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## Rhodes and the Bosphorus. A contribution to the discussion

*Mariusz Mielczarek*

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ΜΕΛΕΤΕΣ ΣΤΗΝ ΚΛΑΣΙΚΗ ΑΡΧΑΙΟΛΟΓΙΑ,  
ΤΗΝ ΕΠΙΓΡΑΦΙΚΗ, ΤΗ ΝΟΜΙΣΜΑΤΙΚΗ ΚΑΙ ΤΗΝ ΠΑΠΥΡΟΛΟΓΙΑ

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**Περιεχόμενα**  
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## Περίληψεις / Summaries / Zusammenfassungen /

### Sommaires / Riassunti

**Angeliki Lebessi**, “The Erotic Goddess of the Syme sanctuary, Crete”: Additions and corrections to the 2009 article, *EYAIMENH* 22 (2021), 1-8.

Η πρόσφατη δημοσίευση των 238 αναθημάτων από πηλό, τα οποία εικονίζουν μορφές διαφορετικού φύλου και οντότητας (υπερβατικής ή θνητής) κατά περιόδους της λειτουργίας του ιερού της Σύμης, όπως και η ολοκληρωμένη μελέτη της κεραμικής της 2ης χιλ. έως και του 4ου αι. μ.Χ. καθιστούν αναγκαίες ορισμένες προσθήκες στο τιτλοφορούμενο άρθρο. Παράλληλα επιβάλλουν και την αναθεώρηση μερικών υποθετικών εκτιμήσεων μου, οι οποίες σχετίζονται με την Ερωτική Θεά του ιερού της Σύμης.

Following the recent publication of the clay anthropomorphic votives from the Syme sanctuary (Crete) and their comparable thematic relation to the anthropomorphic bronze offerings from the same sanctuary published back in 1985, I realized that certain hypotheses, which I had formulated in my 2009 article concerning the Erotic Goddess at Syme, were wrong. The isolation of two transcendental female figures out of a total number of 238 anthropomorphic votives, which depict both male and female figures either mortal or immortal, necessitates additions to and, even more so, the revision of my erroneous assessments in the 2009 article.

**Alexandros Mazarakis Ainian – Alexandra Alexandridou – Kornilia Daifa – Eleni Chatzinikolaou**, Sacred, Communal or Private “Oikoi”? Ambivalent edifices of the Archaic period on the island of Despotiko in the Cyclades, *EYAIMENH* 22 (2021), 9-40.

Το πλούσιο αρχαϊκό ιερό του Απόλλωνα, που βρίσκεται στη θέση Μάνδρα στο Δεσποτικό, δυτικά της Αντιπάρου, αποτελεί τον κύριο πόλο ερευνητικού ενδιαφέροντος για την ακατοίκητη νησίδα. Ωστόσο, η εν εξελίξει ανασκαφή έχει φέρει στο φως μια εκτεταμένη εγκατάσταση, που περιλαμβάνει 22 κτίρια, που εκτείνονται χρονολογικά από την Πρώιμη Εποχή του Σιδήρου έως την ελληνιστική περίοδο.

Η κατανόηση του χαρακτήρα και της χρήσης αυτών των κτηρίων είναι ουσιαστική για την ερμηνεία της θέσης. Η αποσαφήνιση των ορίων μεταξύ «λατρευτικού» και «κοσμικού» σε χωροταξικό επίπεδο μπορεί να επιτευχθεί με την εφαρμογή αυστηρής μεθοδολογίας.

Στο πλαίσιο Ερευνητικού Ευρωπαϊκού Προγράμματος προορισμένου για υποψήφιους διδάκτορες, επιχειρήθηκε η συστηματική μελέτη της αρχιτεκτονικής και της υλικής σκευής συγκεκριμένων οικοδομημάτων που χρονολογούνται πριν την διαμόρφωση του αρχαϊκού ιερού με στόχο τη διασαφήνιση της λειτουργίας του.

