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The Greeks and Romans in the Black Sea and the Importance of the Pontic Region for the Graeco-Roman World (7th c BC-5th c AD): 20 Years On (1997-2017)

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*The Congress is dedicated to Prof. Sir John Boardman (University of Oxford)
to celebrate his exceptional achievements and his 90th birthday*

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ABSTRACTS OF PAPERS

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The place of amphorae from Oluz Höyük in North Anatolian and Black Sea archaeology

Transport amphorae uncovered in the Late Iron Age and Hellenistic Period architectural layers of Oluz Höyük, which is close to Amasya, are highly important in the context of Anatolian archaeology. As vessels related to maritime trade, they are not commonly encountered in the inland settlements of Anatolia. The absence of handles of these amphorae, some of which were uncovered in open pits and others inside structures, is the greatest difficulty we have encountered in identifying their origin. The presence of such amphorae in Oluz Höyük, which is 120 km from the sea as the crow flies, should be evaluated within the broad neighbourhood extending to Sinope (Sinop) and Amisos (Samsun).

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A city reconfigured - old and new research concerning late Roman urbanism in Istros

This paper gathers the results of field research conducted during the last decade on four sectors containing late Roman ruins at Istros. All the digs were undertaken inside the Late Roman citadel, on the so-called acropolis in the eastern part of the site.

This is the most significant common effort to analyse the late Roman vestiges since the publication of the first *Histria* monograph in 1954. The paper discusses new data obtained in the area of two of the most prominent monuments of that period, namely the Christian basilica in the main square (conventionally called the Basilica Florescu, after its discoverer) and the one adjacent to the southern side of the defence wall (conventionally called Basilica Pârvan); this information will be correlated with very recent results in the area of the Episcopal basilica, as well as in a late Roman residential district connecting the latter to the Basilica Pârvan.

The main results of this investigation show how new late Roman buildings (whose functionality varied) were planted in the existing urban environment and how the latter was affected by them – the functional development of the new architectural context. This includes substantial changes in the southern part of the defensive system, buildings and streets abandoned and built upon, changes in street trajectories and the sewerage system. All of these also imply major changes in the land ownership regime.

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Concerning Athenian black-figure vases from Panticapaeum

Scholars have been paying attention to Panticapaeum (present-day Kerch, Crimea) since the first half of the 19th century, when the first finds of Athenian black-figure vases were made. However, systematic in-depth study of this group of pottery goes back to 1945 when the excavating work of the Bosporan (Panticapaeum) Archaeological Expedition of the State Pushkin Museum of Fine Arts (Moscow) began, which still continues under Dr V.P. Tolstikov, Head of the Museum's Department of the Art and Archaeology of the Classical World (to whom we are grateful for a chance to participate).

The main authority on Athenian black-figure fragments from Panticapaeum is Dr N.A. Sidorova. She collected separated sherds, undertook research and identified the principal groups, publishing the first *CVA* volume based on Russian data devoted to the black-figure vases in 1996, including those from Panticapaeum.

The re-examination of previous research is necessary in the light of new data. First, we should take into account the new chronology of the earliest level of Panticapaeum uncovered in the New Upper Mithradates Trench during the 2009–2015 field seasons. Only two Athenian fragments are known from the earliest level, among them the earliest Attic find from this city-site – the shoulder of an amphora by the Gorgon Painter (first quarter of the 6th century BC). The next chronological group is not large; these sherds of Komast and Deianira groups. Many more fragments are found dated to the mid-6th century BC: sherds from the circle of Lydos and Siana cups.

The break occurs in the third quarter of the 6th century BC: with Little-Master and Eye-cups, Athenian black-figure pottery occupied all the Bosporan markets. In the late Archaic period it was accompanied by the early red-figure painted by Oltos, Euphronios, Onesimos.

Black-figure vases in Panticapaeum, found in different contexts, containing different graffiti, present interesting material for further investigation. The final black-figure group from Panticapaeum is Panathenaic amphora sherds of the 4th century BC, indicators of city-life and prosperity.

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The economy of the Greek cities on the west coast of the Black Sea during the late Archaic to Hellenistic periods

After Darius' campaign, the main political powers of the region, significantly influenced the development of the Greek colonies on the west coast of the Black Sea. This paper will focus on agriculture, with the main emphasis on the organisation and administration of the rural territories. It will discuss the placement of rural settlements in the territory, their type, whether fortified or not, as

well as the existence and location of religious structures such as temples. The Greek colonists had to adjust to very different climate once they settled on the west coast of the Black Sea. Major crops were grain, fruit and vegetable, plus animal husbandry.

A well-known excerpt from Polybius (4. 38. 45) describes the commercial relationships during the Hellenistic period in the Pontic area. Trade in the Black Sea, as elsewhere, was focused especially on luxury items and raw materials. Ultimately, it developed into a robust trade, documented in the archaeological record by numerous pottery containers and amphora stamps. The amphorae originated from the Greek cities: Heraclea Pontica, Thasos, Sinope, Rhodes, Tauric Chersonesus, Cos, Cnidos, Lesbos, Mende, Chios, Amastris, Paros and Acanthus.

The paper will also focus on the role of Pontic traders, the routes they took whether by sea or by land, and the local minting of coins, as features that significantly affected the economy and the patterns of trade in the Black Sea region. It will also examine institutions and rules adopted or created by local Greek cities in order to protect and secure their economic interest. During the late Archaic and Hellenistic periods, the Greek colonies on the west shore of the Black Sea maintained a dynamic and robust trade and connections with the Greek world. These relations, together with the cultural, economic and urban development of each colony, greatly contributed to maintaining a Greek identity and a sense of belonging to the Greek world.

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Cultes à mystères dans les établissements mégariens de Sicile et du Pont: la définition du contexte et les limites du comparatisme

Mes études récentes sur les colonies mégariennes de Sicile, notamment sur Sélinonte, m'ont amenée à reprendre le dossier des cultes traditionnels de souche mégarienne et les lire d'une part à la lumière des développements locaux de l'expérience religieuse, d'autre part à ne pas négliger les prérogatives de circulation au sein de groupes d'initiés de certains textes rituels tels les incantations (voir ce qu'on appelle les 'Hexamètres Getty'). Il en découle une admonition forte à étudier toute expression de culturalité dans son contexte: de là naît aussi le souci méthodologique de la définition de 'contexte' qu'on voudrait appliquer, en la circonstance, surtout au cas de Callatis, un excellent cas de figure pour les rituels de mystères tout comme pour établir des comparaisons avec les réalités de Grande Grèce et Sicile. On sera confrontés, en même temps, à toutes les limites du comparatisme.

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Amphorae from Pontus and Bithynia discovered in Roman Dacia

Very important for understanding the commerce in Dacia is the importation of the specific Mediterranean area products in amphorae. To date, I have managed to study about 700 amphorae discovered in Dacia. So far, the best represented are types originating from Pontus and Bithynia (27.57%: mainly Zeest 90, Knossos 36, Dressel 24, Zeest 84 and Knossos), followed by those from Asia (22%: mainly Dressel 5, Rhodian, Coan, Cnidian, Dressel 43, Agora F65/66, Kapitän II, Benghazi LR1 and Benghazi LR2) and Moesia Inferior (10%: mainly Zeest 80, Zeest 94, Zeest 64, Zeest 92, Kuzmanov XVI, Rădulescu IIIA). The contents of the imported amphorae in Dacia were olive oil (44.9%), wine (43%), fish products (6.6%) and olives (5.5%). Amphorae originating from

the Orient came by ship up Danube, thence along the main internal rivers to arrive in the remotest areas of the province.

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Reflections of a city: Roman public architecture as depicted in minor art (reliefs, coins) from the Black Sea region

This paper discusses how monuments of public use (secular and/or religious) are reflected in minor art, especially stone reliefs and coins from various Black Sea cities during the Roman period. These representations are here examined both as witnesses of Roman and local architecture at the Black Sea region, and as visual projections of local (provincial) identities.

Apart from the historical facts or the specific occasions that lead to the particular depictions, this paper focuses on the comparison between the purely Roman and the contemporary local architecture. This examination of the existing differences between the Romans and the locals on account of their public edifices will provide us with interesting knowledge regarding the architectural expression in various cities of the Black Sea during the Roman period. Taking into account issues of realism and faithfulness of the represented architecture, an attempt shall also be made to reconstruct the city landscape by placing the monument within the urban net and discuss its function and/or symbolisation.

The abundance and range of architectural forms depicted on reliefs and coins will provide us with useful knowledge of both the central (Roman) and provincial (Black Sea) building tradition(s). At the same time it will provide us with a closer look at the architectural armature of Black Sea cities under the Roman rule, and, consequently (as can be deduced by the edifices depicted), with a closer look at the religious, social and political life of the citizens.

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Anatolian painted pottery from Panticapaeum

Regular excavation at the city-site of Panticapaeum (now Kerch, Crimea) has been ongoing since 1945. During the 2013–2015 seasons, the Bosporan (Panticapaeum) Archeological Expedition of the State Pushkin Museum of Fine Arts (Moscow), supervised by Dr V.P. Tolstikov, Head of the Museum's Department of the Art and Archeology of the Classical World, has revealed for the first time a large part of the earliest well-preserved cultural layer with several precisely dated architectural and pottery complexes in the northern edge of the upper plateau of the First Chair (so-called Pervoe Kreslo) of Mt Mithradates (Upper Mithradates Square), dating from the end of the 7th to the middle of the 6th century BC.

Among the finds, which include diverse ceramic material from various production centres, mostly of Ionian origin, a group of previously unknown wheel-made pottery with burnishing and bichrome decoration has aroused great interest. As a result of preliminary research it has become clear that all these sherds belonged to a large interrelated Anatolian Iron Age tradition.

The method of manufacture, as well as the peculiarities of the decorative scheme, have enabled three main groups to be identified: so-called black-on-red (the decoration is made directly on the clay), bichrome wares (decorated with two colours besides that of the body, which is reserved) and white

bichrome (the patterns executed in broad bands applied with dark and red paints on a thickly rendered creamy-white slip).

The discovery of Anatolian pottery raises several problems, chief of which is where it was manufactured, but the detection of a new, previously unknown group of imported pottery provides an opportunity to reconsider the trading/economic relations of the Bosphorus in future research.

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Surveys and excavations on the southern Black Sea coast

This paper presents information on the southern Black Sea coast from an archaeological point of view. This region has been archaeologically neglected on account of the expansion of modern settlements. In general, archaeological studies in this region have focused on the Classical period and later. The knowledge acquired so far by the excavations conducted in the area under examination is presented, and especially for the ancient Greek cities of Heraclea Pontica, Tios, Cide, Amastris, Sinope, Amisos and Trapezous as well as in other minor places (İkiztepe, Kurul Kayası). The second question raised concerns the relationship between the local societies and those in mainland Anatolia and other regions surrounding the Black Sea, and the resulting patterns of cultural influence and connectivity through time.

