

4 R. REITZENSTEIN, *Geschichte der griechischen Etymologika*, 1897.

BIBLIOGRAPHY: 5 O. CRUSIUS, *Plutarchi De proverbiiis Alexandrinorum*, 1887 6 M. DUBUISSON, *Le latin est-il une langue barbare?*, in: *Ktéma* 9, 1984, 55–68 7 K. LATTE, *Glossographika*, in: *Philologus* 80, 1925, 136–175 8 B. A. MÜLLER, s.v. Seleukos (44), *RE* 2 A, 1251–1256 9 M. SCHMIDT, *Seleucus der Homeriker und seine Namensverwandten*, in: *Philologus* 3, 1848, 436–459.

M.B.

[14] S. from Emesa. Greek poet of an indeterminate period (perhaps 3rd cent. AD [2. 1251]), according to *Suda* σ 201 the author of a didactic poem Ἀσπαιλιεντικά/*Aspaliēntiká* ('Angling', 4 books) and a historical epic (or historical work, cf. *FGrH* 780, test. 1) with the title Παρθικά/*Parthiká* ('Stories of the Parthians', 2 books). The *Suda* also gives a Ἐπίομημα εἰς τοὺς Λυρικοῦς/*Hypómēma eis toús Lyrikoús* ('Commentary on the lyric poets'), justifying S.' description as a 'grammarian' (ἡ γραμματικὸς/*grammatikós*). It remains unclear, however, whether this work should be attributed to him or to → Seleucus [13] from Alexandria.

1 R. A. KASTER, *Guardians of Language*, 1988, 428–429 (Nr. 253) 2 B. A. MÜLLER, s.v. Seleukos (43), *RE* 2 A, 1250–1251 3 O. SEECK, *Die Briefe des Libanius*, zeitlich geordnet, 1906, 272–273 4 Id., s.v. Seleukos (33), *RE* 2 A, 1248–1249.

ST.MA.

Seleucus mons. Town in the territory of the → Vocontii (It. Ant. 357,8; It. Burdigalense 555; *Seleucus* is the Latin form of a Celtic personal name [1. 1462]) on the road from the Matrona Pass to Valentia (modern Valence) on the Rhodanus, modern La Bâtie-Montsaléon in the *département* of Hautes-Alpes, about 6 km to the north-east of Serres. Numerous finds (inscriptions, votive gifts; now in the museum of Gap) attest to its having been a frequently visited cult site (Allobrox, Silvanus, Mars, Victoria, Isis, Mithras). → Magnentius was decisively defeated at SM by Constantius [2] II in AD 353 (Socr. 2,32: Μίλτιοσέλευκος/*Miltoséleukos*; Sozom. *Hist. eccl.* 4,7,3: Μοντιοσέλευκον/*Montioséleukon*).

1 HOLDER 2.

I. GANET, *Carte archéologique de la Gaule* 05. Les Hautes-Alpes, 1995, 62–82; I. BÉRAUD, *Le site de La Bâtie-Montsaléon*, in: *Cat. du Musée départemental de Gap*, 1991, 253–274.

E.O.

Self-knowledge (γνώσις or ἐπιστήμη ἑαυτοῦ/*gnōsis or epistēmē heautoû*; Latin *notitia, cognitio sui; noscere/cognoscere seipsum*). The philosophical and popular conceptions of self-knowledge throughout antiquity often refer explicitly to the precept inscribed above the temple of Apollo in Delphi (→ Delphi, → Oracles): 'know thyself' (γνώθι σε/[αυτὸν/*gnōthi se[autón]*); the precise date of origin of that inscription, however, is uncertain. The oldest testimony is Soph. fr. 509 P. (Θνητὰ φρονεῖν χοῖ θνητὴν φύσιν/*thnētà phronēin chrē thnētēn phýsin*, "the mortal soul must think mortal

thoughts"). Numerous parallels are found in Pindar, Epicharmus and the three great tragedians, Aeschylus [1], Sophocles [1] and Euripides [1] (on self-knowledge in Greek tragedy, cf. [1]). Originally, the precept probably pointed to the limitations and frailty of humanity, in contrast to the permanence and perfection of the divine (Pind. *Pyth.* 8,95 f.; Eur. *Alc.* 799; Plut. *De E* 394c; Sen. *Consolatio ad Marciam* 11,3). Self-knowledge is also interpreted as a warning against an overestimation of one's capabilities (Xen. *Cyr.* 7,2,15 ff.; Aristot. *Rh.* 1395a 18; Plut. *De tranquillitate animi* 372c; Plaut. *Stich.* 123 ff.; Ov. *Ars am.* 2,493 ff.; Juv. 11,27; cf. → Hybris).

