

NOTES ON THE FAMILY LINKS FROM LOWER MOESIA

Abstract: Departing from the quantitative data specific for Moesia Inferior from the Romans 1 by 1 database, and from the qualitative information from a previous paper, the present work has as goal to provide an overview on the attested family relations types in Moesia Inferior over a period of three centuries, in an attempt to map the corresponding epigraphic habits and specificities. While we are aware that a general approach might seem less prolific, since the specificities of each settlement, as well as of each century are lost in the generalisation, the intention is to contextualise the data and to highlight the general trends, bringing also forward some examples, from which more particular case studies can be further developed.

Keywords: *population, family relations, epigraphic habits.*

Annamária-Izabella Pázsint

Babes-Bolyai University
a.i.pazsint@gmail.com

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OVERVIEW OF THE DATA

From a statistical point of view, Moesia Inferior provides a high number of epigraphically attested individuals – 6.359, from a total number of 2.561 inscriptions.¹ Compared to other provinces, such as Dacia (4.354²) and Moesia Superior (2.356³), whose population number are lower, the large number of attested individuals for Moesia Inferior can be explained through a different epigraphic habit, but also to a larger number of *alba* (109 – large compared to the other provinces), which obviously attest a higher number of individuals, but which seldom provide consistent prosopographical data.⁴ From a gender perspective, the female population is the least representative with 809 occurrences, while the male population is predominant with 5305 occurrences, to which we add also a number of 245 individuals whose gender could not have been established.

When it comes to these individuals, a large proportion are linked having smaller and larger networks, networks which can be familial, professional, or simply social, but in some cases the type of network cannot be specified. In some cases, the family connections were made not only based on the specific mentioning in the text, but sometimes it was deduced based on the onomastics (especially in the case of siblings, or that of sons and fathers).⁵ As expected, most relationship types are those between parents and children (479 sons, 147 daughters), followed by spouses (491) and siblings. Following these connections which appear to be the strongest we also have mentions of the extended family, among which the following: grandparents (15 grandfathers, 17 grandmothers) and grandchildren (12 granddaughters, 26 grandsons), uncles (18)/ aunts (3) and nephews (19)/ nieces (3), as

¹ VARGA/PÁZSINT/BODA/DEAC 2018, 56.

² VARGA/PÁZSINT/BODA/DEAC 2018, 56.

³ VARGA/PÁZSINT/BODA/DEAC 2018, 56.

⁴ VARGA/PÁZSINT/BODA/DEAC 2018, 37-63.

⁵ VARGA/PÁZSINT/BODA/DEAC 2018, 52.

well as cousins (3). Rare is also the attestation of in-laws: such as the fathers-in-law (24) and mothers-in-law (19), but also of daughters-in-law (12), and sons-in-law (24). In what concerns the few attestations of cousins, this type of relational link is not attested on the same monument, rather we deduce it by linking the other family members (fathers/mothers)⁶ (see for example the *stemma* from fig. 3.).

Besides these family relation types there are also other types of relations, which unfortunately do not offer significant information, the relation between the individuals being either unreadable or unspecified. More common is though the attestation of the extended family, which points to the existence of slaves, *alumni* (we have only three attestations of *alumni*: Achelous and Krystallus, the *alumni* of Postumus, a *praefectus classis*,⁷ and Myrizmus *alumnus* of Cosconius Ingenus),⁸ and freedmen, or heirs which are not related with the deceased, testamentary executors,⁹ tutors,¹⁰ or even *amici*.¹¹ Most commonly the quality of heir (*heres*/ κληρονόμος) is held by family members, more precisely by wives (Aufidia Avita, Aurelia Faustina,¹² Valeria Crispina,¹³ Antonia,¹⁴ etc.),¹⁵ sons (Iulius Capito,¹⁶ Caius Pompeius Magnus¹⁷ etc.), daughters (Petronia,¹⁸ Aurelia Aelia,¹⁹ etc.), but also brothers (Caius Iulius Festus,²⁰ Γάιος Ἰούλιος Πουφῖνος,²¹ etc.) and freedmen/ freedwomen (Amaranthus,²² Atticus,²³ Hermes,²⁴ Tiberius Claudius Zoticus,²⁵ Caius Iulius Hermes,²⁶ Antonia Tyrannis,²⁷ etc.), but more exceptionally also by army comrades, or individuals whose relation with the deceased is not specified.

NUCLEAR FAMILIES

As abovementioned, the nuclear family is the most widespread and this relationship type is especially rendered on funerary monuments, as one would expect. From a quantitative point of view, even before the mention of wives or husbands, children are the most likely to be mentioned on the monuments. Despite attesting exclusively the nuclear family, some inscriptions record a high number of children, such as an inscription from third century AD Capidava

which attests the family of Aurelius Hermes and Aurelia Melite; apparently they had seven children which survived them, six sons and one daughter,²⁸ similarly, another family from Tomis had six children²⁹ (and the list could go on³⁰). In other contexts the inscriptions specify the fact that the couple had common children,³¹ implying therefore also the existence of step-children, while in other contexts reference is made to children but not to their names.³² Overall, sons (479) are much more often mentioned on the monuments than daughters (147), but not wives (491), which should be seen more as an epigraphic habit than the reality; moreover, the funerary inscriptions are the most common type of inscriptions in Moesia Inferior, recording therefore more seldom their live events (as opposed to Dacia, for example, where votive inscriptions surpass the funerary ones in number³³).

