

In his *Epitome of Pompeius Trogus*, Justin summarizes, in fact, some crucial information on Lycurgus and his constitution. In the account from the third book, the author provides a biographical sketch on the lawgiver and a summary of the traditional Spartan laws (such as frugal customs, land distribution, the prohibition of gold and silver coins). A closer look at Justin's exposition reveals some elements that this text has in common with Plutarch and other Greek sources. Since Trogus was presumably active during the Augustan age, it is also important to remark that Plutarch's *Life of Lycurgus* is a later text than the *Historiae* of Trogus. A re-examination of Justin's text might, therefore, help us to clarify which traditions about Sparta's *kosmos* the imperial author had selected and included in his *Epitome*. The taste for anecdotes and moralizing contents is probably one of the reasons why Justin preserves, in the summary of the third book, not only the laws of Sparta but also biographical details on Lycurgus. Thus, this account testifies an interest in the Greek lawgiver as a moral *exemplum* in the imperial age, appropriate for both Trogus' and Justin's period.

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## July 13th – Tuesday

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**Ketevan Nadareishvili and Tamar Cheishvili**  
**(Ivane Javakhishvili Tbilisi State University, Georgia)**

*The Roman Contexts of Perceiving the Other –  
Receptions of the Geopolitical and Cultural Identity of the Ancient Kartvelian People*

Starting from the first century BC alongside with the growing of Rome's interest toward the Caucasian region, the discussion over the geopolitical and cultural identities of the Kartvelian ethnoses becomes increasingly accentuated. The issues of the Kartvelian tribes' geopolitical orientation acquire a special attention during Rome's three especially sharp confrontations with the East: a) the Mithridatic wars; b) The Roman-Parthian military conflict in AD 35; c) The complicated relationship between Parasmanes II of Iberia and Rome in the second century. The paper studies as to what extent the change of the Kartvelian ethnoses' political vector (their pro- or anti-Roman orientation) predetermines the evaluation by the Romans of their geopolitical identity, on the one hand, and defining their xenostereotypes, on the other (e.g. The Iberians fighting against the Partians are represented by Tacitus (*Ann.* 6.34) by stereotypical characteristics of the Northern Barbarians). The issues of the Kartvelian tribes' cultural identity (material culture, ethnic traits, customs) as perceived by the Romans are studied as well. The differential approach towards a cultural development of the above tribes - perceiving some of them as savages and others - more or less civilized, is generally characteristic for the writers of the Roman period. At the same

time the frequent accentuation by Romans of various cultural links existing between these people and their own/western mythological memory, first and foremost the Argonauts' myth, is especially noteworthy regarding the construction of this concrete model of the Other.

The outcomes of the paper will suggest important insights concerning the research of the geopolitical and cultural identities of the Kartvelian people, as well as the studies of the Other – the creation of the xenostereotypes and through them, indirectly, establishing the autostereotypes of the Roman self.

### **Pavle Pavlović (Singidunum University of Belgrade, Serbia)**

*Barbarian 'Other' and Sidonius' 'language of paradox'*

It is already noticed that in casting the Visigothic King Theodoric II as a successor of Roman greatness, Apollinarius Sidonius in his epistles hardly offers a unified view of the barbarian Other. Even though he tends to praise Theodoric's civilized Roman manners, he still occasionally touches upon his continuing 'barbarian' practices, such as penchant for looting and gluttony. Historians have so far analyzed this ambiguity of Theodoric's portrayal exclusively as an expression of political communication with the Roman audience. However, no scholar has so far attempted to analyze the way in which Sidonius, as a poet, conceptualizes that ambiguity by building on the previous rhetorical tradition and employing the language of paradox. By using Cleanth Brooks' concept of 'language of paradox', we explore those rhetorical devices with which Sidonius articulates a need to refute the negative portrait of the barbarian Other. Our thesis is that Sidonius' surprise that the stereotype is disproven reflects his internal conflict about the barbarian Other and his own Roman identity.

### **Filomena Giannotti (University of Siena, Italy)**

*News from a mundus senescens: Romans, Visigoths and Saxons in a letter by Sidonius Apollinarius (viii 6)*

Sidonius Apollinarius is a key figure of 5th century A.D. Roman Gaul. The poems and the nine books of letters he wrote, beyond their literary value, are an important historical source for this critical but fascinating period, with the cultural clash between Romans and Barbarians. This paper will focus the attention on a letter dating back to 477/478 and addressed to Namatius, a Gallo-Roman aristocrat who had a large estate near the *Santonnes* (today Saintes) but lived in *Novempopulana* (Oléron island). After the collapse of the Roman Empire and the downfall of Sidonius' hometown, *Augustonemetum* (today Clermont-Ferrand), under the Visigoths, Sidonius recognizes that they were a *victor populus* (VIII 6, 16) but *alienus* (VIII 2, 2). The crucial point of this letter is that Namatius was appointed as a naval officer by the Visigothic King