Στο παρόν άρθρο συζητείται η μεθοδολογία που υιοθετήθηκε για την επίτευξη των παραπάνω, καθώς και τα διαφορετικά τεχνολογικά μέσα (φωτογραμμετρία, Γεωγραφικά Συστήματα Πληροφοριών [GIS] και τα Εφαρμοσμένα μαθηματικά). Έμφαση δίνεται στα πρώτα αποτελέσματα της συνδυαστικής μελέτης των αρχιτεκτονικών καταλοίπων και των κινητών ευρημάτων.

The recent discoveries at the site of Mandra on the island of Despotiko in the Cyclades is here used as a case study for showing the blur and rather unnecessary divisions between these notions and the need to adopt a more inclusive view of life and activity in the early Aegean.

In the frame of the Research Project Sacred, Public or Private Buildings? Ambiguous sites and structures in the Early Cyclades, a strict methodology has been adopted, aiming at deciphering the “character” of a number of buildings. The adopted methodology has been based on the detailed documentation of the architectural remains and the related finds. In the former case, the photogrammetry of the buildings, including ground plans and wall sections, has been combined with a structural analysis mainly involving the descriptive representation of the architectural remains and the examination of the techniques and materials used during the construction process. The various types of finds from each building have not been only classified according to their types, but an emphasis has been placed on their spatial distribution revealed through the use of the Geographic Information System (GIS). On this basis, a synthetic study both of the architectural remains and of the artefacts in their original context was possible, elucidating the function of the selected buildings and their components. At the same time, a list of material correlates was created to provide a basis as secure as possible for designating each building’s “character”.

**Μαρία Γκιώνη**, Η κατοικία στην επικράτεια της Κορίνθου από την Αρχαϊκή έως και την Ελληνιστική περίοδο. Μια πρώτη κριτική προσέγγιση, *EYAIMENH* 22 (2021), 41-111.

The examination of the evolution of the Corinthian houses from the Protocorinthian to the Hellenistic period through published material has shown that their walls were mostly made of stone foundations, on which were placed mud bricks. Initially the walls are sometimes curved and tangled in slightly blunt or acute angles. Gradually this trend tends to be reduced until the 4th c. BC. The openings between the inner rooms probably didn’t bear doors.

During the Protocorinthian period the houses are carefully constructed. They already have courtyards, whose place is not yet at the southern part of the house. The arrangement of each house is very different. The great majority of the archaic houses in Greece had just one or two rooms, so the number of five or six rooms of Houses 2 and 6 (see Appendix 4 with the catalogue of houses) respectively in the city center displays a complex social differentiation in Corinth during the Protocorinthian period, that is relevant with the commercial and industrial bloom of Corinth, as well as the making of the city-state. In the 6th c. BC the houses are equally good constructions, almost rectangular in plan, some of them more irregular. The court appears in the middle and there are series of rooms around it. From the 5th c. BC onward the tile roof appears, the courtyard is located in the southern part or in the center of the house, and a *pastas* appears at its north or west. *Pastas* is absent during the centuries to follow, even though it occurs elsewhere during this period, e.g. at Olynthus. During the 5th c. BC the houses had no regular plan or common size. However, in the houses that were not erected on previous constructions one can better discern the new characteristic elements of the era, such as the direct course of the walls, the right angles, the big cut stones for the walls.



Even in the 5th c. BC, the spaces cannot be identified with a certain use, except for the court. In the beginning of the 4th c. BC the cellar for the storage of food appears. Cellars are also used in the Hellenistic times. In a fourth c. BC house the possible traces of the evolution of the *pastas*, the *peristyle* was also found. In the 3rd c. BC the Long Building no. 28 in the Panagia Field and the long 5-room Building in the north side of the Rachi settlement at Isthmia probably were used as storage buildings that served houses with industrial character. The houses themselves on Rachi have a simpler plan than those of the previous period, less rooms with more linear arrangement, but they usually include a court at the south. Pits for storage amphoras with a formed floor occasionally occur through all the periods examined.

