



Περίληψη :

Concordia-Homonoia as a personified deity is found since the late 4th cent. BC in several places of the Greek world. The adoration of this deity in Asia Minor dates from the 3rd and 2nd cent. BC. During the Imperial period we have the minting of thousands of coins in cities of Asia Minor bearing the inscription OMONOIA on the reverse. Statues of the personified deity were set up in many cities. It formed an integral part of the imperial cult and was called Concordia Augusta. Her priests were members of the local aristocracy and maintained ties with the Roman authorities.

Χρονολόγηση

Antiquity

Γεωγραφικός εντοπισμός

Asia Minor

1. Concordia (Homonoia) during the Classical and Hellenistic periods

Concord in the sense of political harmony is attested in literary texts already by the 5th cent. BC and was connected with the proper functioning of the democratic polity in Athens.

Concordia-Homonoia as a personified deity is found since the late 4th cent. BC in several places of the Greek world, in Magna Graecia and Asia Minor. Originally her cult, which reflects the desire to smooth social conflict and achieve peace, was connected with the differences between the political camps of the same city, the oligarchs and the democrats, as well as with the comradeship needed to fend off external threats.¹ During the Hellenistic period, her cult spread and incorporated other aspects of private and public life and became connected with the solving of all kinds of differences: political, social, religious, territorial and economic.²

The adoration of the personified Concordia in the region of Asia Minor dates to the 3rd and 2nd cent. BC. The deity is mentioned in the religious calendar of [Erythrae](#) (2nd cent. BC), while statues of her existed in [Cyzicus](#), altars in [Pergamum](#) and temples at [Tralleis](#). Priests of Concordia are mentioned at [Priene](#), [Ephesus](#) and [Dorylaeum](#) of [Phrygia](#).³

2. Concordia during the Roman period. Literary evidence

During the Roman period the differences between cities acquire a new dimension, as there is competition between them over the acquisition of official honorific titles, like that of the [neokoros](#), i.e. the city responsible for the [imperial cult](#) on a provincial level, as well as over the titles of metropolis, the first (city) of Asia Minor, and for the status of free, autonomous or holy city.⁴

The feuds between them can be clearly seen in the speech by [Dio Chrysostom](#), an orator of the 2nd cent. AD, entitled 'To the Nicomedians, on the concord towards the Nicaeans'. As suggested by its title, the oration refers to the differences between the cities of [Nicomedia](#) and [Nicaea](#) concerning which city will receive the title of first city of [Bithynia](#), a title awarded by Rome. Such disputes, which characterized and greatly affected political and social life in the cities of Asia Minor, are the subject of an oration 'On the Concord among cities' by [Aelius Aristides](#), given by the orator in the [bouleuterion](#) of Pergamum between 161 and 167 AD.⁵

3. Coinage in the Concordia type

Throughout the Imperial period, thousands of coins were minted in cities of Asia Minor (especially in Ephesus, [Smyrna](#) and Pergamum) bearing the inscription OMONOIA on their reverse.⁶ Their [obverse](#) usually features the head of the emperor or of some other imperial family member, and in some cases the [personification of the demos](#) or of the local boule. On the [reverse](#) they depict the cities personified, standing in a [dexioses](#) stance over an altar, often Concordia herself alone or accompanied by [Demeter](#) or, furthermore, symbols of reconciliation, like two shaking hands or two temples in which statues of deities have been set up or two



garlands awarded in athletic contests (these denote the sacred games in honour of Concordia). Around the depiction we have the inscribed names of the reconciled cities and the word OMONOIA. More than 100 different coins from cities of Asia Minor are known and pertain to various confrontations between them, antagonisms over honorific titles and privileges, the solving of territorial and economical differences, the smoothing over of political and religious relations. Furthermore, they indicate the political or economical dependence of a city on another one - which is usually its metropolis- or attribute honours to important cities of mainland Greece (Athens, Sparta, Delphi).⁷

4. Honours to Concordia

The statues of the personified deity set up in many cities of Asia Minor ([Antioch](#), [Anazarbus](#), Ephesus, Cyzicus, cities of Phrygia) usually depict Concordia as a wreathed female figure attired in a [chiton](#) and [himation](#) and holding a [phiale](#) and the Horn of Amalthea. These are the honorific statues set up by neighbouring cities to commemorate the peaceful solving of differences between them or of disagreements between citizens; their character is not adorational. In the cases where Concordia was worshipped we have temples erected in her honour, as in the cases of Tralleis, [Miletus](#), [Iassos](#) of [Caria](#) and in [Aphrodisias](#).⁸

The available sources preserve references to honorific or adorational celebrations in honour of the deity, but the causes, the nature or the way in which the differences were resolved are rarely mentioned. Her continuous invocation suggests that attempts at reconciliation usually did not bear long-lasting results; it is also equally possible that the cities renewed their good relations through minting coins and devotional celebrations in honour of Concordia, usually through the offer of sacrifices. In this case, the deity is called up as a guarantor of continuous friendship and peace between the cities.⁹

