Introduction
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The University of Florida Classics Graduate Student Symposium is organized and hosted by graduate students from the University of Florida’s Classics Department. Initially under the supervision of Dr. Eleni Bozia and currently under the supervision of Dr. Victoria Pagán, and with the generous support of the Rothman Endowment from the Classics Department and the Center for Greek Studies, we pose questions and invite graduate students to consider and debate topics that push the boundaries of our field in an attempt to interpret antiquity, modernity, and the intersection between the two from our contemporary perspectives. Since the symposium’s inception in October 2017, we have welcomed graduate students from North America, Europe, and Asia to engage in and enrich these debates. Our global participants, who bring with them an array of interdisciplinary viewpoints, research interests, and expertise across the humanities, are invited to illuminate aspects of the Greco-Roman world as well as debates centering on current social, political, and cultural issues. The first three symposia were held on the University of Florida campus (Fall 2017, Fall 2018, and Fall 2019). Pausing because of the COVID-19 pandemic, we resumed the symposium with a virtual conference in Spring 2021 and a hybrid conference (on campus and online) in Spring 2022.

The present volume includes two selected papers from the hybrid sixth Classics Graduate Student Symposium, held on February 18, 2023, and entitled “Movement and Mobility in Ancient Spheres.” We hosted presenters from New York University, University of Notre Dame, Ca’ Foscari University of Venice, Universidad Complutense de Madrid, University of Oxford, University of Alabama, Cornell University, University of Wisconsin-Madison, and the University of Southern California. The contributions of our participants explored the concepts of movement and mobility through various lenses and from multidisciplinary perspectives, including archaeology, architecture, numismatics, literature, and reception.

Given the international reach of our participants and the wide range of the paper topics, we also invited three distinguished scholars to
facilitate deeper discussion of the topics presented on each of our three panels: Prof. Trevor Luke (Florida State University), Prof. Sonia Sabnis (Reed College), and Prof. Robert Wagman (University of Florida).

Movement and Mobility: From Archaic Athens to Early Christian Smyrna

Across time and space in the ancient world and beyond, movement served as an intrinsic facet of societal, cultural, and economic exchange, shaping the interconnectedness of civilizations. According to Claudia Moatti, “the circulation of human beings constitutes [...] an element of continuity that forms the very basis of the Mediterranean network” (2013: 77). From Odysseus’ large-scale Mediterranean journey to the small-scale philosophical walks in the Athenian agora and the mercantile endeavors along the harbors of Smyrna, physical and metaphorical movement and travel from one place to another had profound influence on the social structure, belief systems, and artistic expressions of the ancient Greco-Roman world and beyond.

The necessity and desire to travel the world and interact with different people is not a unique characteristic of contemporary humans who can circumnavigate the globe in mere days thanks to modern transportation technologies. Ancient Mediterranean people used their existing technologies and continued to refine them in pursuit of establishing colonies and trade networks around the Mediterranean basin. Elena Isayev notes that “a high level of human mobility was not exceptional among ancient Mediterranean communities [since mobility] was necessary for successful business ventures, military recruitment and deployment, establishment of a work force, and cultural vitality” (2017: 3-4). Due to the easy access to (initially natural and later man-made) ports, sea travel was an early means of human mobility for the cultures that sprung up along the coast of the Mediterranean, Adriatic, Aegean, and Black Seas. For instance, Eastern Spain was dotted with colonies from the Phoenicians, Greeks, and Romans. Yet, it was the Romans whose road network finally enhanced land transportation across the area (see Casson 1994). Unlike the Greek city-states that remained comparatively insular, Rome expanded outward and soon found the need to maintain a first-class road network to promote trade, travel, and above all military movements. This road network stretched around the rim of the Mediterranean but also through western Europe and southern Britain (Casson 1994: 165-166). On the sea or over land,
the travel of ancient peoples connected distant lands and allowed for the flow of goods as well as cultural, religious, and philosophical ideas.

Scholars seem to agree that migration, the movement of people from one place to another, was more or less the norm in the Mediterranean (Woolf 2016; Isayev 2017). Rome, for example, was legendarily a city of immigrants after Romulus’ foundation of the Asylum (Livy, Epit. 1.8). This movement of peoples shaped the physical environs of ancient Rome and remains evident today through historical neighborhood layouts, the remnants of graffiti, and the varied ancient monuments dotting the otherwise modern landscape.

The papers in this volume take a more detailed view of specific case studies – roads in Greek demes and urban Christian graffiti – to discuss how movement and mobility impacted ancient Mediterranean societies. These more personal investigations of movement and mobility demonstrate that the very act of “[m]ovement was the prerogative of all levels of ancient society, which depended on it for survival and growth” (Isayev 2017: 17). The local connections created by the Greek road networks and the Christian spaces marked out by graffiti in Smyrna show how ancient micro-mobility can be a fruitful focus of study. Greg Woolf posits that “[m]obility does not need to be high or ubiquitous in order to have major effects” (2016: 461). Studying these small acts of movement offers a new line of insight into the societies of the Ancient Mediterranean.

**Summary of Papers**

The two papers in this volume skew toward an archaeological perspective of movement and mobility as the first uncovers how graffiti can be used to find traces of an emerging Christian society while the second investigates how the Ancient Greeks used roads as economic, religious, and military engines of their city-states.

Melissa Yorio’s paper traces some graffiti in the Basilica of the Agora in Smyrna (modern Izmir, Türkiye) to identify possible Christian themes. These linguistic, isopsephic, and pictorial images inhabit spaces just beside devotional non-Christian and secular graffiti, leading to inquiries of how the messaging functioned in the ancient city. In using de Certeau’s theory on graffiti in the modern cityscape, the author offers a glimpse into how ancient Smyrnean Christians may have used graffiti to signal to like-minded individuals in a majority non-Christian setting.

Lorenzo Bruno Micheli sets out to expand our understanding of Ancient Greek roads by examining case studies to demonstrate the political, economic, religious, and military considerations behind the
construction of road networks. In his exploration of Athenian and Spartan roads, the author uncovers differences both between the societies and within the societies when time and political circumstances are considered.

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