

24th Annual Interdisciplinary Graduate Student Conference

March 22, 2024, Vancouver, Canada

Conference Programme



Schedule

Thursday March 21:

- 3pm: Informal Coffee, Buchanan Lounge
- 5pm: Informal Happy Hour, Koerner's Pub

Friday March 22

- 9:00–10:45am: Panel 1, Buchanan C203 | Online
- 11:00am–12:45pm: Panel 2, Buchanan C203 | Online
- 1:00–2:00pm: Pizza Lunch, Buchanan C203
- 2:00–3:45pm: Panel 3, Buchanan C203 | Online
- 4:00–5:00pm: Keynote Lecture, IKBLC Dodson Room | Online
- 6:00pm: Dinner, Sports Illustrated Eats (RSVP)

Saturday March 23

- 10–11am: Informal Coffee, Great Dane

Zoom registration links at: <http://amne.ubc.ca/gradconference2024>

Organizer Email: amne.grad.conference@ubc.ca



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Panel One

Avoiding Assumptions: The Liminality of Captivity during the Anatolian and Levantine Late Bronze Age

Caroline Armstrong, University of British Columbia

In 2007, Siro Iginio Trevisanato, a Bronze Age biologist, suggested that the first case of biological warfare occurred in the Hittite empire. He supported his claim by quoting from a 1325 BCE Ugaritic tablet from the Hittite-Egyptian battle at Amka which stated: “Egyptian booty and prisoners of war left a contaminated trail as attested by letter RS 4.475 from Ugarit.” (Trevisanato, 2007: 1372) However, the tablet never directly states “Egyptian booty or prisoners of war,” making Trevisanato’s assumption both inaccurate and restrictive of researching ancient biological warfare. My paper stems from this misquotation and focuses on how scholars disregard the liminality of captivity in the Anatolian and Levantine Late Bronze Age by assuming status. The basis of my argument is that textual sources from this region reveal a spectrum of experiences that non-free people had, such as being enslaved, mercenaries, and/or fugitives, which points towards the inherent fluidity and subjectivity within these experiences.

Cuneiform tablets substantiate my evidence, enabling my discussion of various utilizations of Near Eastern words like *āširūma* (prisoner/captive) and *habiru* (mercenaries), demonstrating the frequency and diversity of those non-free experiences. Incorporating economic data from Ugarit and surrounding societies supports the commonality of enslaved peoples around the Amka battle and contextualize the price of enslaved peoples within the broader region. My investigation of “Fugitive Slave Treaties” sent and received by various Late Bronze Age Levantine and Anatolian kings reveals a complex component of non-freedom: captivity. The treaties’ discussion of fugitives, refugees, and their harborers complicates the binary assumptions of captive-taking after a war and suggests the possibility of status fluctuation within the liminal space between freedom and non-freedom.

Caroline Armstrong is an MA student in the Department of Ancient Mediterranean and Near Eastern Studies at the University of British Columbia. Her MA research focuses on questions of transcultural continuity and theories of civilization collapse that interrogate the Late Bronze Age “Catastrophe” in the Eastern Mediterranean. She received her Bachelor of Arts in Art History, History, and Classical Civilizations, from Indiana University (’22) and is pursuing a graduate certificate in geospatial technologies from the Center for Advanced Spatial Technologies at the University of Arkansas. Caroline has fieldwork experience excavating at Selinunte, Sicily, and participating in various programs as a member of the American School of Classical Studies at Athens.

1.2 Translating Cuneiform Culture in Seleukid Babylonia: Gaps, Erasures, and Legacies

Abigail Hoskins, University of California, Berkeley

Around 280 BCE, a Babylonian priest named Bēl-re'u-šunu embarked on an ambitious project of cultural preservation and translation at a time of significant political disruption. Bēl-re'u-šunu translated some essential elements of ancient Babylonian cuneiform culture into Greek. His *Babyloniaka*, dedicated to the Seleukid king Antiochus I, consisted of a retelling of the Babylonian epic of creation, the *Enūma Eliš*; a description of the peoples and cultures of Babylonia; and a list of kings from the time of creation down to Alexander the Great, in the tradition of Mesopotamian king lists.