During the whole period examined there are a lot of examples of house industry, however due to lack of further evidence we do not know the percentage of them in relation to the non-industrial houses. A new type of house industry emerges on the Rachi settlement in the 3rd c. BC, with alike pressing rooms for making oil or wine. The character of the settlement on Rachi suggests that there was a central organization of its enterprise, probably forced by the Macedonians who held Corinth at the time.

The Protocorinthian wells were a distance of a few meters away from the houses they served. From the 6th c. BC onward the wells appear in the courtyards, in the course of change of the house plans towards a more introverted character. In the Hellenistic settlement of Rachi at Isthmia, one single well and one pear-shaped cistern served the whole of the settlement, showing that the settlement was under central management. During the Hellenistic period pear-shaped cisterns are dominant. The first example lies beside House no. 41 at Perachora.

The great cisterns that were used as part of a house industry appear in the 4th c. BC. The hard plaster with which they are covered inside shows their probable use as rainwater collectors.

The floors of the Protocorinthian houses are quite elaborate. Pebble floors are mostly preferred at the time. In the 5th c. BC the most common floors were made from clay or from plaster. The plaster floor appears then for the first time and is mostly used in the *andrones*. From the end of the 5th c. BC appear the pebble floors with a presentation of animals or plants that are used in the *andrones* as well. The floor from chipped limestone is used in the courtyards because of its great endurance. The pebble and the hard plaster floors are more elaborate to construct, whereas the clay floor is more careless.

The first *andron* appears in the 6th c. BC at Perachora. This innovation maybe has to do with the nearby Heraeum which at that time was an important centre of circulation of ideas from all over the known world, especially from the East. In the 4th c. BC *andrones* occur at the Houses nos 12 and 40, but then they disappear.

In the Archaic Era no traces of decoration have been saved. From the end of the 5th c. BC there is a tendency to decorate the interior, for example with painted walls, pebble mosaics in *andrones* and a peristyle. In the circumference, Perachora doesn't follow the trend for decoration. In the 3rd c. BC there is a turn towards industrial or rural houses, probably due to the Macedonians holding Corinth at the time.

Three Protocorinthian houses in the city centre were built in linear alignment, which is a characteristic element of the making of the *asty* throughout the Archaic era.

The same alignment appears at the same spot in the 4th c. BC during the erection of three new houses, however, we're left with no other traces for a similar system of city blocks in the city. In the 5th c. BC the houses (especially those with older phases) have a lack of symmetrical elements in plan, and the public streets follow the course of the irregular house walls. The houses at Perachora are mostly solitary structures and not parts of an organized settlement plan. In the Hellenistic period the Rachi settlement grows in between streets that cross each other at right angles, however the houses are irregular in plan and different in size.

Aqueducts are used for the first time along with wells in the 5th c. BC and continue in the 4th c. BC. In the 3rd c. BC only one example of a house aqueduct is known.

In the 6th and 5th c. BC local sanctuaries were occasionally established over abandoned houses within the *asty*, a practice not found elsewhere.

**Mariusz Mielczarek**, Rhodes and the Bosphorus. A contribution to the discussion, *EYAIMENH* 22 (2021), 113-120.

An inscription dated to the reign of King Pairisades II (284/3-ca 245 BC), the son of King Spartocus III (304/3-284/3 BC) and carved on the base of a monument aroused great interest, becoming the main argument in the discussion about the relationship between Rhodes and the Bosporan state in the 3rd c. BC.

