

**13th Conference of the FIEC**  
**Paper proposal.**

**Contact details:**

Dr. Silvia Barbantani  
Istituto di Filologia Classica e Papirologia  
Università Cattolica del Sacro Cuore  
Largo Gemelli 1  
20123 Milano  
ITALY  
tel.office: 0039-02.7234.3033  
[silvia.barbantani@unicatt.it](mailto:silvia.barbantani@unicatt.it) or [LSFBAR@TIN.IT](mailto:LSFBAR@TIN.IT)

**Preferred Panels:**

1) Images, Texts, Realities or 10) Epigraphical Documents.

**Title of the paper (20 minutes) and abstract:**

Δορίκτητος χώρα. *The symbol of the spear in funerary or honorary epigrams/inscriptions for Ptolemaic philoi and soldiers.*

An interesting epigram, preserved by Stephanus of Byzantium, has been composed to accompany an honorary statue of Neoptolemos, a Ptolemaic general who, on the occasion of “barbarian” invasions, helped the city of Tlos, situated in the interior of Lycia, a region under the control of Egypt under Ptolemy Philadelphos. The poem suggests that Neoptolemos is portrayed as a *doryphoros*, like the Lysippean Alexander praised by many *poetae docti* active in Alexandria (see Posid. 65, 70 A.-B.; Asclepiades *A.P.* XVI 120; cfr. Antiph. *A.P.* VI 97). The symbol of the spear, usually associated to Hellenistic kings both in poetry and in the visual arts, represents the martial aspect of the ruler, who, with the protection of the gods, conquers and preserves his domain, the «spear-won land» (δορίκτητος χώρα). Scholars have generally overlooked the presence of this symbol in documents referring to the king’s generals, *philoi* and also private soldiers. I shall examine some of these, with special focus on the Ptolemaic kingdom.