

# INTERNATIONAL SYMPOSIUM

## *Advances in Ancient Black Sea Studies: Scholarly Traditions & Preservation of Cultural Heritage*

Organized in the context of the research projects:

*Bibliographia classica orae septentrionalis Ponti Euxini.*

*III. Ars, res sacrae & mythologica*

(PN-III-P4-ID-PCE-2016-0279)

*Preservation by development of sustainable strategies for a better  
protection of the World Heritage Sites from Romania*

(PN-III-P4-ID-PCE-2016-0737)

With support of UEFISCDI and County Council Constanța

CONSTANȚA (20–24 August 2018)

**International Symposium supported by the Romanian National Authority  
for Scientific Research, CNCS – UEFISCDI, project numbers  
PN-III-P4-ID-PCE-2016-0279 and PN-III-P4-ID-PCE-2016-0737**

## PROGRAMME

### MONDAY, 20 August

Arrival of the external participants. Check-in at the hotel (From 12:00 on).  
Opportunity to visit the city/Museum

17:00-17:30 Registration of the participants (Museum of National History and  
Archaeology, Ovid Square 12)

17:30-18:00 Opening words

#### 18:00-20:00 **Session I (Chair: David Braund)**

François de Callataÿ (Royal Library of Belgium), *Did the "Arrowheads" Massively Found Along the Western Seashore of the Black Sea Ever Have a Monetary Function?*

Madalina Dana (University Paris 1-Panthéon Sorbonne), *Regards grecs sur le Pont-Euxin: réflexes changeants d'un espace «colonial»*

Ligia Ruscu (Babeş Bolyai University of Cluj), *The Coming of Rome and the Changes in the Religious Life of the Greek Cities Around the Black Sea*

Victor Cojocaru (Archäologisches Institut, Iași), *BCOSPE I-III. Einige Überlegungen zum Beitrag der russischen, sowjetischen und postsowjetischen Schulen*

Alla Bujskikh (Institute of Archaeology, Kiev), *Borysthenes: The Earliest Goods and Their Distribution in the Northern Pontic Region*

20:30 Reception hosted by the Museum of National History and  
Archaeology Constanța

### TUESDAY, 21 August

7:00-8:30 Breakfast

8:30-9:00 Registration of the participants

#### 9:00-11:00 **Session II (Chairs: Irene Polinskaya & Vladimir Stolba)**

Michael A. Speidel (Universities of Warsaw and Zürich), *Natione Ponticus: A Pontic Identity?*

David Braund (University of Exeter), *A Milesian in Panticapaeum*

Askold Ivantchik (Institute of World History, Russian Academy of Sciences, Moscow / Institute Ausonius, CNRS, Bordeaux), *The Polis and Royal Power in the Bosphorus during the Spartokid Era*

Vakhtang Licheli (Tbilisi State University), *Again About the Localization of the Greek Colony Phasis – New Data*

Thibaut Castelli (Université Paris Nanterre), *Entrer et sortir de la mer Noire durant l'Antiquité*

11:00-11:30 Coffee Break

11:30-13:30 **Session III (Chairs: Ulrike Peter & Johannes Nollé)**

Lucian Munteanu (Institute of Archaeology, Iași), *Ars, res sacrae & mythologica on the Coins of the Bosporan Kingdom. A General Survey*

Gabriel Talmațchi (Museum of National History and Archaeology, Constanța), *Coins and Deities. Remarks on the Cult of Helios at Histria in the Late Hellenistic Period*

Emanuel Petac (Library of the Romanian Academy, Numismatic Department, Bucharest), *Some Considerations on the 1998 Hoard of Sarmizegetusa, the Chronology of Asander and Burebista's Pontic Campaign*

Dorel Paraschiv, Mihaela Iacob, Costel Chiriac (Eco-Museal Research Institute, Tulcea; Institute of Archaeology, Iași), *Ibida aux I<sup>er</sup>-III<sup>eme</sup> siècles. Archéologie et numismatique*

Amiran Kakhidze, Emzar Kakhidze (Batumi Archaeological Museum, Batumi State University), *Hellenised Burial Customs and Deposit Patterns at Pichonari: Intercultural Studies on the Classical Acculturation of Colchis*

13:30-15:00 Lunch

15:30-17:30 **Session IV (Chair: François de Callataÿ)**

Ulrike Peter (Berlin-Brand. Akademie der Wissenschaften), *Perspektiven der vernetzten numismatischen Forschung – die Münzen der westlichen Schwarzmeerküste online*

Vladimir Stolba (Berlin-Brand. Akademie der Wissenschaften), *Images with Meaning: Visual Communication in the Coinage of Early Hellenistic Olbia*

Johannes Nollé (DAI Munich), *Reconstructing the Self-Perception of Tomis During the Roman Empire with the Help of Its City Coins*

Gabriel Custurea, Irina Sodoleanu-Nastasi (Museum of National History and Archaeology, Constanța), *Raids and Invasions as Reflected by Monetary Hoards (1<sup>st</sup> – 3<sup>rd</sup> centuries AD)*

17:30-18:00 Coffee Break

18:00-20:00 **Session V (Chairs: Askold Ivantchik & Michael A. Speidel)**

Jochen Fornasier, Alla Bujskich (Goethe-Universität Frankfurt am Main; Archäologisches Institut, Kiew), *Die Vorstadt von Olbia Pontike im Licht der Ergebnisse eines neuen deutsch-ukrainischen Forschungsprojektes*

Marta Oller Guzmán (Universitat Autònoma de Barcelona), *Les strategoi et le culte d'Apollon à Olbia du Pont. Nouvelles recherches prosopographiques*

Tassilo Schmitt, Jean Coert (Universität Bremen, Freie Universität Berlin), *Wer war Fl. Dades? Epigraphische und archäologische Aspekte*

Irene Polinskaya (King's College London): *'A Bosporan Cult Epithet' 40 years since: Revisiting Michael H. Jameson's paper given at the Epigraphic Congress in Constantza in 1977*

Alexandru Avram (Le Mans Université/Institut d'archéologie «Vasile Pârvan» de Bucarest), Maria Bărbulescu et Livia Buzoianu (Musée d'histoire nationale et d'archéologie de Constanța): «Présentation d'ouvrage: *Inscriptions grecques et latines de Scythie Mineure*, vol. VI. *Suppléments*, fasc. 2: *Tomis et son territoire*, Editura Academiei Române – Diffusion De Boccard, Bucarest – Paris, 2018».

20:30 Dinner

**WEDNESDAY, 22 August**

7:00-8:30 Breakfast

9:00-11:00 **Session VI (Chairs: Mikhail Treister & Udo Schlotzhauer)**

Udo Schlotzhauer, Denis Zhuravlev (DAI Eurasia-Department, Berlin; State Historical Museum, Moscow), *Is there a Paradigm Shift in Assessing the Coexistence of Greek Colonists and Indigenous Peoples at the Cimmerian Bosphorus?*

Nikolay Sudarev (Institute of Archeology, Russian Academy of Sciences, Moscow), *The Asian Bosphorus between Greeks and Barbarians. New Research on the Taman Peninsula*

Marina Vakhtina, Mayya Kashuba (Institute for History of Material Culture, Russian Academy of Sciences, St. Petersburg), *Eastern Greek Archaic Pottery at Nemirov Hill-Fort: On the Question of Classical Imports in Local Contexts*

Viktor Kopylov, Nadezhda Andrianova (Institute of Archaeology, RAS, Rostov-on-Don): *Les liens des centres de l'ouest de la Méditerranée avec ceux du nord de la Méotide aux V – IV<sup>e</sup> s. av. J.-C.*

11:00-11:30 Coffee Break

11:30-13:30 **Session VII (Chairs: Marina Vakhtina & Denis Zhuravlev)**

Valentina Mordvintseva (Institute of World History, Russian Academy of Sciences, Moscow), *Scholarly Traditions in the Studies of Crimean Scythia and the Late Scythian Culture*

Mikhail Treister (DAI Zentrale, Berlin), *Second-Hand for the Barbarians? Greek and Roman Metalware with Signs of Repair from the Nomadic Burials of Scythia and Sarmatia*

Lavinia Grumeza (Institute of Archaeology, Iași), *Res sacrae Sarmatarum: Funerary Rituals in the Crimean Peninsula. A survey of Recent Literature*

Livia Buzoianu, Maria Bărbulescu (Musée National d'Histoire et d'Archéologie, Constanța), *Éléments communs de l'iconographie de la terre cuite hellénistique dans la région pontique*

13:30-15:00 Lunch

15:30-19:30 Trip to Histria (Departure from the Hotel).