A third interpretation of the precept, presenting a more positive view of humankind, is found in various philosophical schools, each setting its own emphasis. This interpretation is first found in the (pseudo-?) Platonic *Alcibiades* 1 (Pl. *Alc.* 1,129b133c): the human being should know his soul (ψυχή/*psychē*), i.e. the rational faculty; he must look at himself in the soul of another as in a mirror (*ibid.* 132c–133c) and more clearly recognize that his excellence (ἡ ψυχῆς ἀρετή/*hē psychēs aretē*) lies in wisdom (σοφία/*sophía*, 133b). Self-knowledge, then, can only be achieved through conversation (130d–e; 131d). However, → Socrates [2] in Plato's [1] works also points to human beings' intellectual limitations. Self-knowledge thus becomes the essential condition for distinguishing between what one does and does not know (Pl. *Chrm.* 167a 1–7). It remains closely linked to soundness of mind (σοφροσύνη/*sōphrosynē*). The Socratic-Platonic concept of self-knowledge therefore continues to rest in part on older ideas. Nonetheless, the ideal that we should strive to attain is the divine spirit (νοῦς/*noûs*), which enjoys in self-sufficiency a perfectly blissful life (Pl. *Th.* 176b; Aristot. *Eth. Nic.* 1177b; Cic. *Tusc.* 1,52; 5,70).

The precept of self-knowledge in the → Stoicism of the Imperial period is closely associated with 'care for the self' (ἐπιμέλεια ἑαυτοῦ/*epiméleia heautoû*, Latin *cura sui*), which is to teach both limitations and the rationality of humankind (Sen. *Q Nat.* 1,17,4; Epict. *Diatribai* 1,6,23; M. Aur. 6,11). For → Neoplatonism, philosophy as such means withdrawal into one's own inner being (ἐπιτροπή εἰς ἑαυτὸν/*epitropē eis heautón*). The unity of thinking and its object, and hence the issue of self-referentiality, is subjected to thorough analysis in Neoplatonism (e.g. Plot. *Enneades* 5,8,4,10; Procl. in Pl. *Alc.* 4,19).

Philo [12] of Alexandria regarded knowledge of God as a precondition for self-knowledge, and expressly affirmed that the spiritual principle of the world was indeed knowable (Phil. *De opificio mundi* 69). However, the Christian commandment of self-knowledge emphasized human being's sinful nature as much as his likeness to God. In the New Testament, the theme of self-knowledge is largely absent, being superseded by the knowledge of Christ (Mt. 11:25–27). Yet in → Augustine, introspection and inwardness become central in a novel manner, since → truth as relatedness to God is

not found in the external world, but solely in the human being's inner being (Aug. *De vera religione* 39,72,202: *noli foras ire, in te ipsum redi*, "Do not go outside, return into yourself").

1 E. LEFÈVRE, Die Unfähigkeit, sich selbst zu erkennen. Sophokles' Tragödien (Mnemosyne Suppl. 227), 2001.

J. ANNAS, Self-Knowledge in Early Plato, in: D.J. O'MEARA (ed.), *Platonic Investigations*, 1985, 111–138; J. BRUNTSCHWIG, La déconstruction du "Connais-toi toi-même" dans l'Alcibiade majeur, in: *Recherches sur la philosophie du langage* 18, 1996, 61–84; P. COURCELLE, Connais-toi toi-même de Socrate à Saint Bernard, 3 vols., 1974–75; L.P. GERSON, Ἐπιτροπή πρὸς ἑαυτὸν: History and Meaning, in: *Documenti e studi sulla tradizione medievale* 7, 1997, 1–32; C. GILL, Personality in Greek Epic, Tragedy and Philosophy, 1996; Id., Self-Knowledge in Plato's Alcibiades, in: S. STERN-GILLET and K. CORRIGAN (ed.), *Reading Ancient Texts*: vol. 1, 2007, 97–113; K. KREMER, Selbsterkenntnis als Gotteserkenntnis nach Plotin, in: *International Studies in Philosophy* 13, 1981, 41–68; A.C. LLOYD, Nosce teipsum and conscientia, in: *Archiv für die Geschichte der Philosophie* 46, 1964, 188–200; H. NORTH, Sophrosyne. Self-Knowledge and Self-Restraint in Greek Literature, 1966; M. REISER, Erkenne Dich selbst! Selbsterkenntnis in Antike und Christentum, in: *Trierer theologische Zeitschrift* 101, 1992, 81–100; H. TRÄNKLE, ΓΝΩΘΙ ΣΕΑΥΤΟΝ. Zu Ursprung und Deutungsgeschichte des delphischen Spruchs, in: *WJA* 11, 1985, 19–31; V. TSOUNA, Socrate et la connaissance de soi: quelques interprétations, in: *Philosophie antique* 1, 2001, 37–64; E.G. WILKINS, The Delphic Maxims in Literature, 1929. F.R.