After children, spouses are the second numerous relational link in the inscriptions of Moesia Inferior, and when it comes to marital life, in rarer instances (but especially in the Greek epitaphs),³⁴ the monuments mention the number of years of marriage,³⁵ or the age at which the woman got married (13,³⁶ 24,³⁷ 25³⁸). When it comes to the epitaphs of wives, they sometimes even make reference to the qualities which they had in their marital life: such is the case of Εἰς wife of Διογένης who lived without reproach and with faith,³⁹ that of Ματρῶνα, sober and wise,⁴⁰ or that of Κυρίλλη the wife of Ἀνδρῆς who was considered to have had a bright wisdom in marriage and life.⁴¹ These virtues, as well as others which are specific for wives represent a standard description of women bound to the domestic sphere.⁴² However, in rarer instances, such as that of Titia Matriona the wife of Cocceius Elius from Capidava, her economic power is expressed on the funerary monument which she shares with her husband, through the statement that she died at 30 years old *ad villam sua*.⁴³ The same economic power results in the case of another couple, the veteran [---] Severus from Oescus, and his wife Marcia Marcella,⁴⁴ attested at Novae and whose tomb was situated on a large plot of 80 x 80 pedes, which was not to be shared with their descendants.⁴⁵

Wives in general do not stand out, they are mostly mentioned only for the domestic role they had, but in a few instances, there where they come from illustrious

⁶ AE 1951, 7 = ILBulg 382a; AE 1892, 111 = CIL III 6145 = CIL III 12342 = ILBulg 378.

⁷ AE 1977, 762 = AE 1980, 841 = AE 1984, 793 = AE 1987, 897 = AE 1989, 639 = AE 2005, 161 = ISM V 281.

⁸ CIL III 7471.

⁹ CIL III 12359 = ILBulg 120 = CONRAD 2004, 240, no. 427.

¹⁰ ILBulg 75 = AE 1957, 295.

¹¹ CIL III 14416 = ILBulg 18 = AE 1900, 155 = AE 1961, 208 = AE 1999, 1326; CIL III 7422; IGLNovae 79 = ILBulg 307 = AE 1939, 121 = AE 2006, 1203 = CONRAD 2004, 235, no. 404.

¹² CIL III 7477 = ISM IV 116.

¹³ ISM IV 117 = AE 2004, 1268 = CONRAD 2004, 207, no. 301.

¹⁴ ILBulg 65.

¹⁵ ISM I 276 = AE 1927, 61.

¹⁶ CIL III 12477 = ISM V 7.

¹⁷ CIL III 12409 = ILBulg 431.

¹⁸ CIL III 6192 = ISM V 202.

¹⁹ ISM IV 187 = AE 1998, 1139 = CONRAD 2004, 203, no. 285.

²⁰ AE 1982, 846.

²¹ IGBulg II 598 = SEG 1, 317 = SEG 3, 564.

²² AE 2004, 1261 = CONRAD 2004, 222, no. 356.

²³ AE 2004, 1261 = CONRAD 2004, 222, no. 356.

²⁴ ISM II 383 = AE 1966, 372.

²⁵ CIL III 6144 = ILBulg 376 = CONRAD 2004, 216-217, no. 334.

²⁶ ILBulg 55 = AE 1960, 128 = AE 2010, 32 = CONRAD 2004, 242, no. 433.

²⁷ CIL III 6201 = ISM V, 177.

²⁸ ISM V 42 = CIL III 12478.

²⁹ ISM II 203.

³⁰ See for example, among others, also the case of Visentia Modesta (from Emporium Piretensium) who had six children, the husband not being mentioned: CIL III 12416 = ILBulg 398 = CONRAD 2004, 219, no. 344.

³¹ ILBulg 368 = CIL III 6147.

³² AE 1938, 7 = AE 1939, 89 = AE 1950, 177 = AE 1951, 105 = ISM V 43; ISM I 353.

³³ See Fig. 1. Comparative statistics on the types of sources from VARGA/ PÁZSINT/BODA/DEAC 2018, 54.

³⁴ ISM I 353; ISM II 238.

³⁵ ISM II 185; ISM II 203; ISM II 238.

³⁶ ISM II 197 = SEG 25, 760.

³⁷ ISM II 203.

³⁸ ISM II 286.

³⁹ ISM II 185.

⁴⁰ ISM II 461.

⁴¹ ISM II 380.

⁴² PÁZSINT 2017, 59-60.

⁴³ CIL III 14214(20 = ISM V 29.

⁴⁴ IGLNovae 89 = ILBulg 306 = AE 1932, 51 = CONRAD 2004, no. 408.