Guide: Alexandru Avram & Gabriel Talmațchi

20:30 Dinner

**THURSDAY, 23 August**

7:00-8:30 Breakfast

9:00-10:30 **Parallel Session VIIIA (Chairs: Marta Oller Guzmán & Madalina Dana)**

Jorge Tello Benedicto (Universitat Autònoma de Barcelona), *Nouvelles perspectives sur le culte d'Apollon et Artémis dans le monde ionien archaïque*

Annamária-Izabella Pázsint (Babeş Bolyai University of Cluj), *Cult Associations in the Black Sea Area: A Comparative Study (3<sup>rd</sup> Century BC – 3<sup>rd</sup> Century AD)*

Dan Aparaschivei (Institute of Archaeology, Iași), *Representativity, Symbolism and Attributions of the Lupa Romana in the Province of Moesia Inferior*

9:00-10:30 **Parallel Session VIIIB (Chairs: Sergiu Musteață & Sorin Marcel Colesniuc)**

Sergei Bocharov, Ramil Khayrutdinov, Airat Sitdikov (Institute of Archaeology of the Academy of Sciences of Tatarstan Republic / Kazan Federal University), *Objects of the World Cultural Heritage of Tatarstan: The Experience of Inclusion and Preservation*

Irina Sodoleanu-Nastasi (Museum of National History and Archaeology, Constanța), *Cultural Heritage as a Paradigm for the Modern World: The Case of Tomis-Constanța*

Ioan Opreș (University of Bucharest), *Capidava – A New Site Museum and a Restoration Project*

Sergiu Musteață (Institute of Archaeology, Iași), *The Preservation of the Dacian Fortresses as World Heritage Site: Between UNESCO Rules and Reality*

10:30-11:00 Coffee Break

11:00-12:30 **Parallel Session IXA (Chairs: Livia Buzoianu & Ligia Ruscu)**

Sorin Marcel Colesniuc, Robert Constantin, Mihai Ionescu, Laurențiu Radu (Musée d'histoire et d'archéologie nationales, Constanța; Musée «Callatis», Mangalia), *Sur la limite occidentale d'une nécropole de Callatis*

Constantin Chera (Das Museum für Nationalgeschichte und Archäologie, Constanța), *Die räumliche Verteilung der Gräberfelder von Tomis in hellenistischer und römischer Zeit*

Cătălin Dobrinescu, Tiberiu Potârniche, Vitalie Bodolică, Mircea Popa (Museum of National History and Archaeology, Constanța), *Underwater Researches in the Tomis Seaside Area*

11:00-12:30 **Parallel Session IXB (Chair: Valentina Mordvintseva)**

Yuri Vinogradov (Institute of History of Material Culture, Russian Academy of Sciences, St. Petersburg), *The Elite Culture of the Bosporan Kingdom in the 4th Century BC*

Sever-Petru Boțan, Ștefan Honcu (Institute of Archaeology, Iași), *Commercial Connections of the Carpathian-Nistriian Area with the Pontic and Mediterranean World (1<sup>st</sup>-4<sup>th</sup> Centuries AD) as Reflected by the Amphorae and Glass Finds*

Dan Ruscu (Babeș Bolyai University of Cluj), *The Black Sea in the Historical Writings of Late Antiquity*

13:00-14:30 Lunch

15:00-20:00 Trip to Tropeum Traiani (Departure from the Hotel)

Guide: Constantin Chera & Gabriel Talmațchi

20:30 Dinner

**FRIDAY, 24 August**

7:00-10:00 Breakfast

## **Organizing Committee:**

Livia Buzoianu (Museum of National History and Archaeology, Constanța)

Thibaut Castelli (Université Paris Nanterre)

Constantin Chera (Museum of National History and Archaeology,  
Constanța)

Victor Cojocaru (Institute of Archaeology Iași of the Romanian Academy)

Sorin Marcel Colesniuc (Museum of National History and Archaeology,  
Constanța)

Gabriel Custurea (Museum of National History and Archaeology,  
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Meda Gâlea (Romanian Academy, Iași Branch)

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Sergiu Musteață (Institute of Archaeology Iași of the Romanian Academy)

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Annamária-Izabella Pázsint (Babeș-Bolyai University of Cluj)

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# ABSTRACTS

## **Did the “Arrowheads” Massively Found Along the Western Seashore of the Black Sea Ever Have a Monetary Function?**

François de Callatay  
(Royal Library of Belgium)  
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This paper aims to reconsider the question of the ‘arrowheads’ (or ‘grains’ see Talmaçhi) massively found along the western seashore of the Black Sea. Past literature on the topic has largely endorsed the idea that they were monetary objects (including the functions of standard of value and mean of exchange). Put into perspective however, this idea does not fit well with the general frame: an area with a Hinterland which remained poorly monetized till the end of the Hellenistic period.

To suppose a monetary function for these arrowheads demands to explain two peculiarities: 1) were people from the area confident enough to accept these highly fiduciary instruments, even though they were not elsewhere in the Greek world (as illustrated e.g. by the Gortyn inscription)? And if so, why did they stop at a certain point to maintain a system of exchange which appears as so advanced for the time? Since coinage and even more monetization have been largely (although implicitly) taken as signs of advanced development by modern literature, a kind of proxy for modernity, the question may have been slightly corrupted by insidious nationalism. But, on the other hand, does a better explanation exist? What to think of Herodotus (IV.81) reporting about a Scythian king who, to establish the census of his people, asked everybody to come with one arrowhead for each, creating a gigantic amount of these objects?

**Regards grecs sur le Pont-Euxin:  
reflexes changeants d'un espace «colonial»**

Madalina Dana  
(University Paris 1-Panthéon Sorbonne)  
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Depuis l'installation des Grecs dans la région, après des expéditions préliminaires et des tentatives échouées, le Pont-Euxin commence à être graduellement intégré dans les circuits commerciaux et impliqué dans les événements qui ont affecté le monde grec. Plus remarquablement, en plaçant dans le Pont plusieurs épisodes connus de la mythologie grecque, les Grecs ont cherché, d'une part, à appréhender cette «périphérie» que la présence des populations locales pouvait à tout moment rendre de nouveau *axeinos*, et d'autre part, à marquer par la différence. Le paysage menaçant, le caractère sanglant des habitants de la région, les mœurs inhabituelles participent à la construction d'une singularité qui passe par la catégorie de dangereux mais aussi par un certain exotisme. C'est cette dernière catégorie, qui peut se manifester dans la manière de parler, de s'habiller ou de se comporter de ces Grecs entourés des «Barbares», que cette étude se propose d'examiner. Il s'agit de réfléchir à la façon dont le Pont est vu par les autres en tant qu'espace d'innovations culturelles, mais aussi au poids des traditions et de l'héritage culturel que les habitants du Pont eux-mêmes essaient de conserver et de mettre en avant.

On peut enfin se demander dans quelle mesure l'image du Pont telle qu'elle est reflétée par les regards extérieurs coïncide avec celle que les habitants de la région avaient d'eux-mêmes. La prudence doit être de mise dans l'analyse des notions aussi sensibles que les questions d'identité, assignée ou assumée, à travers des sources souvent fragmentaires et parfois contradictoires.

## **The Coming of Rome and the Changes in the Religious Life of the Greek Cities Around the Black Sea**

Ligia Ruscu  
(Babeş Bolyai University of Cluj)  
*ligiaruscu@yahoo.com*

The coming of Rome was for the Black Sea poleis in many respects a turning point, mainly regarding their security, their integration into the Roman world and their relations to their own hinterland and to other cities and communities; their religion and cults were no exception to this. Against the background of the impact of religious novelties on the traditional structure of the cults of the poleis, this presentation will attempt to assess the range of these changes, the occurrence of new cults or else such alterations to extant cults as can be connected to Roman influence or to the new circumstances linked to Roman rule, including issues such as the connections between the pantheon and civic identity or the self-representation of the elites.

It shall also examine, given the distinctions between the prior history of the cities on different shores of the Black Sea (especially southern vs. northern and western) and the various dates and circumstances of their coming under the Roman umbrella, to what extent the changes in the religious life of these cities evince commonalities or distinctions.

## **BCOSPE I-III. Einige Überlegungen zum Beitrag der russischen, sowjetischen und postsowjetischen Schulen**

Victor Cojocaru  
(Archäologisches Institut, Iași)  
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In der Einleitung zu BCOSPE I machte der Autor darauf aufmerksam, dass die Reihe „*Bibliographia classica orae septentrionalis Ponti Euxini*“ voraussichtlich die folgenden Bände enthalten wird: I. Epigraphica, numismatica, onomastica & prosopographica; II. Archaeologica; III. Ars, res sacrae & mythologica; IV. Historica & historiographica; V. Varia. Addenda & corrigenda. Im bescheidenen Rahmen dieses Vortrages geht es besonders um den Inhalt des 2. Bandes, der bis Ende 2018 erscheinen soll, mit dem Akzent auf dem Beitrag der russischen, sowjetischen und postsowjetischen Schulen.

Den Kern der Arbeit bildet der bibliographische Katalog mit mehr als 11.000 Einträgen, die auf acht Kapitel verteilt sind. Mit Ausnahme der kimmerischen Problematik, die im Zusammenhang mit der nordpontischen Archäologie eher belanglos ist, folgt der Aufbau des Bandes die gleiche Verteilung wie im Fall von BCOSPE I. In Rahmen jedes Kapitels wurde das bibliographische Material mehr oder weniger detailliert systematisiert: A.1. Archäologische Berichte und Notizen; A.2. Analysen, Methoden, Fragestellungen; A.3. *Varia archaeologica*; B.1. Gebrauchskeramik; B.2. Feinkeramik; B.3. Amphoren; B.4. Lampen; B.5. *Varia ceramica*; C.1. Teile von Tracht und Bekleidung; C.2. Metallgefäße; C.3. Glasgefäße; C.4. Militärwesen, Waffen / militärische Ausrüstungen; C.5. Werkzeuge und Gerät; C.6. Sonstige Funde; D. Werkstätten, Gewerbe, Wirtschaft und Handel. Da bei der Untersuchung der Altertümer im nördlichen Schwarzmeergebiet die Archäologie die Hauptquellen auch für Epigraphik, Numismatik, Kunst oder Religion liefert, erscheinen in diesem Kontext weitere knappe Überlegungen des Autors zu den Bänden BCOSPE I und BCOSPE III als durchaus angebracht.

## **Borysthenes: The Earliest Goods and Their Distribution in the Northern Pontic Region**

Alla Bujskikh  
(Institute of Archaeology, Kiev)  
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The foundation date of Borysthenes as proposed by Eusebius (647/646 BC) was not supported by synchronous archaeological finds for a long time. This created an idea of discrepancy (or even a lack of accuracy) of the narrative source compared to the real archaeological context as reflected by the numerous collections of artifacts. The starting point of the ceramic collection had to be dated to the last third of the 7<sup>th</sup> century BC. The other side of the Northern Black sea early chronology is the rough explanation concerning the way in which the early ceramic finds of Milesian production appeared in Barbarian tumuli (for ex. Temirgora in Eastern Crimea), and in Barbarian settlements of the Forest-Steppe area (Nemirow and Bil'sk). The imbalance of their dates and the common image about Borysthenes' collections contributed to the idea of pre-colonial contacts with the northern Black Sea territory. The center(s) of distribution of the earliest Ionian painted pottery in the far-distant region was still unclear.