## RHODES AND THE BOSPORUS. A CONTRIBUTION TO THE DISCUSSION \*

Among the evidence relevant to the relations of the inhabitants of Rhodes with the Greek settlements of the northern Black Sea coast<sup>1</sup>, especially from the point of view of the Euxine Pontus, is an inscription found in the area of Kerch (ancient Panticapaeum) around 1837<sup>2</sup>. The inscription was carved on the base of a monument:

Βασιλέα Παιρισάδην βασιλέως Σπαρτόκου  
Ἴππ[ο]κλῆς καὶ Δωριεύς καὶ Ἴππ[ο]κράτης  
Ἀγησιάρχ[ο]υ Ῥόδιοι *vacat* θεοῖς πᾶσι  
(after *CIRB* 20 = *IOSPE* II 35)

The inscription is dated to the reign of King Pairisades II (284/3-ca 245 BC)<sup>3</sup>, the son of King Spartocus III (304/3-284/3 BC). It has been noted that the titles of both rulers did not take into account the fact that each of them was officially archon of the Bosphorus and Theodosia<sup>4</sup>. Shortly after its discovery, this monument, aroused great interest, becoming the main argument in the discussion about the relationship between Rhodes and the Bosporan state in the 3rd c. BC<sup>5</sup>.

On the one hand, the inscription confirms the presence of newcomers from Rhodes in Panticapaeum. The first commentary on the inscription explored the idea that the Rhodians in Panticapaeum had honoured the Bosporan ruler for his “involvement” (there is no indication of what kind of commitment is involved) in the development of trade

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\* The present article is the fruit of the research project *Sacred, Public or Private Buildings? Ambiguous sites and structures in the Early Cyclades*, which lasted for 15 months (2020-2021), and was funded by the European Social Fund (EΔBM103). It was directed by A. Mazarakis Ainian with A. Alexandridou being an academic consultant [see the relevant website at <http://extras.ha.uth.gr/oikoi/index.php?page=home>, last accessed 22-02-2023]. The contributors would like to thank sincerely Yannis Kourayos, the director of the Despotiko Project, for granting access to unpublished material from the excavation at Mandra on Despotiko.

<sup>1</sup> The bibliography of the problem of the relationship between the Pontic world and Rhodes in antiquity, discussed from the 19th century, is scarce. The situation is slowly changing as a result of new, very scanty data, obtained during the excavations in the Black Sea region.

<sup>2</sup> This work constitutes part of the project “Greek *polis* on the Island of Rhodes”, which has been funded by the National Centre of Science, granted on the basis of decision number DEC-2013/11/B/HS3/02061.

<sup>3</sup> See Gajdukevič 1971, 89ff.

<sup>4</sup> *CIRB*, p. 2; Litvinenko 1991, 19.

<sup>5</sup> For instance, see Shelov 1958, 333.

relations between the Bosphorus and Rhodes<sup>6</sup>. It was even suggested that the Rhodians mentioned in the inscription were representatives of the Rhodian aristocracy, thus making it easier for the Rhodians to access the Bosphoran ruler<sup>7</sup>. King Pairisades II acted in favor of the Rhodians<sup>8</sup>. The intensification of relations between Rhodes and the Bosphorus took place in the second half of the 3rd c. BC. This was partially due to the change of Athens' position in the North Pontic region<sup>9</sup>. The fact remains, however, that Diodorus (III.34) and Agatharchides (V.7) indicated Rhodes as an intermediate "point" on the way from Meotis to Alexandria.

On the other hand, it has been suggested that the inscription may be testimony to the wider international policies of Pairisades II. During his reign, the relationship of the Bosphorus with the eastern Mediterranean developed<sup>10</sup>, including those with Rhodes, through trade and other means.