⁴⁵ PÁZSINT 2019, in print.

families, or at least from the upper *stratum* of society, they are acknowledged for it. From Novae we take the example of Aurelia Queta:⁴⁶ on her funerary monument the name of her husband (Flavius Decebalus, a veteran of the legio I Italica Severiana) follows hers, with the mention „*marito eius*”, which has been explained as a way of pointing her having a more important origin and social level than her husband's. To these fewer examples we add also the well-known one of Ἀβα, daughter of Ἐκαταῖος (son of Εὐξενίδης) and wife of Ἡράκων (son of Ἀριστομάχος) from Istros.⁴⁷ Ἀβα was a priestess, and a rich benefactress, who acted with incredible generosity towards the city of Istros and its social classes, continuing the tradition of euergetism of her family, surpassing them in generosity.⁴⁸ From a different background is an extended family of Oriental origins (from Flavia Neapolis and Antipatris) attested at Tomis: the precise family linkage between all of the family members cannot be established but we are dealing with two couples, Αὐρήλιος Πρίσκος Ἰσίδωρος⁴⁹ and his wife Οὐλπία Ματρώνα, and Αὐρήλιος Πρίσκος Ἀννιανός⁵⁰ and his wife Ἰουλία Ἀπολαύστη. The men were possibly father and son, and they were both *ποντάρχης* and occupied significant positions in their city of origin, while their wives were priestesses of the Imperial cult. This family of Romanised Orientals permeated in the local society of Tomis which was possible due to their economic prowess and social status.

As a consequence of professional geographical mobility of their fathers or husbands, women were also forced to change their place of origin, including the province. Such is the case of Ἐπιφανία wife of Ἐρμογένης Ἀνκυρανός καὶ Τομίτης;⁵¹ her father was from Hermione, while her mother was from Athens, and the funerary epigram mentions the fact that her father and her first husband were ναύκληροι and that due to their profession she travelled to many places. In other cases, such as the one of the brothers T. Flavius Valens and T. Flavius Alexander, their wives (Valeria Fortunata and Marcia Basilissa⁵²) seem to have come from Amastris with them to Troesmis.

Besides these more exceptional cases, we also have more common ones, in which their involvement is religious, more precisely within public and private cults, which is accordance with their perceived role in society.⁵³

Even though they are harder to trace down, there are also cases in which we notice that the wife was the second one; this is the case of Aurelia Dusia⁵⁴ wife of Seutes,⁵⁵ and this derives from the fact that she is mentioned as *Seuti coix*, not as the mother of the deceased (Aurelius Erculanus). Epigraphically attested is also the wife of Aurelius Erculanus, son of Seutes (Claudia Dusia), and their children (Aurelii

Cocceius, Genialis, Claudius, Vindix).⁵⁶ Based on the *nomina* as well as the personal names/ *cognomina* of the member of the family, and on the finding spot (*vicus Quintionis*), we might assume that we are dealing with a family of locals who were granted the citizenship with Caracalla. In other cases, the „status” of second wife is explicitly mentioned in the text, as in the following example [---] ἡ ἐτέρα [γυνή] [αὐ]τοῦ Θεοφειδῆ Ἀσκληπιάδου θυγάτηρ[η].⁵⁷

Mentions of fathers and sons, as well as brothers are quite frequent and among them there are numerous families in which at least one of the member was an active soldier (overall in Moesia Inferior we have attestation of 726⁵⁸ active soldiers) or a veteran (overall in Moesia Inferior we have attestations of 464⁵⁹ veterans), while in some exceptional cases one can trace (as expected) a wide involvement in the military life of some families. Such a case is that of the brothers Pontici from Amastris:⁶⁰ Iulius Ponticus, part of the *legio V Macedonica* (unknown rank), and his brothers Iulius Ponticus from the same legion (veteran⁶¹), Sentius Ponticus, miles of the same legion, and Sentius Ponticus, veteran of the same legion. Despite the fact that of two them have one *nomen*, and the other two another *nomen*, they are brothers since the relation is twice explicitly mentioned, and considering the age difference they joined the army in different moments.⁶² Other five Pontici (Vettius Ponticus from Tomis,⁶³ Lucius Numerius Ponticus from Durostorum,⁶⁴ Iulius Ponticus x 2 from Troesmis and Durostorum,⁶⁵ Valerius Ponticus from Halmyris⁶⁶) are attested in Moesia Inferior in a close timeframe, mostly as military personnel, but except for one (Iulius Ponticus)⁶⁷ who might be related to them and who was also a veteran of the V Macedonica at Troesmis, they are not related with these family members from Amastris. However, even in this case, we are probably speaking of the previously mentioned elder brother since it would be a bit too peculiar to have three Iulii Pontici from the same family.

When it comes to brothers exceptional are the cases where they die at an early age (age is especially mentioned when their age at death is low);⁶⁸ among these cases we have one, that of Ἡρακλέων and Ἰσαγόρας,⁶⁹ who were interpreted by the editors as twins (the only case from Moesia Inferior), dying following an epidemic, or an accident.⁷⁰ In general the reasons behind their death are for the most part unknown, with some exceptions, among which we mention the case of Ποντιανή, a child of the age of 3 years, who died, as her

⁴⁶ IGL Novae 82 = CONRAD 2004, 232, n. 395.