Bēl-re'u-šunu attempted to use translation to create continuities between his cuneiform culture and the new Hellenistic culture, between the Babylonian rulers of the past and the Greco-Macedonian kings of the present. But it seems that, on that level, the *Babyloniaka* was a failure. A few centuries later, Bēl-re'u-šunu was known only by the Greek approximation of his name, Berossus, and his *Babyloniaka* was virtually forgotten. Today, none of the original text survives. What we know of the *Babyloniaka* comes from a few references in ancient astrological compendiums, a summary by a later Greek historian, and scornful commentaries by early Christian polemicists.

My paper treats the *Babyloniaka* as a case study in cultural conservatism as a response to political change and an example of the limits of translation as a tool of preservation. I map out the gaps and disruptions between Berossus' work, the Babylonian sources from which he drew, and its reception, and question whether his project was doomed from the start. I also reflect on the nature of gaps and omissions in the written record and suggest that the *Babyloniaka*'s absence from history is the very thing that makes it a useful tool for thinking about cultural and political change in the Hellenistic Middle East.

Abigail Hoskins received her B.A. from the University of Chicago in 2015. She joined the Graduate Group in Ancient History and Mediterranean Archaeology at the University of California, Berkeley in 2016. In 2019 she earned an M.A. degree; her thesis was titled "The Stuff of Ritual: Gods, Objects and Materials in a Corpus of Ritual Texts from Hellenistic Uruk." Her dissertation, currently in-progress, is a micro-historical study of the life and work of Iqīšā, an āšipu-priest and scribe who lived in Uruk circa 300 BCE. Abigail's research interests center on the religious and intellectual history of the ancient Middle East in the Hellenistic period.

1.3 Roman Identity in Exile in Horace's Odes 3.3 and 3.5

Olivia May, Princeton University

This paper studies themes of exile and displacement in Horace's Odes 3.3 and 3.5. Ode 3.3 stages the speech of Juno's assent to the apotheosis of Quirinus with an important caveat, that Troy never be revived. Significantly, Juno calls the Romans *exules*, emphasizing their persistent identity as Trojans at the same time she forbids them from rebuilding Troy (38). The vocabulary of exile appears again in Ode 3.5, this time in reference to the general Regulus, whose capture by the Carthaginians and insistence that the Romans not ransom their captured soldiers render him an *egregius exul* as he departs the city (48). His sacrifice, as others have noted (e.g. Oliensis 1998), paradoxically marks him as an exemplum of *Romanitas*, while ensuring that he will be forever separated from Rome. The question of what it means for a captured Roman soldier to live in a foreign community is a central concern of the poem as well, with contemporary resonance regarding the fate of Crassus' army. In this paper, I will consider the implications of these shared themes of exile and displacement, Horace's conception of the rupture(s) created through exile and his implications of continuities that may persist. How is Romanness in these odes defined by Rome's exiles, and/or by the community from which Rome itself is exiled?

Livvie May is a third year Ph.D. student at Princeton University. Her research centers around the intersection of Augustan poetics, iconography, and ethics, particularly discourse on luxury and scarcity in the early principate. Other research interests include Latin love elegy, Greek and Latin lyric, the history of philology, and narratology.

1.4 Changing Appetites: Continuity through Ritual Dining at the site of Folly Lane in Roman Britain

Alex Hagler, University of British Columbia

As a ritual site, Folly Lane, just outside of Roman Verulamium (modern day St. Alban's), offers a fascinating glimpse into how a community kept its traditions alive across generations. Most interpreters see the site as an important burial of an elite individual, which subsequently became the locus of a local hero/ancestor-worship cult which involved dining. In the years after the burial, a temple was built in the same location to commemorate the local hero/ancestor figure, and ritual activities, including dining, expanded on site. The funerary meal, which occurred as part of the burial rites for the elite individual, became a model and orienting point for worshippers thereafter as ritual dining became an established tradition. The funerary meal would have involved at minimum thirty to forty people, and the sizes and quality of the vessels used suggest elements of social hierarchization at play in the community at the time.

