειρήσουμε να συγκεντρώσουμε τα γυναικεία γλυπτά, κορμούς και κεφαλές, ώστε να αξιολογήσουμε από αυτά τη δημόσια παρουσία των γυναικών στο χρονικό πλαίσιο που μας απασχολεί. Τα σωζόμενα γλυπτά είναι, ως γνωστόν, πολύ λιγότερα από όσα θα έβλεπε κανείς στα ελληνιστικά και αυτοκρατορικά χρόνια, όπως αποδεικνύεται από τον αριθμό των σωζόμενων αγαλματικών βάσεων για μαρμάρινα και για χάλκινα έργα. Δεν σώζεται κανένα ακέραιο εικονιστικό άγαλμα με όλα τα συστατικά του: άγαλμα με την κεφαλή και την ενεπίγραφη βάση. Η κατάσταση διατήρησης των αγαλμάτων επίσης ποικίλει, με αρκετά γλυπτά να διατηρούν μόνο το κατώτερο τμήμα τους, δυσχεραίνοντας την τυπολογική τους απόδοση. Δυσκολίες στην έρευνα προκαλούνται και από την έλλειψη πληροφοριών για το υλικό: αρκετά γλυπτά είναι αδημοσίευτα ή με σύντομη μνεία ή με άγνωστα δεδομένα ανεύρεσης. Αρχικά θα εξετάσουμε τους αγαλματικούς τύπους που επιλέγονται για τις δημόσιες απεικονίσεις, ώστε να διαπιστώσουμε τις τυχόν αλλαγές στις επιλογές στη διάρκεια του χρόνου. Ο τύπος της Pudicitia φαίνεται να επικρατεί στα ελληνιστικά χρόνια, ενώ στα αυτοκρατορικά απαντούν περισσότερο η Μεγάλη και η Μικρή Ηρακλειώτισσα. Άλλοι τύποι που χρησιμοποιούνται είναι εκείνος της Palliata, ο τύπος Hufthaush, αλλά και κάποιοι πιο σπάνιοι,

όπως μια παραλλαγή της Δεόμενης. Ισχυρές φαίνονται οι επιδράσεις των μικρασιατικών εργαστηρίων, αλλά και των αττικών. Κατόπιν θα παρουσιάσουμε, με όσα στοιχεία διαθέτουμε, τους τόπους ανίδρυσης των τιμητικών αγαλμάτων. Ξεχωριστή περίπτωση αποτελεί το αυτοκρατορικό σύνταγμα με γυναικείες μορφές από το ιερό του Ποσειδώνα και της Αμφιτρίτης στην Τήνο, που βάσει των επιγραφικών μαρτυριών δεν θα ήταν μοναδικό στις Κυκλάδες. Γυναίκες απεικονίζονται σε ιερά, θέατρα, γυμνάσια, δημόσια κτήρια, οικίες, έδρες συλλόγων και σε ταφικά μνημεία-ηρώα. Η δημόσια εικόνα της γυναίκας εμπλουτίζεται σημαντικά από τα δεδομένα των ελληνιστικών και ρωμαϊκών νεκροπόλεων σε περίοπτα έργα και πολυάριθμα ανάγλυφα. Μια ιδιαίτερη ομάδα γυναικείων αγαλμάτων είναι τα λεγόμενα ημίτομα, με ταφική χρήση, στο μεγαλύτερο μέρος τους αδημοσίευτα. Έχουν εντοπιστεί αρκετά στην Ανάφη, τη Θήρα αλλά και αλλού ως μεμονωμένα παραδείγματα. Η νεκρόπολη της Ρήνειας αποτελεί επίσης τόπο δημόσιας προβολής γυναικών, έναν τόπο πιο απομονωμένο, σε σύγκριση με την κοσμοπολίτικη και ιερή Δήλο. Άλλη μία ιδιαίτερη περίπτωση είναι η Πάρος με τις χαρακτηριστικές ανάγλυφες απεικονίσεις καθιστών γυναικών στις ρωμαϊκές σαρκοφάγους αλλά και στα επιτύμβια ανάγλυφα, συχνά σε στάση ημιανακεκλιμένη σε παραστάσεις στον τύπο του «νεκροδείπνου», συνοδεία ή μη του συζύγου της. Νεκροδείπνα με ημιανακεκλιμένες γυναίκες απαντούν και στην Αμοργό, ενίοτε συνοδευόμενα από παραμυθητικά ψηφίσματα που παρέχουν ποικίλες πληροφορίες. Αξιοσημείωτη είναι η έλλειψη τιμητικών, αναθηματικών ή επιτύμβιων περίοπτων έργων για γυναίκες από την Πάρο. Τα πλούσια δεδομένα από τα επιτύμβια ανάγλυφα δεν ήταν εφικτό να συμπεριληφθούν στην παρουσίαση αυτή, παρά μόνο επικουρικά. Μεμονωμένα παραδείγματα γυναικείων εικονιστικών αγαλμάτων έχουμε από τη Σέριφο, την Σύρο, τη Νάξο, την Ίο, την Ανάφη, τη Σίκινο, τα περισσότερα αδημοσίευτα. Η δημόσια θέση της Κυκλαδίτισσας μπορεί να σκιαγραφηθεί πληρέστερα σε συνδυασμό με τις άφθονες επιγραφικές μαρτυρίες, που έχουν αποτελέσει αντικείμενο ειδικών μελετών.