⁴⁷ ISM I 57 = SEG 18, 293 = SEG 24, 1112.

⁴⁸ POPESCU 1960, 273-296; van NIJF 1997, 150; PÁZSINT 2017, 54.

⁴⁹ ISM II 96. He might have been attested also in the inscription ISM II 188 = SEG 25, 768.

⁵⁰ ISM II 97 = SEG 36, 690. He might have been attested also in the inscription ISM II 188 = SEG 25, 768.

⁵¹ ISM II 375 = SEG 24, 1081.

⁵² ISM V 184 = CIL III 7501.

⁵³ PÁZSINT 2017, 52-53.

⁵⁴ For the *cognomen* Dusia see: DANA 2014, 171.

⁵⁵ ISM I 337

⁵⁶ ISM I 338 = CIL III 14214 (25).

⁵⁷ IGBulg 174.

⁵⁸ VARGA/PÁZSINT/BODA/DEAC 2018, 49.

⁵⁹ VARGA/PÁZSINT/BODA/DEAC 2018, 49.

⁶⁰ ISM V 186 = CIL III 7502.

⁶¹ MIHĂILESCU-BÎRLIBA/DUMITRACHE 2012, 34-35.

⁶² MIHĂILESCU-BÎRLIBA/DUMITRACHE 2012, 35.

⁶³ ISM II 129 = CIL III 7532.

⁶⁴ ISM IV 94 = AE 1925, 110.

⁶⁵ ISM V 137 = CIL 6178-6180; AE 2013, 1340 = AE 2014, 1139.

⁶⁶ AE 1991, 1385 = AE 2011, 1140 = CONRAD 2004, 182, no. 215 = GLI Halmyris 26.

⁶⁷ ISM V 137 = CIL 6178-6180.

⁶⁸ In general, for children the age is mentioned there where death occurred early on, and the parents immortalized this on the funerary monuments of their children.

⁶⁹ ISM III 86.

⁷⁰ AVRAM/ BĂRBULESCU/GEORGESCU 1999, 106, no. 15.

brother Ποντιανός, because of a serious illness.⁷¹ Other inscription record only the tragic death of all the children of a family, such as Εισίδωρος from Nikomedia (of 17 years) and his sister Ζμύρνη.⁷²

Besides these examples there are also rarer ones, those which invoke step-brothers or step-parents (Aurelius Sabinus was the *privignus* of Aurelius Silvanus, having also a step-sister, Aurelia),⁷³ and those which indicate adoption, as in the case of Χρυσάων, son of Γαῦκος,⁷⁴ who was adopted by Ἀχιλλᾶς, and as a result was also the brother of Ἀχιλλεύς, son of Ἀχιλλᾶς.⁷⁵ Both brothers are attested at Tomis as part of an association of Δενδροφόροι dedicated to Cybele, and Ἀχιλλεύς was also a member in an association dedicated to Dionysos at Istros.⁷⁶ Another such example comes from Istros, from an inscription which is dated during the 2nd/1st century BC, where an *ignotus*,⁷⁷ might have been the adopted son of Μενεχάρμος.⁷⁸ Among the cases which mention step-parents we have an epigram from Novae,⁷⁹ in which we find also the phenomenon of code-switching,⁸⁰ the text of the epigram is in Greek and Latin and they are not identical. The inscription informs us that Basileus was the son of Kyzikios and of unnamed women, and the step-son of Secunda, the second wife of his father. His mother apparently died before him, and considering his age, she might have even died in childbirth.

Close relations between individuals, can be expressed also through less precise terms such as <σ>ύντροφος (brought up together), which might point either to foster-brothers, or slaves who were brought up in the same household.⁸¹

EXTENDED FAMILIES

As mentioned, in rarer cases when it is explicitly mentioned in an inscription, or when we can correlate the individuals, we have proofs of more extended families; these have not only an increased number of members, but also a greater variety of family relations, mentioning for example three generations and extended genealogical trees (inclusion of in-laws for example).

As such, we have a few remarkable cases, as the one of Lucius Licinius Clemens,⁸² from Nicopolis (probably Nicopolis ad Istrum)⁸³ and veteran of the legio V Macedonica, who was also a *quinquennalis canabensium et decurio* at