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What's in a Name? Who might be Basilissa Ulpia from Mtskheta?

This paper offers an interpretation of the recently discovered luxury golden ring with a carnelian intaglio depicting a woman's profile wearing a Phrygian headdress, and with an engraved Greek inscription ΒΑCΙΑΙCΑ ΟΥΛΠΙΑΝΑCΙΑ (or ΑCΙΑ), found in cist grave 14 in Mtskheta, Georgia (dated to the Roman period, the 2nd– 3rd centuries AD). This single object is used as a lens through which to speculate about the existence of possible political regional and even transregional networks of meaning and taste and, more importantly, about the participation in these networks of one of the individuals, who was an Ulpia Severina, a Roman empress and wife of the emperor Aurelian. There is an evidence that she reigned in her own right for some period after Aurelian's death in 275, which would make her the only woman to have ruled over the entire Roman empire by her own power. The historical evidence itself reveals her full sovereign dignity and its claim to rule over the Roman empire after AD 274. Her ruling status with the relevant several titles are known to us as *domina*, *mater castrorum*, *mater castrorum et senatus et patriae*, and *Piissima Augusta* (AD 274). Aurelian's decision to accord his wife the title may be a reaction to Zenobia's self-proclamation as Augusta in AD 272.

I believe that the ring has an engraved corrupted Greek inscription, which should be read as ΒΑCΙΑΙCΑ ΟΥΛΠΙΑΝ ΑCΙΑ (Ἀσία, E.A.). I am also not certain regarding the form of Basilissa, as I assume it should be stated as βασιλεια, maybe it was a Romanised version of the Greek word). The text should be translated as: 'The Ruler [a female βασιλεύς = Basilissa] of Asia'. Consequently, I assume that Ulpia's portrait with the 'Phrygian hat' could be a visual and verbal reaction to Zenobia's royal authority in the Near Eastern provinces of the Roman empire; thus, declaring Ulpia as 'a ruler of Ἀσία', in the Roman province of Asia, should be considered as a 'political' response from the Roman imperial ruler who desired to establish her own cult in Asia Minor.

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Les études d'épigraphie pontique 1997–2017. Bilan et perspectives

Depuis notre premier congrès (Varna, 1997), l'épigraphie grecque et latine de la mer Noire a connu un essor remarquable dû à la fois à la découverte de plusieurs documents, dont quelques-uns des plus importants, et à l'activité soutenue des épigraphistes et des archéologues, notamment de ceux des pays riverains. En témoignent les sections toujours plus riches consacrées aux publications ayant trait aux régions de la mer Noire dans le *Bulletin épigraphique*, le *Supplementum Epigraphicum Graecum*, l'*Année épigraphique* ou l'*Epigraphic Bulletin for Greek Religion*. Plusieurs corpus ont vu le jour durant cette période: notons entre autres les corpus de Callatis (*ISM III*, 1999), de Byzance (*IK*, 2000), de Sinope (*IK 64*, 2004), du sud-ouest de la Dobroudja (*ISM IV*, 2015), de même que le recueil des inscriptions protobyzantines du nord de la mer Noire (édition électronique). Un supplément substantiel au corpus des inscriptions de Tomis (*ISM VI.2*) devrait paraître en 2017. Plusieurs projets sont en cours, dont le plus important semble être celui censé produire une nouvelle édition des inscriptions grecques et latines du nord de la mer Noire.

Des contributions onomastiques (surtout les monumentaux *LGPN IV*, 2005, et *Onomasticon Thracium*, 2014) et prosopographiques (surtout *Prosopographia Ponti Euxini externa*, 2013) sont à ajouter. Retenons également les projets de compiler respectivement un corpus commenté des épigrammes grecques de l'ouest et du nord de la mer Noire et un recueil des *defixiones* du Pont nord.

En ce qui concerne les perspectives de notre recherche, j'estime qu'il serait hautement recommandable d'essayer de préparer, pour les inscriptions grecques, des corpus régionaux dans le cadre des *Inscriptiones Graecae*, et de refaire, pour les inscriptions latines des régions occidentale et septentrionale de la mer Noire, les sections correspondantes du *Corpus Inscriptionum Latinarum*.

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The clues of the ruler cult of Amastris on Amastrian coins

Queen Amastris minted coins on behalf of the re-founded city of Sesamos under a synoecism. These coins contain a lot of information about her rule. The coins are minted in three series between the years 300 and 285 BC. All bear a young head wearing a Phrygian/Persian cap in right profile on the obverse. The first series depict a bow and arrow on the reverse. The same description on coins from Heraclea Pontica can be interpreted as Amastris making reference to her royal origin. The second series depicts goddess Aphrodite seated on the throne and winged Eros and with the eight-ray sun of Helios(?) in hand; the third series, again Aphrodite, this time carries a wreath in the hands of a winged Nike.

First of all, I discuss the identity of the young head in the Phrygian/Persian, with references to the literature. Then the images on the reverses will be evaluated chronologically, with particular reference for a city newly established of the iconography of the images and what they symbolise. The most important feature of the early Hellenistic period is the presence of a tradition of symbolic narrative about the form of rule and the ruler cult. It is possible to see that the same tradition is practised by Hellenistic queens. Finally, we will try to understand how Amastris initiated the tradition of the 'Hellenistic Queen Ruler Cult', especially in relation to Ptolemaic queens of the Hellenistic period.

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New representations of the ‘Thracian Hero’ discovered in the Great Gate–Great Tower sector of Histria

Archaeological research on the area outside the precincts wall Histria between the Great Gate and Great Tower began in 2000, with the main aim of investigating an important segment of early Roman (and possibly late Hellenistic) Histria. The sector was in the heart of early Roman Histria and it was hope that work here would reveal much information about the planimetry and urban aspects of Histria in the first Roman period, despite the fact that the area had suffered many intervention after the building of the precincts wall (AD 238), especially from 1914 onwards (with the beginning of archaeological excavation at Histria). Twelve years of research has already brought to light parts of three streets and adjacent buildings. The buildings, with large dimensions and complicated planimetry, have undergone many reconstructions; they date between the 1st century BC and the beginning of the 3rd century AD. Among the many objects discovered here in one place are a stone relief and some terracotta depicting the ‘Thracian Hero’. Here, for the first time, I shall describe the archaeological situation of these discoveries and try to define the role and function of the space in this building (others similar discoveries from Histria and in the province of Moesia Inferior were in a secondary position). Also, I shall attempt an overview of artefacts with the representation of the Thracian Hero from Histria and surroundings to provide a better understanding of the diffusion of the Hero cult in the area.

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Between crisis and conflicts: the territory of Apollonia Pontica in the early Hellenistic period

The Franco-Bulgarian archaeological mission at Apollonia Pontica has been involved since 2010 in studying the territory of the ancient city. Thanks to a multidisciplinary and multiscale approach, as well as excavations carried out on several sites (Messarite 2, 4, 6, 20 and 27; Sveta Marina 1), this work had enlightened the successive steps followed in the formation of the *chora*, revealing in turn its internal organisation. After a dynamic period when the city, during the 5th and 4th centuries BC, expanded its control over both sides of the Gulf of Burgas along with the mountain range of Meden Rid, this area experienced successive crises. In the sectors of Messarite, the rural buildings were abandoned at the end of the 4th century BC, before being transformed into funerary enclosures in the first quarter of the 3rd century BC. These last were soon abandoned in their turn at a time when the necropolis of Kalfata/Buldjaka also collapsed. During this period, the rural building excavated at Sveta Marina was set on fire, testifying to a violent event which had a long-lasting impact, given that none of these buildings was reused afterwards. Moreover, archaeological data belonging to the middle and late Hellenistic period remain quite scant around the city. What happened and how could this shrinkage of the territory of Apollonia be explained? Were these events also connected with the situation reported to the north, on the territory of Istros and Olbia? This study focuses on this unknown period of the history of the city and attempt to identify the causal factors.

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Les établissements septentrionaux de la chôra d'Istros aux époques classique et hellénistique

Les travaux de la mission archéologique franco-roumaine à Orgamè ont permis d'identifier et d'explorer plusieurs établissements grecs fondés à l'époque archaïque autour des lagunes Razelm et Golovița. Si la plupart sont abandonnés durant le Ve s. av. J.-C., certains font l'objet dès le début du IVe s. d'une réoccupation précoce dont seule Istros peut être alors l'artisan. Ce renouveau témoigne d'une politique d'expansion nouvelle de la cité en direction du Danube qui esquisse les contours d'un territoire considéré par la suite comme inaliénable. Cette présence istrienne constitue le fondement des revendications que porte la cité sous le Haut-Empire et dont l'inscription de Manius Laberius Maximus (*ISM* I 67 et 68) se fait l'écho. Les recherches menées sur la chôra d'Orgamè, tout comme la fouille de plusieurs sites, grecs et gètes, permettent désormais de saisir l'organisation interne de ces établissements du nord de la chôra d'Istros, tout en en restituant les dynamiques sociales et économiques. Ce renouveau s'opère toutefois au sein d'un contexte régional bientôt incertain qui impacte l'ensemble des cités grecques de l'Ouest de la mer Noire, depuis les rives de la Crimée jusqu'à Byzance, et dont on retrouve la traduction directe dans les territoires d'Olbia ou d'Apollonia. Portées par différents facteurs, ces évolutions provoquent durant la première moitié du IIIe s. av. J.-C. l'abandon de la plupart de ces sites, tout comme celui d'Orgamè.

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Some new finds of curse tablets from the northern Black Sea region

The paper presents and discusses several *defixionum tabellae* found in the areas of ancient Nikonion and Olbia during the 2015–2016 field seasons.

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A few remarks on the population in the rural area near Ibida (Moesia Inferior): Mihai Bravu and Topolog

The paper presents several pieces of epigraphic date (unpublished or very recently published by the author himself.) The texts come from two rural points near the Roman city of Ibida (Moesia Inferior). The first, Mihai Bravu, was a *vicus*, the second, Topolog, conserves the remains of a *villa*. The inscriptions provide the presence of Roman citizens, Thracians and descendants of veterans.

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Geoarchaeological research on the western coast of the Black Sea. Results from Histria, Enisala, Babadag and Halmyris

This paper will present the preliminary results of the AMIDEX-GEOMED and COFUND geoarchaeological projects investigating the Danube delta. The study is based on cores drilled in this area in 2015. By using bio-sedimentological proxies and archaeological data from four important sites on the Danube delta – Histria, Enisala, Babadag and Halmyris – we aim to give a general overview of the environmental change and human impact from the Neolithic until the Mediaeval.