This study argues that, in later periods, worshippers sought new ways to maintain a sense of identity tied to the local hero/ancestor-worship cult by responding to and reinterpreting the original funerary meal. Over time, instead of simply replicating the experience of the funerary meal by using the same types of ceramic vessels, worshippers chose vessels that fit their changing preferences. However, even as the influence of the original funerary meal faded, worshippers included two types of locally made, specialized ceramic vessels to highlight their connections to the cult, kiln wasters and face-pots. Worshippers used these vessels, which were examples of specifically local iterations of wide-spread traditions, to honor and memorialize their local cult and its cult figure. These reinterpretations of the long-standing practice of ritual dining at Folly Lane attests to the continuity and change at the heart of maintaining traditions over many generations.

Alex Hagler is a current second year MA student at UBC in the Ancient Mediterranean and Near Eastern Studies Department. They specialize in Roman provincial archaeology and study food and dining practices in ritual contexts, which is the subject of their MA thesis. They also have interests in Mithraism and the late/post-Roman world. They are currently the project lead for Experiencing Antiquity, a student-led initiative to preserve the Department's artefact collection and promote object-based public outreach programming with the local community.

Panel Two

2.1 A Comparative Analysis of Etruscans and Moche Erotic Pottery

Anisa Côté, University of British Columbia

In the 6th and 5th centuries BCE, Athenian potters produced pottery depicting graphic sex. These vessels have been used to inform our understanding of Athenian sexuality, reinforcing ancient patriarchal gender norms. However, do these scenes truly reflect Athenian sexuality? While many erotic vessels lack provenience, those that do are not found in Athens. The vast majority are found in tombs in Etruria. It can be argued that the male Athenian symposiast was not the main viewer of these erotic scenes. Instead, the Etruscans, specifically in the funerary context, were the primary viewers of erotic Attic pottery. How can we re-evaluate the function of these vessels within the Etruscan funerary context? Can we still interpret these vessels as reflecting a "continuum" of Athenian sexuality? Or must we "rupture" our preconceived notions of ancient sexuality?

To re-contextualize the possible functions of these erotic vessels in the context in which they have been found, I will be comparing the Etruscan funerary context to a culture they have never been compared to before — the Moche. Situated in Northern Peru and dating to the 1st century AD, the Moche similarly deposited ceramic vessels with erotic imagery in their tombs. This novel comparison with a culture located on the other side of the world will provide new perspectives regarding the connection between sex and death and the function of erotic imagery for ancestral cults. Ultimately, I will argue that graphic depictions of sex, such as the ones exhibited on Attic pottery, were integral in supporting the regenerative powers of Etruscan ancestors. In turn, the active sexual potency of the ancestors would have ensured the fecundity and prosperity of the living. This exploration will allow us to rethink patriarchal ideas about sex, reproduction, and the dead.

Anisa Côté is a second-year MA student in the AMNE department at UBC in the Classical and Near Eastern Archaeology program. Her research interests focus on gender, sexuality, and reproduction in the ancient world. Her current thesis re-contextualizes erotic Attic pottery in the Etruscan funerary context through a comparative analysis with Moche sex pots. The connection between sex and death, as well as alternative approaches to reproduction, are explored in her work.

