

Polacy na Bliskim Wschodzie

2022

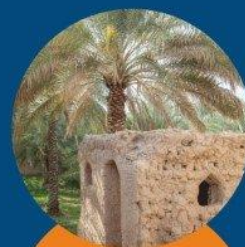
Konferencja archeologiczna

8–9.VI (środa–czwartek) on-line

10.VI (piątek) hybrydowo

Wydział Archeologii UW, sala 2.10

Zapraszamy



Organizatorzy:

Centrum Archeologii Śródziemnomorskiej UW
Katedra Orientu, Wydział Archeologii UW



General sessions (on-line)		
Sesja / Session 3	Varia	
Prowadzący / Chairman: Krzysztof Jakubiak		
14:50	Marek Barański	Limestone like marble. Some questions concerning designing the Bel Temple in Palmyra
15:10	Łukasz Sokołowski	Local auxiliary units in Roman Syria. Iconography and social background
15:30	Tomasz Barański	The epigraphical landscape of Izra (southern Syria) in the Islamic period
15:50	Michał Kuźmiński	From Paris to Petersburg - the history of a Sassanian gem
16:10	Nazarij Bulawka	Contributions of satellite-based remote sensing into the studies of the Bronze Age and Iron Age water management in Tedjen alluvial fan and Serakhs in Turkmenistan
16:30	Joanna Trębicka, Arkadiusz Sołtysiak, Tabasom Ilkhan	The use of inter-tooth pattern of dental caries in the study of subsistence strategy in the Central Iranian Plateau
Dyskusja / Discussion	16:50	
17:10	Podsumowanie obrad / Conclusion	





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Keywords: the art of Palmyra, Palmyrene iconography, Roman Syria, Roman military tombstones, Upper Euphrates

Local auxiliary units in Roman Syria. Iconography and social background

The soldiers of auxiliary forces were depicted in the arts of Roman Syria. Specifically Dromedarii from Palmyra, in local dress, armed with bows and lances, and riding horses or camels were shown in detail. These combat units operated long ahead of the Roman annexation. In Palmyra, the internal units of the local militia were also tolerated by the Roman authorities. These units, described in modern scholarship as meharistes, used to patrol the desert and protected the caravans. During the second century this practice continued and so did the iconography described above. At the same time, at least from the reign of Lucius Verus, the auxiliary forces were stationing in Palmyra. Initially, they were shown like the meharistes. Further, Legio VIII Scythica was stationed in Zeugma, whilst veterans of Legio III Cyrenaica settled in Auranitis. Their representations share some similarities with those from Palmyra. Units from all over Syria were stationed also on the northern limes, their tombstones with particular elements of decoration and epigraphy have been preserved in Danubian provinces. But the third century brought a revolution in their imagery. Syrian soldiers were portrayed in a new, more unified way, though still with local traits, now shared regionally. The fresco of tribune Julius Terentius from Dura Europos associates military units with the imperial cult, while the funerary representations from Palmyra resemble the portraits of Syrian emperors, namely Caracalla and Philip Arab. This suggests the emergence of a new, strong military class, defending Syria against the Sasanid threat. It was the group, from which came Odainath, corrector totius orientis, husband of Zenobia and father of Wahballat.

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general / ogólna