Our research focuses on the human settlement dynamics in the Danube delta in relation to the evolution of the geomorphological context. Starting with the foundation of the first Greek colonies (Histria and Orgame) in this area, the Danube delta become a hotspot for the circulation both of goods and ideas. Thereby, it plays a major role in shaping of what we call today Balkanic culture. All through the Graeco-Roman period, the trade centres located in the Danube delta changed particularly due to the geomorphological dynamics.

The fluvial and deltaic sediments are rich archives that can provide high-resolution data in order to reconstruct the palaeo-environmental evolution and the human impacts. By analysing palaeo-ecological signals we can see how, human activity is a major factor in shaping the landscape. Also, the multi-proxy approach will allow us to highlight the importance of geo-climatic factors in influencing the strategy of these settlements (agriculture, trade, etc.) and also on their capacity to adapt to these dynamic environment.

This multidisciplinary study aims to highlight the role of the constraints and the potentialities into the development of these human settlements which inhabited such a changing and challenging environment as is the Danube delta.

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New archaeological discoveries in the Tomis ancient harbour perimeter

During the 2015–2016 campaign, we scanned the Tomis ancient harbour seabed using Side Scan Sonar. During this enterprise, we identified, and confirmed by scuba diving, five ancient shipwrecks. On a sandy bottom, at depths of 10–15 m, we found agglomerations of archaeological materials occupying an area of 200–300 sq. m. The identifiable material consists of stone ballast, pottery shards, tiles and pantiles dating to the Graeco-Roman period.

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The Roman fortification and the detachment of *Legio VII Claudia* from Cioroiu Nou

The Roman vestiges from the village of Cioroiu Nou, located in Cioroiși Commune, Dolj County, are among the most significant in the south-west part of Romania. In this village can be seen in particular a fortification of considerable size (235 x 140 m), inside which there is a bath-house build by a detachment of the *Legio VII Claudia*.

The presence of this military unit at Cioroiu Nou is confirmed by an inscription, many stamped bricks and tiles, and by a number of weapons and pieces of military equipment. Given the fact that the basic camp of the *Legio VII Claudia* was at Viminacium (today Kostolač, in Serbia), in the province of Moesia Superior, it becomes more difficult to explain why it was felt necessary to deploy in southern Dacia, at Cioroiu Nou, of a military detachment from another province.

The archaeological material found is most important and can provide reasonable answers or explanations, regarding the questions related to this spectacular archaeological site.

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Roman garrisons and fleet in the Black Sea: mirroring the enemy at the end of the world

In the Black Sea's mirroring waters, the Romans saw themselves, their empire and their power, and saw the kingdoms and the tribes that surrounded the Pontus Euxinus. While the southern shores were ultimately united under the power of Rome, a highly dynamic situation existed in the north, beyond the empire's borders. The Scythian world declined under the incoming of Sarmatians tribes, the Dacogetic tribes reached their climax, ruin and then became part of some mighty barbarian confederacy;

the Goths, finally, arrived from the north and challenged Roman control with a new wave of piracy and raids. For many decades, only the Greek colonies provided a ‘civilised partner’ for the empire.

From the Roman point of view, mirroring the other in the context of the Black Sea meant trying to understand a situation of perpetual change. From a strategic point of view, mirroring the other implied answering any challenge on the basis of previous experiences. Soldiers, both auxiliaries and legionaries, detached from southern provinces were deployed in remote cities and outposts to watch over the *barbaricum*. Meanwhile, the imperial fleet patrolled the shore and assured communications, trade and, perhaps, logistics.

Military planning in the ancient world could have employed notions far from current mentality: the purpose of this contribution is to present a methodological framework for interpreting the development of imperial policy in the area, particularly the deployment of garrisons and the fleet, in relation to Rome’s cultural vision of the area and of the neighbouring peoples.

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Fine pottery from early Roman time recently discovered in the *extra muros* area at Histria

Systematic excavation of the *extra muros* area of Histria began in 2001 in order to obtain information on the succession of habitations in this part of the settlement. It unearthed the traces of a metallurgical workshop which belonged to the early Roman period (2nd century AD), used mainly for ironworking. The preserved traces of this workshop were represented especially by the holes of dismantled kilns, but also by semi-finished and finished bronze and iron objects, crucibles, a large quantity of iron slag, etc. In these kilns, which were used as waste pits after dismantling in the Severan era, a very large quantity of archaeological material was discovered. Beside fine pottery (imported and locally produced), there was a large quantity of lamps, terracottas, glass and bone artefacts, some of which have already been published. The aim of my paper is to deal with the Roman fine pottery discovered in the layers of the metallurgical workshop, and in the fill of the dismantled kilns which belonged to it, in order to shed light upon the activity of this workshop and the presence of fine pottery in its layers.

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New masters – new rules. The beginning of the Imperial cult in Istros

The Imperial cult was a major religious innovation in the Roman empire and one of the most effective instruments for ensuring subjects’ fidelity towards the imperial authorities. Therefore its introduction into the pantheon of a certain city represented a very important moment, which affected that community’s fate for decades.

The subject of the Imperial cult at Istros has been approached several times, in connection mainly with the first Imperial temple there, dedicated to Augustus during his lifetime, and to the city’s involvement in the *koinon* of West Pontic cities in the 2nd century AD. Recent information sheds new light on the beginning of the Imperial cult in this Milesian colony and therefore on Istros’ general

historical context. First, there is a series of coins depicting Apollo, where the god's features have been modified to resemble those of Augustus. This heavy influence in a very religiously-conservative community shows the importance the new political master had for Istros. Second, a recently published inscription confirms that Augustus bestowed privileges upon Istros, thereby significantly affecting its status, and the building of an Imperial temple was likely to have constituted the catalyst for this development.

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A supervised market place and the storing of goods: Pistiros and parallels

The mute trading place mentioned by Herodotus in Libya cannot be found by archaeology, but the developed *emporia* displayed sophisticated systems of 'supermarkets'. The merchant coming to Pistiros by cart or wagon first passed the control guard at the gate; after *ca.* 20 m he had to stop in the street between two buildings with colonnades on both sides, which probably served as stoas to display the goods, protected from rain, snow and heat in summer. North of the east-to-west street, House No. 1, with several rooms, staircase and a kind of central heating contained official weights of several sizes conforming with the system used in the North Aegean, lead seals and a drop of gold; it was probably the office supervising the market and taxation. Opposite, the Southern House had at its centre a representative room (*andron*) with entrance paved by finely dressed stones and a gable(?) roof covered with fine Corinthian antefixes; it was situated between a small storeroom on the eastern side and a living room (*gynaikeion*) westwards, with kitchen utensils and two sets of loom weights, one fine and one crude, perhaps one of a daughter and the second of a servant. The house probably belonged to the administrator of the market centre; the area yielded a number of coins. Further westwards an extension of the Southern House and House No. 2 – they seem to have been used as storerooms – yielded half-finished handles and attachments of bronze vessels. Similar kinds of storerooms are known from the Thracian forts at Krstevich, Debelt, Kozi gramadi and Smilovene, probably also in North Pontic sites such as Elizavetskoe, the Semibratskoe gorodisha, but other rather close parallels also exist from Phoenician trading posts in Spain and Portugal.

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Entre vassalité et loyauté à Rome: le Royaume du Bosphore Cimmérien fourbit ses armes

La présence militaire de Rome en Crimée retient régulièrement l'attention des chercheurs. Le phénomène inverse est en revanche peu étudié: des contingents militaires bosporans ont-ils intégré les forces armées romaines? Si l'intégration de mercenaires sarmates est bien attestée, l'existence de troupes auxiliaires telle l'*ala Bosporanorum* manifeste-t-elle une forme de soumission du royaume bosporan à l'autorité de Rome? Disposons-nous aujourd'hui de la documentation nécessaire autorisant, d'une part, l'appréciation du caractère ethnique de pareille formation militaire, d'autre part, de son rôle dans les campagnes militaires menées par l'Empereur? De récentes découvertes archéologiques – opérées tant dans les provinces danubiennes qu'au Proche-Orient – poussent à reprendre ce dossier en l'éclairant également à la lumière du matériau numismatique de Crimée.

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Myrmekion during and after Greek colonisation

Continuing excavation of the site of ancient Myrmekion, located on the north shore of Kerch Bay, allows to consider closely its development during the first 100 years after its foundation. Recent studies of the early period of neighbouring Greek cities (Panticapaeum, Tyritake, Phanagoria, etc.) also provide important comparisons.

In the early 1990s it was known that Myrmekion had been founded at the end of the first quarter of the 6th century BC, evidenced by finds of early pottery near the acropolis. Apparently, the residents of Panticapaeum established the settlement to control a convenient bay and possibly for fisheries. Most likely, the population lived in dug-outs and other temporary structures. About the middle of the century the site was subjected to destruction and violent fire. After that, a fortification wall was built around the rock of the acropolis, probably also with the help of Panticapaeian citizens. The settlement continued to exist within its present form throughout the second half of the 6th century BC, but at the turn of the 6th/5th centuries the site increased more than twofold and it was overbuilt by houses. The sections rebuilt in the central part of Myrmekion had regular planning. Numerous buildings in the first half of the 5th century BC have been excavated in other parts of the site. Some finds suggest the relative wealth of the local population.

The current state of knowledge about Myrmekion leads to the conclusion that throughout the late Archaic period it was the part of the *polis* and city of Panticapaeum, first as a small and unfortified, subsequently fortified point, and from the beginning of the 5th century BC, as a full quarter, separated from the main territory by the expanse of water and the bay.

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Nouvelles fouilles archéologiques dans le site fortifié d'Albești (département de Constanța)

Le site fortifié d'Albesti a fait l'objet d'une monographie parue en 2008 (Livia Buzoianu et Maria Bărbulescu. *Albesti. Monografie arheologica. I*, Constanta, 2008). L'ouvrage marquait les étapes importantes dans l'organisation du fort, le cadre historique général ouest-pontique aux IV^e-III^e siècles s. av. J.-C., avec ses implications possibles dans l'évolution du site, les relations entre la colonie (Callatis) et le territoire au cours de cette période.

Les campagnes archéologiques de la dernière décennie ont porté sur l'extension de la zone fortifiée vers le sud (secteur A). Des éléments importants dans la structure du fort – l'enceinte, les pavages, le complexe d'habitations –, permettent d'entrevoir au moins deux étapes de construction pendant le III^e s. av. J.-C.

Traits distinctifs pour le secteur A:

- Le site n'a plus un caractère stratégique ou défensif; il élargit sa superficie et se développe au-delà de la zone fortifiée (vers l'ouest et le sud);
- L'organisation spatiale est différente de celle connue dans le secteur B: l'espace central est occupé par des grands bâtiments, qui maintiennent un alignement sur un axe est/ouest; les aménagements à proximité des enceintes (vers le nord et le sud) ont des dimensions moins

importantes et occupent des espaces qui, dans une période antérieure, étaient des espaces publics ou avaient un rôle de protection;

- Après l'abandon de l'enceinte ouest et l'élargissement du secteur des habitations dans cette zone, les constructions suivent un axe dévié NO/SE, adapté à la configuration du terrain.