5. Concordia (Homonoia) and Concordia Augusta

By the 2nd cent. BC due to Rome's constant interference in the Greek political scene, Concordia became connected with [Rome](#). During the Imperial period, it became an integral part of the imperial cult and took on the name Concordia Augusta. The members of its priesthood belonged to the local aristocracy and had ties with the Roman authorities.¹⁰

In Ephesus, a silver statue of Augusta Homonoia Chrysophoros was paraded during a procession together with thirty statues of emperors and members of the imperial family, other deities, personified ideals and important political figures and benefactors of the city from the [Temple of Artemis](#) to the city's [theatre](#). Apparently this procession did not bear a specific religious character, its significance, however, rests on its ideological content as a ritual in the context of the imperial cult and as a way of expressing Roman presence in the city.¹¹

Coins bearing depictions of Concordia and the relevant inscription appear during the reign of [Nero](#) (54-68) at Smyrna. After the end of the civil wars that ensued the emperor's death, Concordia's presence on coinage is only to be expected; during [Domitian](#)'s reign (81-96) she acquires the title Augusta (on the coinage of Smyrna and of the Koinon of Bithynia). During the period of the Antonines, Concordia is more systematically identified with empresses, especially with [Hadrian](#)'s wife Sabina. The co-reign of [Marcus Aurelius](#) and Lucius Verus (161-169) resulted in new numismatic series, on which the emperors are depicted in a dexiotes scene, accompanied by the inscription OMONOIA or OMONOIA ΣΕΒΑΣΤΩΝ or OMONOIA ΑΥΤΟΚΡΑΤΟΡΩΝ. In these cases Concordia is presented as the sole guarantor of harmonious coexistence between members of the imperial family, and therefore of peace within the Roman Empire.¹²

1. In Rome the birth of the worship of the corresponding deity Concordia was connected with the felicitous end of the clashes between patricians and plebeians in 367 BC, see D'Arco, I, *Il culto di Concordia e la lotta politico tra IV et II sec. a. C.* (Studi pubblicati dall'istituto italiano per la storia antica 68, Roma 1998).



2. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 5-70.
3. At Dorylaeum of Phrygia in the 1st or the 2nd cent. AD we have a reference to a "priest of the elders' Concordia", see Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 55-56.
4. Sheppard, A.R.R., "Homonoia in the Greek cities of the Roman Empire", *AncSoc* 15-17 (1984-1986), pp. 229-252.
5. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 71-99; Sheppard A.R.R., "Homonoia in the Greek cities of the Roman Empire", *AncSoc* 15-17 (1984-1986), pp. 231-237.
6. With respect to mainland Greece, similar numismatic series were minted in Thrace and Macedonia.
7. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 78-80; Klose, D.O.A., *Die Münzprägung von Smyrna in der römischen Kaiserzeit* (DAI: Antike Münzen und geschnittene Steine 10, Berlin 1987), pp. 44-49.
8. Sheppard A.R.R., "Homonoia in the Greek cities of the Roman Empire", *AncSoc* 15-17 (1984-1986), pp. 241-252. Concordia in private life was connected with the amicable and harmonious relations between members of the family. Certain engagement rings dating to the 4th and 5th cent. AD represent a distinct category of artefacts: they depict a crucifix and Jesus blessing the couple and bear the inscription OMONOIA, see Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon 1996), p. 135.
9. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 81-98.
10. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 150-152.
11. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 153-155.
12. Thériault, G., *Le culte d'Homonoia dans les cités grecques* (Collection Maison de l'Orient 26, série épigraphique 3, Lyon-Québec 1996), pp. 155-175.

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	Shapiro H. A. , "Homonoia", <i>LIMC V.1</i> , 1990, LIMC, 476-479
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Thériault G., *Le culte d'Homonoia dans les cités grecques*, Lyon-Québec 1996, Collection Maison de l'Orient 26, série épigraphique 3

Δικτυογραφία :

Homonoia

<http://rpc.ashmus.ox.ac.uk/coins/2221/>

Homonoia coin

<http://data.numismatics.org/cgi-bin/showobj?accnum=1944.100.43028>

Γλωσσάριο :

bouleuterion

Council house. An assembly hall for magistrates or members of the council.

chiton, the

Item of clothing consisting of a square woollen textile seamed on both sides.

dexiotes, the

Scene at which two human figures are depicted in handshake, usually interpreted as a farewell to the dead. Such scenes are mainly found on funerary stelae.

himation, the

Rectangular woollen (mainly) cloth that was worn over the *chiton* (cloak). It could be wrapped around the shoulders and the body in different ways and was fastened with a belt or with brooches.

obverse

The face of the coin which bears the more important device. Due to ambiguities that sometimes exist, many numismatists prefer to use the term for the side struck by the lower (anvil) die.

phiale, the

A (metal, rarely clay) shallow vessel with an open rim. Used primarily in libations.

reverse

The back view of a coin where the issuing authority is usually inscribed.