The modern reexamination of the ceramic collection from the excavations at Borysthenes provided by V. Lapin in 1960-1980 gave the opportunity to correct these old ideas. Now the earliest ceramic fragments found at Borysthenes are dated in the frames of the third quarter of the 7<sup>th</sup> century BC; they belong to Milesian fabrication. These and other fragments (Ionian cups) are synchronous with the finds from indigenous sites and barrows situated in the Northern Black sea territory. That gives the author the right to propose the idea that the Borysthenes emporion was the sole center from where the earliest goods were distributed via the region of the Northern Black sea at the beginning of the Greek colonization. This proposal denies the idea of the so-called "pre-colonial contacts" in this region. The Greek colonization started here with the foundation of Borysthenes emporion in 647/646 BC as suggested by Eusebius.

## *Natione Ponticus: A Pontic Identity?*

Michael A. Speidel  
(Universities of Warsaw and Zürich)  
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A fair number of Roman inscriptions designates individuals mentioned in these texts (mostly soldiers) as *natione Ponticus*. Theodor Mommsen believed that such designations were part of an empire-wide ethnological pattern. A recently published theory, however, holds that such designations conveyed sentiments of identity, as it assumes that soldiers chose the way in which they indicated their homes with regard to how they felt about their places of origin. According to this theory, therefore, individuals describing themselves as *natione Ponticus* ought to have felt particularly strong about their Pontic identity. The present contribution, however, will argue that the true meaning of the term is far less exciting, and rooted in the Roman army's administrative practices.

## A Milesian in Panticapaeum

David Braund  
(University of Exeter)  
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The starting-point is the famous speech of Isocrates, concerning a complicated set of arrangements between Bosporans and Athenians in the years around the end of the Peloponnesian War (Isocrates 17, the so-called *Trapeziticus*). As always with such speeches, we must be distrustful of the various claims and assertions made by the speaker (in this case a member of the Bosporan elite). However, we may be sure enough, nevertheless, that these claims are designed to be plausible to the Athenian audience, who will decide the case. Therefore, it is of some considerable interest that our speaker claims that an agent from Athens (the servile Kittos) during his visit to Panticapaeum c. 400 BC falsely presented himself as a Milesian. Let's be clear that it is the story that matters, whatever (un)truth may lie in the details.

The author shall set this tale of (false) Milesian identity in the context of Milesian foundation at Panticapaeum and elsewhere around the Black Sea, with particular attention to the extensive number of cities that are said to have been Milesian foundations. The author shall consider the implications of this and more for the population of archaic Miletus, as well as the apparent tendency later for "Milesian" to be used in a more general sense. The broader context for this is the limited colonial links with mother-cities that we find in Black Sea contexts. A particular sense of that may be gained by comparing Teos' relations with Abdera (exceptionally close) with the absence of anything like that in the case of Teos' other major colony, Phanagoria.

## The *Polis* and Royal Power in the Bosphorus during the Spartokid Era

Askold Ivantchik

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Institute Ausonius, CNRS, Bordeaux)

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The paper is devoted to the analysis of the written sources, mostly inscriptions, concerning the status of cities in the Bosphorus Kingdom. It can be stated that in the Bosporan Kingdom, after the end of the 5<sup>th</sup> century BC and up until its subjugation by Mithradates, special conditions existed which were different to those which had existed in the Greek cities governed by the Achaemenid Empire, the Hellenistic Kingdoms or the Roman Empire. The previously independent cities, when they were incorporated into the kingdom, lost their previous civic institutions, the autonomy and even the citizenship.

The citizenship of the cities was replaced by the citizenship of the Bosporan Kingdom as a whole, which however did not bring with it the rights which were part of the usual *polis* citizenship: all that actually remained of the Bosporan citizenship was the name. All the prerogatives of the *polis* – starting with the right to grant citizenship and ending with the control of its finances, regulation of trade and legislation were ceded to the ruling dynasty of the Spartokids. As for the external world, the Spartokids not only played the role of heads of state, but also that of private individuals, who, for example, sold grains on the external market in their own name. Only Theodosia preserved a separate status, but there too the range of powers enjoyed by the citizens' community was not more than in the Bosphorus.

## **Again About the Localization of the Greek Colony Phasis – New Data**

Vakhtang Licheli  
(Tbilisi State University)  
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The change of the Black Sea coastline is the factor that has a principal meaning in the framework of researching the Greek colonization. Concepts such as 'regression' and 'transgression' were used to explain why some archaeological sites are situated below the sea level. Nowadays, it is a matter of a strict criticism and after regretting such mechanism, the search of 'missing' Greek colonies, established along the Colchis coastline, became more complicated.

Lately, seismologists paid attention to the tectonic movements, which took place in Colchis. It is believed that Dioscurias (probably nowadays Sokhumi) was destroyed twice – in 50 AD and in 400 AD – during an earthquake, and that its submersion was caused by this phenomenon. In the case of Phasis, this task is under discussion again, because its location is not clear yet, however, in the triangle (Kulevi-Senaki – the mouth of river Supsa), where it is definitely located, we cannot establish such strong tectonic movements as in the surrounding environment of Dioscuria. But we must mention that during the excavations, which were carried out on the territory of the airport of Poti, the idea that Phasis changed its location in different moments, was confirmed, when secondary layers, coming from the beginning of 1<sup>st</sup> millennium AD, were revealed.

## Entrer et sortir de la mer Noire durant l'Antiquité

Thibaut Castelli  
(Université Paris Nanterre)  
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Le détroit du Bosphore Thrace et l'Hellespont sont les deux passages obligés pour qui veut entrer ou sortir du Pont-Euxin. Ces espaces étroits sont parcourus par de puissants courants marins qui rendent cette traversée difficile. De nombreuses cités se sont développées sur ces rives comme Byzance ou Cyzique en profitant de leur accès à cette route maritime. La question du début de son utilisation avait été débattue notamment par R. Carpenter et A. J. Graham afin de tenter de connaître la période du début de la colonisation de la mer Noire. Loin de revenir sur ces débats, l'accent dans cette étude va être mis sur les conditions de la traversée au fil des saisons pour les navires à voile en utilisant des sources nautiques des deux derniers siècles (instructions nautiques, récits de voyages...) et des sources littéraires antiques. Le régime des vents permet aux navires de faire la traversée de cet espace de manière plus ou moins aisée selon la saison et leur direction. Les navires doivent attendre les conditions optimales de traversée dans les ports de la région, où il est possible de faire du commerce. La meilleure compréhension du rythme de l'usage de ces espaces permet de mieux saisir l'impact de la saisonnalité de la navigation sur la dynamique des échanges de cette région des Détroits avec la mer Noire, ainsi que le rythme du commerce entre le Pont-Euxin et la mer Égée, notamment aux époques classique et hellénistiques.

*Ars, res sacrae & mythologica on the Coins*  
**of the Bosporan Kingdom. A General Survey**

Lucian Munteanu  
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Since the end of the 17<sup>th</sup> century, the ancient coins from the Northern Black Sea area have stirred up the attention of the scholars. Over time, they have been studied in various aspects by some well-known Russian and Western specialists. Nowadays a detailed numismatic *corpus* of the Bosporan Kingdom's monetary issues, which were minted for almost a millennium, is available for study. It is remarkable that a good part of this numismatic *corpus* was published in accessible European languages (especially due to the efforts of N.A. Frolova). The iconography of the Bosporan Kingdom's monetary issues is extremely rich and diverse, bringing together elements of different cultural traditions. Over time, the representations on Bosporan coins were inspired from the religion and mythology of various populations who marked the history of the Black Sea's northern shore (Cimmerians, Sindo-Maeotians, Bosporan Greeks and their metropolises, Pontic Greeks, Thracians, Romans, Scythians or Sarmatians). In some cases, they reflected the main economic activities of the Bosporan communities, such as cultivation of cereals, fisheries or stock-raising. The choice of iconographic models has often been shaped by major political and military events in this area. Sometimes depictions on other contemporary Greek coinages (of outstanding artistic quality and fame) have been used as a model of inspiration for the Bosporan monetary issues.

Our paper aims to present a general review of the Bosporan coinage main iconographic motifs, focusing on their origin, the circumstances of their selection, their development during the Bosporan Kingdom and, where possible, their discussion in relation to the religion, mythology, and art, specific to this North Pontic area.

## **Coins and Deities. Remarks on the Cult of Helios at Histria in the Late Hellenistic Period**

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The late Hellenic workshop at Histria issued several monetary types of bronze. These, as the monetary discoveries show, were used almost entirely on the city's internal market. Among these, we mention the Helios type, considered until a few decades ago as insignificant both as a number of pieces and as the role of deity in local religious life. With two distinct iconographic series, the Helios type generally presents the head of the deity seen from the front, with an aureole of ray; on the reverse the emblem of the city appears: an eagle with a dolphin in the claws; and at the top of the monetary field the legend *ΙΣΤΡΙΑ*.

In the non-numismatic bibliography on the cult of Helios at Histria, the last opinion denies a possible presence of it. But, on the one hand, the reality of monetary discoveries could indicate another approach to the subject, in correlation with what is found in Olbia and not only. Today, over 100 Helios coins are redeemed from archaeological and fortuitous discoveries to which we can also add many pieces from auction catalogues. The number of coins known for this monetary type is superior to those known for the Dionysus, Athens, Demetra and Hermes types, minted during the same period of issue. Most of these divinities are attested in various forms at Histria at the same period. In most cases, the issue of a monetary type with the head of a deity in the local monetary workshop is a reflection of the presence of that cult within a Greek centre (in our case at Histria).