The foreign policy of Pairisades II has been assessed primarily on the basis of the information contained in the Zenon Archive, specifically in relation to a letter of the *dioiketes* Apollonius addressed to Zenon. The letter proves that in 254 BC, during the reign of Ptolemy II Philadelphos (282-246 BC), the envoys of Pairisades (*Παιρισάδου πρεσβευταῖς*) were present in Egypt<sup>11</sup>. Together with the envoys from Argos, they were to visit the Arsinoite nome, which seems to have been a routine practice for foreigners on official duties in Egypt<sup>12</sup>. Although the royal title of Pairisades is not mentioned in the document from the Zenon Archive, it is believed that he is the Bosphoran ruler, Pairisades II<sup>13</sup>. The letter from the Zenon Archive has been discussed numerous times. Yet a fundamental question remains unanswered. The question is: was the voyage of the Bosphoran envoys to Egypt a result of action of Ptolemy II, or was it precipitated by a decision of the Bosphoran king? It should be stressed that Pairisades II also directed his attention towards Delos, where he donated a phiale to the temple and appears on the list of donors<sup>14</sup>. Delos, like Rhodes, benefited from its association with the Ptolemies<sup>15</sup>.

A number of opinions expressed about Bosphoran envoys in Egypt have been influenced by the scholarship of M.I. Rostovzeff<sup>16</sup>. He emphasized the importance of the visit of the envoys of Pairisades II to Ptolemaic Egypt<sup>17</sup>. Others have since argued that the visit of the envoys of the Bosphoran king to Egypt was aimed at agreeing on the division of the trade in grain between the two states<sup>18</sup>. The Bosphoran state was one of the largest

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<sup>6</sup> See Badaljants 1986, 88.

<sup>7</sup> Krushkol 1957, 110-115.

<sup>8</sup> At this point it is worth drawing attention to Athenian privileges in the Bosphoran state. Demosthenes, *ad Lept.* 29-40. For instance, see Burnstein 1993, 81-83; Burnstein 1978, 428-436.

<sup>9</sup> From the rich literature on the subject see indicatively Brashinskiy 1963; Burnstein 1978; Kuznetsov 2000; Skrzhinskaya 2002; Braund 2003.

<sup>10</sup> See Gaydukevich 1960, 105-111.

<sup>11</sup> SB 7263; *Pap. London* 7. See Olszta-Bloch 2011, 35-71.

<sup>12</sup> Bell 1927, 36-38; Olszta-Bloch 2011, 36-40.

<sup>13</sup> Bell 1927, 34-35; Olszta-Bloch 2011, 35-36.

<sup>14</sup> Olszta-Bloch 2011, 64.

<sup>15</sup> Fraser 1972, 163, 169-171.

<sup>16</sup> See Litvinenko 1999.

<sup>17</sup> Rostovtzeff 1928, 13-15; Olszta-Bloch 2011, 35-71.

<sup>18</sup> Gajdukevič 1971, 89; Shurgaya 1973. See also Fraser 1972, 172.

producers of grain (in the wider Greek world?), as demonstrated by its trade relations with Athens<sup>19</sup>.

Some scholars have suggested that the Bosporan envoys sent to Egypt may have been connected with the development of relations between the Bosporus and Rhodes<sup>20</sup>, including trading links<sup>21</sup>. Trade connections between Rhodes and Alexandria are indicated by the finds of Rhodian amphorae, alongside other artefacts, in the city<sup>22</sup>.

The development of relations of the Bosporus with Rhodes falls within the scope of the activities of Pairisades II in Egypt and is confirmed not only by the envoys of the Bosporan king in Egypt. Contacts between the Bosporan kingdom and Egypt are conclusively confirmed by finds of Egyptian objects relatively numerous on the Bosporus<sup>23</sup>. Among them are Ptolemaic rings, including some bearing the image of the ruler of Egypt. Ptolemaic rings have been also found at Olbia and Chersonesos<sup>24</sup>, while finds of bronze Ptolemaic coins have been recorded in the area occupied by the Bosporan state<sup>25</sup>.

All the more so, since until the Second Syrian War, Rhodes tied its activities with the Ptolemies<sup>26</sup>. At this point it is important to mention that the relations between the Bosporan Kingdom and Ptolemaic Egypt are supposedly attested to by the graffito on the walls of the temple in Nymphaion<sup>27</sup>, showing an Egyptian ship with the word ΙΣΙΣ scratched on the bow<sup>28</sup>. The graffito is likely to depict an Egyptian ship which at some point arrived at the Bosporan port<sup>29</sup>. However, this suggestion has been disproved, as has the whole interpretation of the drawing from Nymphaion<sup>30</sup>.

