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**"The Pride of Halicarnassus": A Ritual Map**

"The Pride of Halicarnassus", the recently published verse inscription from ancient Salmacis, offers a rare insight into the expression of Hellenistic civic identity. The poem is roughly divided in two complementary parts, a centripetal list of foundations and a centrifugal catalogue of authors. Focusing on the list of foundations, I plan to discuss how the epigram uses the semantics of ritual to map civic identity in time and space. I propose to go through the text episode by episode. I will show that the successive moments of colonization mentioned in the poem each allude at once to both a ritual event of the local cultic calendar and to a mythical event of kin origin; I will suggest that, alongside the linear time of mythical events, the epigram has also inscribed the circular time of the ritual calendar in its evocation of the city. Most ritual occasions were of course anchored in tales of the primordial past, in *aitia*, and any account of foundation was thus bound to conjure memories and associations of cult. But in this remarkably sophisticated post-Callimachean tale of foundation the process goes further: as past events are consistently and explicitly tied with present ritual, the structure of the mythical tales appears to be organized in function of the map of local cult. As the two times are made into one, the author of the poem is able to open a road through the ritual system of Halicarnassus, to draw a selective picture of the polis by negotiating a constant and subtle play of reflections between past event and present cult. This same association of event and cult was also used to inscribe the civic space of Halicarnassus. The location of ritual involves a constellation of places, and I will thus end my paper by illustrating how the epigram's representation of the city modeled and organized this religious space.