2.2 The Changing Perceptions of the Imperial Populace as a Political Entity on Late Roman Base-Metal Coinage

Marcus Spencer-Brown, University of Birmingham

The Roman empire of Late Antiquity has long been subject to debate concerning points of continuity or rupture from its Classical counterpart. One such aspect that has garnered much attention has been the development of an increasingly autocratic emperorship. Ancient authors such as Ammianus Marcellinus stated this was a sudden change to 'foreign and royal...adoration' of the emperor specifically made by Diocletian. However, contemporary scholarship now recognises that the development of the imperial autocracy and monarchy was a process of transformation stretching from at least the late-second to the sixth century. To better understand this evolution is to not only necessary to identify the new ways that the Roman state chose to present its own political authority, but also to consider how the state envisioned other politically significant corporate bodies, and how this accommodation of those bodies may have changed over time.

This paper will discuss how, in the mid-fourth century, the state suddenly changed how it chose to publicly present the political authority of one of these other political entities: its wider imperial populace. It will draw on the evidence of Late Roman base-metal coinage, the most widely distributed form of state propaganda that directly targeted this wider populace. In the rising shadow of imperial autocracy, analysis will demonstrate that from the 340s a sharp change in attitude took place, where the state ceased to envision its non-elite citizenry as a vital, and so also ceased to use base-metal coinage to actively seek their support. Instead, the coinage was limited to presenting only simple assurances of imperial competence and otherwise informed the wider populace of their political passivity. As such, this paper posits the Roman state's shift to a new propaganda policy, which sought to use the coinage as a vehicle to exclude its wider populace from imperial politics.

Marcus Spencer-Brown is an Arts and Humanities Research Council funded doctoral candidate. He is in the fourth year of his PhD programme (Byzantine, Ottoman and Modern Greek Studies) at the University of Birmingham, where he has previously completed his Bachelor and Master of Arts. His research focuses on the political messages of Late Roman base-metal coinage, and seeks to use quantitative analysis to better understand the different aspects of propaganda the state sought to communicate to its wider populace through this numismatic medium. His interests also include Roman numismatics and the economy, Late Roman political history and material culture studies.

2.3 A Rupture Among Ruptures, Ensuring Continuity: Medieval Roman Transitions and Adaptations on the Island of Kalymnos, Greece

Drosos Kardulias, University of Michigan

The Aegean island of Kalymnos was unsurprisingly transformed by conflict between Roman and Caliphate forces throughout the early Middle Ages; atypically for the region, the end of antiquity produced a more centralized and fortified Kalymnian community, amidst a broader context of abandonment, dispersal, and state retrenchment. The defining sites of this period are three highly fortified settlements (*kastra*) of the seventh century.

This paper presents findings from the first two seasons of the Medieval Roman Archaeological Survey of Kalymnos with reference to its core questions: first, why and how Kalymnos differed so drastically from its neighbors, and second, how it fit into a Roman state defined both by a deep history and rapidly shifting circumstances. Focusing on Kalymnos' seventh-century fortifications, these questions are explored through the lens of landscape archaeology, with particular attention to the evidence for institutional control, military involvement, and economic transformation.

The evidence thus far suggests that the Late Antique political economy and landscape of Kalymnos, defined by diffuse villages and isolated monasteries, was fundamentally transformed in the Middle Ages. Responding to the threat of raiding, the emergent kastro-centric system approximated a shrunken version of the urban system of earlier antiquity in numerous ways; most notably, the seventh century saw civic and religious authority coexisting in a single space for the first time in centuries.

Enabling this transformation was a similarly drastic shift in the form and function of fortifications, wherein the long-stable fortification style of the Hellenistic was upended. While older fortifications' designs focused on regularity and monumentality, the Roman *kastra* were defined by a priority on exploiting landforms, efficient construction, and tactical effectiveness. While older fortifications were designed for deterrence, medieval fortifications were designed for combat.

In short, this report explores the multifaceted ruptures which threatened and enabled the ultimate continuity of a transformed Roman state.

Drosos Kardulias is a PhD pre-candidate in the University of Michigan Anthropology Department, and the Museum of Anthropological Archaeology. His dissertation project, the Medieval Roman Archaeological Survey of Kalymnos, synthesizes interests in warfare, landscapes, political economy, and the interactions between.

