

## Romans 1by1: Overview of a Research Project

Rada Varga, Annamária-Izabella Pázsint, Imola Boda, Dan Augustin Deac

**Abstract:** The current article presents the main scientific results extracted from the [Romans 1by1](#) platform. While the database has been technically documented before, the analyses, based on it, is introduced here for the first time. After gathering and structuring all the prosopographical information on all the people, attested epigraphically in Roman Moesia Inferior, Moesia Superior and Dacia, we are able now to present exhaustive statistics and a comprehensive overview, as well as to get relevant conclusions regarding the epigraphic habits of each province.

### The database and its purpose

The paper is based on the results of a research project, which was carried out between October 2015 and September 2017 at the Babeş-Bolyai University from Cluj-Napoca (Romania). The goal of the project was to create a database for ancient population, in which all the known individuals dating from the Roman period (exhaustively up to the end of the 3<sup>rd</sup> c. AD), from the provinces of Dacia and Moesia are recorded. The project aimed at employing new techniques and methodologies that come from other fields (i.e. computer science), in order to approach the study of ancient population in an innovative way, to ease the research, and to create an open access tool, available for the academic community.

Being a research database based on a continuous work in progress, we have opted for two versions of the database: a) one which has a restricted access (login via personalized accounts), and which is used only by the research team, due to the fact, that it is continuously updated and reviewed; and b) the other one which is open access and represents the cleansed, standardized and user-friendly version of the first one.<sup>1</sup>

The database has been documented before,<sup>2</sup> thus we will only schematically present its architecture and the metadata. The purpose of this article is to present the macro-analyses, resulted from the gathered data – as for the first time all the data, on all the people of these provinces, are structured and available in one place.

No doubt, one of the most important advantages, in this case, is the creation of a prosopographical *corpus*. The *corpus* can be freely used for scientific purposes by anyone interested in the field, as well as for educational purposes or for disseminating aspects related to ancient history in a wider sector of the public, in an accessible and friendly manner.

---

1 <http://romans1by1.com/rpeople/people>.

2 [Varga \(2017\) 333–341](#) and far more detailed, [Varga \(2017b\) 44–59](#), published in Digital Classics Online, in 2017.

Another advantage is given by the fact that the database was built in order to be very user friendly and adaptable to the research question, which anyone has: more precisely we speak about the search filters in each main category which allow the user to request a specific set of information from the database. In this manner, at a click distance, we can find out, for example, who were all members of private associations, or who were the attested governors of the provinces. Moreover, all the information of our choice can be easily downloaded in an excel file and scientifically processed later.

### Database architecture

Romans 1by1 is a relational database, built in MySQL and following the best practice models for population databases.<sup>3</sup> The metadata are structured into four major tables (*Inscriptions*, *Bibliography*, *Personal Data* and *Personal Relationships* – summing up to more than 100 separate attributes).<sup>4</sup>

The first table, to be filled in, is the file of the source – *Inscriptions*. To begin with, each inscription gets an identification code, formed of 5 digits and an acronym of the province's name (D for Dacia, MS for Moesia Superior, MI for Moesia Inferior) – so we have, for example, 00001MS. In this section certain fields are linked to other existing resources, in order to obtain maximum efficiency for the users. The texts of the inscriptions are linked to the EDH,<sup>5</sup> Claus-Slaby<sup>6</sup> and/or Packhum<sup>7</sup> databases, while the places have been referenced to Pleiades<sup>8</sup> or Trismegistos.<sup>9</sup> The *Bibliography* section has been conceived in a way so that the extracting of complete or selective bibliographical lists would be possible. Thus, a normalization table includes all bibliographical titles referred to and being quoted; with the help of a value list, one can choose one *Bibliography abbreviation* for which the full reference, detailed information and comments are then displayed. Of course, all data are linked to the *Inscription code*, selected as well from a value list.

The core of the database is a table, used for recording data about individual persons (labelled *Personal data*), the entire network of relations is built around. Each new entry represents a singular epigraphic attestation of an individual and a unique ID is generated, which will help linking the character within the various components of the database and with other database entries. The person is also manually linked to the source using a value list of the inscriptions' codes. In the case of one person being attested by multiple epigraphic sources, each attestation will be represented by a new entry, to which a new unique ID will be assigned and which will be doubled during linkage procedures by a common ID for all instances of the same person.

Expectedly, this metadata is the most volatile one, being in a continuous process of modification and enlargement. As a matter of principle, we are trying to remain faithful to the source and to record during the first phase only the minimum of deduced information. The first section of fields<sup>10</sup> from this table includes personal identification information about the person:

---

3 Mandemakers, Dillon (2004).

4 Varga (2017b) 45, for a schema of the metadata.

5 <http://edh-www.adw.uni-heidelberg.de/home>.

6 <http://www.manfredclaus.de/>.

7 <https://epigraphy.packhum.org/>.

8 <https://pleiades.stoa.org/>.

9 <http://www.trismegistos.org/>.

10 All of the terms match the field labels in the database.

*Praenomen, Nomen, Cognomen/Personal name, Father/Master name, Agnomen, Signum, Nazione, Ethnicity, Origo, Domus, Local citizenship, Gender, Juridical status, Occupation, Deities, Age (at death), Details of life/death and Observations.* For *Collegium/Association* and *Religious position* we decided to use check boxes, which open a series of fields. For the associative forms, we have three free text boxes: *Type of association, Position within the association, Activities within the association*, which allow certain flexibility and the possibility to accommodate information and realities from both Roman and Greek inscriptions. In the case of *Religious position*, the situation is a bit more complex: when checking this option, a drop down list of *Sacerdotal office* opens whose values are (at the moment) *Augur, Flamen* and *Pontifex* and a series of further check-boxes: *Coloniae / Municipii sacerdos, Military sacerdos, Imperial priest, Divinity priest, Laurentium Lavinatum*. All of them, with the exception of the last one, open a *Details* text field for description.<sup>11</sup>

The second half of the *Personal information* table is dedicated to political and social status. This part of the metadata consists of a series of check boxes, each opening different categories of specialized attributes: *Ordo senatorius, Ordo equester, Provincial Governor, Procurator, Local magistrate, Decurionate*. The next information items cover *Imperial slave, Imperial freedman* and the *Military personnel*, all equipped with *Details* attributes.

Based on the personal ID, given to each individual, the *Relationship* table will solely name the relationship between individuals (A to B and B to A),<sup>12</sup> choosing from a drop-down menu. The relationship values have been encoded and we have tried to adjust the concepts to the Snap-Drgn ontology.<sup>13</sup>

Very important for us was the search interface of the database. Built with Ruby-on-rails, it was designed to respond to the most manifold and complex search options. Every component of the database has search filters for every particular field, as well as a general search. For administrators and data entry operators there is also an *Author* search field but it is not accessible for external guest users.

### The limits of the research

Unavoidably, when working with such large data, which can be very complex and at the same time scarce, the research is faced with some difficulties, or with some anomalies. In our case the difficulties were connected to the nature of the data: more precisely, due to the historical inability of identifying, ‘isolating’, and linking the characters from the inscriptions, the database certainly contains cases of overlapped individuals.

The project did not have as a goal to focus on the onomastic of the individuals, as we tried to remain as faithful as possible to the written source and to avoid registering deductive information. Another aspect, which could not be dealt with in a more constructive manner, is that of the juridical status of the individuals. Once again, due to the quality of the sources, the juridical status of many individuals rests unknown or unclear, as in many cases it cannot be established. Regarding citizenship, a particular challenge has risen: how can one distinguish

<sup>11</sup> Varga (2017b) 48–49.

<sup>12</sup> Varga (2017b) 50.

<sup>13</sup> <https://snapdrgn.net/ontology>.

between Roman and local citizenship in the database? Our choice was the following: we ticked the box "citizen" only in those cases when the Roman citizenship of the individual is clearly mentioned. The most telling case is that of the individuals from the Greek cities of the (future) province of Moesia Inferior, where the local citizenship applies in parallel with the Roman citizenship until Caracalla's edict of 212 AD (*Constitutio Antoniniana*). One telling parallel comes from the most documented province of them all, Egypt, where local citizenship was in some cases more important than the Roman one.<sup>14</sup>

### Statistics on Dacia

The first obvious type of statistics involves the sheer numbers of sources and attested people. Thus, in Dacia there are 4.354 attested **individuals**, coming from 2.645 **inscriptions**. The **types of inscriptions** are diverse: 1.226 votive monuments, 758 epitaphs, 387 *instrumenta*, 117 honorific stones, 66 construction inscriptions (in various forms: dedications, plaques, even benches), 62 military diplomas, 19 wax tablets, 10 lists (*alba*) and 2 unknown monuments (the stones are so badly deteriorated that one cannot establish their original purpose). It is very interesting to note the proportion between funerary and votive monuments – besides hazard, the percentages show an increased popularity of the votive dedications.<sup>15</sup> The rich urban centres of Dacia Superior mostly generate the situation and it reveals an urban culture of almost ostentatious public display, very interested in the meta-message of a monument, public opinion and indirect self-promotion.

The **language** of the inscriptions is overwhelmingly Latin – only 37 epigraphs from Dacia are written in Greek (mainly votive, but also funerary and *instrumenta* – especially on *amphorae*) and 8 are bilingual: 5 written in Greek and Latin (votive and *instrumenta*) and 3 in Palmyrean and Latin (all funerary, all coming from Tibiscum).<sup>16</sup>

Regarding the distribution on the three administrative circumscriptions of Dacia, there are 234 persons in Dacia Inferior (DI in the database), 3.031 in Dacia Superior (DS in the database) and 1.039 in Dacia Porolissensis (DP in the database); the rest of 43 persons come from inscriptions (mainly diplomas) from the Trajanic period, when the province was not yet administratively divided. The predominance of the data from Dacia Superior is completely understandable, as here the two greatest urban centres of the province are located: Sarmizegetusa, *colonia* from the founding of the province, capital and seat of the financial procurator and the conurbation from Apulum, where the Legio XIII Gemina<sup>17</sup> was stationed and the provincial governor resided from 168 AD on. The north is represented by the highly militarized area of the *limes* (Porolissum being the most important centre from the military area) and by Potaissa, an urban settlement which grew larger and richer after the Legio V Macedonica was stationed here, in 168 AD.<sup>18</sup>

14 Alston (2003) 61–62.

15 The phenomenon appears as constant in time and the impossibility to narrowly date most of the private monuments doesn't allow us to undertake diachronic analyses on these data.

16 On the language of the inscriptions from Dacia, see Beu-Dachin (2014) and Piso *et. al.* (2016).

17 Piso (1993) 37–38, 82–93. For the seat of the governor see: Varga, Rusu-Bolindeț (2016) 115–126.

18 Bărbulescu (1987); Bărbulescu (1994); Piso (2013b); Nemeti u. Nemeti (2014).

Among the attested characters, there are 682 women; 122 come from Sarmizegetusa and 152 from Apulum, while from the whole northern part of Dacia there are only 164 women. These figures prove the openness of the better-urbanized, civilian area of central Dacia, while the martial character of the northern parts of the province is highly obvious. The *Unknown gender* category was used for badly deteriorated inscriptions, their state makes it impossible to assume if we are dealing with a man or a woman. The team considered it as necessary to include these inscriptions because they can provide information such as age, home areas, relationships, etc.