Self-Romanization. SR is the English term for the *Romanisation* of German scholarship, whereas in its original sense English → Romanization is *Romanisierung* in German. While the latter emphasizes an active and intentional policy of the Romans in respect of peoples they ruled over, SR describes a dynamic process also implying that socially significant groups in Roman provinces have the desire to adopt the Latin language and the culture, lifestyles and religious practices of the Romans [1. 147 ff.]. The concept of SR reflects a continuing trend in scholarship that arose in the 1980s, stressing the active role and model function of the provincial elite, and the associated imitative effect in the population at large. E.M. WIGHTMAN [2. 169 *et passim*; 3. 209³⁰] initially used the term *Romanity* for this. SR emphasizes the independent development of provincial societies and cultures in the Roman empire, which differed tremendously from region to region and which were essentially the product of a reinterpretation of Roman culture against the foil of cultural values and traditions of provincial societies. The term therefore allows a distinction (largely ignored until today by German scholars) between an active policy pursued by the Romans and an uncontrolled development process leading to the formation of specific provincial identities.

→ Hellenization; → Romanization; → Rome I.

1 W. SPICKERMANN, Aspekte einer neuen regionalen Religion und der Prozeß der interpretatio im römischen Germanien, Rätien und Noricum, in: H. CANKIK, J. RÜPKE (eds.), *Römische Reichsreligion und Provinzialreligion*, 1997, 145–167 2 E.M. WIGHTMAN, Gallia Belgica, 1985 3 R. WIEGELS, Lopodunum 2, 2000.

BIBLIOGRAPHY: see Romanization.

W.SP.

Selge (Σέλγη; *Sélgē*). City in southern Pisidia, c. 1000 m above sea-level in a fertile area (wine, olives; styrax for incense, irises for a medicine: 'Selgitic oil') at modern Altinkaya (formerly Zerk) (Str. 12,7,3; Plin. HN 15,31; 23,95). In the Hellenistic period S. was one of the most significant settlements in → Pisidia and followed an independent policy against the → Seleucids and the Attalids (→ Attalus) (Pol. 5,72–77; 31,2–5). In the Roman period S. lost its political significance and fell behind the Pamphylian cities of → Perge and → Side. Nevertheless S. had its share of the general prosperity of the Roman Imperial period and underwent a notable expansion of settlement, e.g. with a second agora and a large theatre.

1 A. MACHATSCHKEK, S. SCHWARZ, *Bauforschungen in S.*, 1981 2 J. NOLLÉ, F. SCHINDLER, *Die Inschriften von S.*, 1991. H.B.

Selinuntum see → Selinus [4]

Selinus (Σελινόυς/*Selinoús*). Name of several rivers and towns.

[1] Southern tributary of the Alpheius [1] which enters west of Olympia, modern Krestena (Xen. An. 5,3,8; Paus. 5,6,6). C.L.

[2] River in Achaea, which originates on Mount Erymanthus near → Leontium close to modern Vlasia, flows through the territory of Aegium and enters the Corinthian Gulf east of modern Valimitika. Today again known as S. (Str. 8,7,5 [1. 82 f.]; Paus. 7,24,5).

1 R. BALADIÉ, *Le Péloponnèse de Strabon*, 1980. Y.L.

[3] River in the extreme south west of Sicily (Plin. HN 3,90; Ptol. 3,4,5), modern Modione. The city S. [4] at its mouth was named for it. Probably identical to the Lanarius in the It. Ant. 88,8.

E. MANNI, *Geografia fisica e politica della Sicilia antica*, 1981, 113, 122; R.J. A. WILSON, *Archaeology in Sicily*, 1982–87, in: *Archaeological Reports* 34, 1987/8, 105–150, here 144–148.

[4] (Σελινόυς/*Selinoús*, Latin *Selinuntum*, the Sicilian city Selinunte).

I. HISTORY II. ARCHAEOLOGICAL FINDS

I. HISTORY

Port on the south-western coast of Sicily near present-day Marinella; founded in 628 BC (Thuc. 6,4,2; 651 BC according to Diod. Sic. 13,59,3 f.) by Megara [3] at the mouth of the S. [3] as the westernmost Greek colony (→ Colonization IV., with map). S. was able to