2.4 *Heu pietas, heu prisca fides!*: Pagan and Christian Religious Continuity in Proba's *Cento Vergilianus*

Cristalle Watson (University of British Columbia)

Early Christian poets vary greatly in their attitudes towards the re-use of pagan (Greco-Roman) literary forms, styles, and content. This variability suggests a spectrum extending from, on the one hand, rupture -- attempting to craft a distinctively Christian poetic idiom, as in the hymns of Ambrose of Milan and Prudentius -- to, on the other, continuity: deliberately emulating pagan poetic conventions to tell the Christian story, as in the Biblical epics of Juvencus and Sedulius. On this spectrum, the fourth-century Christian poet Proba is located at the latter extreme: instead of merely adopting Vergil's poetic style and vocabulary, she composes her *Cento Vergilianus* (CV) out of the very words of Vergil's poetry, excerpted and rearranged. Even more strikingly, she depicts certain aspects of the Christian story in terms of pagan religious concepts and observances alluded to in Vergil. This paper will explore three passages of the CV which re-use pagan religious material. Firstly, the story of the Fall (136-269), which is framed in terms of sacrilege and pollution. Secondly, the episodes of the Cleansing of the Temple and the Last Supper (566-599), which utilize the imagery of *xenia/hospitium*. Finally, Proba's confessional passage at 415-428, in which the believing Christian's relationship to Christ is depicted in terms of Aeneas' *pietas* towards his father and, in particular, his ritual observances to his father's spirit at Aeneid 5:72-103 which reference Greek hero-cult and Roman ancestor worship. By framing Christian narrative in terms of pagan religion (an uncommon strategy in fourth-century Christian literature) Proba suggests that the *pietas* and *prisca fides* of her pagan forerunners stand in continuity with, rather than in opposition to, her own Christian faith.

Cristalle Watson is a PhD candidate in Classics in AMNE at UBC. She did her BA and MA in Classics at Dalhousie, and has a diverse academic background, including a BSc in Biochemistry and a BMus and MMus in Piano Performance. Cristalle's dissertation is focused on the poetry of Proba, Victorinus, and Synesius. Her research interests include Late Antiquity, Interpretatio Christiana, Greek and Latin poetry, early Christian literature, Neoplatonism, and ancient philosophy.

Panel Three

3.1 The Continuity of the Polis: Athenian Images of Childrearing in the 5th century BCE

Georgia Landgraf, University of British Columbia

The fifth century BCE proved to be a turbulent period for Athenians, characterized by war, plague, and political transitions. Yet, this century is praised as the Golden Age of this city state. How, in the face of socio-political rupture, were the Athenians able to continue? I argue that Athenian beliefs on continuity manifested through their art. In particular, the representation of childrearing on Attic vase painting throughout the century demonstrates the conservative beliefs of Athenians as related to issues of citizenship and the continuity of Athens through their progeny. Women are depicted as the bearers of the next generation of Athenians, thus performing the gendered duties essential to the continuity of Athens in the face of uncertainty and instability. I will address this argument by examining the evolution of Attic imagery pertaining to childrearing, relating changes in motifs and representations to historical events which may have acted as a catalyst for these shifts in depiction. A major shift occurs in the second quarter of the fifth century BCE as children begin to be depicted with either their mother or nurse, in response to population loss associated with the Persian War (499 – 449 BCE). Increased Athenian conservatism in the mid-fifth century is exemplified through citizenship laws put forth by Perikles, safeguarding citizenship for men of Athenian born parents. Vessels painted around and after this point emphasize the genitalia of male children, as these individuals would be politically active in the future. Imagery of children increase in popularity in the third quarter of the century, as the combination of the Peloponnesian War (431 – 404 BCE) and the Plague of Athens (430– 426 BCE) devastated the population of Athens. In conclusion, scenes of childrearing communicate concerns of socio-political rupture and the determination of the Athenians to continue on.