Getting to the **juridical status**, the most under-represented category is that of the slaves. In the whole province, there are only 76 certain non-imperial slaves (private slaves and *servi publici*) and 35 imperial slaves (two thirds of them coming from Sarmizegetusa). Regarding the first group, it is important to note that roughly half of them (33 individuals) have recorded their professional status and mostly operated in administrative fields: *actor*, *vilicus*, *adiutor tabularii*, etc.<sup>19</sup> The only female slave, registered with the professional status, is also part of the administrative personnel, being a *ministra* from Potaissa.<sup>20</sup> The *liberti* are present in Dacia in a number of 176 individuals, most of them associated with the *ordo Augustalium*. The peregrines, attested in Dacia<sup>21</sup> before the Constitutio Antoniniana, are generally under represented, but have a better ratio than the slaves and freedmen: there is attested a total of 277 certain non-citizens men and women.

While the juridical status of the registered persons is more or less identifiable, the social status is more difficult to quantify, as with this matter we emerge into the discussion concerning where we draw the line between the upper classes and the rest of Roman society. As well, we get to the ‘controversy’ of the provincial middle classes, their definition, social and economic boundaries – and even their mere nomenclature and the justification of using the anachronistic expression of ‘middle class’. As these controversies are not the object of our current project, we will only look at the undisputable **elite categories**: decurions and local magistrates, procurators, *equites* and senators. Thus, in Dacia there are attested 245 decurions, among whom 107 also fulfil magistratures (*duumvir*, *aedilis*, etc.). Only 15 of them have multiple decurional functions, 8 of them are *decuriones* of both Sarmizegetusa and Apulum.

As well, there are 56 *procuratores* recorded, among whom 26 are clearly financial procurators and 18, *praesidial*.<sup>22</sup> 158 Roman knights have been identified, while the representatives of the *ordo senatorius* only list 75 individuals (among which, 50 have been provincial governors). The rest of them are *legati legionis* or *decuriones militum legionis*. The only attested woman of senatorial rank is Pullaiena Caeliana, wife of a governor (Quintus Marcius Victor Felix Maximillianus, *legatus* of Dacia between 198–209 AD), known from a family dedication in Apulum.<sup>23</sup>

Besides these elite categories, other social particular groups are the **military** personnel and the veterans. In Dacia, there are 863 active military men, with great geographic preponderance in Apulum (292 individuals), followed by Potaissa (143 men) – expectedly, as here the seats

19 Mihăilescu-Bîrliba (2004).

20 CIL III 907 = CIL III 7693 (<http://www.romans1by1.com/rpeople/7936>). Unlike in EDH, the name of the first named person is female and thus *filia* refers to that person and not to the later named Rufina, which is denoted *ministra* (inscription *menesteriis*). For the reading/interpretation of the occupation as *ministra*, see Gorea (2013), with bibliography.

21 Varga (2014) for an overview of the peregrines.

22 For their *fasti* see Piso (2013a).

23 CIL III 1118 (<http://www.romans1by1.com/rpeople/9852>).



of the province's legions were located. Surprisingly enough, we only have 180 veterans – a situation that makes it difficult to acknowledge whether these individuals left Dacia after their discharge, or simply chose not to mention their status of veteran on the monuments they erected.<sup>24</sup>

158 individuals are listed as members of various **collegia and associations**, excluding the *Augustales*. Worth mentioning is the fact that they all come from a total of 59 inscriptions – generally collective votive dedications. In this context, we also have to mention the variety of *collegia* attested in Dacia, as there are registered 17 different associative organizations. Of course, in most cases they only have one or two attestations, with small numbers of members mentioned.<sup>25</sup> We won't undertake a detailed analysis here, but we will mention a couple of relevant data: only 29 of the *collegia* members are females. The most prominent associations are the *spira Asianorum* from Napoca<sup>26</sup> (45 members, 18 of the females are attested here), the *cultores Dei Soli Malagbeli* (27 persons, from the same inscription from Sarmizegetusa), the *collegium Pomarensium* (again, singular attestation from Sarmizegetusa), and the *collegium fabrum* from Sarmizegetusa. Some of these *collegia* reveal important information regarding their organization and functioning, such as the *collegium Isidis* from Potaissa, where the head of the association is mentioned and also the financial treasurer (*quaestor collegii*).<sup>27</sup>

Another category to be mentioned is the **sacerdotal body**.<sup>28</sup> First of all, there is a supra-municipal or provincial group: the *sacerdotes provinciae / sacerdotes Daciae / sacerdotes Arae Augusti / sacerdotes arae Augusti nostri coronatus Daciarum trium* (8 people for the entire province, for the approximately 160 years of Roman dominion); their main attribution was to fulfil the obligations of the living emperor's cult, whose core was at Sarmizegetusa. Then we have official functions at the municipal level: *pontifices* (14 persons), *auguri* (7 persons), *flamines* (26 persons), *antistes* (3 persons) and a *haruspex* (1 person). Also on the municipal level, there are the priests of the city: 3 attestations mention the function of *sacerdos colonia Apulensis*. 3 cases from Drobeta and 4 from Porolissum list military *sacerdotes*. Obviously, priests of certain deities are attested: a total of 28 people, with the most numerous sample of those who served Jupiter Dolichenus (18 individuals), followed by priests of local Palmyrene deities (5 men).

The next set of data, on which we have focused, are the monuments that register the **age** of the deceased. The number of monuments listing this type of data is surprisingly high, as we have identified 604 ages derived from the total of 758 funerary monuments. Of course, not all ages are completely readable, but nonetheless the figures are highly illustrative for the provincial epigraphic habit. As well pertaining to manifest epigraphic habits, but perhaps also illustrative for the state of knowledge regarding exact dates of birth, one encounters the phenomenon of rounding the ages: from the 552 known ages, 176 are round ages.

<sup>24</sup> The veterans' actual involvement in social activities is a matter which has lately raised interest (for a recent overview, see Martemyanov (2017)). Nonetheless, actual figures are hard to find in bibliography, as they generally relate exclusively to the veterans involved in local administration (Królczyk (2009)).

<sup>25</sup> *Collegium Fabrum, collegium Pomarensium, cultores Dei Soli Malagbeli, cultores Dei Herculi, spira Asianorum, collegium Galatarum, collegium Aurariarum, cultores Iovis, cultores Herculanis et Cervabus, collegi Kastellum Baridustarum, collegium Sardiatarum, collegium Utriculariorum, collegium Isidis, collegium duplariorum, collegium Pontobithynorum, collegium centonariorum* and *collegi Iovi Cerneni*.

<sup>26</sup> Piso (2013b).

<sup>27</sup> Deac (2013) 65–73.

<sup>28</sup> For an analysis of the priests of Dacia, see Szabó (2007).

In the table below we will present the age groups distribution of all clearly readable ages:

Age group	No. of persons
Under 5 yrs.	43
6 – 10 yrs.	39
11 – 20 yrs.	76
21 – 40 yrs.	185
41 – 60 yrs.	136
61 – 70 yrs.	18
71 – 80 yrs.	27
81 – 90 yrs.	24
91 – 100 yrs.	4

**Table 1. Age categories attested in Dacia**

The causes of death are rarely mentioned and only when we are dealing with violent death: a man<sup>29</sup> and a young woman<sup>30</sup> were *interfecti a latronibus* (killed by robbers); the man was a *decurio* of Drobeta, and his death had been avenged by living relatives. Explicitly stating on the funerary stone that the manslaughter was avenged was most probably a way of appeasing the spirits of the dead, as well as a social statement. If considered exceptional, the place of death can also be recorded sometimes: Aurelia Flora<sup>31</sup> died in Poetovio, but her tomb lied in Germisara.

Another topic worth investigating is **mobility**. We have registered in the database the people who were only temporarily part of Dacia's social fabric, arriving in from other parts of the Empire: Palmyra (6x), Rome (4x), Sirmium (3x), Savaria (2x), Siscia (2x), etc.<sup>32</sup> These people mention their provenience explicitly; one can assume, in certain other cases as well, that we are dealing with external mobility examples, but the database tries not register assumptions or implicit conclusions.

The last aspect, we want to highlight, are the **relationships** between individuals. The most commonly expressed relationship is that between parents and children – 620 instances. The next ties are those between spouses (287) and siblings (267). The large number of attested brothers is due, besides the normal dedications for close family, to a social phenomenon and expression pattern as well, namely the military dedications for 'brothers-in-arms'. Other family relations are scarcely recorded: grandparent – grandchildren (9), uncle/aunt – nephew/niece (14).

29 IDR III/1, 71 (<http://www.romans1by1.com/rpeople/6791>).

30 IDR II 134 (<http://www.romans1by1.com/rpeople/7836>).

31 IDR III/3, 248 (<http://www.romans1by1.com/rpeople/5573>).

32 Sebastopol (6x), Asia (4x), Caesarea (3x), Moesia Superior (3x), Treverus (3x), Bithynus (2x), Hadrumentum (2x), , Aequum (2x), and respectively 1 person from Khara, Pergam, Viminacium, Beneventum, Tarsos, Achaera, Arretio, Ancyra, Colonia Agrippinensium, Delmata, Aequo, Gallia Cisalpina, Bithus, Sentino, Hierapolis, Batava, Amasia, Macedonia, Mediolanum, Tipasa, Mauretania Caesariana, Zigalli, Augusta Victrix, Philadelphia, Edessa, Aspendus, Falerio, Epiphania, Isauria, Aquileia, Clunia, Celeia, Flavia Solva, Theveste,, Dertona, Virunum, Iader, Marciniesis, Sclaietis, Cornovium, Serdica, Chalcis, Stobi, Cilicia, Hispellum, Carthagina, Capua, Picenum, Noviomagus.

## The people of Moesia Superior

For Moesia Superior (abbreviated MS) there are 2.356 recorded **persons**, coming from 1002 **inscriptions**. While the total number of surviving inscriptions from Moesia Superior is larger, one must note that many of them are either badly deteriorated, or do not contain names. Thus, the *corpus* of the working material comprises 611 funerary dedications, 263 votive monuments, 52 *instrumenta*, 32 honorific inscriptions, 7 lists (*alba*), 5 *milliaria*, 8 construction dedications and 2 undeterminable pieces. Unlike the Dacian state of the materials, here there is a clear-cut predominance of epitaphs, which represent more than half of the inscriptions. The predominance of **Latin** is once again obvious, as only 28 inscriptions are in Greek, 4 monuments (all funerary) have bilingual, Greek-Latin texts, and 1 funerary stone from Singidunum is in Palmyrenean. On the geographic distribution, almost a quarter of the inscriptions comes from Viminacium (capital and seat of the Legio VII Claudia), followed by Scupi (early, Flavian age *colonia*) and by the cities and metropolitan area of Singidunum (city conjoined with the fort of Legio IIII Flavia Felix) and Ratiaria, with roughly 60 – 70 inscriptions each.