## **Some Considerations on the 1998 Hoard of Sarmizegetusa, the Chronology of Asander and Burebista's Pontic Campaign**

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An extraordinary coin hoard discovered by treasure hunters in 1998 at Sarmizegetusa Regia – around 3600 West Pontic Lysimachus type staters – apparently contains also a few staters from Pharnakes II and Asander as archon. The unexpected presence of these exotic and unusual coins for the area, together with thousands of late Lysimachus type staters, in a place like Sarmizegetusa Regia, in the Orăștie Mountains, more than 600 km from the Black Sea shore, could be related to the campaign of the Dacian king Burebista, which took him from Olbia to Apollonia Pontica, sometime between 55 BC and 48 BC. Two issues must be addressed: first of all the presence on the Black Sea shore of such an amount of gold coming from the Mithradatic wars, but at least 10 years after the defeat of Antonius Hybrida near the Istros; these aspects point to the fact that the latter's authority was not so effective over the Greek cities.

A second important aspect which deserves to be addressed is the presence, in this impressive hoard of coins dating to Pharnakes II and Asander as archon, which probably come from the conquest of Olbia. The lively discussed chronology of the coins of Asander as archon seems to come to an end, confirming that the first year of archonship of Asander was between October 47 and October 46, and the last one (the fourth) was between October 44 and October 43 BC. The most plausible hypothesis suggests that Burebista's campaign took place in fact in 46 BC.

## Ibida aux I<sup>er</sup>-III<sup>e</sup> siècles. Archéologie et numismatique

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La cité d'Ibida est mentionnée seulement dans des sources byzantines (Procopius et Théophylacte Simocatta). Même les recherches archéologiques systématiques, qui ont débuté en 2001, n'ont pas permis d'identifier une phase d'époque romaine de l'enceinte. Jusqu'à la mise en œuvre de celles-ci, nous avons des données pour la période du Principat, presque exclusivement par l'intermédiaire des inscriptions provenant de trouvailles fortuites. Il s'agit de 10 inscriptions auxquelles nous ajoutons encore quatre découvertes ces dernières années; mais même ces dernières ne proviennent pas de contextes stratigraphiques clairs. Dans les inscriptions d'Ibida, il y a des mentions de noms latins, thraces et grecs.

Dans les dernières campagnes, nous avons fait des investigations en surface sur un édifice romain de grandes dimensions dans la zone nord-ouest de la ville romano-byzantine. Nous pouvons affirmer, même si nous n'avons pas pu établir exactement les limites de la construction, que celle-ci a plus de 125 mètres carrés. *Extra-muros*, nous avons identifié trois murs parallèles sous l'enceinte, disposés presque perpendiculairement à celle-ci. L'édifice continuait même dans la zone *intra-muros* de la fortification romano-byzantine.

Quant à la stratigraphie de la zone, nous avons identifié trois niveaux antérieurs à la construction de l'enceinte – l'un préromain et deux romains. Le premier niveau romain, observé seulement dans quelques sondages, même s'il contient généralement les mêmes matériaux en céramique et en verre que celui ultérieur, pourrait dater de la seconde moitié du I<sup>er</sup> siècle ap. J.-C. Nous pouvons attribuer au premier niveau un trésor de deniers républicains et impériaux. La monnaie la plus récente du trésor était une pièce émise par Vitellius.

Au deuxième niveau romain, observé sur la plupart des surfaces fouillées, nous pouvons attribuer l'édifice de grandes dimensions et quelques restes de murs d'autres constructions. Le niveau est profondément incendié, sa destruction pouvant être datée au milieu du II<sup>e</sup> siècle ap. J.-C.

La principale catégorie d'artefacts découverts sur les deux niveaux est la céramique avec des pièces de toutes les catégories fonctionnelles. Les objets en

verre sont représentés par une grande variété de formes, produites spécialement dans le bassin oriental de la Méditerranée, mais les pièces occidentales (nord-italiques) ne manquent pas. Les objets en métal consistent en accessoires vestimentaires et en pièces d'équipement militaire. On ajoute à ceux-ci un grand nombre de monnaies (les plus récentes datant de la période d'Antonin le Pieux).

À l'heure actuelle, nous pouvons seulement affirmer qu'à Slava Rusa, il s'agit d'un établissement (*vicus* ou *civitas*) de vétérans et de Thraces. Le plus probablement, nous pouvons lier les noms thraces des inscriptions, à certains colons (Besses) amenés par les autorités impériales pour l'exploitation du minerai de cuivre (à Altın Tepe).

## Hellenised Burial Customs and Deposit Patterns at Pichvnari: Intercultural Studies on the Classical Acculturation of Colchis

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The Colchian Cemetery at Pichvnari enables us to make some observations concerning the Classical acculturation of seaside Colchis. The ritual of burying the dead in a crouched position was widespread in the Bronze and Iron Age cultures of Georgia and of the Caucasus. It does not appear to have been a phenomenon characteristic to a single ethnic group. The discoveries at Pichvnari suggest that Greeks no longer practiced this custom by the 5<sup>th</sup> century BC, although it seems to have been in use for some time among the locals. The same applies in other parts of the Black Sea area. Apparently, as the result of contacts with the Greeks, the custom of easterly orientation became gradually popular. It is clear from late Hellenistic evidence that the easterly orientation became the predominant burial ritual at Pichvnari.

From the mid-6<sup>th</sup> century BC, collective burials of the aristocratic echelon of society gave way to individual interments of different social strata. Hellenized forms of *oinochoai* with trefoil mouths are few in number in the 5<sup>th</sup> century BC. This as well as another Greek forms noticeably increased since the 4<sup>th</sup> century BC, after the nearly hundred years of peaceful cooperation between locals and colonists.

## Perspektiven der vernetzten numismatischen Forschung – die Münzen der westlichen Schwarzmeerküste online

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Die neuen digitalen Möglichkeiten erlauben es erstmals, die mit den griechischen Münzen verbundenen vielfältigen Informationen online und frei zugänglich zu publizieren. Dabei können die Daten strukturiert und klassifiziert, ausgewertet und interpretiert und so für die gesamte Altertumswissenschaft leichter nutzbar gemacht werden. Vorgestellt werden soll der im Entstehen begriffene online Typenkatalog für die westliche Schwarzmeerküste als Teil eines größeren internationalen Projektes zur kooperativen Erfassung der antiken griechischen Münztypen.

Mit dem *Corpus Nummorum Thracorum* ([www.corpus-nummorum.eu](http://www.corpus-nummorum.eu)) wurde bereits ein innovatives Webportal zu den thrakischen Münzen etabliert. Es ist eine Forschungsdatenbank zur Sammlung und Kategorisierung, die auf eigenen Beständen aufbaut, größere Sammlungen importiert und in die extern Münzen eingegeben werden können. Alle relevanten Felder sind mit Normdaten der für die Numismatik einschlägigen Seite [www.nomisma.org](http://www.nomisma.org) verknüpft, die einen Austausch über Linked Open Data (LOD) ermöglichen. Als vernetzte Forschungsdaten stehen die Münzen für umfängliche Nachnutzungen und eine neuartige Informationsvisualisierung zur Verfügung. Mit dem weiteren Ausbau des Portals sollen auch computergestützte Werkzeuge für typologische Zuweisungen erprobt werden, um der großen Materialbasis an griechischen Münzen Rechnung zu tragen. So gilt es, die numismatische Expertise sowohl mit den digitalen Methoden von *natural language processing* als auch mit den Möglichkeiten der Bilderkennung zu verknüpfen. Ferner soll ein umfassender hierarchischer Thesaurus helfen, alle Ebenen der Bildersprache antiker Münzen zu erfassen und zu interpretieren. Nur auf einer breiten, strukturierten und tiefererschlossenen Materialbasis ist es möglich, die vielfältigen Botschaften der Münzbilder vergleichend zu deuten; Verbreitungsmuster und Beziehungen zu erkennen; breitere kulturelle Kontexte ebenso wie lokal- und regionspezifische Phänomene herauszuarbeiten; Kontaktzonen und Wege der Kommunikation aufzudecken und letztlich so die Ikonographie und Ikonologie der antiken griechischen Münztypen als wichtige Quellen für unser Verständnis der antiken Mentalitäten und Identitäten sowie der antiken Kultur und ihrer Geschichte zu begreifen.

## Images with Meaning: Visual Communication in the Coinage of Early Hellenistic Olbia

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Our much-fragmented knowledge of the political and economic history of the Greek *poleis* around the Black Sea is often the reason why the meaning of their coin images and the choice of specific iconographic programs remain insufficiently comprehended. Meanwhile, our recent complex, chronological and typological study of the so-called Olbian ‘archers’ – the 4<sup>th</sup> century BC coin issue that marked the successful liberation of the city from the siege laid by the Macedonian troops – once again demonstrates the role of the coin typology as an important means of visual communication and a valuable historical source. An integrated approach that takes into account not only the metrological and chronological characteristics of coins, but also the contextual typological analysis, along with the distribution of finds within and beyond the polis territory, gives the key to understanding a number of other coin types and iconographic motifs in the coinages of Olbia and other Greek centers of the region. Taking as a case study the so-called ‘Borysthenes coins’, the mass and most famous bronze series in the history of the Olbian coinage, this paper explores the connotative meaning of coin imagery and its potential as a communication and marketing tool.

**Reconstructing the Self-Perception of Tomis  
During the Roman Empire with the Help of Its City Coins**

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The city of Tomis has left us behind one of the most abundant and most interesting mintages of the Black Sea area. Till now this coinage has not found the interest which it deserves, and some types have not got a convincing explanation. By consulting, more intensively, other sources like ancient Greek and Roman literature, inscriptions and monuments, I think that it is possible to solve some of the riddles which some coin images of Tomis still ask us. Finally such an analysis enables us to find out, on which conceptions the city's identity is mainly based on and whether there have been changes in the self-perception of Tomis during the 250 years of coin-production.