The interest of the Rhodians in the Euxine Pontus region is confirmed by epigraphic material from the Black Sea settlements<sup>31</sup>, including that from Olbia<sup>32</sup>. Rhodes also supported Sinope (Polyb. IV, 56)<sup>33</sup>, which defended itself against Mithridates II (ca 250-220 BC) king of Pontus<sup>34</sup>. Also noteworthy is the war between Rhodes and Byzantium in 220 BC, fought over free access to Euxine Pontus<sup>35</sup>.

As far as the relations between Rhodes with the Bosporan settlements are concerned, the archeological evidence from the Cimmerian Bosporus is not as rich as that from Ptolemaic Egypt. The presence of Rhodian amphorae at Black Sea settlements does, however, provide clear evidence of trade connections with Rhodes, namely through the

<sup>19</sup> From a long list of publications, Kuznetsov 2000.

<sup>20</sup> Olszta-Bloch 2011.

<sup>21</sup> Rostovtzeff 1941, 676, 1250.

<sup>22</sup> See Fraser 1972, I, 162; Lund 1999; Rauh 1999; last two papers in relation to 2nd c. BC.

<sup>23</sup> Touraieff 1911; Trophimova 1961; Alekseeva 1972; Shurgaya 1979; Treister 1985.

<sup>24</sup> Karyshkovskiy 1961; Olszta-Bloch 2011, 139-154; Litvinenko 1991, 15ff.

<sup>25</sup> Mielczarek 1990; Mielczarek 1997.

<sup>26</sup> See Ephremov 2005, 129.

<sup>27</sup> Olszaniec 1995; Scholl and Zin'ko 1998; Zin'ko 2001.

<sup>28</sup> Grach 1984; Grač 1987.

<sup>29</sup> Vinogradov 1999, 289-300.

<sup>30</sup> Nowicka 1999.

<sup>31</sup> Litvinenko 1991.

<sup>32</sup> For instance: Karyshkovskiy 1961.

<sup>33</sup> On trade relations between Sinope and Rhodes, Badaliants 1976; Gabrielsen 1997, 46.

<sup>34</sup> In the collection of the Archaeological Museum at Rhodes are two stelai of Sinopean citizens who died on Rhodes. See *IG XII.1* 465, 466.

<sup>35</sup> Ephremov 2005.

importation of wine<sup>36</sup>. This fact probably influenced the statement that the inscription mentioned at the beginning of this presentation is, at last, evidence for the cooperation of Rhodes in the field of trade with Panticapaeum.

Finds of Rhodian amphorae are attested in every Greek settlement of the northern Black Sea coast. In terms of the total number of finds of Rhodian amphorae<sup>37</sup>, the northern coast of the Black Sea appears to have been the area with the most intensive contact. The number of finds within the Bosporan state, however, shows the same trends that are visible in other settlements (apart from Chersonesos, which is probably due to their own wine production). The Bosporus is nothing special in this respect<sup>38</sup>. The peak of the influx of Rhodian amphorae on the Bosporus came after the reign of Pairisades II<sup>39</sup>. This is clearly shown by the propositions of Badaliants<sup>40</sup>.

If one considers that the level of finds of Rhodian amphorae on the Bosporus reflects the level of “contacts” between Rhodes and the Bosporan state, the inscription quoted at the beginning of this paper would refer to an early stage in the period of cooperation. Cooperation at this stage is not as well documented as is the case with the relationship of Rhodes with Ptolemaic Egypt.