Regarding the **gender** ratio, the percentage of women is larger than in Dacia, as there are 527 individual attestations. We notice a predominance of Scupi (135 attestations) and Viminacium (88), but the same cannot be said about the other urban centres of the province. Anyway, the phenomenon, which links female epigraphic manifestations (especially direct ones, when the woman is the dedicator of the monument, not the object of the dedication) with civilian urbanism, is noticeable in Moesia Superior as well. Also worth noting is the fact that only 20 attestations come from votive monuments. The disproportion was to be expected in the epigraphic context of this province, but nonetheless the ratio of male votive epigraphy is overwhelming, stressing upon the manifestation of women in almost exclusively familial context – or being the object of dedications made by family members, as roughly half of the funerary dedications are for women.

The **slaves** are very much underrepresented again, as we only have 57 private and public slaves and 5 imperial ones. The difference of ratios of imperial slaves, as compared to Dacia, is remarkable and even more, all three inscriptions, which record them, are votive dedications, coming from ‘obscure’ areas (thus not the large urban and administrative centres of the province) and only one man provides an associated occupational status, that of a *vilicus stat(ionis) Aquar(um) Bas(sianarum?)*.<sup>33</sup> The occupational status of the non-imperial slaves is also more rarely registered than in Dacia, as there are only a couple of *vilici* and *dispensatores* recorded and, as an exception, a *statuarius*.<sup>34</sup> The *liberti* are much better represented, 124 in number. Almost half of the private freedmen are connected to the *ordo Augustalium*, stating their affiliation in private dedications, or erecting collective monuments.

33 IMS IV 104 (<http://www.romans1by1.com/rpeople/13195>).

34 IMS VI 115 (<http://www.romans1by1.com/rpeople/13600>).



The **elite attestations** contain a number of 103 decurions (with a balanced percentage provenience from the main cities), among whom 52 also fulfilled local magistrate functions (*duumvir*, *aedilis*, *quinquennalis*, etc.). Unlike Dacia, in Moesia Superior we have only one individual who was *decurio* in two cities, serving in the ‘local Senate’ of Drobeta and Viminacium alike.<sup>35</sup>

Twenty-six representatives of the *ordo equester* are attested, 12 of them being associated with military positions. 20 senators were registered, among whom a single woman, the mother of a *consularis*,<sup>36</sup> and two financial procurators. We have identified 11 provincial governors, among whom Marcus Stadius Priscus,<sup>37</sup> who chronologically held his office in Moesia Superior between his governing of Dacia and Britannia. Worth mentioning is the dedication of Egnatius Marinianus from Kostolac,<sup>38</sup> governor of the province sometimes after 230 AD and – more remarkable – the father or brother<sup>39</sup> of Egnatia Mariniana – Valerian’s wife and Gallienus’s mother.

Expectedly, the **military** personnel is quite numerous – the data provides 548 individual attestations. In almost half of the cases, the unit in which the individual served is known: from a quantitative perspective, the best represented is the Legio VII Claudia of Viminacium (partially due to the existence of an *album* attesting almost one hundred men from the legion),<sup>40</sup> followed by Legio IV Flavia Felix of Singidunum and – interestingly enough – by Cohors II Aurelia Dardanorum from Timacum Minus. Unlike Dacia, where even the legionary veterans are heavily underrepresented, in Moesia Superior there are 365 individuals attested – among them, 321 had explicitly served in a legion and 305 of these in the locally prominent Legio VII Claudia. Although one can assume the hazard of discoveries and the post-Roman historical conditions, comparing the epigraphic manifestations of the provinces’ main legions, we can definitely see patterns of manifestation and epigraphic habits, which go beyond of any hazard.

Unlike Dacia, only a couple of individuals list their **association** membership, if we exclude the *Augustales* – only 4 types of *collegia* are registered,<sup>41</sup> with only 2 women as members.<sup>42</sup> A total of 16 *cultores* are mentioned by the dedication of the *collegium* of Heros from Singidunum.<sup>43</sup> Compared to the variety of sacerdotal functions from Dacia, in Moesia Superior we encountered only 31 men. These are municipal priests (6 *pontifices*, 2 *auguri* and 3 *flamines*) and 18 divinities’ priests. What lacks are the provincial priests, as well as – for example – the *antistes* and *haruspices*, although their actual existence in the cities cannot be doubted.

35 IMS II 75 (<http://www.romans1by1.com/rpeople/11871>).

36 IMS VI 27.

37 PIR<sup>2</sup> S 880, Piso 1993, 66 – 73, no. 16; Birley (2005) 151 – 155, no. 29 (<http://www.romans1by1.com/rpeople/596>).

38 IMS II 68 (<http://www.romans1by1.com/rpeople/11855>).

39 PIR<sup>2</sup> E 25.

40 CIL III 8110.

41 *Cultores* of Heros, *collegium Fabrum*, *collegium centonariorum*, *collegium Herculis*.

42 AÉ 2009, 1190 (*mater* of the *collegium Herculis* <http://www.romans1by1.com/rpeople/14150>); Feraudi-Gruénais 2014, 254 (*mater* of an unknown *collegium*, <http://www.romans1by1.com/rpeople/14780>).

43 IMS I 2 (<http://www.romans1by1.com/rinscriptions/3903>); the exact term on the inscription is *collitores*.

The **ages** of death are registered on 522 monuments, with a total of 473 fully readable figures. Among them, 196 are round ages. Compared to Dacia, we noticed a greater representativeness of the 71 – 80 age group, but smaller figures for the superior ones.

Age group	No. of persons
Under 5 yrs.	23
6 – 10 yrs.	34
11 – 20 yrs.	60
21 – 40 yrs.	139
41 – 60 yrs.	141
61 – 70 yrs.	45
71 – 80 yrs.	19
81 – 90 yrs.	9
91 – 100 yrs.	3
Above 100 yrs.	3

**Table 2. Age categories attested in Moesia Superior**

The causes of death are recorded even more rarely than in Dacia. We have attestations of violent deaths, as in the case of Serenia Quarta<sup>44</sup> from Singidunum, who was *interfecta ab hoste*, but we do not know if she was killed by robbers or by raiders, nor do we have references of a possible retribution. Another example that can be brought forward, is that of a veteran,<sup>45</sup> *ex beneficiarius consularis*, decurion of Viminacium, who is recorded to have died in Britannia, without further details on circumstances.

Compared to Dacia, we must mention two interesting facts regarding extra-provincial **mobility**: there are more attestations, but fewer areas of origin: There are numerous examples of external mobility, represented by people coming from Sirmium (9x), Salona (6x), Nicopolis (5x), Aquileia (3x), Pautalia (3x), Trimontium (3x), Mursa (3x), Vindobona (2x), Virunum (2x), Antiochia (2x), Thyatirenus (2x), Isaura (2x), Germanicia (2x), etc.<sup>46</sup>

The most commonly expressed **relationship** is that between parents and children (240), but the number and percentage of attestations alike are clearly much smaller than in Dacia. The next ties are those between spouses (222) and siblings (167). Other relationships, such as grandparent – grandchildren (4), uncle/aunt – nephew/niece (2), are severely underrepresented.

44 IMS II 110 (<http://www.romans1by1.com/rpeople/9638>).

45 IMS II 110 (<http://www.romans1by1.com/rpeople/12114>).

46 Mentioned only once as provenience places: Kybira, Augusta Treverorum, Liburnum, Lucus, Iader, Traianopolis, Nicomedia, Pergam, Heraclea, Philippi, Cyrbera, Margum, Ancyra, Bracara, Brixia, Caesarea Augusta, Varvaria, Carthago, Hierapytna, Verona, Flanona, Pelagonia, Roma, Sagalasso and Hierapolis as provenience places.

## Statistics for Moesia Inferior

The data coming from the province of Moesia Inferior (abbreviated MI) has been the subject of some exceptions, which we will present first, before tackling it. Even though the timeframe, we focus on, comprises the period beginning with the creation of the Roman provinces and up to the third century, in this case some exceptions have been made. One of it concerns specifically the dating of the introduced data: in the case of the Greek colonies Histria, Tomis and Kallatis the exception consists in including a wider timespan, more precisely we covered also the data from before the creation of the province Moesia Inferior,<sup>47</sup> introducing the Classical and Hellenistic inscriptions and this due to the fact that for these cities, which provide an epigraphic continuity, we considered it useful to make available the entire sample. However, these pre-Roman inscriptions are not included here in the evaluation, so that the result is not distorted.

Another exception, that we made, regards the anachronistic inclusion of all the inscriptions which come from the not yet organised province of Moesia Inferior under its name (MI). This choice is supported not only by the sometimes imprecise dating of the inscriptions (i.e. an inscription from the first century A.D. could come, from an administrative point of view, either from the province Moesia, either from Moesia Inferior), but also by the need of providing a certain degree of uniformity to the sample. However, in the following lines the interpretation will take into consideration only the data which comes from our timeframe.

Moesia Inferior is a militarised province,<sup>48</sup> but also benefitting from a very strong urbanization. The urban settlements are numerous (besides the Greek cities, which have a different juridical status in relation with the Roman power, we add Marcianopolis<sup>49</sup> and Nicopolis ad Istrum,<sup>50</sup> established by Trajan as well as urban settlements which emerged adjacent to camps such as Cius, Halmyris, Montana, Novae, Noviodunum, Oescus, Sexaginta Prista, Transmarisca and Troesmis,<sup>51</sup> but also settlements such as *castella*, *canabae*, *civitates peregrinae*: *civitas Ausdecensium*, *civitas Dianensium*, *Libida*, *Melta*,<sup>52</sup> or the Roman city of Tropaeum Traiani).<sup>53</sup>

From a statistical point of view, we have here the largest number of attested **individuals** – 6.359, but not the largest number of **inscriptions** – 2.561 (those from Dacia are more numerous). Besides these inscriptions there are also 38, which might have come from the Roman period, but due to the uncertain dating, we have not taken them into account for the present study. Compared to the other provinces of our focus the large number of attested individuals can be explained through the type of inscriptions we have: we are dealing with a large number

47 At first the Greek cities started to be controlled by the Romans (the *terminus post quem* for this historical landmark is considered as being the expedition of Crassus, while the *terminus ante quem* is Ovid's exile at Tomis: Ov. Tr. 2.197 – 200; Pipidi (1974) 256 – 260. Avram (1999) 49 – 51 offers a more precise date for this: P. Vinicius' mission, sometimes between 3-2 B.C.), next the province Moesia was created, which in 86 A.D. was divided by Domitian into the provinces Moesia Inferior and Superior (Matei-Popescu (2010) 25), and these were further reorganised under Diocletian and Constantine into two new provinces: Moesia Secunda and Scythia Minor (Suceveanu u. Barnea (1991) 154 – 155).

48 Most of the units are situated along the Danube, namely the two and then three legions (Matei-Popescu (2010) 27): Legio V Macedonica stationed at Troesmis, Legio I Italica stationed at Novae, Legio XI Claudia stationed at Durostorum, additional the *auxilia*, and the Classis Flavia Moesica; the areas where units were not situated along the Danube are those of Montana, Tomis and Tropaeum Traiani.