## Raids and Invasions as Reflected by Monetary Hoards (1<sup>st</sup> – 3<sup>rd</sup> Centuries AD)

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By referring to monetary hoards and deposits, the authors analyse the impact and especially the consequences of some raids and invasions on the territory of ancient Dobruja, part of the Province Moesia. Judging by the last monetary issues in coin hoards, one can notice the so-called “coin hoards horizons” which point towards the direction and amplitude of the attacks on a territory. The authors have identified several such “hoards horizons”, which can be related to attacks documented in epigraphic or archaeological sources, but also in groups of discoveries that, at this moment, have no explanation of military character. The first significant horizon can be related to the attacks on the province Moesia which took place in the years 85-86 and it comprises 7 hoards, spread all over the Dobrujan territory: Adamclisi, Belica, Costinești, Rachelu, Tulcea, and Dobruja *passim* (2). The attack in the winter of 101-102 AD, concluded by the Roman victory at Adamclisi, might have caused the concealment of hoards at Agighiol and Măcin. The presence of a group of 6 coin hoards, having the last coins issued during the reign of Hadrianus and Antoninus Pius, does not offer enough grounds to explain the situation at the Empire’s borders.

The invasion of the *Costoboci* (170 AD), which reaches Greece, certainly caused the concealment of coin hoards at Gârliciu and Mangalia, as well as in south-western Dobruja, at Silistra (2) and Alfatar. Due to the invasions and attacks of the province, the 3<sup>rd</sup> century AD provides most of the discoveries, some of them difficult to identify, because of the violent events that occurred one after another almost each year. In this direction we mention an impressive number of hoards hidden all over Dobruja, signalling a generalized disaster provoked by *bellum Scythicum*. At last, the hectic 3<sup>rd</sup> century AD ends with a group of four hoards concealed at Constanța (2), Izvoarele (Tulcea County) and Mahmudia, during the last decade of the aforementioned century.

## **Die Vorstadt von Olbia Pontike im Licht der Ergebnisse eines neuen deutsch-ukrainischen Forschungsprojektes**

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Seit 2014 untersucht ein deutsch-ukrainisches interdisziplinäres Forschungsprojekt die Vorstadt der milesischen Kolonie Olbia Pontike an der nordwestlichen Schwarzmeerküste, das maßgeblich von der Deutschen Forschungsgemeinschaft finanziert und von der Fritz Thyssen Stiftung durch umfangreiche Pilotstudien unterstützt wird. Basierend auf den Ausgrabungsergebnissen Julia Ivanovna Kozubs seit den 1960/70er Jahren, die bereits damals eine Vielzahl von Grubenstrukturen des 5. Jhs. v. Chr. freilegen konnte, ist es das Ziel des internationalen Forscherteams, bislang ungeklärte Fragen zur eigentlichen Genese, Gliederung und vor allem Ausdehnung der Vorstadt zu beantworten.

Bereits die ersten Grabungskampagnen des deutsch-ukrainischen Forschungsprojektes haben aufsehenerregende Funde und Befunde zutage gefördert, die unsere Kenntnis über die Vorstadt als einem elementaren Bestand des antiken Olbias schon jetzt deutlich erweitern. So lässt sich eine Besiedlung in diesem Areal bereits für das 6. Jh. v. Chr. und damit deutlich früher als bislang bekannt nachweisen. Ferner konnten in den Grabungsarealen entlang der Weststraße verschiedene Nutzungsphasen und der Übergang zu einer ebenerdigen Bebauung aufgezeigt werden. Dieser Befund widerspricht der bisherigen Forschungmeinung einer eher temporär genutzten Siedlungsfläche einer sozial niedriger gestellten Bevölkerungsschicht – ebenso wie auch das Fundspektrum, dessen Quantität und Qualität sich kaum von dem der Kernstadt unterscheidet. Schließlich gelang es 2017 mittels geophysikalischer Prospektion, ein bis dato unbekanntes Fortifikationssystem zu lokalisieren, das erstmals eine überzeugende Rekonstruktion der Vorstadtgröße zulässt. Erste archäologische Untersuchungen im nördlichen Bereich dieses Wall-Graben-Systems zeigen zudem, dass diese Fortifikation offensichtlich älter als die bislang bekannten, frühesten Befestigungsanlagen der eigentlichen Kernstadt datiert. Der Vortrag will in diese neuen Forschungsergebnisse einführen, mit deren Hilfe die Vorstadt Olbias zukünftig in einem vollkommen neuen Licht erscheinen wird.

## Les *strategoï* et le culte d'Apollon à Olbia du Pont Nouvelles recherches prosopographiques

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À l'époque impériale, quatre cultes se partagent les places prépondérantes dans le panthéon d'Olbia du Pont: Achille *Pontarchès*, Apollon *Prostatès*, Zeus *Olbios* et Hermès *Agoraios*. Leur rapport avec les principales magistratures de la cité est bien attesté à travers les inscriptions locales: Achille se rattache au collège des archontes; Apollon, à celui des stratèges; Hermès, aux agoranomes, et Zeus, à une prêtrise individuelle. L'habitude des magistrats de faire une inscription votive à leur patron à la fin de leur mandat, nous a laissé plusieurs listes de noms d'un grand intérêt pour connaître les principaux acteurs de la vie politique olbiopolite au long d'une période de temps assez large, d'environ quatre siècles (du I<sup>er</sup> s. av. J.-C. au III<sup>e</sup> s. ap. J.-C.).

Dans une étude précédente, nous avons pris en considération les inscriptions des archontes, attachés au culte d'Achille, en essayant de reconstruire leur carrière politique et en étudiant la complexité des rapports entre les individus attestés. À cette occasion, nous voulons faire pareil avec les inscriptions des stratèges pour Apollon *Prostatès*, dans la conviction qu'une telle étude peut fournir des données d'une grande valeur pour mieux connaître la vie politique, sociale et religieuse de la cité à l'époque romaine.

## Wer war Fl. Dades? Epigraphische und archäologische Aspekte

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Der König Fl. Dades ist bislang allein durch eine Inschrift auf einer Schale bekannt, die in der Nähe der antiken iberischen Hauptstadt Mzcheta gefunden wurde. Die Forschung datiert die Schale und den König meist ins 1. oder 2. Jahrhundert n. Chr. Wir möchten auf der Basis archäologischer Befunde und epigraphischer Überlegungen zeigen, dass diese Datierung überprüft werden muss und dass ein Ansatz in die erste Hälfte des 4. Jahrhunderts plausibler ist (Tassilo Schmitt).

Hierauf aufbauend wird diskutiert, was diese Neudeutung für die Position von Fl. Dades und das ihm häufig attribuierte (Klientel-)Königtum Iberien bedeutet (Jean Coert).

Mit diesem Beispiel soll außerdem auf die Potenziale einer geplanten Neuedition der antiken Inschriften aus Südkaukasien aufmerksam gemacht werden.

**'A Bosporan Cult Epithet' 40 years since: Revisiting Michael H. Jameson's paper  
given at the Epigraphic Congress in Constantza in 1977**

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The Northern Black Sea area boasts an unusually large number of attestations of the cultic epithet *medeis/medeouse* used to describe deities ruling over certain regions. The same construction (adjective as an attribute of a deity plus genitive of place) is known in poetry since Homer, but its application in cultic contexts is dated to the 5<sup>th</sup> century BC at the earliest and geographically limited to the Northern Black Sea region, territories subject to the Athenian rule, and, in the Roman period, to a handful of East Aegean areas. It was Michael H. Jameson, by then freshly appointed Professor of Humanistic Studies at Stanford University, and famous for his discovery of the so-called Themistokles decree, who noticed both the peculiar cultic application of the term and its strange popularity in the Black Sea region in the Classical period. He presented his views in 1977 at the Epigraphic Congress in Constantza, some 40 years before this conference, but then never published his conclusions. In my paper, I propose to revisit Jameson's observations on the origin of the cultic formula, which he called 'a Bosporan cult epithet.'

## **Is there a Paradigm Shift in Assessing the Coexistence of Greek Colonists and Indigenous Peoples at the Cimmerian Bosphorus?**

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For a long time, fields such as archaeology and ancient history have advocated a concept which explains the lack of fortifications in the early days of the Greek colonies on the Cimmerian Bosphorus: the so-called 'peaceful Ionian' colonization (Shelov-Kovedjaev; Tsetskhladze and others). This concept implies the existence of friendly relations with the natives right from the beginning; relations which sometimes were translated into marriages with the locals. Grey pottery produced by local tribes found in Greek settlements is used as a proof for friendly cohabitation with indigenous women.

Until recently it was generally assumed that in the ancient Mediterranean world settlements were not enclosed by fortifications before the Classical period (Fredriksen). This picture has fundamentally changed in recent years. Therefore, it is not a surprise that – after the attention was stirred up by the excavations from the last decade – several fortifications were uncovered at the Cimmerian Bosphorus dating back to the archaic period! However, explanations that portray fortifications merely as a defence system against hostile tribes or neighbours are inadequate. A fortification is a consecrated monument and brings reputation to the community because implied a common effort to build it. Similarly, the interpretation of the local pottery in Greek context has been called into question. All this seems to suggest that a 'peaceful Ionian' colonization of the Cimmerian Bosphorus must be reconsidered.

**The Asian Bosphorus between Greeks and Barbarians.  
New Research on the Taman Peninsula**

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Before the beginning of the Greek colonization on the Taman Peninsula, the local population resembled the Meotians and was different from the Sinds. With the beginning of the colonization (6<sup>th</sup> century AD) the Sinds population will be gradually pushed towards the East or annihilated. However, in the Anapa district they are still attested and we can find traces of the trade connections between the Greek and the Sinds. Only in the 3<sup>rd</sup> century BC these barbarian groups will be fully assimilated.

I shall also discuss the site of Volna 1 (south-west of the Taman Peninsula), where in the 6<sup>th</sup> century BC, the Greek established a city on an earlier local settlement. The necropolis from Volna 1 shows a population buried with 'barbarian'/Sindi ceramics and Greek imports. The documented rituals are similar to the one performed by the Sindi in the ancient Anapa district. Until the 4<sup>th</sup> century BC the two sections of the necropolis – Greek and Barbarian – coexisted. Therefore, in the south-west of the Taman Peninsula there was a population similar to the Sindi and Sindes, who lived together with the Greeks. Nowadays we can understand the cohabitation of all these groups and we are able to decipher the ancient Greek term of 'Syndica'.