Le mobilier archéologique recueilli – en particulier la céramique – est datable du III^e s. av. J.-C. (surtout de la seconde moitié du siècle).

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Roman and late Roman Pontic cargoes in the Aegean: the evidence from shipwrecks

Our knowledge concerning the typology and chronology of, and commodities transported in, Roman and late Roman amphorae produced in the Black Sea has expanded considerably during the past two decades, mainly because of the development of the study of ceramic workshops, kiln sites and fabric analysis. While Pontic amphorae are predominantly found on sites surrounding the Black Sea, their distribution is attested in far reaching land sites, across the eastern and central Mediterranean. Despite their spatial distribution on terrestrial sites, there has been a lack of evidence concerning their seaward commercial transportation in regions outside the Black Sea littoral, in which the Aegean played an essential role. Shipwrecks containing Pontic cargoes are hardly referenced outside the Black Sea in the existing catalogues of shipwreck distribution.

This paper aims to shed new light into this gap, presenting an analytical account of six shipwrecks containing Pontic cargoes, dated during the Roman and late Roman period and discovered during an extensive underwater survey conducted by the Hellenic Ephorate of Underwater Antiquities (EUA) in cooperation with RPM Nautical Foundation, in the archipelagos of Fournoi, eastern Aegean. The paper re-evaluates as well a long forgotten shipwreck in the Argolid–Peloponnese.

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Thasos et la mer Noire aux époques classique et hellénistique: grandeur et décadence d'un circuit économique

Thasos, petite île du nord de l'Égée, est connue pour ses exportations amphoriques dans le monde égéen et pontique. Le Pont-Euxin semble être son premier marché durant plusieurs siècles. Il s'agira de s'interroger sur cette prééminence à travers l'étude de plusieurs sources: les timbres amphoriques et les amphores, mais aussi les témoignages littéraires et épigraphiques. Ces amphores vinaires sont la partie archéologiquement visible du commerce thasien qui laisse dans la pénombre les importations thasiennes. Il faudra également se pencher sur l'exportation d'autres produits thasiens comme le marbre. À partir de l'étude de quelques cas, on cherchera à mettre en évidence les mécanismes et les acteurs de cette domination sur le marché pontique et on suggérera des pistes qui expliquent le recul de celle-ci à la fin de l'époque hellénistique.

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Ward off evil? Anthropomorphic rod-formed glass pendants and beads from the West Pontic Greek colonies

This paper discusses two categories of finds, pendants and beads, both of them part of strings that belonged to the inhabitants of the West Pontic colonies. The available data about these glass ornaments indicates a chronological border between those two categories: the anthropomorphic pendants – bearded pop-eyed male heads – are earlier (from the 4th century BC, mostly its first half), and the cylindrical beads that depict two or three human faces are typical for the 3rd and early 2nd centuries BC. Having in mind the manufacturing technique and their general appearance, the two categories seem to be related and the later one could be a simplified version of the earlier bearded male heads. Taking into account the growing popularity of the large strings of various beads and pendants during the Hellenistic period, the glass workshops had to satisfy the market and it is logical to presume the emergence of faster and easier production of ornaments that carried similar symbolics to the pendants. According to the most popular view, these anthropomorphic ornaments had apotropaic functions and there are written sources that support such an interpretation as amulets. Still, one should not ignore their ornamental function, especially when they are part of large colourful strings.

The West Pontic Greek colonies offer a substantial number of burials that enable narrowing the chronology of the two categories. This is important, as most often such artefacts are part of collections with no information about the context. Furthermore, the graves and the anthropological analyses of the skeletal remains give the opportunity to make progress in the interpretation of their usage. In the broader context of their chronology and interpretation, parallels from the Thracian interior are also commented upon.

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Some observations on the dynamics of trade in transport amphorae on the Berezan settlement

The Archaic Berezan settlement is well stratified and not much damaged by later strata and structures. For this reason the materials from its excavations can serve as a solid basis for the relative chronology of certain types of ceramics, and also for statistical studies of structural changes of the imports over time. Statistical data accumulated in a course of systematic excavations in 2004–2016, conducted with the same methodology, while correlated with the stratigraphic periods allow us to estimate the dynamics of imports of goods in transport amphorae, belonging to different production centres, as well as to clarify the chronology for some types of Archaic amphorae. This analysis is currently based on a big sample – more than 3500 amphorae toes, originating from the filling of structures and from the cultural layers dated to the 6th–5th centuries BC.

Lesbos remained one of the most important centres for goods transported to the Berezan settlement in amphorae during the 6th and the 5th centuries BC. For the 6th century BC grey-and-red Aeolian amphorae made up about one third of transport vessels. A comparable role in the first half of the 6th century BC was played by Miletus and Clazomenae, but already since the third quarter of the century, the structure of imports on the Berezan settlement has undergone fundamental changes. The amount of imported amphorae from these cities in the second half of the 6th century BC was steadily declining, and almost in the same proportion the share of Chios increased, as did that of an unknown

(most likely North Ionian) centre of production of the so-called ‘Protothasian’ amphorae. The next period of significant change in the market can be recorded in the late 6th–early 5th centuries BC. Imports of goods in the amphorae of such centres as Clazomenae and Miletus, obviously, were terminated after the Ionian revolt. At the same time, the amphorae of Thasos and other unidentified North Greek production centres entered the North Pontic market: in the second half of the 5th century their share reached up to 15% of the amphora imports on Berezan. Importation of Chian wine also shows a steady growth during the Classical period – vessels from Chios provide more than 35% of the transport amphorae in the structures and layers of the last three quarters of the 5th century BC.

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Romans, Lazika and the Caspian Gates

The proposed paper considers the Romans’ role in Lazika-Colchis and its hinterland in the 4th–6th centuries AD, notably in the period after the Romans and Sasanians divided the South Caucasus at the end of the 4th century.

The focus of 6th-century Roman historians on the Romans and Sasanians’ contemporary rivalry in Lazika and Iberia provides important evidence for the two South Caucasian kingdoms in the preceding centuries and helps us reconstruct the history of Lazika and the South Caucasus and of Roman involvement there in the 5th century when contemporary sources are few and fragmentary. Roman sources depict war with the Sasanians as resulting from the latter’s longstanding demands for payments for the protection of the Caspian Gates. But scholars disagree on the date and the nature of the agreement that lay behind the two great powers’ dispute. The sources also highlight a disagreement between the Romans and Sasanians regarding overlordship over the kings of Lazika and Svania/Svaneti in the 5th and 6th centuries.

In recent decades there has been an explosion of research on this period and on the historical sources. Consequently it is worth revisiting earlier conclusions and considering in the light of this new research how the Romans interacted in this period with the kings of Lazika and its hinterland; and how Roman-Sasanian rivalry in the South Caucasus provides a context to developments. When did the Sasanians begin demanding contributions from the Romans for the upkeep of the Caspian Gates? And why? How independent were the Laz kings from Roman overlordship in the 4th and 5th centuries, and how far had they subjected the other peoples of Colchis during this period?

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The circulation of counterfeit coins in Roman Dobrudja (1st–3rd centuries AD)

The authors have gathered all the available data about counterfeit coins made after Roman Imperial silver coins, found isolated or in monetary hoards. The analysis shows a gradual increase in their number, with the peak reached in the 3rd century AD. Cast bronze coins circulated at the same time, imitating roman provincial coins of small denominations. Such pieces were made in local mints to supplement the monetary mass existing on the market. It is possible that some may have been produced even in official mints (Histria, Tomis, Callatis). Thus, the situation observed for the Dobrudja is connected with the generalised phenomenon at the northern border of the empire, developed during the 2nd and 3rd centuries AD, the views of researchers on its character oscillating between official, ‘semi-official’ and illegitimate.

Compared with the province of Dacia, where this category of finds is well represented and highlighted through specialised studies, for the north-eastern part of Moesia Inferior there is still no analysis on this topic. Following the territorial distribution of counterfeit coin finds, the authors try to establish a pattern of their dissemination within the province.

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L'onomastique des magistrats monétaires d'Apollonia du Pont

Une cinquantaine de noms de magistrats sont connus sur les monnaies d'Apollonia du Pont, sans que leur onomastique ait fait l'objet d'une étude d'ensemble. Après la constitution du corpus et la vérification des lectures et des attributions, l'exploitation de cette documentation confirme le caractère ionien de l'onomastique de cette colonie milésienne à l'époque classique. Des noms très rares, des noms régionaux et des formes dialectales seront analysés en parallèle avec le riche dossier de l'épigraphie funéraire légué par la même cité ouest-pontique. Le but est de s'interroger sur l'héritage culturel de la métropole et sur la manière dont celui-ci a été façonné dans la colonie.

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The 'Western Cimmerians' and the first Greek settlers in the Troad

The invasions of the Cimmerian tribes in the Near East and their ethnic provenance have attracted considerable attention and have already been discussed for several decades. Their allies from Thrace, the Treres (among others mentioned by Strabo) have received much less attention in the academic literature. The western coast of the Black Sea was densely populated during the Early Iron Age, as can be concluded from the many settlements which have been detected and sometimes excavated, near the Danube delta, the Dobrudja, Mesambria (Babadag I–III cultures) and in the area between the city of Burgas and the Bulgarian-Turkish border (Pshenichevo culture) with sites like Malkoto kale and the many *dolmen* in the Strandzha mountains. However no Greek material was discovered in these settlements, while the first local material in these Greek settlements is Hallstatt D. It seems to be evident that the Early Iron Age settlements were already deserted when the first Greek colonial settlers arrived. These desertions could be attributed to a population movement by so-called Thraco-Cimmerian tribes, which at least partly moved along the western Black Sea coast to attack the Near East. The destruction layers at Troy VIII and early Sinope were probably connected to these movement of Treres along the southern coast of the Black Sea. The Lydian king Gyges allowed Ionian mercenaries to found Abydos and other settlements in the Propontis and the Troad, in order to stop the inflow, but this ended only when their leader Lygdamis was killed in Cilicia by the Assyrians around 630 BC, also opening the way for the Milesian colonists into the Black Sea. The conclusion can only be that Greek colonisation on the west coast of the Black Sea filled a gap after the invasions and defeat of the Cimmerians and their Treres allies. This colonisation could only have taken place and was probably rendered simpler after the final defeat of the Cimmerians, so not long before 637 BC.

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Anatolian stonemasons and the western Pontic region: imported models and techniques in the architectural decorations of the early Principate

Over the last 45 years numerous scholars explore architectural phenomena formed along the western Pontic coast. In this region tradition in the implementation of architectural complexes, decorated in Doric, Ionic and Corinthian style evolved without any interruption from the Archaic and Classical periods to the end of antiquity.