49 Gerov (1988) 124 – 127.

50 Gerov (1988) 118-122; Boteva (2014) 195 – 204.

51 Bottez (2009) 26.

52 Bottez (2009) 26.

53 Bottez (2009) 27; Matei-Popescu (2014) 205 – 223.

of *alba* (109 – large compared to the other provinces), which obviously attest a higher number of individuals, but which seldom provide consistent prosopographical data.

Regarding the most frequently attested **type of monuments**, besides *alba* we have a high number of funerary inscriptions (1.078), followed by votive monuments (925), honorific ones (183), construction inscriptions (42), military diplomas (44), regulations/ decrees (14). Phantom data is unfortunately also present at this level: we deal not only with unknown inscription types (75), but also with unknown dating (out of the overall number of inscriptions, 215 could not be dated, representing however less than 10%). When analysing the types of inscriptions, one can see from this statistics that the individuals from Moesia Inferior were keener on exhibiting not their religiosity or their ‘contracts’ with the gods, but rather their lifetime events, seldom mirroring identity or status (i.e. Titia Matrina’s funerary monument<sup>54</sup> mentions the place of her death, *ad vila sua* (sic!)).<sup>55</sup>

Somehow surprising is the relatively presence of **Greek** (1.147) and Latin (1.371) inscriptions, to which we add 43 bilingual inscriptions. However, the Greek inscriptions tend to be wordier, and often record a higher number of individuals. In the bilingual inscriptions the phenomenon of code switching is present,<sup>56</sup> involving either the usage of both languages or, among others, the usage of transliterations from one language to another.

From a **gender** perspective we have an overwhelming number of males (5.305), only 809 females,<sup>57</sup> and a number of 245 individuals whose gender is unknown due to the fragmentary state of the inscriptions. The low representativeness of women is not surprising; however, we do have some atypical cases, where women took the stance of benefactors of their city and community, such as in the case of Ἄβα,<sup>58</sup> daughter of Ἐκαταίος, wife of Ἡράκων, or other in which they are even attested as land owners, such as Messia Pudentilla.<sup>59</sup> Besides few exceptions, women are attested in the inscriptions most frequently as wives, mothers, sisters, and daughters, being epigraphically present especially when they were deceased, and were remembered for their virtue and piety (*dulcissima, bene merens, carissima, dextrata, eusebeia, nobilissima, optima, pientissima*).<sup>60</sup>

All **social and juridical categories** are represented, however all of them are underrepresented: the peregrines (1.124), the imperial slaves (3), the private slaves (26), the freedmen (98), but also the Roman citizens (3.323 out of which only 356 are women). This can be explained by the poor prosopographical data provided by some of the inscriptions, by the fragmentary state of other inscriptions, or due to their uncertain dating. Despite all these, it results that the population of the province was quite heterogenic, comprising all social categories and juridical statuses, and including individuals whose places of origin were varied, from the hearth of the Greek world, Athens, and up to the closer Greek cities such as Nicomedia.

54 ISM V 29 = CIL III 14214(2) (<http://romans1by1.com/rpeople/9475>).

55 ISM V 29 (<http://romans1by1.com/rinscriptions/4018>).

56 For code-switching in Moesia Inferior see as well Curcă (2011) 71 – 80.

57 For an analysis on the women coming from Histria, Tomis, and Kallatis see Pázsint (2017) 49 – 70.

58 ISM I 57 = SEG 18 293 = SEG 24 1112 (<http://romans1by1.com/rpeople/413>).

59 ISM I 359 = CIL III 14447, ISM I 360 (<http://romans1by1.com/rpeople/3074>).

60 Pázsint (2017) 59 – 60.

As expected, one of the most prolific urban centres, that records most of the individuals, is Tomis, the city was the metropolis of the *laevus Pontus* probably at beginning with the reign of Trajan,<sup>61</sup> and until recently,<sup>62</sup> it was believed to be the seat of the governor.<sup>63</sup> Among the most notable individuals we find here several governors (20), pontarchs (10)<sup>64</sup> and other individuals involved in the local administration. Overall, in Moesia Inferior we have 108 provincial governors,<sup>65</sup> among whom Caius Ovinus Tertullus<sup>66</sup> appears most frequently (in 26 inscriptions), despite the fact that not much is known about his life or his career. While a governor of Moesia Inferior, we do know that he made a gift (*τῶν ἡμεῖν τὴν δωρεὰν δεδωκότων*) to a *θίασος* dedicated to Cybele at Tomis.<sup>67</sup> To these members of the elite, who also possess the Roman citizenship, we should add the members of the local elite, who might not be Roman citizens, but local citizens.

From the **administration** we have a reasonable number of local magistrates (485). In the case of the Greek cities, even in the imperial period, the type of organisation was maintained, the two most important bodies were the Council and the People (*βουλή καὶ δῆμος*).<sup>68</sup> Among the local magistratures we find the archonship, to which we add the position of *ἀγορανόμος*, that of *ἀστυνόμοι*, *ταμίας* and *γυμνασίαρχος*. In case of the Roman cities, such as Oescus, Durostorum, Troesmis and Tropaeum Traiani, we have a duumviral organization, with *duumviri*, *aediles*, and *quaestores*.<sup>69</sup>

An important category is that of the **military personnel** (726) and the **veterans** (464).<sup>70</sup> Most originate from the Greek East, which is in accordance with the wider reality regarding the origin of the individuals attested in Moesia Inferior,<sup>71</sup> but evidence for western origin is also present.<sup>72</sup> Among the veterans some (26) decided upon discharge to settle in different centres than the ones they came from. Their number is relatively small, and in some cases (5), they even come from other cities of the same province,<sup>73</sup> which leads not to a truly speaking mobility.

Military personnel and veterans are also present in great numbers at Tomis (57 military men, 19 veterans), probably due to its harbour – where it seems that the personnel was in charge of policing and surveillance,<sup>74</sup> but also on the Danube limes, where we have the headquarters of the legions: Oescus (25 military men, 11 veterans), Novae (89 military men, 22 veterans), Durostorum (18 military men, 11 veterans), Troesmis (25 military men, but 253 veterans), to which we add the inner areas, like that of Montana (123 military, and 2 veterans), and Tropaeum (117 military men, 4 veterans). In the case of Montana and its surrounding area, which represents together with Tomis and Tropaeum Traiani an exception to the geographical position

61 Deininger (1965) 120.

62 Piso (2014) 489 – 504.

63 Stoian (1962) 28 – 39; Haensch (1997) 332 – 335; Matei-Popescu (2010) 27; Buzoianu u. Bărbulescu (2012) 147.

64 Maurer (2014) 141 – 188.

65 Stein (1940) 18 – 34, 58-111; Boteva (1996) 239 – 247.

66 PIR<sup>2</sup> O 191; Stein (1940) 84; Boteva (1996) 242 (<http://romans1by1.com/rpeople/3073>).

67 ISM II 83 = SEG 27 399 (<http://romans1by1.com/rinscriptions/1804>).

68 For Tomis see Buzoianu u. Bărbulescu (2007), 7 – 48.

69 Aparaschivei (2009) 161 – 194; Matei-Popescu (2014) 212.

70 The individuals attested in the military diplomas have been recorded as veterans.

71 Curcă u. Zugravu (2005) 313 – 329; Mihăilescu-Bîrliba (2009) 153 – 160; Mihăilescu-Bîrliba (2012) 125 – 132; Mihăilescu-Bîrliba (2015) 141 – 146; Mihăilescu-Bîrliba u. Piftor (2016) 125 – 136; Matei-Popescu (2017) 139 – 159.

72 Mihăilescu-Bîrliba u. Dumitrache (2015) 465 – 469.

73 Regarding the mobility inside the province see Mihăilescu-Bîrliba (2013) 185 – 188.

74 Matei-Popescu (2010) 27.



of the units,<sup>75</sup> the placing of units has been previously explained through its mining activity.<sup>76</sup> In the case of Tropaeum, the high number is due to the inscription, which mentions the list of the Roman soldiers, who died following Trajan’s war with the Dacians.<sup>77</sup>

Much better represented than in Moesia Superior and Dacia are the **private associations**, which count among their members 1108 individuals; the associative phenomenon is attested in the area from the Hellenistic period on, but the evidence we have points to its bloom during the Roman period, when we encounter not only a wide variety of cult associations, but also professional associations. The discrepancy between the provinces in what concerns the proliferation of the associations is not necessarily related to the discoveries, but rather to the evolution of the provinces and to their historical background.

Compared to the evidence coming from Dacia and Moesia Superior, the **sacerdotal body** of Moesia Inferior seems to be much narrower, with 139 individuals mentioned as divinity priest; however, especially in the urban areas, attestation of the Imperial cult is frequent, as we have 42 imperial priests/priestesses, some of whom are not from the respective cities, but they established there (such as Αὐρήλιος Πρίσκοις Ἰσιδωροῦ<sup>78</sup> and Αὐρήλιος Πρίσκοις Ἄννιανός<sup>79</sup> – probably his brother –whom may have come from Flavia Neapolis, and whom were also *ποντάρχης*).<sup>80</sup>

Even though the **age** sample is quite large (584 ages are mentioned, out of which 102 are indecipherable or uncertain, to which we add some uncommon forms, or the result of an error – e.g. XLIIIX, IIIIX –) we will not approach age related interpretations, such as life expectancy or age structure, because they have been already tackled.<sup>81</sup> The distribution of age groups can be seen in the following table:

Age group	No. of persons
Under 5 yrs.	40
6 – 10 yrs.	27
11 – 20 yrs.	64
21 – 40 yrs.	131
41 – 60 yrs.	144
61 – 70 yrs.	48
71 – 80 yrs.	19
81 – 90 yrs.	5
91 – 100 yrs.	2
Above 100 yrs.	2

**Table 3. Age categories attested in Moesia Inferior**

75 Matei-Popescu (2010) 27; Matei-Popescu (2014) 214.

76 Velkov (1980) 85 – 101; Gerov (1988) 101 – 107; Matei-Popescu (2014) 214.

77 CIL III 14214 = ILS 9107 = AÉ 1980 794 = ISM IV 8 (<http://romans1by1.com/rinscriptions/3512>).

78 ISM II 96 (<http://romans1by1.com/rinscriptions/2460>).

79 ISM II 97 = SEG 36 690 (<http://romans1by1.com/rinscriptions/2461>).

80 For the Imperial cult in Moesia Inferior see Bottez (2009).

81 Piftor (2007 – 2008) 46 – 57, Mihăilescu-Bîrliba u. Curcă (2010) 139 – 153, Mihăilescu-Bîrliba u. Piftor (2011) 419 – 451.

Compared to the overall number of inscriptions, and to the other provinces, the data coming from Moesia Inferior which records the age of the deceased is not so large, even though it forms the largest of the three samples. As one can see from the table above, in Moesia Inferior there are attestations of individuals who supposedly lived over 100 years, more precisely the eldest character, [---] Marcianus,<sup>82</sup> supposedly died at CIII years old, followed (in age) by another one, named [---]a Publi[---]<sup>83</sup> who lived CIII years; however these two individuals are certainly not the eldest of all characters because in Moesia Superior an individual named Caius Catus qui et Felix,<sup>84</sup> surprisingly and supposedly died at CL years, which is probably a way of saying the deceased man was very old, a metaphor for his age, especially keeping in mind that seldom they did have accurate information on the year they were born in.