**Eastern Greek Archaic Pottery at Nemirov Hill-Fort:  
On the Question of Classical Imports in Local Contexts**

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Among the early Scythian giant city-sites of the forest-steppe zone of the northern Black Sea coastal region, the fortified settlement of Nemirovo (on South Bug) has a special place. During the systematic excavations Eastern Greek Archaic Pottery (transport amphorae and fine ware) were found, as well artifacts of the Early Scythian culture.

The analysis of the Greek pottery shows that the earliest contacts between the Greeks and the Nemirovo inhabitants took place around the mid/beginning of the last third of the 7<sup>th</sup> century BC. Also, the recent study of the material reveals a rather complicated and peculiar character of the inhabitant's culture. An exhaustive survey of the local pottery allowed us to uncover several components: the early nomadic, the Hallstatt-Central-European, and the Eastern-Hallstatt circle. At the same time, Nemirovo has an autochthonous component. Therefore, due to our recent survey we are able to characterize Nemirovo hill-fort as a unique outpost in the system of ties 'between East and West' in the Early Iron Age.

## **Les liens des centres de l'ouest de la Méditerranée avec ceux du nord de la Méotide aux V – IV<sup>e</sup> s. av. J.-C.**

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Les liens des habitats de l'ouest de la Méditerranée avec les centres de commerce du Pont-Euxin à l'époque des Scythes sont méconnus faute de sources écrites fiables. Le mobilier archéologique est la seule possibilité de reconstruire ces relations.

Les premiers témoignages des liens entre les centres de l'Étrurie et la colonie milésienne Kremnoi à l'embouchure du Tanais remontent déjà au début du VI<sup>e</sup> s. av. J.-C. Des contacts ultérieurs de la Méditerranée occidentale avec cette région datent des V<sup>e</sup> – IV<sup>e</sup> s. av. J.-C. et sont liés au site d'Elisavetovskoe – capitale de la partie orientale de la Scythie. I.B. Brashinskij a été le premier à identifier un vase de transport punique dans le mobilier de ce site scythe. L'analyse de ce mobilier nous a permis de distinguer le groupe de marchandises que Démosthène (XXXIV, 36) appelait «la menue marchandise» composée de récipients en verre et de colliers. Pour le mobilier d'Elisavetovskoe ce sont des pendentifs anthropomorphes, des colliers-masques, des pendentifs de visage à deux faces en relief et des porte-bonheur, ainsi qu'un récipient en verre, dont l'origine est indéniablement carthaginoise. Un nouveau matériel permet de constater des liens de l'habitat d'Elisavetovskoe avec des centres de l'Italie du sud. Ainsi, le style de certains cratères à figures rouges peut être relié à celui des vases apuliens du «style riche». Il est à noter que la scène de la bataille des Grecs avec les Amazones sur une plaque en bronze provenant d'un kourgane du site trouve aussi des analogies proches avec le mobilier des sites de la Grande Grèce. Un autre témoignage des liens entre les centres de la Méotide et ceux de l'Italie du sud sont des boulets en pierre pour des machines de torsion. Selon l'avis du minéralogiste V. Rylov, le matériel de fabrication pour le boulet, trouvé sur le site scythe du IV<sup>e</sup> s. av. J.-C., pourrait provenir de la péninsule italienne.

Il faut surtout souligner que tous les témoignages des liens entre la région orientale de la Scythie et les centres de commerce de la Méditerranée occidentale datent de l'époque du fonctionnement du centre de commerce scythe. Ils ne sont plus retrouvés dans le mobilier de la grande colonie grecque, fondée par le Royaume de Bosphore à la fin du IV<sup>e</sup> s. av. J.-C. sur l'emplacement de l'habitat scythe abandonné.

## Scholarly Traditions in the Studies of Crimean Scythia and the Late Scythian Culture

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The terms 'Crimean Scythia' and 'Late Scythian Culture of the Crimea' are modern concepts reflecting an interpretative model formed under the influence of the written and epigraphic sources. The term 'Late Scythian Culture' appeared rather late in comparison with other culture-terms known in the northern Black Sea region, after 1946. Its name is formed according to the ethno-chronological principle, for the designation of the material culture of the 'Scythians' supposedly superseded by the 'Sarmatians' from most of the territory occupied by the 'Great Scythia' of the 6<sup>th</sup> till the 4<sup>th</sup> century BC, and grounded two enclaves – the Crimean-Dnieper and the Thracian, both known from Strabo as the 'Scythia Minor' (Strabo, *Geogr.* VII.4.5). The term 'Crimean Scythia' indicating the Crimean part of the Strabo's Crimean-Dnieper Scythia Minor appeared in the late 1980s – early 1990s, after the collapse of the USSR. The continuity between the Great Scythia of the 4<sup>th</sup> century BC and the Scythian kingdom of King Skiluros of the late 2<sup>nd</sup> century BC was questioned. The formation of the 'Crimean Scythia' was seen as the result of the appearance of new ethnic groups in Crimea, first of all the Sarmatians of Prokhorovka culture.

At the present stage, the phenomenon of the Late Scythian archaeological culture of Crimea seems to be a reflection of the economic and cultural development of the Barbarian population of the Crimean Peninsula in the context of its involvement into the world-system with two geopolitical centres – Rome and Parthian Iran. Their weakening or destruction in the 3<sup>rd</sup> century AD led to the rupture and reformatting of most of the networking systems – ideological, military, trade and economic, also touching the peripheral political entities such as Crimean Scythia. Taking this into account, the idea of transformation of the Late Scythian culture under the influence of 'Sarmaticization' seems meaningless. The migrations from the steppe or the Caucasus – which is confirmed by the data of physical anthropology – had a much lesser effect on the functioning of social networks and the economic and cultural appearance of the Crimean Scythia, than the proximity of the ancient cities and geopolitical aspirations of the main hegemonic powers.

## **Second-Hand for the Barbarians? Greek and Roman Metalware with Signs of Repair from the Nomadic Burials of Scythia and Sarmatia**

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Discussed are possible evidences which may lead to the interpretation of Greek, Macedonian and Roman bronze vessels found in Scythia and Sarmatia as second-hand objects. The fact that such vessels could have been in possession of a private person or a temple in the culture of origin is testified by rare inscriptions on silver and bronze vessels, though that does not mean that these vessels were acquired by the nomads as a result of regular trade. The signs of repair on the vessels may in rare cases, when this type of repair is unusual for the local metalwork and typical for those of Greek/Roman origin, give hints which point to the fact that the vessels found its way to the nomads being already repaired. However, the most valuable information is provided by the complex of 15 bronze vessels found near the village of Peschanoe in the valley of the River Supoi in the Dnieper basin, whose owner was designated as a trader of old metalware by W. Fuchs in 1978. A significant chronological dispersion of the vessels from the complex (ca. 150–170 years) makes us cautious about the idea that this was an ordinary trade cargo. The analysis of the traces of repair and losses of vessel elements shows that among them there are some, which may probably be the result of the fixing of defects during the manufacture, as well as losses and repairs that occurred during the use of vessels. The latest vessels from this find, dated not earlier than the middle of the 4<sup>th</sup> century BC, of Macedonian or Thracian origin, show no losses and no repairs.

In general, the analysis of the imported bronzeware found in Scythia and Sarmatia allows the conclusion that mostly contemporary new vessels were received by the nomads, which quite often in course of durable usage (especially by the Sarmatians) lost some of their elements (handles or their attachments, and stand-rings). One should also take into account that the nomads appreciated the imported vessels, considering them as objects of prestige – fragments of the vessels were often used as amulets, or were even of secondary usage, changing their function.

***Res sacrae Sarmatarum: Funerary Rituals***  
**in the Crimean Peninsula. A Survey of Recent Literature**

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The presentation focuses on the recent research regarding the funerary rituals – cemeteries, graves and inventory – in the Crimean Peninsula, from the 1<sup>st</sup> century BC to the 4<sup>th</sup> century AD (the so-called ‘Sarmatian period’). The paper attempts to summarize the most important publications of the last 10-15 years, on topics such as: cemeteries location, layout and composition; continuity and change in the funerary habits; Greek and Roman influence on the beliefs and on the selection of the inventory (jewellery, vessels, etc.); evidence of contacts based on the ‘funerary’ costume (debates such as ‘Sarmatization of culture’, ‘Late Scythian culture’, ‘ethnical artefacts’, ‘Germanic traditions’, ‘international fashions’).

The paper will explore the most characteristic patterns in the contemporary literature, the various paths chosen by researchers to gain new insights into the topic, and the current interdisciplinary studies used in order to understand the funerary rituals in the Crimean Peninsula and in the neighbouring areas.

## **Éléments communs de l'iconographie de la terre cuite hellénistique dans la région pontique**

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L'article sélectionne deux catégories de pièces provenant des découvertes archéologiques d'Albesti qui ont trouvé des analogies ou des ressemblances dans un grand espace dans le monde grec pontique et méditerranéen: 1) autels en céramique avec des registres décoratifs sur les quatre côtés; 2) Acrotères avec représentation d'une divinité féminine portant un voile.

Les deux catégories sont considérées comme des pièces votives. La zone principale de leur diffusion est la région de la Mer Noire (Callatis, Olbia, Chersonèse, la région du Royaume du Bosphore), d'où l'hypothèse qu'ils proviennent de plusieurs ateliers locaux. Les registres décoratifs des autels conservent une succession narrative identique, interprétable à partir de la perspective orphique du culte de Dionysos.

Les acrotères ont en commun la présence du voile et les bras pliés des représentations féminines; d'autres éléments – des Éros, des fruits, des pigeons, des épis – sont changeables et identifient des hypostases d'Aphrodite, de Déméter ou de Perséphone. Les pièces d'Albesti et de Callatis sont consacrées, en particulier, au culte d'Aphrodite.

