

## Deductive Colonies and Double Communities in Post-Social War Italy

A double community refers to the presence of two separate societal elements that are divided legally, such as when a *colonia* operates alongside a *municipium*, culturally, such as when two distinct peoples live together in the same city or region without any significant territorial or institutional integration, or some mixture of the two. Following the Social War, deductive veteran colonization under Sulla caused community divisions throughout Italy that initiated processes that dramatically changed the landscapes of city and territory.

Pompeii and Praeneste are two well-documented double communities that resulted from Sulla's settlement of veteran colonists in established centers (Bispham 2007; Santangelo 2007). In both instances, the *municipium* of the local population, who had gained citizenship after the Social War, existed alongside a *colonia* of Sulla's veterans who were settled in the late 80s B.C.E. Textual and epigraphic evidence show that each societal element had a separate political charter with its own magistrates until the two began to merge around one generation after colonial foundation. These examples also illustrate characteristic aspects of Sulla's treatment of independent Italian communities, which included hostilities between the local inhabitants and newly arrived colonists, armed conflict against lingering adversaries, reorganization of territory, and expansion of the habitation area for the settlement of soldiers. Pompeii and Praeneste provide a model of the trajectory that double communities might follow and common is the persistence of the local element in the new society and the incoming colonists' socio-political and geographic separation from the preexisting urban infrastructure.

My paper argues that this type of double community, with civic life fractured between locals and colonists, also existed at two cities in northern Etruria, Arretium and Faesulae

(modern Arezzo and Fiesole, respectively), though these cities have been marginalized in larger histories of Italy in the first century B.C.E. (Firpo 2009; Sordi 2009). I conduct a new analysis using epigraphic, literary, and archaeological evidence from northern Etruria and build off of the comparative models of Pompeii, Praeneste, and Volaterrae (modern Volterra) to show that Sulla's deductive veteran colonies at Arretium and Faesulae created a socio-political divide between locals and colonists (Terrenato 1998). As in the case at other Sullan colonies, each societal element operated with its own political charter and the newly arrived colonists were settled in the surrounding territory out of the existing urban center.

The examples of Arretium and Faesulae also illustrate the differing trajectories that existed for *municipia* newly incorporated into the Roman world. At Arretium, existing alliances and connectivity to Rome resulted in better integration of the Roman colonists into the Etruscan city and its economy of terra sigillata production, though Pliny the Elder recorded that in his day there were not two, but three elements of Arretium's population: *Arretini Veteres*, *Arretini Fidentiores*, and *Arretini Iulienses* (the original Etruscan population, Sulla's veterans, and Caesar's veterans, respectively). At Faesulae, by contrast, local resistance to the new Roman presence caused repeated revolts and further confiscation of territory, resulting in the colonists' absence from the epigraphic record at Faesulae until the second century C.E. and the *ex novo* foundation of Roman *Florentia* for the settlement of repeated waves of veteran colonists beginning under Sulla through to Caesar, Vespasian, and Hadrian (Pagani 2010; Scampoli 2010). Arretium and Faesulae thus illustrate that during the first century B.C.E. colonized cities of Italy did not simply become united with Rome. It was Rome who became unified with Italy.

#### Bibliography

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