The causes of death are mentioned when they are the result of extreme medical conditions, or situations such as: perhaps epidemics/accident (the siblings, an *ignotus*, son of Ἰσαγόρας<sup>85</sup> and Ἡρακλέω, son of Ἰσαγόρας,<sup>86</sup> are both mentioned on an inscription as having died at the age of 5 years), death in childbirth,<sup>87</sup> manslaughter.<sup>88</sup> Among similar cases of tragic deaths there is a case where all the children (Decius,<sup>89</sup> Saturninus,<sup>90</sup> Varrus<sup>91</sup>) of a family from Ulmetum died within seven months.<sup>92</sup> To this we add some examples which point to the dangers of the era: Aelius? Mucianus<sup>93</sup> had a grim fate, being *deceptus a barbaris*, while Valerius Marcus<sup>94</sup> died at a relatively young age (XVIII) being killed by thieves; an *ignotus*<sup>95</sup> died in an ambush in Rome, while Timo, son of Dassius,<sup>96</sup> was *interfectus a Costobocis* (inscription: *interfec/ti (!) a Costobocos (!)*).

‘Foreigners’ are also attested in Moesia Inferior,<sup>97</sup> some of whom appear to have settled in for a longer period, or for life.<sup>98</sup> The **relocation** of some individuals is connected to their profession: we have attestations of military personnel and of other professionals, but there is also a category of individuals whose presence cannot be explained due to the poor prosopographical data.<sup>99</sup> Their origin is diverse, these persons came not only from the Greek East, but also from the Roman West (even though this place of origin is not so common). Besides the military personnel, one of the best represented categories is that of them involved in transport and commerce, some of the professionals were organised in private associations (such as the *Οἶκος τῶν*

82 ILBulg 168 = CIL III 6131 = CIL III 7454 (<http://romans1by1.com/rpeople/12459>).

83 AÉ 1984, 744 = AÉ 1985, 750 (<http://romans1by1.com/rpeople/14817>).

84 IMS VI 68 (<http://romans1by1.com/rpeople/13363>).

85 ISM III 86 (<http://romans1by1.com/rpeople/8468>).

86 ISM III 86 (<http://romans1by1.com/rpeople/8468>).

87 ISM III 134 = SEG 25 752 (<http://romans1by1.com/rpeople/8395>).

88 See the following footnotes, n. 93, 94, 95, and 96.

89 IGLR 207 (<http://romans1by1.com/rpeople/13868>).

90 IGLR 207 (<http://romans1by1.com/rpeople/13869>).

91 IGLR 207 (<http://romans1by1.com/rpeople/13870>).

92 IGLR 207 = AÉ 1976 632 (<http://romans1by1.com/rinscriptions/5930>).

93 ILBulg 155 = CIL III 12392 (<http://romans1by1.com/rpeople/12433>).

94 AÉ 1901, 19 = CIL III 14587 = ILS 8504 (<http://romans1by1.com/rpeople/13828>).

95 AÉ 1901, 20 = CIL III 14588 = IMS III/2 106 = ILS 8150 (<http://romans1by1.com/rpeople/13842>).

96 AÉ 2005, 1315 = AÉ 2006, 1190 (<http://romans1by1.com/rpeople/13981>).

97 Mihăilescu-Bîrliba (2009) 153 – 160; Iacob (2013) 214 – 222.

98 ISM I 356 = SEG 49 1009 (<http://romans1by1.com/rinscriptions/1520>).

99 Iacob 2013, 219 – 220.

Ἀλεξανδρέων).<sup>100</sup> As their places of origin we mention: Alexandria,<sup>101</sup> Byzantion,<sup>102</sup> Corinth,<sup>103</sup> Hermione,<sup>104</sup> Nicomedia,<sup>105</sup> or Prusias ad Hypium.<sup>106</sup> On the other way around, there are also individuals coming from the province of Moesia Inferior whom are attested in other parts of the ancient world,<sup>107</sup> from the nearer provinces, up to the more distant western provinces.

The **relationships** between individuals are also a strong component of the dataset. The connexions, which have been made, based not only on the specific mentioning in the text, but sometimes it was deduced based on the onomastics (especially in the brother to brother relations, or that of brothers and fathers). As expected, most relationship types are those between parents and children, followed by spouses and siblings, grandparents and grandchildren, and those between uncles/ aunts and nephews/ nieces.

To the rarer examples we add those which invoke step-brothers or step-parents,<sup>108</sup> and those which indicate adoption, as in the case of Χρυσάων,<sup>109</sup> son of Γαῦκος, who was adopted by Ἀχιλλᾶς, and as a result was also the brother of Ἀχιλλεύς,<sup>110</sup> son of Ἀχιλλᾶς. 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 Histria.<sup>111</sup> Such another example comes from Histria, from an inscription which is dated during the 2<sup>nd</sup>/1<sup>st</sup> century BC, where an *ignotus*,<sup>112</sup> might have been the adopted son of Μενεχάρμος.<sup>113</sup>

From the overall number of attested inscriptions it seems that those recording military personnel and veterans, tend to have a higher occurrence rate of family members, especially children, but this fact might be misleading because they were more likely to afford both, having a larger family and erecting monuments.

100 ISM II 153 = IGR I 604 = RICIS 618/1005 = SEG 47 1040 (<http://romans1by1.com/rinscriptions/1812>).

101 ISM II 153 = IGR I 604 = RICIS 618/1005 = SEG 47 1040 (<http://romans1by1.com/rinscriptions/1812>); ISM II 463 = IGLR 28 (<http://romans1by1.com/rinscriptions/21>).

102 ISM II 308 (<http://romans1by1.com/rinscriptions/6594>).

103 ISM I 271 (<http://romans1by1.com/rinscriptions/1451>).

104 ISM II 375 = SEG 24 1081 (<http://romans1by1.com/rinscriptions/33>).

105 ISM II 256 (<http://romans1by1.com/rinscriptions/3047>).

106 ISM II 248 = SEG 30 845 (<http://romans1by1.com/rinscriptions/19>); ISM II 462 (<http://romans1by1.com/rinscriptions/20>).

107 See Avram (2013) for the prosopography of all the individuals coming from the Black Sea poleis and externally attested.

108 Aurelius Sabinus (ILBulg 216: <http://romans1by1.com/rpeople/12522>) step-brother of Aurelia (ILBulg 216 <http://romans1by1.com/rpeople/12523>), Aurelius Silvanus (ILBulg 216 <http://romans1by1.com/rpeople/12520>) step-father of Aurelius Sabinus (ILBulg 216 <http://romans1by1.com/rpeople/12522>); Secunda (IGLNovae 107 = ILBulg 325 = IGBulg V 5262 = SEG 47 1153 <http://romans1by1.com/rpeople/10828>) step-mother of Basileus (IGLNovae 107 = ILBulg 325 = IGBulg V 5262 = SEG 47 1153 <http://romans1by1.com/rpeople/10825>), Titius [--]r (IGLNovae 104bis <http://romans1by1.com/rpeople/10819>) step-son of Suriana (IGLNovae 104bis <http://romans1by1.com/rpeople/10817>) and step brother of Claudius Surianus (IGLNovae 104bis <http://romans1by1.com/rpeople/10818>), Titius Heraclius (IGLNovae 104bis <http://romans1by1.com/rpeople/10820>) step-son of Claudius Surianus (IGLNovae 104bis <http://romans1by1.com/rpeople/10818>), and the step-son of Suriana (IGLNovae 104bis <http://romans1by1.com/rpeople/10817>), [--er] inus (IGLNovae 104bis <http://romans1by1.com/rpeople/10816>) the step-father of Claudius Surianus (IGLNovae 104bis <http://romans1by1.com/rpeople/10818>); Aurelia Dusia (ISM I 337 <http://romans1by1.com/rpeople/3029>) step-mother of Aurelius Erculanus (ISM I 337 <http://romans1by1.com/rpeople/3028>).

109 ISM II 83 = SEG 27 399 (<http://romans1by1.com/rpeople/3663>).

110 ISM I 99 = SEG 19 477; ISM I 100 = SEG 17 342; ISM II 83 = SEG 27 399 (<http://romans1by1.com/rpeople/431>).

111 For the involvement of individuals in associations coming from both, Histria and Tomis, see Ruscu (2014) 139 – 152.

112 ISM I 123 = SEG 24 1134 (<http://romans1by1.com/rpeople/467>).

113 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.

## Future prospects

After having attained this phase with the database we expect to develop it even further, by: a) introducing new data coming from other provinces of the Roman Empire (Pannonia Inferior and Superior), b) updating the database with new information corresponding to the first provinces we focused on (Dacia, Moesia Inferior, Moesia Superior), c) scientifically processing the information we obtained, both from a quantitative and qualitative point of view.

## Overall conclusions

The scientific contributions of this research were made evident throughout the article. Nonetheless, we need to highlight once again that their value lies in the ‘infrastructure’ of the research, in the fact that we have analysed all prosopographic data provided by the epigraphy of the area in a standardized and exhaustive manner. Some of the most striking results are connected to the ways in which epigraphy was employed for communicating in society; thus, Dacia massively brings forth a type of urban epigraphy, intertwined with social promotion (the predominance of votive monuments illustrates that), while Moesia Superior is massively represented by epitaphs. Another important aspect is the difference between Latin language epigraphs, more matter of fact and poorer in biographical details, and Greek language ones, more descriptive and often offering minor life and death details as well. Feminine epigraphy appears highly connected to urbanization, but at the same time less represented in the very urbanized Moesia Inferior. In this case, we are facing two factors: the first are the female traditional roles in Greek culture and the latter is the nature of the sources, as in Moesia Inferior a consistent part of the names come from lists, where members of different public bodies, councils, etc. – thus males – were inscribed. The last large issue we want to underline is the representativeness of veterans – and here we are definitely facing a feature of epigraphic habit: while veterans are rather well represented in the two Moesias, in Dacia they are highly underrepresented. For sure, in such a militarized province we cannot assume that the actual number of veterans integrated in civil society was low, but rather that they were not accustomed to inscribe their ex-military status on monuments.

The advancement, of the research techniques from the last decades has led to an increased inter-disciplinarily approach in humanistic studies, which started to use the techniques and methodologies coming from other fields, in order to provide a more accurate view on the long-gone worlds. As already proven by the growing number of databases used in ancient history, its advantages are considerable, and while they do not always replace the effort and the old methodologies, they do offer an easier and more flexible way of organising, filtering, researching and sharing the information. The examples, we have provided, try to point out the fact that through the use of specific databases certain patterns and epigraphic habits can be clearly and easily distinguished, joining together more fragments of information on ancient population. Considering all these benefits, our initiative is certainly a *plaidoyer* to databases.

## Acknowledgement

This work was supported by a grant of the Romanian Ministry of Research and Innovation, through UEFISCDI, project no. PN-III-P4-IDPCE-2016-0255.