Georgia Landgraf is a PhD student of Classical Archaeology in the Department of Ancient Mediterranean and Near Eastern Studies at the University of British Columbia. She received her BSc in Archaeology with a minor in Anthropology from the University of Calgary, and her MA in Classical Studies from Queen's University, Kingston. During Georgia's time at Queen's she was hired as a Research Assistant for the "Antiquities Through Modern Eyes" project, culminating in a year long exhibition of artifacts of the Diniacopoulos collection at Kingston City Hall, a project website, and a symposium open to the public. Her research interests lie in the study of art from the Greek world, with a particular interest in the iconography of Greek vase painting from the Archaic and Classical Period, ceramic trade networks, the mobility of artisans, and women in the Classical Greek world.

3.2 Continuity and Discontinuity in the Administration Technology of Iranian Central Plateau in 4th Millennium B.C.

Saeed Baghizadeh, Heidelberg Universität

The highlands of Iran and the Lowlands of Mesopotamia during the history of the ancient Near East had a wide interaction in various ways rather than a rupture, which undoubtedly led to mutual influence. The central plateau of Iran, which is a privileged place for contact zones, is the primary manifestation of the duality of cultures that emerged from the constant interaction and balance of high and low traditions, values, and influences. The cultural materials of the highlands of Iran from the fourth millennium BC, which show a certain level of biculturalism among the urban population, are an example of how this duality of cultures is reflected. In this work, I explore the dynamic interaction between political, demographic, cultural, and economic border complexes in the central plateau of Iran. The main topic of the article is the development of pottery in the fourth millennium BC. Recently, the sequence of pottery and its evolution from Silk III6-7 to more complex pottery known as Late Uruk/Proto-Elamite ones have been studied in the MemanatAbad Tepe and the Sofalin Tepe. This Information shows a Duality of Continuity/Discontinuity among the pottery tradition indicating complex Interactions.

Saeed Baghizadeh is an Iranian archaeologist pursuing his PhD studies in the Institute for Prehistory and Early History and Near Eastern Archaeology, University of Heidelberg, Germany. His interests include Political Philosophy and Political Concepts in Archaeology

3.3 “No Nobler Action:” The Razing and Rebuilding of Megalopolis in 223 B.C.E.

Joshua MacKay, University of Virginia

I intend to use the Megalopolitan response to the 223 B.C.E. sacking of their city, their choices of rupture with the past or continuity to the future, to examine the idea of citizenship in Hellenistic Era Greece.

When the Spartan king Kleomenes III captured the Arkadian city of Megalopolis, he offered its refugee inhabitants a choice: ally with the Spartans or see their city razed. In a decision about which the historian Polybius (2.61) raved, “No nobler action has ever been, or ever will be performed,” the Megalopolitans chose destruction of their city. Following this decision, the Megalopolitans made other impactful choices for the future of their polis: rather than be absorbed into other cities, they re-founded Megalopolis; rather than reduce the size to reflect the drastically reduced populace, they re-founded it along its original, excessive dimensions. These three decisions, taken together, reflect a civic identity centered on but transcending the physical city—an idea of what it meant to be “Megalopolitan” that included but was not limited to residence within the walls of the “great city.”

This paper looks to the city of Megalopolis as a case study of “rupture and continuity” to further illuminate the idea of citizenship in a late-classical Greek polis. In particular, it examines how the physical “rupture” of the city is really a demonstration of civic “continuity” in traditional Arkadian and later Achaean League resistance to Sparta; and, again, how the refugee Megalopolitan reconstruction of their city reflected this civic continuity in physical space. The patriotic accounts of Polybius (a Megalopolitan), the numismatic symbols of the city, and the archaeological evidence of the city’s contrasting size and population demonstrate a civic identity centered on “attributes” rather than locus, “tradition” rather than utility, and competition (with Sparta) and cooperation (with allies) in equal measure.