Troesmis,⁸⁴ being therefore part of the veterans who after their discharge became part of Troesmis' municipal elite. Being part of the elite, he makes a dedication to the Emperor in which is mentioned his wife (Licinia Veneria – probably his freedwoman), his daughter (Lucia Licinia), as well as his nephews (Iulius Clemens, Octavius Clementianus, Licinia Clementiana, Octavius Clemens, Licinius Clemens, Octavius Licinius). In this case, we have a very well-off family, who belonged to the local elite, and whose mentioning is related to the head of the family becoming *quinquennalis canabensium*. The nephews of the veteran give further leads on the family: all three have different *nomina*, which might point to either them being step brothers, either as undertaking the *nomina* of the grandfathers; two of them bear the *nomina* of their mother (Licinii), which might also point to the lack of Roman citizenship of the father,⁸⁵ one of them has the nomen Iulius, while the remaining three children share the *nomen* Octavius. L. Mihăilescu-Bîrliba and I. Dumitrache⁸⁶ have suggested that based on the *nomen* Octavius, this family might be related with that of another veteran of the *legio V Macedonica*, Marcus Octavius Domitius,⁸⁷ also from Nicopolis. A funerary monument is dedicated to his brother Marcus Octavius Aper, a *medicus* (a military *medicus* ?), and their mother Lisame Polla. According to the ages of the deceased, the mother had her first child at sixteen years old at the earliest. In this case as well, the mobility of these family members is based on professional reasons, enrolment in the army, and healthcare service.⁸⁸

Another such example comes from Tomis, where we have three generations mentioned on the same monument: Catilia Respecta and his husband Sempronius Rufinus (the latter is not explicitly mentioned in the inscription) – both being deceased, Sempronia Rufina their daughter (deceased) with her husband Allidius Rufus, and their children (Allidius Secundinus – deceased, C. Allidius Rufinus, C. Allidius Rufus). As in the previous case, the origin of the first generation is different from the finding spot of the monument (Ratiaria), being possibly the reason for which the extended family is mentioned on it.

The overall epigraphic evidence, which is also rendered through these examples, seem to show that the mentioning of multiple generations is especially present there were the individuals originate from other settlements or even provinces.⁸⁹ The members of these extended families seem to belong both to the upper echelon of society (the previously mentioned example), and to the lower one (for example the case of the family of Primus son of Carus from Marcianopolis⁹⁰ (besides him mentioned is made on the monument of his mother (Tertia daughter of Primigenius), as well as his son (Primanus), and his father (Carianus son of

⁷¹ ISM II 377.

⁷² ISM II 328.

⁷³ ILBulg 216; IGLNovae 107 = ILBulg 325 = IGBulg V 5262 = SEG 47 1153; IGLNovae 104bis; ISM I 337.

⁷⁴ ISM II 83 = SEG 27 399.

⁷⁵ ISM I 99 = SEG 19 477; ISM I 100 = SEG 17 342; ISM II 83 = SEG 27 399.

⁷⁶ For the involvement of individuals in associations coming from both, Histria and Tomis, see RUSCU 2014, 139 – 152.

⁷⁷ ISM I 123 = SEG 24 1134.

⁷⁸ The word *φουσει* is in the lacuna of the text, but D.M. Pippidi, the editor of the inscription, considers that the word is the one missing.

⁷⁹ IGLNovae 107 = ILBulg 325 = IGBulg V 5262 = SEG 47 1153.

⁸⁰ For the phenomenon of code-switching in Moesia Inferior see CURCĂ 2011, 71-80; CURCĂ 2012.

⁸¹ ISM II 269 = SEG 27, 406.

⁸² ISM V 158.

⁸³ VULPE 1953, 562-568 considers it to be Nicopolis from Judea (since during the campaign from the time of Vespasianus and Titus the legion V *Macedonica* was despatched there), MIHĂILESCU-BÎRLIBA/ DUMITRACHE 2012, 56 considers it to be Nicopolis ad Istrum.

⁸⁴ On this character see: MIHĂILESCU-BÎRLIBA/PIFTOR 2005-2006, 212; MIHĂILESCU-BÎRLIBA/DUMITRACHE 2012, 56-57, 145.

⁸⁵ MIHĂILESCU-BÎRLIBA/DUMITRACHE 2012, 57.

⁸⁶ MIHĂILESCU-BÎRLIBA/DUMITRACHE 2012, 57.

⁸⁷ AE 1935, 70; CONRAD 2004, 211-212, no. 316.

⁸⁸ PÁZSINT 2019 (in print).

⁸⁹ For a discussion on the foreigners in Moesia Inferior see, among others: MIHĂILESCU-BÎRLIBA 2005, 331-337; MIHĂILESCU-BÎRLIBA 2009, 153-160; MIHĂILESCU-BÎRLIBA 2011, 161-170; MIHĂILESCU-BÎRLIBA 2012, 125-132; MIHĂILESCU-BÎRLIBA 2015, 141-146.

⁹⁰ AE 2004, 1303 = CONRAD 2004, 210, no. 312.

Carianus) and his brother (Acutus son of Geminus); therefore social status could be a reason for association and display of appurtenance in the case of elite families, while in the case of lower social status families it is somehow a necessity.

NOTABLE FAMILIES

Moesia Inferior has a complex historical background and evolution, which is also reflected in the juridical statuses of the settlements, its population, and its social structures. In this context, the local elite has diverse backgrounds, and in the following lines we will bring forward some examples.