Caption of figures

	Dacia	Moesia Superior	Moesia Inferior
Alba	0	7	109
Funerary	758	611	1076
Votive	1226	263	923
Honorific	117	32	181
Unknown	10	2	75
Regulations/Decrees	0	0	10
Construction	66	8	42
Agonistic	0	0	3
Instrumenta	387	52	41
Military diploma	62	14	45
Defixiones	0	0	1
Letters	0	1	7
Milliaria	0	5	39
Contracts	19	0	0
Mosaic	0	7	0

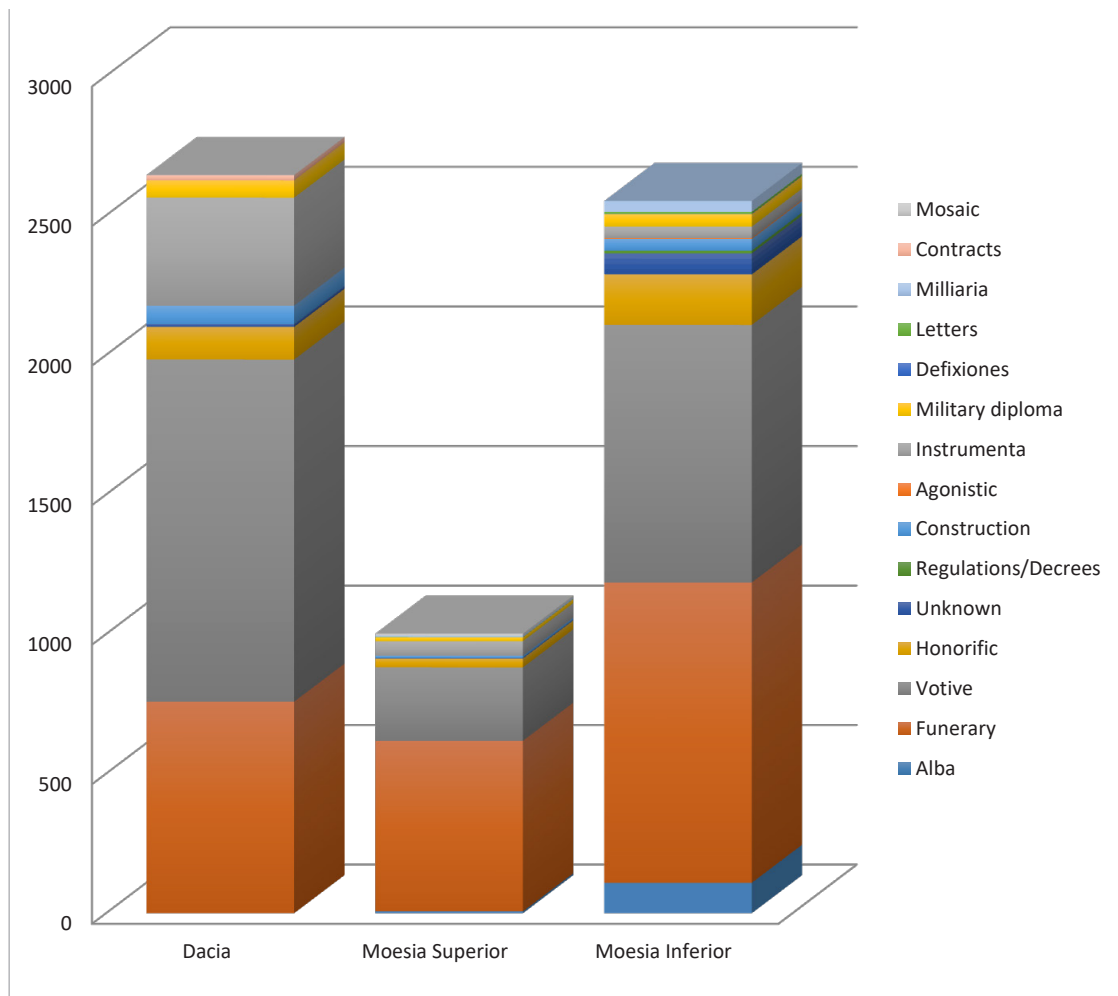


Fig. 1. Comparative statistics on the types of sources



	Dacia	Moesia Superior	Moesia Inferior
Greek	37	28	1142
Latin	2600	969	1368
Greek-Latin	5	4	42
Palmyrean-Latin	3	1	0

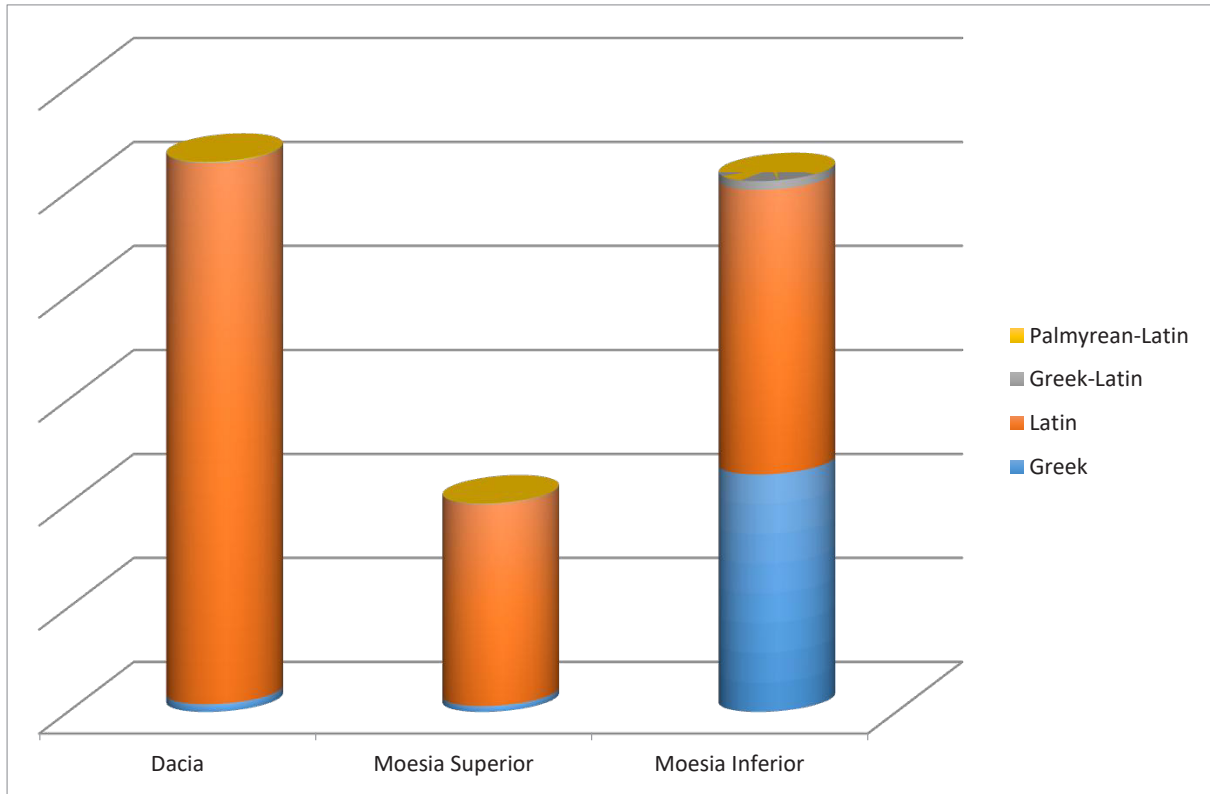
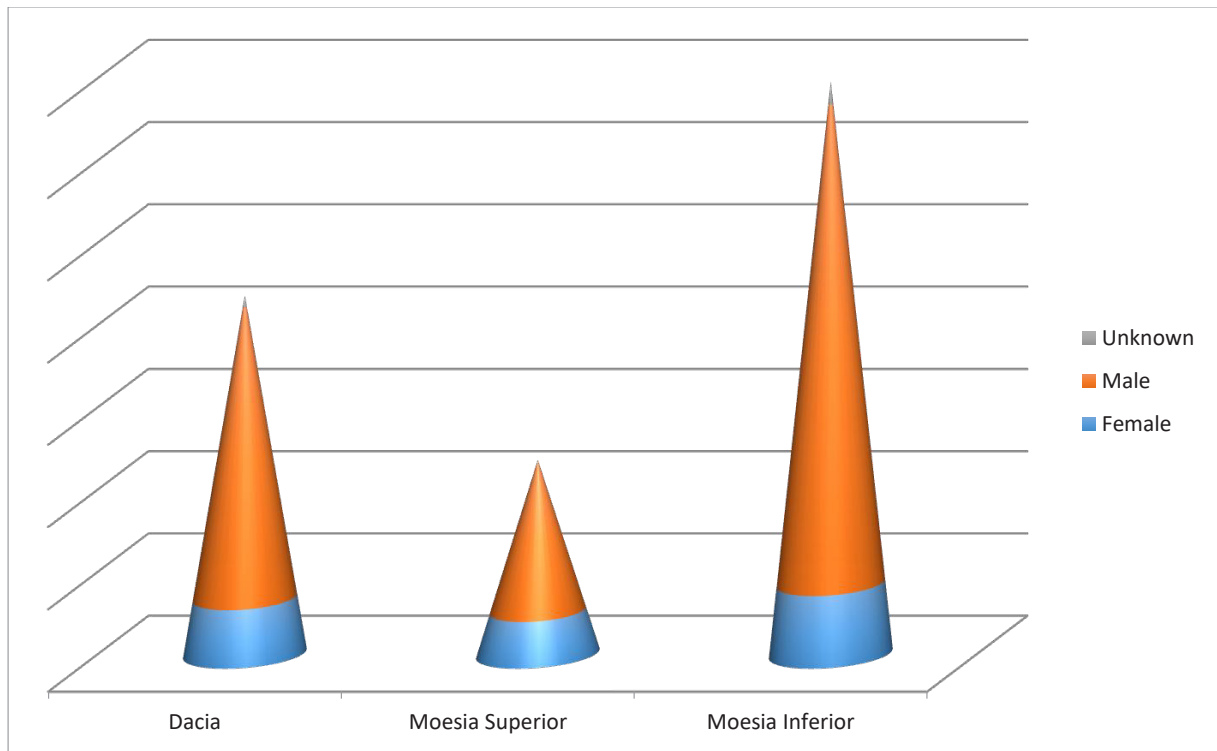


Fig. 2. Comparative statistics on the language of the sources

	Dacia	Moesia Superior	Moesia Inferior
Female	682	527	860
Male	3530	1794	5820
Unknown	142	35	275



**Fig. 3. Comparative statistics on the gender of the attested persons**

	Dacia	Moesia Superior	Moesia Inferior
Citizens male	2848	1516	2922
Citizens female	556	425	357
Freedmen	147	92	71
Freedwomen	29	32	26
Peregrines male	235	95	940
Peregrines female	42	38	216
Slaves male	58	39	21
Slaves female	18	16	4
Imperial slaves male	32	5	3
Imperial slaves female	3	0	0
Imperial freedmen	26	2	0
Imperial freedwomen	0	0	0
Unknown	360	96	2395

