Ankara, the capital of the Turkish Republic, was the administrative centre of the province of Galatia, which became part of the Roman Empire in 29 BC. A new corpus of the Greek and Latin Inscriptions of the city will be published in the series Ankara Inscriptiones Graecae et Latiniae, planned by G. Tasciyan. Currently the number of Greek and Latin inscriptions recorded from the city is 550. The earliest inscriptions date to the late 1st century AD, the bilingual copy of Augustus’ Res Gestae Divi Augusti ex Monumentis Ancyrano et Apolloniensi, carved on the walls of the temple of the deified Augustus and discovered in 1972. The latest Greek epigraphic material from the city belongs to the 10th century AD. The latest Greek epigraphic material from the city belongs to the 10th century AD.

Five factors influenced the development of Ankara and helped to shape its urban culture. There was a large presence of Roman soldiers, military units and officials. Many of them can be accurately dated and related to specific campaigns. They illustrate the movement of troops and campaigns within the empire, and show the interaction of Roman military units with local populations, especially in terms of language (the use of Latin and other languages). The presence of many Roman military units in the region is critical in shaping Ankara’s urban landscape and the mixed cultural heritage of the city.

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During the first and second centuries AD, Ankara transformed from a Galatian tribal fortress into a major urban centre. Members of the city’s local ruling elite, who were primarily conscious of their Galatian origins, gradually moved from local to more cosmopolitan positions in Rome and provincial centres. The most successful families had members who entered the Roman senate. After the second century AD, the city became a provincial capital and was governed by a governor from Rome. This new role emphasized the cosmopolitan nature of the city.


Christian and Late Roman Inscriptions

Three monumental inscriptions of the late Roman period, and are expected to suggest that the city was under the special protection of the Virgin Mary. Perhaps the overspill from which the inscription derives was a service which passed the statues into Jerusalem.