Therefore this part of south-eastern Europe is among the richest of data from the architectural decorations. During the period from the 1st century BC to the 1st/2nd centuries AD, the western Pontic area produced a number of new models, techniques and style of work on the stone. In the early Roman era new settlers and travelling groups of artists from Asia Minor introduced many unknown decorative models and principles of carving. This process has been established and well-studied by A. Suceveanu, M. Mărgineanu-Cârstoiu, G. Bordenache, L. Getov and especially J.B. Ward-Perkins.

Today, the architectural details that we possess in the western Pontus are much more numerous than even a few decades ago. The purpose of this paper is to summarise and analyse previous results, but also to introduce a lot of new data from unpublished architectural details. The collection comes from the elements of Doric, Ionic and Corinthian order and they are from Histria, Tomis, Callatis, Dionysopolis, Marcianopolis, Odessos, Anchialus, Mesambria Pontica and Apollonia Pontica. The main focus will be on the clearly visible Anatolian features in decorative schemes and techniques.

Such infiltrated architectural models are perfectly combined with the local architectural environment. Hence, from the early Principate the western Pontus displays a unique and extremely high-quality local sculptural tradition of decorating architectural complexes.

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***Emporia* and places of cult in the Black Sea**

The Greeks used different strategies in their trade in order to make ease their contacts with local populations. One of them is to set up cult places at some location that may be of interest both as an aid to their navigations and to interact with local peoples. Sometimes these places of worship could also act as places of exchange or *emporia*, since it was common that within them the religious aspect was as relevant as the commercial one. The purpose of this paper is to review some of the places of worship known from the literary tradition and from archaeology, as well as the *emporia* identified in the Black Sea, with the aim of analysing the interactions of the Greeks with the local peoples

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Amasya in the early Byzantine period

Amasya, situated in a narrow pass formed by the Yeşilırmak river in the travertine rocks, is an ancient settlement that has retained its topographic significance since the earliest times. The systematic archaeological investigations of Harşena Fortress and the Maidens' Palace, underway since 2009, have proven that Amasya has a powerful, unbroken timeline reaching to the Iron Age. Amasya (Amaseia) became a city-state and a political administrative centre under the kingdom of Pontus (302–47 BC); became the administrative and religious centre of Diopontus after the time of the emperor Diocletian, and took its place in the fortresses of the Armeniac *theme*, which was one of the military provinces of the Byzantine empire. The evidence uncovered by these excavations is important in identifying the major developments at Amaseia in late antiquity which we know well from the written sources.

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A Punic necklace from Oluz Höyük: a general evaluation for Anatolia

A glass bead of Carthaginian origin (Punic necklace) in the shape of a human head, uncovered in the excavation of 2010 in Oluz Höyük in the vicinity of Amasya, is important for being the sole example from central Anatolia. The other important finds in Turkey of pendants of this shape are from Kırşehir, Seydişehir, Byzantion and Sirkeli Höyük. Other important finds on these beads are kept in Sadberk Hanım Museum. The presence of human head-shaped pendants in Oluz Höyük has a greater importance than the better known examples from the vicinity of the Black Sea. How such beads, which are understood to have been traded by both land and sea, reached Oluz Höyük is an exciting topic worthy of examination.

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Understanding Greek-native interaction in early Greek Black Sea colonisation. An example from Istros/Histria

The Archaic tumuli of Istros have, for decades, sparked intense debate on their ethnic interpretation. A number of indigenous traits, among which are human sacrifices, are difficult to pair with behaviour that is considered stereotypically Greek. However, looking at burials as a strategy in terms of performance and political behaviour, as recent theory suggests we do, helps to disentangle the adoption of different, seemingly contradicting, cultural languages by the Archaic Histrian elites.

Cultural theorists have convincingly demonstrated that objects cannot be equated with ethnic identity and that ethnic identity is different from biological identity. Archaeologists should, thus, distinguish between the practice of typochronological classification of artefacts and the historical reconstructions they base on material cultural evidence.

The elites in Histria seem to have adopted different cultural strategies, partly Greek, partly native, which means that our modern attempts to create strong dichotomies between ethnic groups are futile. Participating in both cultural landscapes allowed the people in Histria to survive in politically uncertain times. Whereas the native cultural landscape seems to have been a major point of reference in earlier times, the wider Greek world increasingly gained influence from the Classical period onwards.

This paper discusses the material evidence of Histrian burials in their wider cultural contexts, Greek and native, and aims at reconstructing the various ties that were maintained by the Histrian elites. The

underlying theoretical assumptions, informed by performance theory and consumption theory, and which are used to come to a historical conclusion, are briefly outlined. The overall aim is to present a framework for understanding broader patterns of Greek-native interaction in early Greek Black Sea colonisation.

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Early Greek colonisation in the Black Sea. Orgame necropolis: a contextual study of the first Greek pottery imports

Ceramics always hold an important place in the study of ancient Greek diasporas based on their high quality and places of origin. They are chronological markers as well as having first-rate socio-cultural significance. Discoveries of the early Archaic period in the first tombs of the necropolis of Orgame bring their contribution to the much-debated question of the first Greek colonisation in the Black Sea, pottery finds representing our best archaeological marker for tracing the origin of the Greek settlers.

The present paper focuses on the earliest dated assemblages ranging from the 7th to the early 6th century, a period of major social change reflected in the first stage of the colonial settlement of Orgame. The imported vessels from the second half of the 7th–early 6th century BC, though of East Greek, Corinthian and Attic types, were almost entirely intended for satisfying the needs of the local elites. They became strongly ‘Hellenising’ tracers along the western Black Sea coast. More significantly, the increasing distribution of both imported and locally made Greek vessels across the West Pontic area, decreasing in importance in funerary contexts, is indicative of important social developments. Historically, this period corresponds with the first colonial settlement. The approach of early Archaic Orgame will rely on the contextual analysis of the first imported ceramic evidence.

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Attic black-glazed import on the Bosphorus in the 6th–2nd centuries BC

Many publications of black-glazed pottery from sites of different types situated on the European Bosphorus (Panticapaeum and the settlements of the Crimean Azov, in particular) have appeared recently. This provides an opportunity to compare the main features of Attic black-glazed import into this region with other Black Sea states. Imports of such ceramics from Attica to the northern Black Sea region started in the middle of the 6th century BC, the time when this tableware began to be produced regularly. It prevails here over all other Greek centres by a factor of more than two.

Comparison of the Attic black-glazed complex with pottery from other centres allows us to assume that Bosphorans probably followed Attic traditions and innovations in cooking and consumption of food. We can talk about the delay of regular supplies of certain types of vessels compared with the beginning of their production and the beginning of use in other parts of the ancient world.

As in other ancient states of the northern Black Sea region significant differences can be traced in the number and variety of types of vessels between urban and rural settlements, where the set of

tableware is significantly poorer and simpler. It is obvious that such ceramics penetrated a *chora* vicariously, via the major centres.

There is a small number of vessels that were produced only in one of Attic workshops, as well as ritual vessels rarely found outside Attica. This poses the question of how these reached the Bosphorus: were they subjects of trade or personal belongings of travellers arriving on the Bosphorus (settlers, traders, etc.)?

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Pottery with barbotine decoration manufactured by the ceramic centre from Durostorum (Lower Moesia)

The pottery workshops from Durostorum, both military and civilian, are situated on the Romanian banks of the Danube. At present, 19 kilns were discovered centred in the north-eastern part of the site, on a 400 m strip of the terrace along the Danube. Clay extraction pits as well as refuse pits, along with moulds for terracotta figurines, lamps and local relief-decorated terra sigillata were also discovered.

The ceramic categories produced in the workshops from Durostorum belong mainly to the various fine ware types, such as local terra sigillata, stamped pottery, vessels with barbotine and applied relief decoration. The fine wares mainly imitate the forms specific to Western terra sigillata, but also those of contemporary Eastern sigillata. In addition to this, *mortaria*, lamps (both mould-made and wheel-thrown) and coarse wares were also produced.

This paper examines pottery with barbotine decoration to illustrate the phenomenon of mutual influences, in terms of production techniques, vessel shapes and the decorative motifs employed, with the production centres operating in the surroundings of Nicopolis ad Istrum (Hotnica, Pavlikeni and Butovo). The repertoire of forms includes a wide range of tableware (cups, bowls, dishes, lids), while the decoration is limited to vegetal and geometrical motifs – mainly stylised ivy leaves, grape bundles, spirals, *lunulae*, different combinations of the abovementioned elements, as well as scales and pine cones. From these points of view the pottery production on both sides of the Danube is characterised by a certain degree of uniformity. On the other hand, workshops from Durostorum also manufactured particular forms and stand out through the production of finewares from kaolinitic clays. This particularity might offer important clues in the future regarding the differentiation between the products of this centre and those linked to other production sites from Lower Moesia and Dacia.

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The terracotta production of the Black Sea coast of Turkey: the example of Sinope

Archaeological research along the Black Sea coast of Turkey have gained an increasing momentum in recent years. Coastal settlements such as Sinope and Amisos, which are relatively well known by the modern scholars, show the influence of local as well as colonial culture.

A few rescue excavations undertaken by the museum, excavations of pottery kilns and several surveys in Sinope have revealed that its amphorae and architectural terracottas from Classical times

onward were the leading product of the time, enjoying a fine reputation mainly around the Black Sea and other foreign markets.

The excavation at the Balatlar Church conducted by Prof. Gülgün Köroğlu from Mimar Sinan Fine Arts University in Istanbul since 2010 has found much new evidence: the large number of fragments of terracotta figurines and architectural terracottas from this excavation reveal local production from the region as well as imports.

This paper discusses several terracottas from Sinope, including examples displayed in the archaeological museum and the material yielded by the Balatlar Church excavation, in relation to the finds from Amisos. Amisos is famous for its huge terracotta production. Furthermore, in light of the terracotta figurines the cults of the region will also be discussed.

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The Psenafa archeological complex (Adygeya, end of the 4th century BC–1st century AD). On connections in Maeotian society in the Hellenistic and early Roman periods

The Psenafa archaeological complex is situated on the outskirts of Maikop. The site was studied by the Caucasian archaeological expedition of State Museum of Oriental Art in 2011–2013. It consists of a settlement, a contemporary necropolis and a sanctuary atop a *kurgan* of the Bronze Age. This paper will examine the origin and character of imports during the four phases determined for this site.