## Nouvelles perspectives sur le culte d'Apollon et Artémis dans le monde ionien archaïque

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L'épigraphie et la littérature grecques montrent l'importance des cultes d'Apollon et Artémis dans les cités ioniennes d'Asie Mineure et dans leurs *apoikiai* dès l'époque archaïque. La recherche que nous envisageons de faire vise à étudier comment ces cultes se sont développés dans les métropoles et éventuellement se sont transférés vers les aires coloniales ioniennes. Il s'agit donc d'une étude de portée considérable qui va se développer dans le cadre d'une thèse doctorale dont les objectifs principaux sont:

1) La réalisation d'un catalogue exhaustif des sources textuelles à propos des cultes ioniens d'Apollon et Artémis à l'époque archaïque, en tenant compte non seulement des manifestations culturelles, mais aussi des manifestations mythiques.

2) L'étude des phénomènes de continuité ou rupture culturelle dans les coordonnées temporels (étude diachronique) et géographiques (monde ionien d'Asie Mineure et domaine colonial).

3) L'analyse du rapport entre ces cultes et l'identité ionienne à l'époque archaïque, avec une particulière attention à certaines épiclèses (Artémis Ephesia et Apollon Delphinios, par exemple) et à leur diffusion dans le monde ionien.

Ce sujet étant très vaste, la présente étude se bornera à faire un premier aperçu de notre recherche et de ces apports jusqu'à aujourd'hui. Nous croyons qu'une telle étude peut nous aider à mieux connaître la vie religieuse, sociale et politique dans le monde ionien archaïque, ses dynamiques et son développement d'une rive à l'autre de la Méditerranée.

**Cult Associations in the Black Sea Area:  
A Comparative Study (3<sup>rd</sup> Century BC – 3<sup>rd</sup> Century AD)**

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The present proposal has as goal to bring into focus the private cult associations from the Greek cities of the Black Sea, paying a special attention to the associations from the northern shore of the area. The paper will provide a comparative outlook on the private cult associations from each of the Black Sea's shores, in order to understand what are the differences which distinguish them, as well as the aspects which bring them closer. Even though the area is not characterised by uniformity, the common Greek core of these cities – out of which the associative phenomenon is a constitutive element – gives them a certain degree of coherence, despite their different political evolution and their economic specificities.

The paper is based on the epigraphic sources, but it will also address the historiography of cult associations. Among the aspects which will be touched we mention: the nomenclature of cult associations, their characteristics and *raison d'être*, or the divinities of worship, but issues such as who their members were (from a social and juridical perspective), and what was the dynamics between the associations and the authorities (local/ provincial/ imperial/ monarchical) will be also addressed. As a result of this comparative overview, obtained by applying the above-mentioned filters, the local specificities of the associative phenomenon will be mapped, specificities which are to be understood through the lenses of the religious, geographical and political climate where they emerged.

**Representativity, Symbolism and Attributions  
of the *Lupa Romana* in the Province of Moesia Inferior**

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The scene with the She-wolf feeding the two children, Romulus and Remus, the founders of Rome, is a classic one, appearing both in ancient literature, but also in the minor art and on various sculptures and reliefs. The famous statuary group, today in the Capitoline Museums in Rome, has inspired many other representations throughout the Roman world. It can be noticed that in the Roman province Moesia Inferior there are several representations of the wolf scene on several supports, namely funerary monuments, gems, architectural elements, coins and, possibly, statues. Some of them are clearly presented in a private context and others as symbolic motifs on public buildings. What is interesting, but not surprising, is that most of these representations can be linked to the army.

The author will begin with a debate concerning the representation of *Lupa Capitolina* on an *intaglio* from the archaeological site of Ibida. Then, all the other representations will be analysed in detail. Regarding the significance of the scene, it is already a routine in the literature to associate the She-wolf suckling the twins with the spread of Roman polity and the aspiration towards the values of Rome. This complex and moving scene was one of the most powerful symbols of ancient Rome, and continues to be used today as an exponent of *Romanitas*.

## **Objects of the World Cultural Heritage of Tatarstan: The Experience of Inclusion and Preservation**

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The Bolgar Historical and Archaeological Complex and the Theotokos Cathedral and the monastery of the island-town of Sviyazhsk, included in 2014 and 2017 in the list of the World Cultural and Natural Heritage of UNESCO. This monuments are unique testament to the historical continuity and cultural diversity that has developed in the Volga-Ural region over the centuries and occupied an outstanding place in the history and culture of the Republic of Tatarstan, the Russian Federation and the World. The potential of these territories is associated with the history of the Volga Bulgars and Tatars, the involvement of the population in heathenism, Muslim and Christian Orthodox culture, the antiquity and continuity of the development of the traditions of the Turkic, Finno-Ugric and Russian peoples.

Archaeological and natural scientific research has become the basis for effective measures to protect and manage these objects, established by legal and regulatory acts of the Russian Federation and the Republic of Tatarstan. The complex scientific research of UNESCO World Heritage sites on the territory of the Republic of Tatarstan (the Bolgar Historical and Architectural Complex and the Theotokos Cathedral and the Monastery of the Sviyazhsk) is an important result of the scientific program for the comprehensive study of these sites of the World Cultural Heritage for 10 years. In the framework of the complex studies on history, architecture, art history, restoration, archaeology, ethnography, museology and protection of cultural heritage are presented for the first time, as well as researches in the field of natural sciences conducted in the framework of studying the monuments of the Bolgar Historical and Archaeological Complex and the Theotokos Cathedral and the monastery of the city of Sviyazhsk. The provisions became the basis for the creation of a scientific concept for the protection and management plan of the Bolgar Historical and Archaeological Complex and the Theotokos Cathedral and the Monastery of the Sviyazhsk, which consolidated Russian and International experience in preserving UNESCO World Heritage Sites, created an effective system for managing objects for a period of up to 2035.

## **Cultural Heritage as a Paradigm for the Modern World: The Case of Tomis-Constanța**

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As the main characteristics of the modern world are mostly focused on the pragmatic and material aspects of daily life, areas of cultural interest such as heritage, archaeology, history, tend to be more and more neglected and disregarded. Having this in mind one should try also to emphasize the practical and useful improvements to daily life that historical examples can provide. For example, by researching different ancient structures, one can understand the relation between the environment and the different human interventions upon it, as well as how these interventions reacted with the natural specifics of the place during the historical periods that have passed so far. By preserving these structures, the next step is acquired – sustainability – the example will be there for future generations. In this respect I shall propose a case study – the south-western cliff in Constanța and the historical interventions that were meant to stabilize it, since at its foot was situated one of the most important areas of the city – the harbour and the commercial areas related to it.

Therefore, the first interventions for stabilizing the cliff were probably undertaken somewhere between the late Hellenistic era and the Early Roman times. We will then follow this process during the Late Roman and Early Byzantine periods, as well as Mediaeval, Modern and even Contemporary times, trying to compare the solutions applied along these periods: buildings at the foot of the cliff, terraced edifices, strong stone walls, and tree planting.

## Capidava – A New Site Museum and a Restoration Project

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This presentation aims, even from the very beginning, to review the goals of the restoration project concerning the Roman fort from Capidava, Constanța County, Romania (a project started in 2015) and their degree of achievement. The project's full name was 'Restoration, consolidation, protection/conservation and promotion of the archaeological site Capidava Fort' and it will undergo a comparative analysis with other similar projects of renowned monumental ensembles (i.e. Roman sites) from Bulgaria and Serbia.

The Capidava restoration project has been unique in Romania for the last two decades, especially considering its degree of complexity and the extent of the proposed interventions. What is specific for Capidava – a fortification with a prevailing military function on the Danubian border (limes) of the Roman Empire – is the fact that it has a millennium long history (2<sup>nd</sup> to 11<sup>th</sup> c. AD), with several Roman and Byzantine construction phases and a dense multi-stratified archaeology.

One of the main goals and challenges of the project is also the creation of a modern site museum. The archaeological professional perspective – covering all the research issues since 1924 – will be therefore stressed: both the essential information on site, architecture, history, and chronology etc., as well as the most representative artefacts, prove to be indispensable to an attractive exhibition plan. We shall also suggest, inspired by other examples from along the Danube limes in the Roman provinces of Moesia Superior and Inferior, several solutions aiming at successfully presenting relevant information to the visiting public of Capidava, including souvenirs, a tour circuit of the site, and instructive/captivating signposts.

## **The Preservation of the Dacian Fortresses as World Heritage Site: Between UNESCO Rules and Reality**

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Romania is among the 193 states which signed in 1990 the 1972 World Heritage Convention. But the actual implementation of the Convention started only in 2000, when the first legal instrument was approved by the Government, establishing the needed measures for the protection of the historical monuments belonging to the World Heritage List. During the last 27 years, Romania has developed various rules and laws concerning heritage preservation, but there is still place for improving the national legal framework, especially concerning the management of cultural and natural heritage, the fight against the illegal archaeological excavations, the illegal traffic of antiquities, etc., all of which impact the World Heritage Sites.

Romania had until 2017 eight sites (six cultural and two natural) inscribed on the list: the Danube Delta (1991; natural site), the Churches of Moldavia (1993), the Monastery of Horezu (1993), the Villages with Fortified Churches in Transylvania (1993), the Dacian Fortresses of the Orăștie Mountains (1999), the Historic Centre of Sighișoara (1999), the Wooden Churches of Maramureș (1999) and the Ancient and Primeval Beech Forests of the Carpathians and Other Regions of Europe (2017). Another fifteen properties are included into the Tentative List.

This presentation aims to discuss a case study, bringing forwards data regarding the preservation, monitoring, evaluation and reporting of the conservation stage of the Dacian Fortresses from the Orăștie Mountains. At the core of the analysis will be the Second Cycle of Periodic Reporting (2008-2015). The authors of the report did not bring forward many problems which impact the integrity and the authenticity of the World Heritage Site.