As representative of the indigenous elite from Nicopolis ad Istrum we have two interrelated families, that of Florus son of Gerulo and his wife Cassia Nice, with their son Festiuos,⁹¹ and that of Florus' sister Dentusucus,⁹² his brother in law Severus son of Severus, as well as his nephews Silvanus and Marcus.⁹³ Both Florus and Severus were *buleutae* at Nicopolis, being therefore part of the *ordo decurionum*. In these cases where we have three generations we notice the use of Roman or peregrine personal names, along with a peregrine patronymic, while in the last generation there is a preference for Roman personal names, pointing to an eagerness of the indigenous population to Romanise.⁹⁴

Among more extraordinary examples of families is that of the pontarch *ἀπὸ πατρὸς Τίτος Αἴλιος Μιν[---]* from Istros, who was also a priest for life of the association of Ποσειδωνιασταί and whose family ties extended up to Kallatis, where other family members were attested.⁹⁵ Among these, two of them were also *ποντάρχαι*: Τίτος Αἴλιος Μινίκιος Ἀθαναίων (πρῶτος *ποντάρχης*)⁹⁶ καὶ ἀρχιερεὺς καὶ ἄρξας τῆς Ἐξαπόλεως and his son Τίτος Αἴλιος Μινίκιος Μοσχίων.⁹⁷ One of the two (the *cognomen* is missing) is also attested in an associative inscription, the persons being grouped around him – Οἱ παῖρι {περὶ} εἰερέα Τ(ίτον) Αἴ(λιον) Μινίκιον,⁹⁸ one of the members being another Minucius: Τίτος Αἴλιος Μινίκιος Πουθενς. After a few decades we find attestations of two more Minucianii at Kallatis: Μινίκιος Ἀθανέων and Μινίκιος Τρύφων, members of an association of Φιλοκύνηγοι. Even though they are attested much later, it is not excluded for them to have been also part of the Minucianii, the representatives of the elite at Istros and Kallatis, whom, according to the *nomen*, received the citizenship from the governor of the province, L. Minicius Natalis Quadronius Verus.⁹⁹

Another example is that of Τίτος Κομίνιος Εὐξενίδης, *ποντάρχης* and *προστάτης* in the association of ὕμνωδοί from Istros who is related to Τίτος Κομίνιος Κλαυδιανός Ἑρμάφιλος¹⁰⁰ (σοφιστής, *ποντάρχης*, ἀγωνοθέτης, ἀρχιερεὺς, *ιερεὺς* of the emperors) and [Ἰ]Ατταλ[ος] the son of Εὐμένης¹⁰¹

(ἄρχων, ἀγορανόμος, *πανηγυριάρχης*, ταμίας, benefactor of a θυμελική συνόδος) from Tomis.¹⁰² In contrast to his brother, [Ἰ]Ατταλ[ος] does not have a *gentilicium*, which points to the fact that from this family, Τίτος Κομίνιος Κλαυδιανός Ἑρμάφιλος was the first to be granted the Roman citizenship and who also had a prestigious role in the provincial political life. The difference of status between the two was explained in several ways: a possibility would be that the mother of the two brothers married a Roman citizen, Κομίνιος, and afterwards with a peregrine by the name of Εὐμένης,¹⁰³ which would explain the difference in juridical status of the two.

Compared to his brother, [Ἰ]Ατταλ[ος] holds much more modest positions in the municipal structures (ἄρχων, ἀγορανόμος, *πανηγυριάρχης*, ταμίας); moreover, he is named in the honorific inscription dedicated to him, as φιλάδελφος, this quality being preceded by the positions he held; and it indicates the distance (from the point of view of achievements and prestige) between him and his brother,¹⁰⁴ but also the fact that for [Ἰ]Ατταλ[ος] this family connection is a source of prestige¹⁰⁵ and a strategy for the legitimacy of his position in the public space.¹⁰⁶ The two brothers belonged to the educated elite from Tomis and held important positions due to their belonging to an influential family.¹⁰⁷ The *nomen* of the two points to the fact that they received the citizenship from the former *legatus legionis V Macedonicae* M. Cominius Secundus¹⁰⁸ and both branches of the family were part of the local elite.

CONCLUSIONS

We departed with the intention to provide a general overview on the family links which are attested at the level of Lower Moesia, and as expected, the nuclear family is the most commonly mentioned, which is more of an epigraphic habit (specific also for other provinces), than a result of archaeological finds. However, mostly in funerary contexts, more extended family networks are present, especially when we deal with families with other geographical origins which settled in Moesia Inferior. In the case of the elite, the extended family is mentioned also in other types of inscriptions, which makes the association to a certain family member to bring prestige to the individuals (such is the case of [Ἰ]Ατταλ[ος]). Of course, these are general assumptions, and the study of families should be treated in more individual terms, at the level of each city, and century by century, the present work having only the intention to represent an introduction to such a study.

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⁹¹ ILBulg 382.

⁹² DANA 2014, 122.

⁹³ AE 1982, 111 = CIL III 6145 = CIL III 12342 = ILBulg 378 = CONRAD 2004, 216, no. 333.