The relationship of the Bosporus with Ptolemaic Egypt is indicated by the presence of Ptolemaic coins in the northern Black Sea coastal settlements. There are no Rhodian coins found within the territory of the Bosporan state<sup>41</sup>. However, there are examples of local issues imitating Rhodian coins<sup>42</sup>, but mainly on the Taman Peninsula, in the eastern part of the Bosporan state. It has already been noted that, in the case of the Asian part of the Bosporan state, we are dealing with particularly intense cooperation with the Rhodians<sup>43</sup>. This statement, however, applies only to the times after the reign of Pairisades II. Such agricultural activity supports the opinion that Rhodians were interested in the grain trade, including that of the Bosporus<sup>44</sup>.

Regarding the times of Pairisades II, it is worth returning to a discussion of the mercenaries who found themselves in the service of the Bosporan rulers. The earliest known piece of literary evidence refers to an incident around the middle of the 4th c. BC, which likely refers to Arcadians serving in the times of Leukon I<sup>45</sup>. Another source refers to an inhabitant of Paphlagonia fighting in the land of the Meotians at the end of the 4th c. BC<sup>46</sup>. According to Diodorus, mercenaries took part in the war between the sons of Pairisades I (344/3-311/10 BC)<sup>47</sup>. It is likely that they were employed in the army of Pairisades II (284/3-ca 245 BC) –since there is evidence for the presence of Bosporan mercenaries in the Arsinoite nome<sup>48</sup>. An inscription carved on a marble stele from Egypt

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<sup>36</sup> Shelov 1958, 33.

<sup>37</sup> Badajants 1976; Monachov 2005.

<sup>38</sup> Gabrielsen 1997, 46.

<sup>39</sup> Badaliants 1986, 91ff.

<sup>40</sup> Badaliants 1986, 93 ris. 1 and 94 ris. 2.

<sup>41</sup> See Bresson 1993.

<sup>42</sup> Shelov 1958, 336; Brabich 1960; Abramzon and Kuznetsov 2017; Vinogradov 2019.

<sup>43</sup> Shelov 1958, 336.

<sup>44</sup> Shurgaya 1973.

<sup>45</sup> *IOSPE* II.4. Sokol'skiy 1958, 302-304.

<sup>46</sup> Sokol'skiy 1958, 301-302.

<sup>47</sup> Diod. XX.22.

<sup>48</sup> Sokol'skiy 1958.

(the exact findspot is unknown)<sup>49</sup>, mentions Rhodians and Bosporans alongside people from other parts of the Greek world<sup>50</sup>. The inscription may be from the time of Ptolemy II Philadelphos<sup>51</sup>. We are therefore dealing with Bosporan mercenaries serving in the Ptolemaic army, in which they served alongside Rhodians. It is possible that in the time of Pairisades II Rhodian mercenaries could also have been found serving in the Bosporus<sup>52</sup>.

Otherwise, nothing is known of Agesiarchos and his three sons, Hippokles, Dorieus and Hippokrates. None of them are listed as being mercenaries in the prosopographical section of M. Launey<sup>53</sup>, and of the Rhodians bearing these names listed in the *Lexicon of Greek Personal Names* there are no obvious connections with prominent individuals of the same name.

Nevertheless, based on epigraphic material from Pontus and Egypt as well as archaeological evidence from the Black Sea region, it is possible to propose that the Panticapaeum inscription erected to honor King Pairisades II, found in Kerch around 1837, may have been built by three Rhodians, who were mercenaries<sup>54</sup>.

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<sup>49</sup> Sherwood Fox 1917, 304-311.

<sup>50</sup> Sherwood Fox 1917, 310 –the identification *Βοσπορίτης* with Bosporan (from the Cimmerian Bosporus) is certain.

<sup>51</sup> Sherwood Fox 1917, 305-306.

<sup>52</sup> See Mielczarek 1999, 37-38.

<sup>53</sup> Launey 1950, 1149-50.

<sup>54</sup> This article was written at a time when access to libraries was not possible. I would like to thank prof. N. Sekunda sincerely for placing his personal book collection at my disposal. I am especially grateful for his efforts on my behalf as it was only possible to resolve my enquiries through indirect communication through the internet.

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