Reports concerning the situation of the World Heritage Sites in Romania are written periodically, but most are just a formality lacking any strategic development and sustainable management plans. There is a significant discrepancy between the visibility and the importance given to the sites included on the World Heritage List. These problems could be prevented through better monitoring and management methods, while regional cooperation could be a

driver for identifying the best ways to do so at a regional level. Hence, for safeguarding and managing each cultural site, in general, and for the World Heritage Sites, in particular, we need to identify and set up innovative models of good practices, adapted to the local cultural and social-economic specificities. The responsible state bodies, together with a large public participation, have to develop management plans supported by realistic action plans for each World Heritage Site as part of the National Heritage Policy. Only a common and integrated approach will make it possible to enrich the UNESCO standards of preservation, and to maintain the World Heritage Site status.

## Sur la limite occidentale d'une nécropole de Callatis

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L'article présente les recherches archéologiques menées en deux endroits de la nécropole romano-byzantine de la cité de Callatis, sur une superficie de 2000 m<sup>2</sup>, lors des campagnes de 2016-2017. Ainsi, plus de 70 complexes funéraires datés entre le IV<sup>e</sup> et le VI<sup>e</sup> siècle ap. J.-C. ont été découverts et analysés, ce qui a conduit à l'identification d'éléments et de vestiges qui prouvent une systématisation initiale de l'espace funéraire d'après un modèle déjà connu pendant le Bas-Empire. Ces complexes funéraires sont situés à l'extrémité occidentale de la nécropole, délimitée par un mur en calcaire lié avec de la terre. On y retrouve une proportion de 96% des tombes en ciste de pierre, avec des éléments de rites et rituels funéraires indiquant la pratique de la religion chrétienne. Si dans les tombes du IV<sup>e</sup> siècle, il subsiste, comme traces de l'héritage païen, des éléments d'inventaire représentés par des vases en terre cuite, après cette période on ne retrouve que des accessoires de vêtements.

Deux conclusions importantes se dégagent d'un point de vue archéologique: le nombre impressionnant de complexes funéraires contenant des restes d'enfants, ce qui témoigne de la mortalité infantile élevée, mais aussi le fait que plusieurs tombes contiennent deux ou trois squelettes, indiquant ainsi des problèmes démographiques que la cité a connus lors de ses derniers siècles d'existence. L'inventaire funéraire, pauvre ou inexistant pour certaines tombes, se limite à quelques cruches, d'autres vases en terre cuite, six monnaies de bronze, des boucles de ceinture, un peignoir en os, une fibule en forme de tête d'oignon, des chapelets et un *unguentarium* en verre. Sur la base des fouilles antérieures aux années 1980, le professeur Constantin Preda a identifié uniquement la limite orientale de la nécropole romano-byzantine, représentée par le fossé de défense de la cité. Les recherches archéologiques menées en 2018 sur 20 sections orientées nord-sud, à l'ouest et à l'est du mur en pierre de la limite ouest de la nécropole, ont montré qu'à cette époque on procédait à des inhumations seulement dans les limites de la nécropole et jamais en dehors de ces limites.

## **Die räumliche Verteilung der Gräberfelder von Tomis in hellenistischer und römischer Zeit**

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Tomis, eine im 5. Jh. v.Chr. gegründete milesische Kolonie, hat sich zu Beginn im Schatten der weiter nördlich liegenden Polis Histria von einem Emporion zu einer blühenden Stadt am westlichen Ufer des Pontus entwickelt. Als die Bucht von Histria durch eine Sandbank vom Meer abgesondert wurde, ist Tomis zur bedeutendsten der drei wichtigen Städte geworden, die von den antiken Geschichtsschreibern an diesen Gestaden erwähnt wurden. Die vorteilhafte geographische Lage an einem durch die Halbinsel von Nordwinden geschützten Hafen, hat dazu beigetragen, dass Tomis im 4. Jh. n.Chr. auf den hier geprägten Münzen als "Metropole des Pontus" genannt werden konnte.

Die regen Handelsbeziehungen der hiesigen Einwohner, besonders mit dem östlichen Mittelmeerraum, hat zu einer Erweiterung der von der Stadt eingenommenen Fläche beigetragen und hat sich ebenfalls in der Ausdehnung der Gräberfelder widerspiegelt. Während die Beisetzungen in klassischer und hellenistischer Periode entlang der wichtigen Zufahrtswege stattfanden und in geringerer Anzahl bezeugt sind, haben die Forschungen der letzten Jahrzehnte zur Erkenntnis geführt, dass eine beinahe lückenlose, flächendeckende Ausdehnung der Gräberfelder für die folgenden Perioden, der römischen und römisch-byzantinischen Zeit, erkennbar ist. Die Tatsache, dass Tomis zur Provinzhauptstadt wurde, hat ebenfalls dazu geführt, dass die Anzahl der Einwohner ständig zugenommen hat.

Ein bedeutender Nachteil für die archäologischen Zeugnisse, die aus den tomitanischen Nekropolen geborgen werden konnten, ist die stufenweise Überlagerung, sowohl der antiken Stadt, wie auch deren weiten Umgebung, durch die heutige Stadt Constanța in der zweiten Hälfte des 19. und im 20. Jahrhundert.

## Underwater Researches in the Tomis Seaside Area

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The Underwater Archaeology Department of the Museum of National History and Archaeology, Constanța, carried out between 2016-2017 underwater scans of an area, of over 40 sq. km, nearby the ancient Tomis. The distance from the shore ranged from 1 to 8 km, and the depths varied between 6 to 35 meters. Over 90% of the detected anomalies of the scanned area belong to the modern period. The ancient artefacts have been discovered nearby the shore at depths ranging from 6 to 15 m. The modern harbour and the natural sanding cover the traces of the ancient Tomis harbour.

During the underwater research carried out in the Casino area, several amphorae fragments were discovered at depths ranging from 6 to 7 meters, dated between 3<sup>rd</sup> – 4<sup>th</sup> centuries AD. Another artefact recovered during the underwater research consists in a mediaeval lamp, dated between the 18<sup>th</sup> – 19<sup>th</sup> centuries, discovered among the ballast fragments of the shipwreck no. 5.

## The Elite Culture of the Bosporan Kingdom in the 4<sup>th</sup> Century BC

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The 4<sup>th</sup> century BC is the Golden Age of the Cimmerian Bosphorus' history. The beginning of this period was connected with the foundation of the Spartokid's Greek-Barbarian power. Spartokids had close links with the Greek – Mediterranean worlds (with Athens firstly) and also alliances with Scythian rulers. The *tumuli* of the Cimmerian Bosphorus are the best source in studying the elite culture of the region. Monumental chambers with the corbelled (stepped) vault were typical for that time (4<sup>th</sup> century AD). The origin of this construction was probably connected with Thracia. The earliest chamber of this type (the Baksy Barrow) demonstrates the interest of Spartokids in the Persian culture. The mounds of this period were grouped around the two capitals of the Bosphorus – Pantikapaion (the necropolis of Yuz-Oba, Tsarskiy kurgan, etc.) and Phanagoria (the Bol'shaya Bliznitsa *tumuli*, etc.). The *tumuli* of the first group show the direction of the main political and cultural links with the Scythian steppes (Kul'-Oba, the Patinioti Barrow, the Kekuvatskiy Barrow, etc.). In the last third of the 4<sup>th</sup> century BC we can trace the influence of the Macedonian elite culture. It became stronger in the 3<sup>rd</sup> century BC, when the crypts of Macedonian type spread in the region.

The downfall of the Great Scythia (around 300 BC) was a very important event in the history of the Northern Black Sea region. The rich *tumuli* appear only in the Asian part of the Bosphorus. The latest barrow with Barbarian features in the Eastern Crimea is the Ak-Burun *tumulus* excavated in 1875. It has no Scythian features, but manifests explicit Maotian-Sarmatian influences. It was the start of a new epoch in the history of the Cimmerian Bosphorus.

**Commercial Connections of the Carpathian-Nistrrian Area  
with the Pontic and Mediterranean World (1<sup>st</sup>-4<sup>th</sup> Centuries AD)  
as Reflected by the Amphorae and Glass Finds**

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The territory between the Carpathian Mountains and Dniester River, in the first four centuries of our era, is a space of profound transformations in close connection with the events that hallmark this period. Thus, in the trade connections of this area with the Pontic and Mediterranean world occur major fluctuations reflected by the archaeological finds. This phenomenon is well highlighted by ceramic and vitric discoveries which, through their high percentage and typological variety, represent important indicators of the ancient economy. We can outline three distinct periods of Roman imports penetration in the East-Carpathian space: 1. The final age of the Dacian civilization (1<sup>st</sup> – beginning of the 2<sup>nd</sup> century AD); 2. The Carpic period (2<sup>nd</sup> – first half of the 3<sup>rd</sup> century AD) and 3. The Sântana de Mureș-Cerneahov culture (3<sup>rd</sup> – 4<sup>th</sup> centuries AD). By analysing the archaeological evidence, one can notice uninterrupted contacts between the Eastern Carpathian area and the Pontic and Mediterranean world in terms of amphorae and vitric imports, with roots that can be traced from the Hellenistic period onwards.

## **The Black Sea in the Historical Writings of Late Antiquity**

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The Black Sea remained for the Late Roman Empire a peripheral region, as it was for the previous periods. Therefore, even if information about the Pontic region increased in Late Antiquity, its image in contemporary historiography continued to consist in a mixture of myth and geographic knowledge. Nonetheless, the distinct categories of late antique historic literature present different perceptions of the area. The breviaries of the 4<sup>th</sup> century, written merely as a source of concise information, only briefly mention the Black Sea as a scene of political or military events. Historians like Ammianus or Procopius of Caesarea, on the other hand, but also some Christian writers, like Orosius or Evagrius, include in their descriptions not only valuable geographical and ethnographic knowledge, but also mythical elements coming from their education.

The image of the Black Sea in the historical writings of Late Antiquity thus offers valuable information not only about the contemporary knowledge of the region, but also about the way this information was articulated and transmitted.

## Notes