The earliest imports are dated to the second half–end of the 4th century. BC. They consist only of amphora fragments of the 4th century from the settlement, including pieces from Chios, Phasos and perhaps Eretria. The second phases (3rd–2nd centuries BC) saw numerous and varied bead imports from the eastern Mediterranean, unguentaria and pseudo-amphoriskoi from Macedonia, a finger-ring of Ptolemaic production and faience beads from Egypt. The glass skyphoi were most likely produced in Asia Minor. There is also evidence of connections with the Celtic world (brooch-pendant, bracelets). Some fragments of ‘Villanova’-type Rhodian amphorae found in the settlement also belong to this phase. In the next phase (end of the 2nd–1st century BC) we see a continuation of glass beads and skyphoi from the eastern Mediterranean and Asia Minor. The latest phase of the site (1st century AD) is defined by Egyptian faience amulets. We have yet to discover Roman imports in this complex. In general, the burials of this phase were poorer than in the preceding phases. This indicates a decrease in life at the site.

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Recent finds of Hellenistic mould-made relief bowls from Ordu/Fatsa Cingirt Kayası excavations in the southern Black Sea region

Cingirt Kayası is located in the village of Yapraklı within the borders of Fatsa, Ordu, in the eastern part of the southern Black Sea region. Based on excavations, predominantly focused on the summit, it

is suggested that the settlement can be dated to the late Hellenistic period and that it bears the characteristics of a *phrourion* founded by Mithradataes VI in the region.

This study aims to share archaeological data obtained from the Cingirt Kayası excavations on the shores of the Eastern Black Sea region of Anatolia, and to contribute to the studies of mould-made relief bowls in the Black Sea basin. Samples studied in this work have been dated in accordance with the stratigraphy of Cingirt Kayası, other materials obtained from the same context, and through comparisons made with materials analysed in other publications. This study takes into account the general chronology and established literature for mould-made relief bowls.

The mould-made relief bowls found in Cingirt Kayası have been classified according to a comprehensive system based on ornament suggested by F. Courby and A. Laumonier. Based on this classification, the following four main categories were observed in Cingirt Kayası: floral bowls, long-petal bowls, pinecone bowls and juxtaposed leaf bowls. Moreover, these four categories have been analysed in terms of their fabric, varnish and form. It is suggested that, based on their forms and decorative techniques, the bowls studies here were either produced locally in the Black Sea region or were imported.

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From Archaeopolis to Onoguris: excavations in the heart of Lazika

The standing remains at Nokalakevi have long been associated with the fortress of Archaeopolis described by Byzantine historians. First excavated in 1930, it wasn't until 1973 that a large scale programme of excavation, conservation and rehabilitation was established, which halted the deterioration of the walls and allowed for the archaeological investigation of the site. Following Georgian independence, and the challenging decade that followed, work at Nokalakevi was rather more modest. Since 2001 the Anglo-Georgian expedition to Nokalakevi has fostered a collaboration between British specialists and colleagues at the S. Janashia State Museum, which has overseen 16 seasons of research excavation and trained around 250 students from Georgia, Britain and further afield. However, despite the importance of the site in the region, and the scale and longevity of the excavations, it is relatively unknown to western scholars. This paper seeks to provide an overview of the site; its strategic importance to both the kingdom of Lazika, and to the Byzantine empire; and key results of the excavations.

Since 2015 the Anglo-Georgian Expedition has also worked at a second Byzantine-period, fortified site. A hilltop north of the village of Khuntsi, some 18 km east of Nokalakevi, was already known to locals for the remains of a castle, or fort, but it was only when a teacher from the village mentioned this to specialists from the expedition in 2014 that it first attracted serious archaeological attention. The location alone made this site a strong candidate for the 'lost' fortress of Onoguris, and following an evaluation by test pits in 2015 and the opening of full size archaeological trenches in 2016, the material culture certainly indicates that it is a 5th-/6th-century AD Byzantine/Laz fortress. This paper will also discuss the background, historical sources and archaeological evidence that point towards this being the fortress of Onoguris.

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Of catacombs and cataphracts: the question of the Sarmatians in the eastern South Caucasus

Debates about the presence and prominence of Sarmatian mobile pastoralist populations in the territory of modern Azerbaijan have a long history, centred on a consideration of burial types and their ethno-cultural associations. Anthropological work on territories of pluralistic cultural contact, however, have cautioned against the possibility of ‘finding’ ethnicity through material culture, especially in complex multipolar spaces like the South Caucasus. In the context of the Caucasus, furthermore, where questions of ethnicity are often explicitly political, the interpretive challenges are even greater.

This paper explores whether it is possible to build a case for the presence of Sarmatian populations in the eastern South Caucasus from the 3rd century BC to the 3rd century AD. The conversation begins with a consideration of what, exactly, we mean by the term ‘Sarmatian’, and about the appropriateness of applying this historical ethnonym to the varied populations inhabiting the Eurasian Steppe in the period.

Then, using archaeological and literary sources, I argue that the evidence *does* suggest changes in the eastern South Caucasus in the 2nd–1st centuries BC, which were accompanied by new social practices, as well as by material culture with broad parallels in the Circumpontic sphere and the North Caucasus. Rather than interpreting this as evidence of migration, however, I suggest that we should think about the patterns of interaction between non-State actors like the Sarmatians and local powers like the Albanians and Iberians, as they negotiated their positions on the borders of the ever-expanding Mediterranean and Iranian empires. I offer the South Caucasus as a case study of mobile pastoralists as one part of a wider ‘borderland system’ that developed at the interstices of the Roman, Arsacid and Steppe worlds.

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Colonisation and foundation myth in the Pontic regions

In order to understand the context of early colonisation and the interaction between colonial and local populations, archaeologists must use as many lines of evidence as possible to explore the various agents involved. Historical documents concerning the period are often from a much later date and are almost exclusively from the perspective of the colonial cultures. However, we cannot ignore this source material. Rather, we should attempt to utilise it as a source that requires nuanced interpretation. Naoise Mac Sweeney, in her *Foundation Myths and Politics in Ancient Ionia* (2013), poses an interesting hypothesis regarding foundation myths and colonial interaction in the Ionian colonies of Asia Minor. Rather than interpreting these myths as historical records, Mac Sweeney proposes that they be seen as allegories for the colonisation process and an additional line of evidence for archaeologists seeking to interpret culture contact during this period. In this paper, I will apply Mac Sweeney’s methodology to a new colonial context, the Black Sea regions. In this paper, it is apparent that Mac Sweeney’s allegorical paradigm holds merit for additional colonial spheres and indeed provides an insightful perspective on how Greeks and non-Greeks interacted with each other in the early phases of colonisation. By pairing this interpretation of foundation myths of the Pontus with the archaeological findings, it may be possible to better understand both the Greek and non-Greek players and their motivations for contact, exchange and coexistence.

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Roman fortifications in Abkhazia

As is well known, in the north-eastern part of Asia Minor in the last quarter of the 2nd century BC there was a strong kingdom of Pontus ruled by Mithradates VI Eupator, who added to his possessions a significant part of the Black Sea coast of the Caucasus, including Abkhazia. His ambitions to expand throughout the region clashed with those of Rome. Ultimately, this struggle ended with the victory of the Romans, and the territory of Abkhazia became a dependency of the Roman empire.

At the beginning of our era Rome, seeking to protect and consolidate its newly acquired lands, began the emplacement of regular troops in the eastern Black Sea region, initiating the creation of Pontic *limes* – a chain of garrisoned fortifications of the Black Sea, whose task was to guard the approaches to the eastern borders of the empire. Roman garrisons were placed around the Caucasian Black Sea coast. These defensive works included more than a dozen fortresses and were a stronghold of the Romans and later of the Byzantines in the eastern Black Sea region.

The most important Roman fortifications within of historical Abkhazia are Sebastopolis and Pitiunt. Sebastopolis was founded on the site of the ancient Greek Milesian colony of Dioskuriada. Ancient Sebastopolis, as shown by archaeological research, had several citadels. The most significant set of fortifications, excavated on the city's waterfront, is represented by three fortresses constructed at different times.

Pitiunt, located about 20 km from the town of Gagra on the Cape of Pitsunda, is the most studied Roman fortress in Abkhazia. A period of prosperity for Pitiunt is well attested archaeologically. A variety of materials have been identified: walls and towers, public, residential and religious buildings, lots of ceramic and metal products. These materials show a centuries-old, rich and multifaceted history of the Great Pitiunt, both rich trading centre and city-fortress, the oldest centre for the spread of Christianity in the region, and a major strengthening of the Roman *limes*.

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On the Outskirts of Pontus Euxinus: once again on the war of Rhodes and Bithynia against Byzantium (220 BC)

The war for free passage through the Thracian Bosphorus, waged by the Rhodians and Prusias I of Bithynia against the citizens of Byzantium (Polybius 4. 38–52), was caused by various economic, diplomatic, military developments in the Hellenistic world. This paper will examine the reasons and beginning of this conflict, its political canvas and some details of the course of military events, and (the rather unexpected) results. Several proposals concerning these issues will be presented, both on the basis of new interpretations of Polybius' text and by using hitherto overlooked sources.

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The kingdom of Pontus and the Black Sea

This paper will examine the developments of the relations between the Pontic kingdom and the Black Sea, which was unified for the first time under Mithradates VI and was absorbed in the Pontic sphere. The analysis will highlight that interest in the Black Sea is a permanent feature in the history of the Pontic kingdom. Therefore certain events will be considered that precede the ascent of Mithradates VI, among others the acquisition of Amastris and of Amisos, the siege of Sinope by Mithradates II

and the politics of Pharnaces. Particular attention will be given to the treaty of alliance between Pharnaces and Chersonesus (*IOSPE I*², 402), whose chronology has been extensively discussed

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Some notes on complex relations between Heraclea Pontica and the Persian empire (4th–3rd centuries BC)

From the 4th to 3rd centuries northern Anatolia experienced a complicated and uncertain period because of the crisis of the Greek cities, which, although subject to Artaxerxes' authority, seemed to act with full autonomy. Heraclea Pontica distinguished itself, for the reasons that are the subject of this paper. Thanks to Clearchus and under his successors it experienced tyrannical rule. It was able to manoeuvre in the international environment of the 4th and 3rd centuries BC. I intend to analyse some of the most interesting written evidence that attests to the complexity of relations between Heraclea and the Persian empire and between these two and the *polis* of Sinope.

