***Recent Research in Ancient Black Sea Studies in Canada and Beyond***

***(Colloquium Ponticum Canadiense)***

University of Waterloo (HH 373), Monday, Nov. 12, 11:00-19:00

This one-day workshop on Ancient Black Sea Studies will feature eight presentations displaying a broad range of ongoing Classical scholarship and a variety of methodological approaches. Some of the papers are assembled around the main themes of the SSHRC-sponsored research project *Ethnic Identities and Diplomatic Affiliations in the Bosporan Kingdom* hosted at the University of Waterloo. Each panel combines two papers of 20-25 min each, followed by a discussion of up to 30 min.

Paper Abstracts:

**Sveva Savelli**, Queens University, Kingston ON:   
*Athenian Ambitions in the North Aegean: the Case of Lemnos between the Ionian Revolt and the Peloponnesian War*

In the years following the Scythian campaign of Darius I, the island of Lemnos, located in the northern Aegean Sea off the Western coast of Asia Minor, had a crucial role in the relationship between Athens and the Persian Empire. Near the end of the sixth and the beginning of the fifth century BCE, after a Persian siege, the island was subjugated by Miltiades and passed under the dominion of Athens. The details of the conquest are described by Herodotus in the famous account of the trial against Miltiades due the failure of his expedition in Paros. The historiographical debate has long disputed the chronology of the events and legal status of the island following Miltiades’ conquest. While epigraphic sources clearly document that in the fourth century BC Lemnos was an Athenian cleruchy (a particular form of colony politically dependent on Athens), it is unclear which type of Athenian possession it was right after the conquest and subsequently across the rest of the fifth century. Was it an *apoikia*? Was it a cleruchy from the very beginning? Did it instead become a cleruchy in the middle of the fifth century, as might be indicated by the dedication of Phidias’ statue of Athena Lemnia on the Acropolis? If so, what type of cleruchy? The debate has so far centered around the analysis of written sources, both historical and epigraphic, and remains inconclusive. While archaeological evidence for cleruchies in general is exiguous, Lemnos is a rare case that allows us to investigate the topic through this lens. Archeological investigations conducted by the *Scuola Archeologica Italiana di Atene* on the island, in particular in the city of Hephaestia, contribute to the definition of this context. Thanks to the forthcoming publication of the necropolis at Hephaestia, we are now able to provide a chronological framework and a more nuanced understanding of the Athenian community residing on Lemnos after the conquest.

**Stone Chen**, University of Waterloo ON:   
*Mapping Early Greek Colonial Activities in the Black Sea Region*

In preparation.

**Hugh Elton**, Trent University, Peterborough ON:   
*Agricultural Decision Making in Roman Paphlagonia and Pontus*

This paper discusses the choices made by Roman farmers in Roman Paphlagonia and Pontus about which crops to plant. These choices depended on many factors including prevailing landscapes, markets, and attitudes to risk and profit. Recent research has added climate change to the factors influencing Roman farmers. The various factors will be outlined, and they will suggest that climate change may have been less significant than human actions in determining which crops to plant.

**Phil Harland**, York University, Toronto:   
*The Pontic Diaspora and Immigrant Experience in Greek Societies*

This paper gathers and evaluates evidence for a Pontic diaspora, looking at epigraphic evidence for those from the Black Sea area settled in Attica, central Greece, Aegean islands, and Asia Minor in the Classical and Hellenistic eras. The materials regarding the diaspora provide a window into social contexts in which ethnic stereotypes and hierarchies impacted the experiences of these Pontic peoples in day-to-day life. Some of these peoples, faced with ideologies that both devalued them and established a basis for their mistreatment, nonetheless could also navigate a place for themselves within certain areas of social and cultural life. While I do not want to underestimate the negative social implications of stereotypes and ethnic hierarchies, which would no doubt result in ongoing discrimination, at the same time I am attentive to how the inscriptions may provide an alternative perspective to literary sources, offering some glimpses into other areas of social or cultural adaptation by immigrants.

**Altay Coskun**, University of Waterloo ON:

*Chersonesos Taurike and the Freedom (not yet) Granted by Rome – A New Interpretation of the Embassy of C. Julius Satyrus to Rome in 46 BC (IOSPE I2 691)*

Strabon (*Geogr*. 7.4.3 [309C]) reports that Chersonesos had constantly been subject to the rulers of the Bosporos from Mithradates VI Eupator to his own time. Pliny (*Nat. Hist*. 4.85) states that the Romans had granted freedom to the city. There is only one source that conveys insights into the city’s history during the Roman civil war, the honorary decree for C. Iulius Satyrus, which mentions his embassy to Rome in 46 BCE (*IOSPE* I2 691). M. Rostovtzeff established the former common opinion that Satyros had requested – and been granted – the city’s freedom. In contrast, I. Makarov suggests that Satyros undertook the embassy as a citizen of Herakleia Pontike. If accepted, his mission would not have affected the status of Chersonesos. But a close reading of the fragmentary inscription requires us to regard him as a Chersonesitan, and also to understand his embassy as conducted for Chersonesos. The timing seems to imply that he offered Caesar military support for Mithradates of Pergamon, who had been sent to fight the usurper Asandros in 47 BCE. When Satyros returned to Chersonesos, the defeat of Asandros and, with this, the grant of privileges for Chersonesos still seemed to be very likely. But the failure of Mithradates later in 46 BCE, combined with Caesar’s death (44 BCE), soon brought the city back under Bosporan rule. There it remained until the time of Claudius.