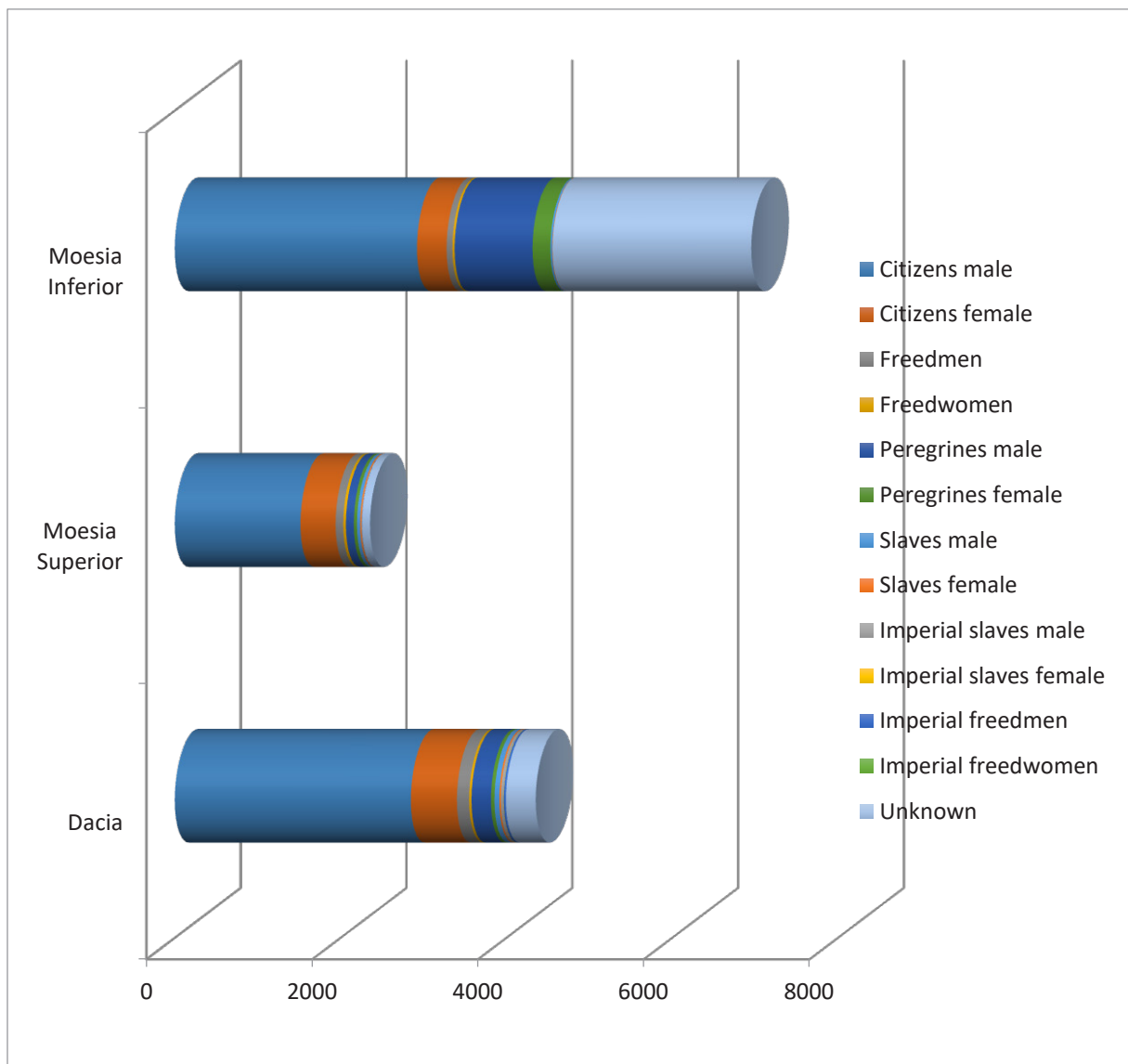


Fig. 4. Comparative statistics on the juridical status/gender of the attested persons

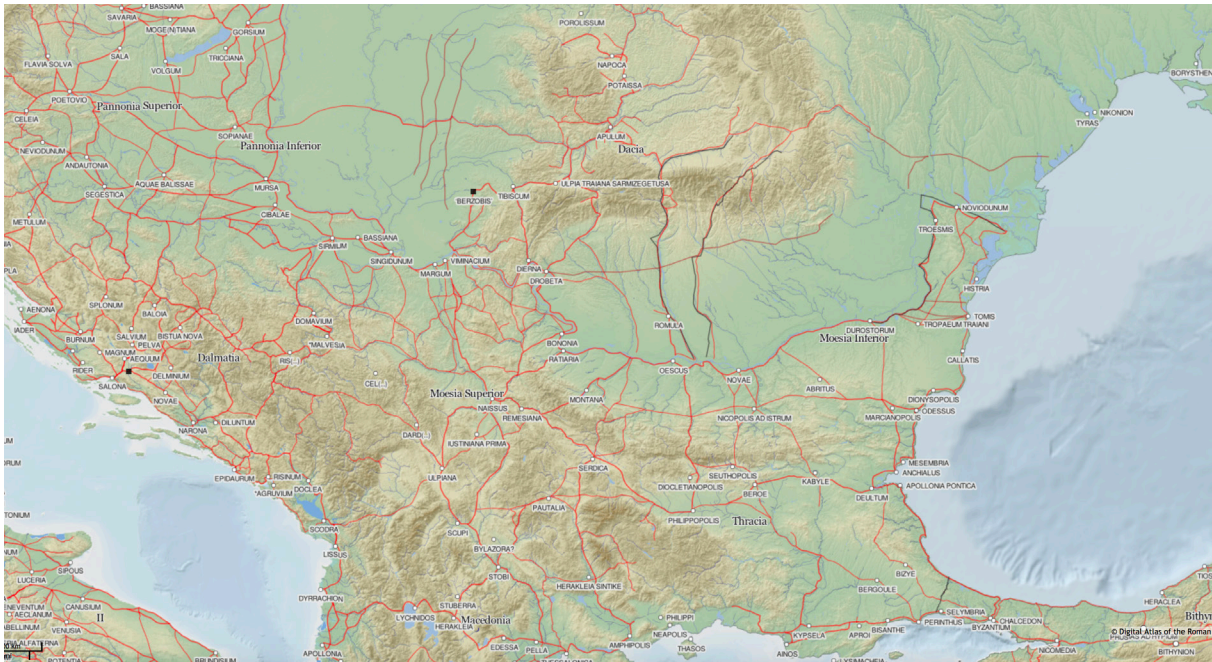


Fig. 5. Map of Dacia, Moesia Inferior & Moesia Superior (from the Digital Atlas of the Roman Empire - <http://dare.ht.lu.se/>)

## Bibliography

- Alston (2003): Alston, Richard, *Soldier and Society in Roman Egypt. A Social History*, London and New-York.
- Aparaschivei (1990): Aparaschivei, Dan, “Instituții și elite în orașele romane ale provinciei Moesia Inferior. Studiu statistic”, in: L. Mihăilescu-Bîrliba (ed.), *Structuri etno-demografice la Dunărea de Jos (sec. I – VII p. Chr.)*, Iași, 161 – 194.
- Avram (1999): Avram, Alexandru, *Inscriptions grecques et latines de Scythie Mineure. Callatis et son territoire*, Paris-București.
- Avram (2013): Avram, Alexandru, *Prosopographia Ponti Euxini Externa*, Louvain.
- Bărbulescu (1994): Bărbulescu, Mihai, Potaissa. Studiu monografic, Turda.
- Bărbulescu (1997): Bărbulescu, Miha, *Das Legionslager von Potaissa (Turda). Castrul legionar de la Potaissa (Turda)*, Zalău.
- Beu-Dachin (2014): Beu-Dachin, Eugenia, *The Latin Language in the inscriptions of Roman Dacia*, Cluj-Napoca.
- Birley (2005): Birley, Anthony R., *The Roman Government of Britain*, Oxford.
- Boteva (1996): Boteva, Dilyana, “Legati Augusti Pro Praetore Moesiae Inferioris AD 193 – 217/218”, *ZPE* 110, 239 – 247.
- Boteva (2014): Boteva, Dilyana, “Trajan and his Cities in Thrace. Focusing on the Two Nicipoleis”, in: I. Piso, R. Varga (eds.), *Trajan und seine Städte*, 195 – 204.
- Bottez (2009): Bottez, Valentin, *Cultul imperial în provincia Moesia Inferior (sec. I – III p. Chr.)*, București.
- Buzoianu u. Bărbulescu (2007): Buzoianu, Livia u. Bărbulescu, Maria, “Tomis”, in: D.V. Grammenos, E.K. Petropoulos (eds.), *Ancient Greek Colonies in the Black Sea 2. Volume I*, Oxford, 287 – 336.
- Buzoianu u. Bărbulescu (2012): Buzoianu, Livia u. Bărbulescu, Maria, *Tomis. Comentariu istoric și arheologic. Historical and archaeological commentary*, Constanța.
- Curcă (2011): Curcă, Roxana, “The Bilingual Inscriptions of Moesia Inferior. The Historiographic Framework”, *Classica et Christiana* 6/1, 71 – 80.
- Curcă u. Zugravu (2005): Curcă, Roxana u. Zugravu, Nelu, “Orientaux dans la Dobroudja romaine. Une approche onomastique”, in: V. Cojocaru (ed.), *Ethnic Contacts and Cultural Exchanges North and West of the Black Sea from the Greek Colonization to the Ottoman Conquest*, Iași, 313 – 329.
- Deac (2013): Deac, Dan A. “Being an Isiac in Potaissa. Short Remarks on RICIS 616/0102 (= CIL III 882)”, *ReDIVA* I, 65 – 73.
- Deiniger (1965): Deiniger, J., *Die Provinziallandtage der römischen Kaiserzeit von Augustus bis zur Ende des dritten Jahrhunderts n. Chr.*, München.
- Feraudi-Gruénais (2014): Feraudi-Gruénais, Franziska, “Corrigendum ad *ZPE* 188, 2014, 275 – 283 (Nomina mulierum in Ulpiana)”, *ZPE* 189, 254.
- Gerov (1988): Gerov, Boris, *Landownership in Roman Thracia and Moesia (1st – 3rd century)*, Amsterdam.



Gorea (2013): Gorea, Maria, "Stèle funéraire à banquet d'un Palmyrénien vétéran à Potaissa (Dacia Superior)", *Semitica et Classica* 6, 2013, p. 291 – 296.

Haensch (1997): Haensch, Rudolph, *Capita provinciarum. Statthaltersitze und Provinzialverwaltung in der römischen Kaiserzeit*, Mainz am Rhein.

Iacob (2013): Iacob, Mihaela, *Moesia Inferior între Orient și Occident. Identitatea culturală și economică a provinciei în contextul lumii romane*, București.

Królczyk (2009): Królczyk, Krzysztof, *Veteranen in der Donauprovinzen des Römischen Reiches (I. – III. Jn. N. Chr.)*, Poznań.