Joshua MacKay is completing his PhD in Ancient History at the University of Virginia. He previously earned his BA in History and MA in Comparative Studies at Brigham Young University. Joshua's dissertation, which he hopes to finish in the coming year, looks at the stories that the Romans of the Late Republic told to justify their legislation, and his broader research vacillates between Roman law, the Arkadians of Greece, and anti-democratic trends in the field of Classics.

3.4 The Continuity of the Greek Culture of Taranto in the Roman Era: The Case of Funerary Coroplastic Production

Fabrizio Di Sarro, Scuola Normale Superiore di Pisa

The Roman conquest of the Greek polis of Taranto (272 - 123 BC) causes deep changes especially from the political point of view and in social and productive relationships, whereas in the linguistic and cultural contexts Tarentine Greekness records some continuity. This is shown not only by literary sources, but also by epigraphic and archaeological evidence, particularly the funerary coroplastic production. In fact, the Taranto necropolis of Contrada Santa Lucia returned seven clay statuettes that, although Roman in iconography, do not conflict with the Greek origins of this type of craft production: on at least two of these figurines a Roman anthroponym (likely the signature of the coroplast and/or workshop owner) is inscribed in Greek language. The inscription thus seems to reflect a transitional phase in which Roman citizens insert themselves – it is not known in what position and with what responsibility – into a productive system traditionally animated by Greeks and in which the use of Greek language continues; as well as a cultural context characterized by bilingual readers, probably including the deceased buried in the tombs in which the two statuettes were found.

Fabrizio Di Sarro is currently a PhD student in Classics at the Faculty of Humanities of the Scuola Normale Superiore (Pisa, Italy): his PhD project consists in a systematic study, based on epigraphic evidence (honorary decrees), of the familiar and hereditary character of public honors in the Greek world. He received both his bachelor's and master's degrees from the University of Roma Tre (Rome, Italy), with one thesis on Greek theatrical defixiones and the other on Athenian decrees in honor of brothers. Since 2022 he is a member of the "Officina di IG XIV 2" project, as part of the work for the new edition of the 14th volume of the Inscriptiones Graecae. His research interests include public epigraphy and institutions of the Greek world, the practice of defixiones, and Tarentine coroplastic production.

Acknowledgments

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The Annual Interdisciplinary Graduate Student Conference is a volunteer-organised event. A special thanks is due to our committee members, and volunteers:

- *Teresa Luther, committee, chair*
- *Caroline Barnes, committee*
- *Aimée Bernard, committee*
- *Anisa Côté, volunteer*
- *Caroline Armstrong, volunteer*
- *Brendan Kay, volunteer*
- *David Finden, volunteer*
- *Jelena Todorovic, volunteer*
- *Kyle Barnes, volunteer*
- *Bridget Kelly, volunteer*
- *Chris Thoms-Bauer, committee emeritus*

The Committee also wishes to thank the AMNE Faculty and Staff, including Bronwyn Langley, Dee Holmes, Sheri Pak, Sara Ahmed, and Natalie Schimpf. We are grateful for the support from the entire department, especially our faculty advisor, Dr. Talia Prussin, who provided vision and guidance in ensuring the smooth running of this event.

Cover Image: Large krater depicting men in full armour, from the 'House of the Warrior Vase', Mycenae acropolis. 12th century BC. National Archaeological Museum in Athens, 1426. Photo by author.

Keynote Speaker: Melissa Funke



[Melissa Funke](#) is Assistant Professor of Classics at the University of Winnipeg, Canada, where she works on gender and sexuality in ancient Greek literature as well as ancient drama. She is also co-host of the [Peopling the Past](#) podcast, which presents cutting-edge research into the everyday lives of real people in antiquity.

Dr. Funke's new monograph, [Phryne: A Life in Fragments](#), is now available through Bloomsbury Publishing.