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Greek-Sindian interactions in the territory of the Cimmerian Bosphorus in the 6th–4th centuries BC

In the early period of the existence of Greek colonies on the territory of the Asiatic Bosphorus the local population was sparse or non-existent. It is possible to say that this area received the name of Sindike no earlier than the last quarter of the 6th century BC (Hipponax, Hecataeus of Miletus). The Semibratnie *kurgans*, where burials of representatives of the Sindian ruling dynasty took place from the middle of the 5th century BC, demonstrate the early use of tombs of mud-brick with accompanying horse burials. Noteworthy is the presence of mud-brick tombs in the *kurgan* cemeteries of the 6th–first half of the 5th century BC in the South Ural steppes. Part of one of the groups of local nomads moved westwards about 530 BC under the pressure of new nomadic waves from the East. In the ancient literary tradition the Sindians were long hostile to the Scythians. This situation might have facilitated their contacts with the Greeks and the foundation of the city of Labrys in the heart of Sindike. This close proximity could not fail to influence the funeral rites of the Sindian elite. By the beginning of the last quarter of the 5th century BC there is a transition to stone tombs added in the corner of mud-brick crypts. Under the latest *kurgan* at Semibratnie (No. 1, ca. 380 BC) there is a large stone plastered tomb which was influenced by Bosphoran architecture. The burial complexes of the Sindian aristocracy are characterised by tomb material in which weapons and objects in Animal Style are combined with the products of Greek masters. Their analysis fully reflects the process of development of Greek-Sindian relations, which culminated in the inclusion of Sindike in the Bosphoran state.

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***Studia Straboniana*: the didactic character of the *Geography* and the Romanophilia of its author**

Strabo's *Geography* is one of our main sources at the turn of eras on history and geography of the *oecumene*. It has been used actively for a long time. Over the last 50 years a non-critical or hypercritical approach to it has gradually evolved to an awareness that before using it as an historical

source it is necessary to understand its structure, genre, composition, stylistics, sources, etc. and how they were used by Strabo, as well as to understand the aims, objectives and historical background to the creation of the *Geography* and the world-view of Strabo himself, as also the manuscript tradition and many other problems connected with this *oeuvre* as an organic entity written by a particular author at a particular time with a particular purpose. In the early 1970s, in anticipation of the real commentary on Strabo's information about northern Black Sea shore, we did our best to busy ourselves with such analysis and managed to cover some of the aspects mentioned. Some of those results were published in 1988 in a small monograph in Russian. Since then many scholars have touched upon different historiographical problems connected with the *Geography* and its creator. And one can definitely see some progress in the studies of its text and the *realia* behind it. A new critical publication of this writing, by S. Radt, appeared lately.

This paper seeks to show (using his description of the northern Black Sea shore as an example) how Strabo's Romanophilia and didacticism influenced the choice of factual material for the *Geography*.

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New observation on the east Carpathian storage vessels (1st–3rd centuries AD)

Storage containers were neglected by almost all archaeologists while preference was given to decorated fine vessels. Thus, a very important source of information on economic, cultural and social life was lost. The ubiquity of these vessels in all the Getic and Carpic settlements reveals the significant role played by these containers in the everyday life of this society. This present paper takes into consideration only coarse handmade containers that have an ovoid body and are decorated with a band in relief, a typical form of ornament for these vessels. These containers have a considerable tradition; they were found in this region from the Iron Age until early Roman time. The paper also pays attention to the volume of these vessels: their capacity decreases to the end of their evolution. This phenomenon might be correlated with significant cultural or economic changes that occur during their development.

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Interactions et échanges au Nord du Pont-Euxin: la question d'une présence laténienne à l'est des Carpates

A la fin du IV^e s. av. J.-C. la grande expansion des Celtes le long du Danube change la donne au cœur de l'Europe tempérée. Cette migration d'ouest en est, bien attestée par les auteurs antiques et la découverte de nombreuses nécropoles laténiennes, aboutit à la genèse des Celtes orientaux dans le bassin des Carpates. A l'est de ce nouveau foyer celtique, les Scythes occupent la steppe herbeuse entre le delta du Danube et le delta du Don. Ces derniers se trouvent alors directement impactés par les mouvements démographiques des groupes laténiens, aux marges de leur territoire, comme le montre l'apparition de nouveaux types de parures, de pièces d'armement et l'introduction d'innovations techniques.

Au cours des dernières décennies plusieurs chercheurs ont essayé d'expliquer ce phénomène sans obtenir de résultats réellement concluants. Si les relations bi-latérales entre monde grec et monde celtique d'une part et monde grec et monde scythe d'autre part ont été et sont encore l'objet de nombreuses études, la question des contacts entre Celtes et Scythes, jadis abordée par Paul Jacobsthal

dans son ouvrage pionnier sur l'art celtique ancien (*Early Celtic Art*, 1944), n'a été reprise que très ponctuellement, à la faveur de fouilles ou de découvertes dans la zone subcarpatique.

De manière générale le mobilier et les sites archéologiques laténiens découverts à l'est des Carpates sont très mal connus et pourtant fondamentaux pour répondre à la problématique transversale de la circulation des matériaux, des idées, et de leurs porteurs dans cette région et à l'échelle européenne. Un travail de synthèse est donc nécessaire pour élargir nos connaissances et notre compréhension des différentes interactions culturelles et des dynamiques de peuplement qui ont existé, au cours du second âge du Fer au Nord-Ouest de la mer Noire.

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Vassal states at the frontiers of the Roman empire. Nabatea, Osroene and the Roman–Bosporan *status quo*

In the 1st century BC the client state was an established institution in the Roman world. Nevertheless, the end of the civil war in 31 BC coincided with an introduction of new practices to the client system, with Octavian taking over all the *clientelae* of Marcus Antonius (including the most famous, Herod the Great) and, from that point on, all friendly kings becoming clients of the emperor. The majority of Roman client states perished in two first centuries AD. One of those to survive was the Bosporan kingdom in the Crimea and the Taman Peninsula. This marginal kingdom maintained comparatively high degree of autonomy: it quartered no Roman troops and struck its gold coins, surviving until the mid-4th century AD. Rome kept the Bosphorus as a client kingdom due to its location on the outer reaches of the empire. In contrast, two other marginal client states, Nabatea and Osroene, became provinces due to a constellation of other factors. Therefore, it is not certain whether any long-lasting Roman *modus operandi* towards all client states existed: in all probability, decisions about their fate were pragmatic reactions to unfolding events. As such, comparative analysis of these client states and Bosporan epigraphic and numismatic sources gives us a glimpse beyond the Roman point of view (as a rule dominant in literary sources), and into the nature of the Roman–Bosporan *status quo*, unchanged for almost three centuries.

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Prohibitions and penalties in the funerary epigraphy of the West Pontic cities in the Roman period

Protecting a tomb from harm was a common theme in Greek and Latin epitaphs. Dire curses and steep fines threatened those who violated the testamentary dispositions engraved in stone. Such provisions were most common in Asia Minor, but are documented in the rest of the empire, as well. The present paper focuses on the cities of the West Pontic coast to examine the inscriptions containing prohibitions and penalties related to tomb violation, and to discuss the specific clauses, including the recipients and the magnitude of the fines. Comparative analysis of the texts reveals legal and religious practices, but also a blending of Greek and Roman traditions, and patterns of mobility and social belonging.

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Late Roman tableware imports from recent research at Histria

This paper focuses on imported tableware discovered between 2013 to 2016 at Histria, in the Acropolis Centre-South sector (located on the city's acropolis, inside the late Roman citadel), where was discovered a late Roman *insula* dated to the 6th century AD. The tableware found in this sector comprises more than 700 pottery sherds, but here we will discuss only imported material, especially decorated pottery. Phocaean red slip ware is by far the most widespread category (*ca.* 70% of the entirety), followed by African red slip (*ca.* 6%).

Kitchen ware, especially tableware, can offer a more reliable chronology than other pottery categories. The imported material discovered in the Acropolis Centre-South sector is dated generally to the late Roman period, between the second half of the 4th and the beginning of the 7th century AD. Moreover, the presence of imported tableware at Histria offers important information concerning patterns of trade in Scythia Minor during the late Roman period.

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Pharasmanes and Zopyrion: the hypothetical conquest plans of Alexander the Great about Scythia, the alliance proposal of Pharasmanes and the expedition of Zopyrion

The main aim of my paper will be to analyse the possible connections between the proposal made by Pharasmanes of Chozem to Alexander the Great in 328 BC for a joint expedition of conquest in Colchis and in the Pontic regions, where the land of the legendary Amazons was supposedly located. The mythical presence of the Amazons even in historical ancient Greek and Latin sources about Alexander the Great is a literary *topos* shedding light on the *imago mundi* of the ancient authors and on their sources of information. The guiding idea of this paper is to try to see whether there is a connection or not between the proposal made by Pharasmanes to Alexander, the expedition of Zopyrion, the Macedonian commander of Thrace, against the city of Olbia sometime between 331 and 326 BC, and the alleged last plans of Alexander (*Hypomnemata*) presented by Perdikkas to the Macedonian military assembly at Babylon in June 323 BC, immediately after Alexander the Great died.

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The Colchian cemetery at Pichvnari

Colchian cemeteries were not subject to special research until the middle of the 20th century. A few chance finds monopolised attention (Dioskurias, Magklamarkhi-Chviberi parish, Rekhe, Eshera,

Vereshagin barrow or Akhvelaaba-Bagratistsikhe). Throughout the second half of the century wide-scale field work was carried out in order to study similar archaeological sites on the Colchian coast and in the hinterland and mountains. Cemeteries of both the Classical and Hellenistic periods have been studied (Sairkhe, Modinakhe, Itkhvisi, Vani, Dablagomi etc.). Since 1965 the most wide-scale excavations have been conducted at Pichvnari, where expeditions of the Niko Berdzenishvili Research Institute and Batumi Archaeological Museum brought to light around 1300 burials of the Classical and Hellenistic periods, a number unequalled anywhere else in western Georgia. The data is rich and varied and permits detailed examination of the social and economic activities of the inhabitants of western Georgia in the 1st millennium BC, as well as the changes that took place in their belief systems. There is evidence of ritual reburial in Early Iron Age Colchis. Burial practice involved a funeral feast held on slightly elevated ritual platforms covered with pebbles. In some cases they covered an area of 60 to 150 sq. m. Cremation resulted in a hard-packed and charred sandy level some 80 cm thick containing mixed fragments of calcined bones, charcoal and pottery (notably tubular-handled pottery: in some cases hundreds of examples). Beads, tool and weapons were also found. Collective burials were practised over a long period. After the feast, fragments of scattered bones and attendant tools were placed in groups where the collective burials were to be situated, centred on shield-bosses or on bronze tools, or wrapped in leather, cloth or mats. The burial at Tsaishi contained around 2000 dead. It was occasionally possible to separate the remains of the deceased and their implements.