**Gaius Stern**, Berkeley University CA & **Altay Coskun**, University of Waterloo ON

*Brian Rose’s ‘Dynamis’ on the Ara Pacis Augustae*

The short introduction (by A.C.) will survey recent work on the reconstruction of the biography of Dynamis, daughter of King Pharnakes II. She probably bore the title *basilissa* from 21/20 BCE to ca. 8 CE. She is known to have been married to King Asandros (47/44-20/19 BCE), King Scribonius (ca. 19-ca. 16 BCE) and King Polemon I Eusebes (14-9/8 BCE). Her relation with King Aspurgos is unclear: he ruled from ca. 10/14 to 37/38 CE; since she was born by 60 BCE, she cannot have been his mother or wife.

The main focus (pursued by G.S.) will be on the identification of some individuals on the south frieze of the *Ara Pacis* *Augustae*, which was decreed by the Senate in 13 BCE and inaugurated on the Campus Martius in Rome in 9 BCE. The main problem pertains to the young lady who stands immediately behind M. Agrippa as well as to the boy on whose head her hand is resting. In 1990, Brian Rose rejected the traditional identification of the boy with Augustus’ grandson (and adoptive son) Gaius Caesar, suggesting instead that it was an Eastern prince, probably Aspurgos, with his mother Queen Dynamis. Rose explained that both of them accompanied Agrippa to Rome after his Pontic Campaign in 14 BCE. If true, this would shed some new light on her marriage with Polemon, and also on her potentially hostile return to the Bosporos around 9 BCE. The identification of the child on the south frieze with an eastern prince remains attractive, but iconographic and biographical considerations strongly speak against Dynamis as the lady behind him. Most likely, this is a daughter of Agrippa, possibly caring for a Parthian prince held in Rome in reserve for a future date to return to his home as *rex amicus populi Romani*.

**Germain Payen**, University of Waterloo ON:

*The Aspurgian Dynasty and the End of Mithradatism*

In the middle of the first century CE, the dynasty of Aspurgos, also known as the Tiberii Julii, took control of the Bosporan Kingdom and stayed in charge until the disappearance of this state in the fourth century. Their territory covered both sides of the Straits of Kerch in the northern Black Sea. Aspurgos, who is often believed to have been either the son or the fourth husband of Dynamis, Mithradates Eupator’s granddaughter, ruled from 14 to 37/38 CE. After his death, his wife Gepaepyris and his sons Mithradates and Kotys had to fight for their recognition by Rome, trying to establish or consolidate their own legitimacy. Over the next decades, their descendants progressively built their own dynastic identity. One central element generally recognized as a trait of dynastic ideology of the Bosporan kingdom is Mithradatism, or the Mithradatic tradition. This paper aims at understanding how the ideological link with the Mithradatic past evolved after the death of Dynamis, probably the last direct descendent to Mithradates Eupator, as will be shown in a first section. The fast rarefaction or disappearance of explicit references to this historic figure will be analysed in a second section, with an emphasis on the interpretations that could explain this process. The role endorsed by each Aspurgian ruler in this ideological choice will be questioned, as well as its possible consequences on the relations they tried to build with both their own subjects and the Roman authorities. These questions will be examined on the basis of numismatic, epigraphic and literary sources, which provide glimpses of the self-representation of the Bosporan dynasty and of its representation of Roman might.

**Joanna Porucznik**, University of Wroclaw, Poland:   
*The Epigraphic Habit of Olbia Pontike*

This study is part of a larger project regarding the epigraphic habit of the Eastern Mediterranean that has been carried out by a Polish-British research team. The research that will be presented in this paper is based on the statistical analysis of the epigraphic material collected from the *polis* of Olbia Pontike, an Ionian *apoikia* that was founded in the middle of the 6th century BCE and was situated in the Lower Southern Bug area on the right bank of the Bug Estuary. The material has been arranged by century and quarter-century in order to detect local trends and global phenomena in the epigraphic habit of the city. The inscriptions are divided into five categories: (1) decrees and *leges sacrae*; (2) *tituli honorarii*; (3) dedications; (4) epitaphs; and (5) other inscriptions (which include letters, *defixiones*, building inscriptions, military diplomas, and inscribed metal *instrumenta domestica*). The material does not include graffiti and dipinti found on pottery. Graphs that are created from the collected epigraphic material are will be interpreted with regard to the political and economic development of the Ionian *apoikia* from the 6th century BCE until Olbia ceased to be a *polis* in the 3rd century CE. Evidence gathered from the archaeological and numismatic material, as well as the written sources will also be considered and used to confirm or re-assess previous and current theories on ancient epigraphy in general, and on the history of Olbia in particular.