⁹⁴ STOEV 2017, 198.

⁹⁵ RUSCU 2004, 910-911; AVRAM/BĂRBULESCU/IONESCU 2004, 359.

⁹⁶ The title points to the fact that the character was the first to have been *ποντάρχης* from Kallatis: AVRAM/ BĂRBULESCU/IONESCU 2004, 361.

⁹⁷ ISM III 99 = SEG 49, 1016; ISM III 100 = IGR I 651.

⁹⁸ ISM III 70.

⁹⁹ RUSCU 2004, 911; AVRAM/BĂRBULESCU/IONESCU 2004, 359.

¹⁰⁰ ISM II 69

¹⁰¹ ISM II 70 = IGRR I 633.

¹⁰² RUSCU 2004, 907-910.

¹⁰³ RUSCU 2004, 907.

¹⁰⁴ PUECH 2002, 297.

¹⁰⁵ DANA 2011, 33.

¹⁰⁶ DANA 2011, 249.

¹⁰⁷ DANA 2011, 249.

¹⁰⁸ DANA 2011, 249.

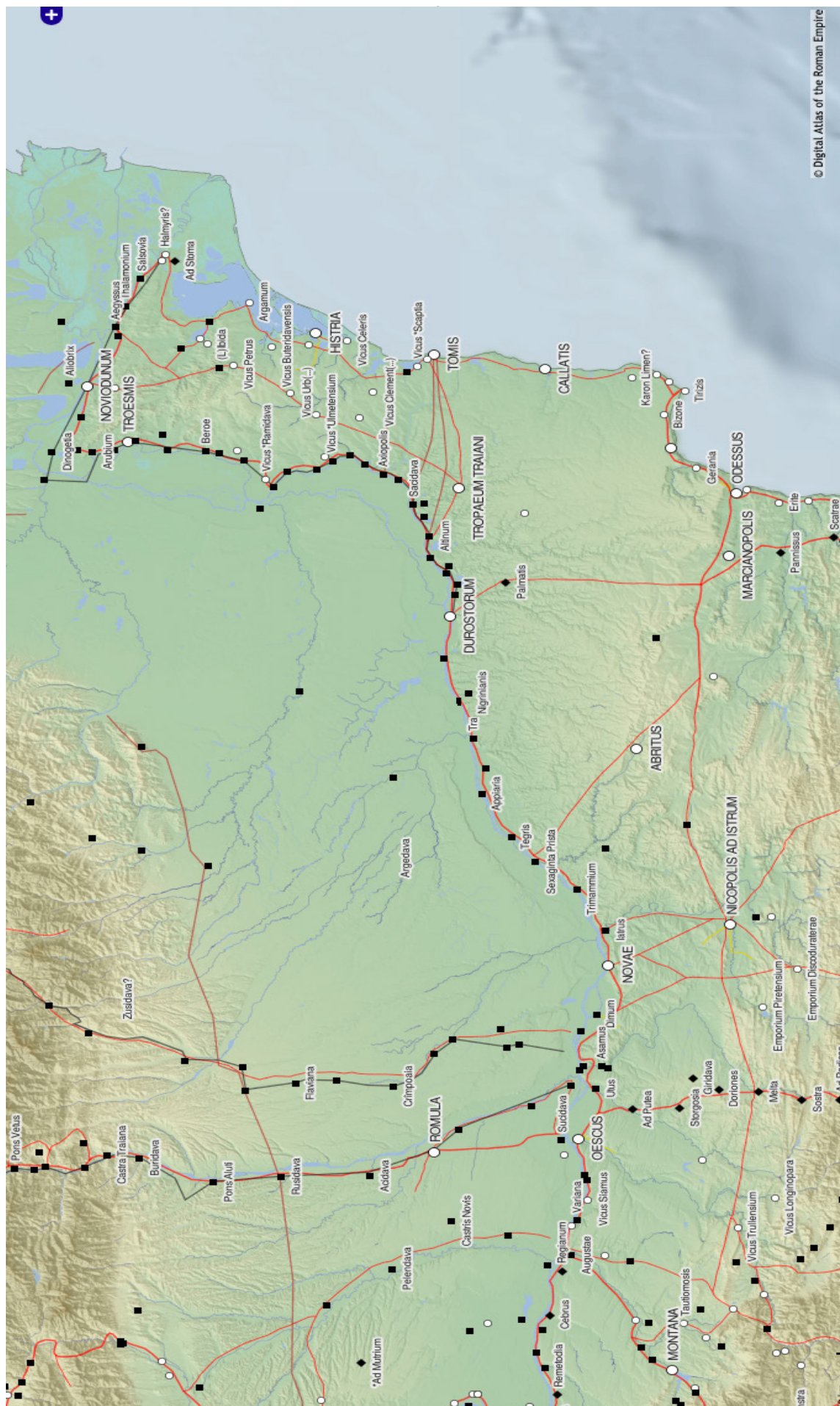


Fig. 1. Map of Moesia Inferior (from the Digital Atlas of the Roman Empire).