Mandemakers u. Dillon (2004): Mandemakers, Kees u. Dillon, Lisa, "Best Practices with Large Datasets on Historical Populations", *Historical Methods: A Journal of Quantitative and Interdisciplinary History* 37.1, 34 – 38.

Martemyanov (2017): Martemyanov, Alexei, "On the method of Determination of Level of Social Activity of Veterans in Provinces of the Roman Empire (The Case of Lower Moesia)", *Studia Europaea Gnesniana* 16, 415 – 429.

Matei-Popescu (2010): Matei-Popescu, Florian, *The Roman Army in Moesia Inferior*, București.

Matei-Popescu (2014): Matei-Popescu, Florian, "Tropaeum Traiani", in: I. Piso, R. Varga (eds.), *Trajan und seine Städte*, Cluj-Napoca, 205 – 224.

Matei-Popescu (2017): Matei-Popescu, Florian, "The Dacians from Moesia Inferior", in: L. Mihăilescu-Bîrliba (ed.), *Migration, Kolonisierung, Akkulturation im Balkanraum und im Osten des Mittelmeerraumes*, Konstanz, 139 – 159.

Maurer (2014): Maurer, Karin, "Der Pontarch des westpontischen Koinons", *Dacia N.S.* LVIII, 141 – 188.

Mihăilescu-Bîrliba (2004): Mihăilescu-Bîrliba, Lucrețiu, *Sclavi și liberti imperiali in provinciile romane din Illyricum*, Iași.

Mihăilescu-Bîrliba (2009): Mihăilescu-Bîrliba, Lucrețiu, "Străinii în Moesia Inferior. Posibilități de identificare", in: L. Mihăilescu-Bîrliba (ed.), *Structuri etno-demografice la Dunărea de Jos (sec. I – VII p. Chr.)*, Iași, 153 – 160.

Mihăilescu-Bîrliba (2012): Mihăilescu-Bîrliba, Lucrețiu, "Les Pontobithyniens à Troesmis", in: D. Boteva-Boyanova, L. Mihăilescu-Bîrliba, O. Bounegru (eds.), *Pax Romana. Kulturaustausch und Wirtschaftsbeziehungen in den Donauprovinzen des römischen Reichs*, Kaiserslautern, 125 – 132.

Mihăilescu-Bîrliba (2013): Mihăilescu-Bîrliba, Lucrețiu, "La mobilité interne en Mésie Inférieure", in: G. Tsetskhladze, S. Atasoy, A. Avram, Ş. Dönmez, J. Hargrave (eds.), *The Bosphorus: Gateway between the Ancient West and East (1st Millennium BC – 5th Century AD). Proceedings of the Fourth International Congress on Black Sea Antiquities*, Istanbul, 14th – 18th September 2009, Oxford, 185 – 188.

Mihăilescu-Bîrliba (2015): Mihăilescu-Bîrliba, Lucrețiu, "Prosopographic Remarks on the Population of Troesmis (Lower Moesia)", in: A. Tomas (ed.), *Ad fines Imperii Romani. Studia Thaddaeo Sarnowski septuagenario ab amicis, collegis discipulisque dedicata*, Warsaw, 141 – 146.

Mihăilescu-Bîrliba u. Curcă (2010): Mihăilescu-Bîrliba, Lucrețiu u. Curcă, Roxana, "New Perspectives on the Demography of the Roman Province of Moesia Inferior", *The Mankind Quarterly* 51.2, 139 – 153.

Mihăilescu-Bîrliba u. Dumitrache (2015): Mihăilescu-Bîrliba, Lucrețiu u. Dumitrache, Iulia, “Les militaires originaires d’Italie à Troesmis. Notes prosopographiques”, in: L. Vagalinski, N. Sharankov (eds.), *Limes XXII. Proceedings of the 22nd International Congress of Roman Frontier Studies*, Ruse, Bulgaria, September 2012, Sofia, 465-469.

Mihăilescu-Bîrliba u. Piftor (2011): Mihăilescu-Bîrliba, Lucrețiu u. Piftor, Valentin, “L’espérance de vie, la structure d’âge et la mortalité en Mésie Inférieure et en Scythie Mineure. Un regard comparatif”, in: V. Nikolov, K. Bacvarov, H. Popov (eds.), *Interdiziplinäre Forschung zum Kulturerbe auf der Balkanhalbinsel*, Sofia, 419-451.

Mihăilescu-Bîrliba u. Piftor (2016): Mihăilescu-Bîrliba, Lucrețiu u. Piftor, Valentin, “Die Fremden in der lokalen Elite aus Troesmis (Moesia Inferior)”, in: L. Mihăilescu-Bîrliba (ed.), *Migration, Kolonisierung, Akkulturation im Balkanraum und im Osten des Mittelmeerraumes*, Konstanz, 125 – 136.

Nemeti u. Nemeti (2014): Nemeti, Sorin u. Nemeti, Irina, “Civic Space and Municipal Statutes in Potaissa”, in: S. Cociș (ed.), *Archäologische Beiträge Gedenkschrift zum hundertsten Geburtstag von Kurt Horedt*, PAT 7, Cluj-Napoca, 85 – 98.

Pázsint (2017): Pázsint, Annamária – I., “Between oikos and polis. The Life of Women in Istros, Tomis, and Callatis (6th century BC – 4th century AD)”, *Ephemeris Napocensis XXVII*, 49-70.

Piftor (2007-2008): Piftor, Valentin, “L’espérance de vie et la structure d’âge de la population féminine en Mésie Inférieure (Ier – IIIe siècles ap. J.-Chr.)”, *SAA* 13 – 14, 46 – 57.

Pippidi (1974): Pippidi, Dumitru M., “În jurul alipirii orașelor vest-pontice la Imperiul Roman”, *Studii Clasice* 16, 256 – 260.

Piso (1993): Piso, Ioan, *Fasti provinciae Daciae I. Die senatorischen Amtsträger*, Bonn.

Piso (2013a): Piso, Ioan, *Fasti provinciae Daciae II. Die ritterlichen Amtsträger*, Bonn.

Piso (2013b): Piso, Ioan, “*Studia Porolissensia (III)*”, *Acta Musei Porolissensis* 25, 159 – 176.

Piso (2014): Piso, Ioan, “Le siège du gouverneur de Mésie Inférieure”, in: V. Cojocaru, A. Coșkun, M. Dana (eds.), *Interconnectivity in the Mediterranean and Pontic World during the Hellenistic and Roman Periods*, Cluj-Napoca, 489-504.

Piso et al. (2016): Piso, Ioan, Ardevan, Radu, Fenechiu, Carmen, Beu-Dachin, Eugenia u. Lalu, Ștefania, *Lexicon Epigraphicum Daciae*, Cluj Napoca.

Ruscu (2014): Ruscu, Ligia, “On Cult Associations at Istros and Tomis”, *Ephemeris Napocensis XXIV*, 139 – 152.

Stein (1940): Stein, Arthur, *Die Legaten von Moesien*, Leipzig.

Stoian (1962): Stoian, Iorgu, Tomitana. *Contribuții epigrafice la istoria cetății Tomis*, București.

Suceveanu u. Barnea (1991): Suceveanu, Alexandru u. Barnea, Alexandru, *La Dobroudja romaine*, Bucarest.

Szabó (2007): Szabó, Ádám, *Daciai papság*, Budapest.

Varga (2014): Varga, Rada, *The Peregrini of Roman Dacia*, Cluj-Napoca.

Varga (2017): Varga, Rada, “Romans 1by1. Documenting a Population Database for the Roman world”, in: S. Orlandi, R. Santucci, F. Mambrini, P. M. Liuzzo (eds.), *Digital and traditional Epigraphy in Context. Proceedings of the EAGLE 2016 international Conference*, Roma, 333 – 341.

Varga (2017b): Varga, Rada, “Romans1by1 v.1.1. New Developments in the Study of Roman Population”, *Digital Classics Online*, 3, 2, 44 – 50.

Varga u. Rusu-Bolindeț (2016): Varga, Rada u. Rusu-Bolindeț, Viorica, “Provincial Landmarks of the official Power. The Praetorium Consularis of Apulum”, in: R. Varga, V. Rusu-Bolindeț (eds.), *Official Power and local Elites in the Roman Provinces*, London – New York, 115 – 126.

Velkov (1977): Velkov, Velizar I., *Cities in Thrace and Dacia in Late Antiquity*, Amsterdam.

Velkov (1980): Velkov, Velizar I., *Roman Cities in Bulgaria. Collected Studies*, Amsterdam.

### Abbreviations

AÉ = *Année Épigraphique*, Paris.

CIL = *Corpus Inscriptionum Latinarum*, Berlin.

IDR = *Inscriptiones Daciae Romanae*, București-Paris.

ILBulg = B. Gerov, *Inscriptiones Latinae in Bulgaria repertae*, Serdica, 1989.

ILS = Hermann Dessau, *Inscriptiones Latinae selectae*. 3 vols. In 5 parts, Berlin, 1892 – 1916.

IMS = *Inscriptions de la Mésie Supérieure*, Beograd.

ISM I = Dionisie M. Pippidi, *Inscriptiones Scythiae Minoris graecae et latinae*. Vol. 1. *Inscriptiones Histriae et vicinia*, Bucharest, 1983.

ISM II = Iorgu Stoian, *Inscripțiile din Scythia Minor*. Vol. 2. *Tomis et territorium*, Bucharest, 1987.

ISM III = Alexandru Avram, *Inscriptions de Scythie Mineure*. Vol. 3. *Callatis et territorium*, Bucharest, 1999.

ISM IV = Emilian Popescu, *Inscriptions de Scythie Mineure*. Vol. 4. *Tropaeum – Durostorum – Axiopolis*, Bucharest, 2015.

ISM V = Emilia Doruțiu-Boila, *Inscriptiones Scythiae Minoris graecae et latinae*. Vol. 5. *Capidava, Troesmis, Noviodunum*, Bucharest, 1980.

IGBulg = G. Mihailov (ed.), *Inscriptiones Graecae in Bulgaria Repertae*, Sofia, 1958 – 1970.

IGLR = E. Popescu, *Inscripțiile grecești și latine din sec. IV – XIII descoperite în România*, Bucharest, 1976.

IGLNovae = Kolendo, Jerzy, Violeta Božilova, *Inscriptions Grecques et Latines de Novae (Mésie Inférieure)*, Paris, 1997.

SEG = *Supplementum Epigraphicum Graecum*, Amsterdam – Leiden.

## Authors<sup>114</sup>

### **Dr. Rada Varga**

Babeş-Bolyai University  
Cluj-Napoca

Email: radavarga@gmail.com

### **Annamária-Izabella Pázsint**

Babeş-Bolyai University  
Cluj-Napoca

Email: a.i.pazsint@gmail.com

### **Imola Boda**

Babeş-Bolyai University  
Cluj-Napoca

Email: boda\_imola@yahoo.com

### **Dan Augustin Deac**

Babeş-Bolyai University  
Cluj-Napoca

Email: dandea12@gmail.com

---

114 The rights pertaining to content, text, graphics, and images, unless otherwise noted, are reserved by the author. This contribution is licensed under CC BY 4.0 International.