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P. Konstantinidis

Greek *Matronae* in Roman Achaëa: Public Representation and Local Taste. Preliminary Remarks

The paper aims to present some of the preliminary conclusions regarding female public self-representation in the province of Achaëa deriving from the research project “Greek *Matronae*: Female Civic Presence and Self-Representation in Imperial Greece (1st - 3rd c. CE)”.

Representation of women in the public space of cities in the province of Achaëa aimed to honor and commemorate them in various social functions, such as members of elite families, benefactresses, priestesses or dedicants, adherents of certain cults, and posthumous heroines. Regarding portrait-heads, many examples draw upon official imperial portrait-types of empresses and female members of the imperial family in general, but there are also several that do not follow specific official prototypes. The same can be observed in the case of statuary types. Most of the surviving portrait-statues depict private women in the same well-established and prevalent throughout the Empire statuary types, which apparently embodied shared, Empire-wide cultural values. Nevertheless, there are also certain cases where a different Classical prototype is chosen, the reasons for the selection of which are not always obvious. After a brief overview of female self-representation in the province, the paper will explore, based on selected cases, the wider question of deviation from established patterns as manifestation of local identity.

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L.A. Mazurek

Greek Matronae in Formam Deorum: Funerary Stelai from Attika and Makedonia

This paper explores how women adopted theomorphic imagery in private funerary reliefs across the Greek provinces of Attika and Makedonia. Previous research on this type of portraiture (particularly Wrede 1981; Hallett 2005; Borg 2019) has largely focused on Rome, with little consideration of how regional differences in religious practice and portraiture forms might have affected the messages these portraits conveyed about their subjects. While there has been some interest in the prevalence of theomorphic imagery in Macedonia (Düll 1977; Adam-Veleni 2002), its use and meaning in other areas of Greece, including Attika, has not been fully explored. Perhaps the biggest problem has been the widespread acceptance and application of Wrede's thesis: that private theomorphic portraiture was allegorical, meant to highlight the personal virtues of the deceased.

Taking two examples of funerary stelai depicting women in theomorphic form from Macedonia (a funerary relief of Kleonike from Thessaloniki) and Attika (a funerary relief of Mousa from Athens), I first define the basic features of the Greek corpus, including epigraphic language and socio-familial roles. Next, I look at the divinities used. In southern Macedonia, we find a range of sculptural types used for female deities employed as models for the deceased, particularly forms of Aphrodite and Artemis (Terzopoulou 2010; also noting Anagnostopoulou 2021's argument that there exist significant differences in the funerary iconography of northern and southern Macedonia). In the religious context of Makedonia, Aphrodite in particular plays an important role in funerary religion, and several scholars (Voutiras 2001; Terzopoulou 2010; Ewald 2018) have suggested the existence of mystery rites that involved ritual emulation of the goddess that were practiced in front of cult statues.

In Attika, female funerary portraits display a strong preference for the iconography of the Egyptian goddess Isis (Walters 1988; Bricault and Veymiers 2020; Mazurek 2021). While some scholars have interpreted this prevalence as a sign of a local preference for an idealized form of femininity represented by Isis, there is no evidence that Isis ever held the same sway over Greek gender roles as more popular Olympian divinities. Instead, I suggest, that Athenian theomorphic images too might depict religious rites that happened during the subject's lifetime. Taken together, these examples suggest a regional difference in the use and meaning of theomorphic portraiture during the Roman Empire, both in terms of which deities Attic and Macedonian women wanted to emulate

in their funerary portraiture and how theomorphic imagery operated in Greece and Rome.

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Preliminary Remarks on Greek Matronae in Imperial Achaëa: Civic Presence, Networks and Impact

The research project 'Greek Matronae: Female Civic Presence and Self-Representation in Imperial Greece (1st - 3rd c. CE)' is an interdisciplinary approach to the study of women in Roman Greece, aiming to examine for the first time thoroughly and systematically the activity and visual representation of women in the public life of the cities of the Roman province of Achaëa during the period 31 BCE - 235 CE. This paper aims to present some preliminary remarks of the project so far, based on the relevant epigraphic evidence. Selected cases will be analyzed focusing on three main axes: the female public presence, their networks and overall impact on civic life.

More specifically, it will be examined the various ways women, usually the most prominent among them, made their presence visible in the Greek cities. Specific examples will be cited, in which wealthy women assumed religious offices of high prestige or made contributions to their home cities by constructing or repairing buildings, bestowing endowments or donating plots of land to communities and associations. Inevitably, participation in cultic life played an important role, since women were excluded from admission into the collective bodies of the Greek cities already in the pre-Roman period. Afterwards, some cases of intermarriages between leading Greek families will be presented, since it seems that these were used as a family tool for intra-provincial social advancement. Lastly, an overview of the female impact on the public life of the cities of imperial Greece will be provided. By outlining the different aspects of women's civic presence in this province, the preliminary image of a still ongoing research will be offered.

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