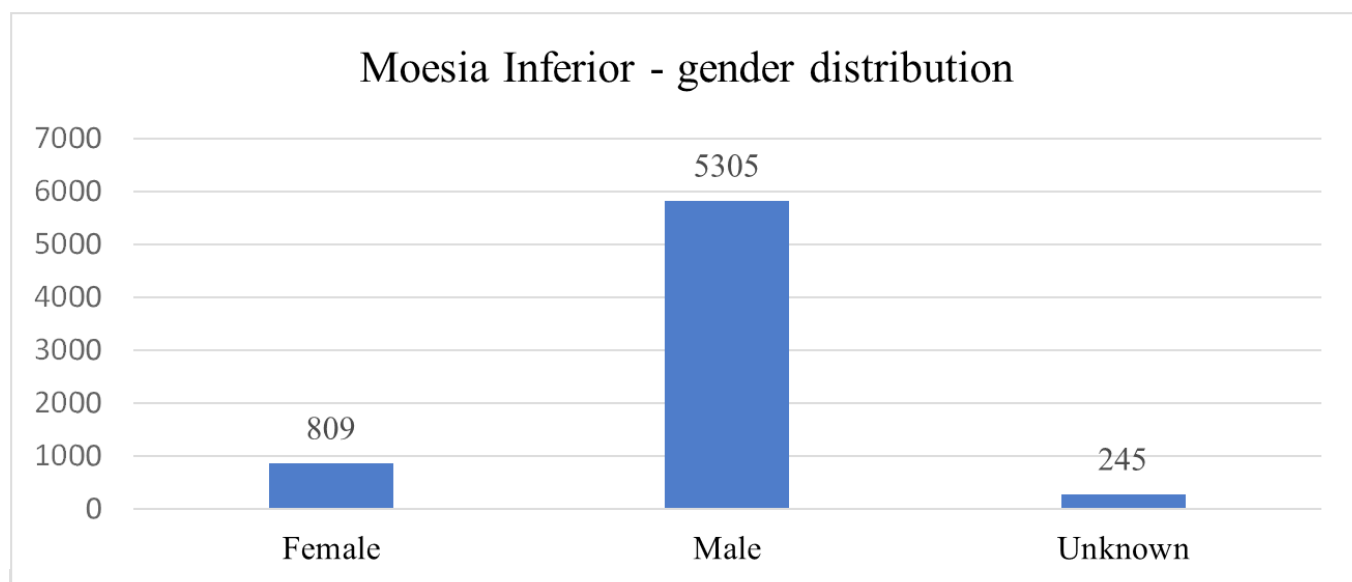


Fig. 2. Gender distribution in Moesia Inferior.

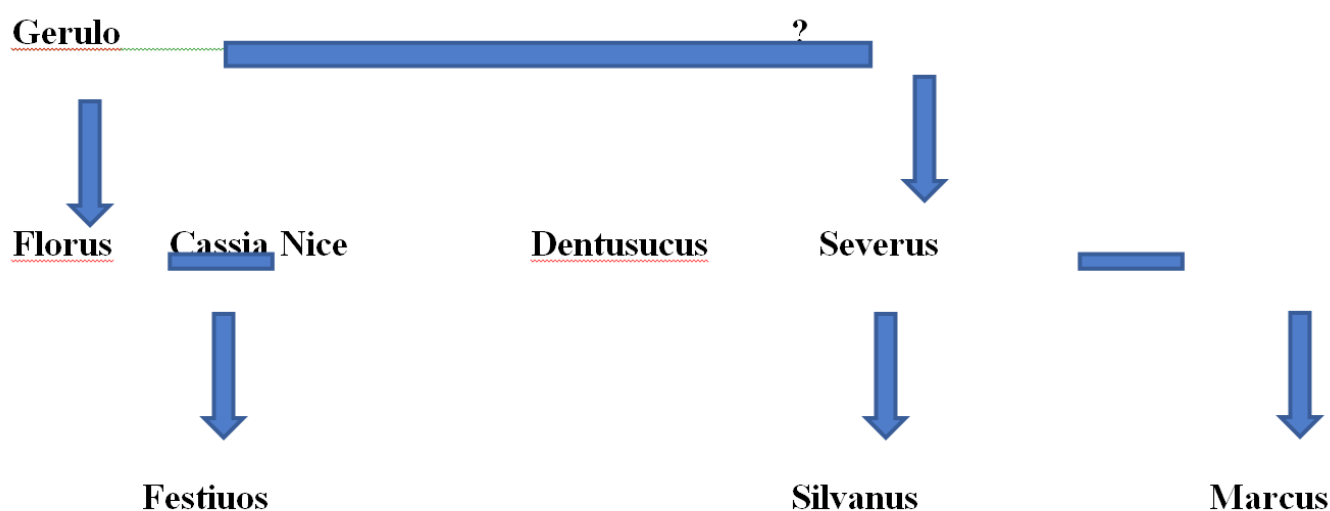


Fig. 3. Stemma of the family of Gerulo, an inhabitant of Nicopolis ad Istrum.

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