Cemeteries of the 5th–3rd centuries BC provide useful knowledge about the power of the Colchian kingdom, its social strata, and some insights into its rich spiritual heritage. From the mid-6th century BC, in the last stage of the tribal system, collective burials of the aristocratic element gave way to individual interments of different social strata. Tribal sanctuaries, in particular the littoral dunes associated with marine deities, were dying out. Judging by rich burials excavated in the Colchian hinterland, it is clear that Colchian rulers and members of the priestly caste were never buried in collective burials. Their burial vaults are situated in separate parts of the settlements. Sairkhe demonstrates that the powerful were buried in timber sarcophagi. A special space composed of square boards was allotted within the burial, to serve as a sanctuary and ritual platform. Vani settlement has yielded, in the subsoil and dug into slate, some burials of humans and animals together (horse, dog, cow, etc.), employing especially large platforms. Sarcophagi were placed in the burials themselves, frequently with stone supporting walls (faced with masonry, in some cases double layers). There seems to have been a hierarchy of burial customs: in some cases the principal deceased was distinguished from others by means of stone partitions. Contemporary with these there were other types of interment (bronze sarcophagi, stone boxes, amphora-burials, tile-covered burials, etc.).

Colchis at the time of the Argonauts was an ancient centre of jewellery with its own distinctive character. In Pichvnari local Greeks were not indifferent to such objects of highly artistic gold-work, which were widespread as grave goods. In parallel with the Greek and Achaemenid schools of gold-working, Colchis developed its own directions, as it did in toreutics, pottery and polychrome vessels, and other adornments (one of the deceased had a shroud covered with 17,000 polychrome glass beads). In Vani there is the grave of a warrior with spearheads and swords placed on three sides, as well as knee guards and arrowheads. From the 5th century BC began the Hellenisation of the population inhabiting neighbouring areas where there was much river-borne trade. This process can be observed in funeral feasts and the custom of burying the dead with ‘Charon’s obol’. One grave had 80 silver triobols placed in the area of the hands of the deceased. Richer people could afford luxurious imports: a red-figure krater attributed to the school of the Dionysos Painter, black-figure lekythoi attributed to the Beldam Workshop, a bolsal, a kylix ornamented with stamps, a kantharos, as well as miniature Thasian, Chian, Mendian, Solokha I-type and Sinopian amphorae, Attic bronze work, polychrome glass vessels, etc. Apart from Colchian issues, coins from other centres circulated.

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From the tower of Kronos to the island of Achilles: placing Leuke in the Greek conception of heroic *apotheosis*

Greek mythology presents numerous imaginative and real locations that give meaning to the ancient Greek concept of the cosmos and served as theatres for the actions, the adventures, the passions and the feats of gods and heroes. Among them is Leuke on the Black Sea, which according to some mythological traditions was the place where Achilles dwelt after his death. The present contribution discusses this important and alternative aspect of the Greek perception related to the heroic afterlife and takes into consideration various cases of *non-existent* reality in the Greek imaginary world in order to examine the role and nature of the White Island in Greek mythology. Through a comparative analysis of the ancient references to the mythical time and space of the island, the paper also examines some characteristic attributes of the mythology and cult of the Greek heroes such as their relation with death and the concept of their *apotheosis*.

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About a few grave structures in western Paphlagonia in the Roman period

Over the last four years some rock-cut tombs as well as underground grave monuments have been discovered during our field survey in Devrek and environs in western Paphlagonia. This paper illustrates these graves and discusses their cultural context.

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The farming of the Azov coast of East Crimea: a unique type of ‘Agricultural Fortress’

This paper analyses the species structure of the remains of domestic and wild mammals from sites on the Azov coast of the Crimea (Generalskoe Zapadnoe, Zolotoe Vostochnoe, Polianka (ash hill and settlement), Krutoi Bereg, Zavetnoe-5) and the coast of the Kerch Strait (Myrmekion, Nymphaeum, Panticapaeum, Geroevka-2). The number of identified bone remains is more than 15,000. The settlements of the Azov coast were no ordinary villages, but almost mini-fortresses. Agricultural activities were carried out there, but the planning and architecture of these settlements were quite urban (blocks of buildings, paved streets, etc.).

All sites date to the Hellenistic period. Almost 98% of bone fragments were those of domestic animals. The share of bovine remains in the Azov sites is very high. This looks strange, since cows began to dominate the osteological material only in the Roman period. Caprines have the highest

percentage among domestic animals on sites along the Kerch Strait at the same time. In addition, the percentage of porcine and equine bones is slightly higher at the Azov settlements.

The individual structures of faunal samples from all sites were compared by cluster analysis. The cladogram shows that sites on the Azov coast and on the Kerch Strait constitute two different groups. One Azov settlement – Krutoi Bereg – is similar to Nymphaeum, located on the shore of the Kerch Strait. The reason for this similarity is not clear.

It is possible that the mini-fortresses of the Azov coast had a specific economic structure due to local features of the environment. Probably meadows with lush grass surrounded settlements at that time. Significant resources of good fresh water (for horses) are available as well. A large number of ancient wells were discovered in the vicinity of these settlements. Most likely, the environment of the settlements on the Kerch Strait was more arid and had less rich plant resources.

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Giresun and its vicinity – the eastern Pontic coast of Turkey in the Greek colonisation period

The Pontus, an inseparable part of the ancient world with its location to the north of the Anatolian Peninsula, is an important region with characteristic geographical properties. The region that contains the city of Giresun stretches from Themiskyra/Terne to Armenia Minor. This region of Pontus saw some active colonisation by Greeks.

On the borders of Giresun, there are important colony-fortress cities which were founded during or at the end of the 7th century BC, especially on the shoreline: Kerasous/Pharnakeia (Giresun), Zephyrion (Ulu Burnu/Çam Burnu), Tripolis (Tirebolu), Argyria (Halkavala), Philokaleia (Görele), Koralla (Görele Burnu) and Kordyle (Akçakale). Evidence gathered from ancient written sources of the Greek colonisation period and the archaeological excavations we have implemented will reveal the historical and geographical properties of the region. At the same time, with this work we aim to obtain important results regarding the lifestyles of the local population in and around Giresun and of the Greeks who lived here.

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Founding the Black Sea *apoikiai*. Between literary and archaeological narratives

At the end of the 20th century, serious questions began to be asked about the conventional narratives describing the settlement of the ancient Greek *apoikia*, wherein the *oikistes*, armed with Delphic approval and compelled by crisis in the metropolis, gathered together a group of settlers and set off to found a new *polis*. On arrival the previous inhabitants were expelled and the *oikistes* set about ordering the community; dividing up land, building new homes for the gods and establishing law and order. After his death he was interred in the agora and a cult was instituted in his honour, creating a unique identity for his foundation. Illusions to this practice have been posited in texts as early as the Odyssey and envisaged at sites such as Kyrene and Paestum. However, there are several problems with this scheme, particularly in relation to the Black Sea *apoikiai*. Was the establishment of these communities synchronic or diachronic? What does the surviving literary record tell us about how later generations perceived the genesis of their *polis*? Can we retroact these narratives onto the earliest stages of settlement? This paper will address these questions using a combination of archaeological

evidence and literary testament from the Black Sea *apoikiai*, exploring the diachronic process involved in the creation of master-narratives for Greek overseas settlement. It shall also explore the processes by which secondary settlement and urbanisation, in tandem with topographical narrativisation, informed the creation of new *polis* identities which coalesced into the normalised master-narratives familiar in our sources and emplotted as how-to-do guides for foundation.

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Bosporan ash hills: analysis of their structure and finds

In regard to cultural contact, the northern Black Sea area as a zone of constant interaction between Graeco-Roman and local cultures is of great interest. Numerous religious complexes found in this area cause thought to be given to the existence of a mixed Greek-barbarian religious tradition. In addition to temples and sanctuaries, there are the so-called ash hills – mounds (sometimes up to 3 m in height) consisting of powerful ash and clay loam layers, saturated by a huge amount of archaeological material. In spite of the number of works devoted to their study, the function of these ash hills is still debated. Perhaps analysis of the distribution of mass archaeological material will help us the better to understand their nature.

The immediate objectives of the study are to characterise a number of ash complexes, analyse the material contained, including chronological markers, and search for analogies in other parts of the Greek *oecumene* and barbarian periphery. The methodological bases of the work, in addition to the stratigraphic and typological, are modern statistical methods: the multivariate factor analysis and geometric morphometry. As a result of this work a detailed description of ash hills on the territory of ancient Myrmekion has been obtained. The distribution of mass materials and chronological markers (amphora stamps) was the basis for reliably determining the chronological framework of the ash hills' existence and of stages of their formation. This has allowed us a better understanding of the nature of Bosporan ash hills and of their similarities and differences with ancient ash altars, as well as with the ash hills of Scythian time and of the Bronze Age of the northern Black Sea coast.

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Before the Bosporan kingdom: the literary evidence on the Archaic and Classical settlements on the straits of Kerch

The Bosporan kingdom became an important power in the Greek world of the late 5th, but mainly of the 4th century BC. While there is extensive bibliography on (mainly) its archaeology, there is next to nothing on the earlier history of the area. Although this is imperative for understanding of the kingdom's later history, it does not shed light on its earlier history. This is mainly because the evidence of the ancient Greek authors has been overlooked. Researchers have so far focused primarily on Herodotus Book 4 and the relationship of the Scythians with the Greek world in general.

However, when Herodotus' broader work is read in relation to fragments of early Epic, Lyric and Iambic poets, the fragments of ancient Greek historians, the work of later geographers and biographers, and the epigraphic evidence from around the (mainly the eastern and northern) Greek world, a broader picture comes to light. We acquire evidence as to who these Greeks were (only Milesians?), and roughly when they settled in the area where the later Bosporan kingdom was formed (fixed dates or a long process?). Moreover, in combination with where they settled and what kind of settlements they founded, we get a clearer view of why they settled in this climatically rough area,

especially when they could have turned to less challenging areas, as well as the relationships between each *polis* in the area and with their mother-cities, as well as with the non-Greek peoples of the Black Sea, not simply the Scythians.

In brief, the aim of this paper is to give the bigger picture of the beginnings of the history of the area and the dynamics between the Greeks, their mother-cities and the non-Greeks which led to the formation of a great kingdom.

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Coin finds from the recent excavations of Hermonassa

An Archaeological expedition of the State Pushkin Museum of Fine Arts (Moscow) has been investigating since 1971 a site on the Taman Peninsula which has been identified with certainty as the ancient city of Hermonassa. A publication dealing with coin finds made here appeared just once. Otherwise, finds were mentioned in passing in more general works devoted to the results of the archaeological excavations or to the history of the city during various periods. Recent excavation brought to light numismatic material which, on the one hand confirms the main conclusions drawn by earlier scholars regarding the peculiarities of the city's coin circulation, and on the other, adds to them important new features. Hermonassa never struck its own coins and the basis of monetary circulation here was formed by civic issues of the capital of the Bosporean kingdom, Panticapaeum, and later, in Roman times, by the coins of the Bosporean kings. Recent finds have considerably enriched our knowledge of the coin history of the city, in particular, giving evidence on the use of such monetary forms as *tesserae*, previously testified only in Tauric Chersonesus in the neighbouring Crimea. The other facts worth reporting are connected with finds of Olbian 'dolphins', peculiar money-like pieces produced by this city in the north-western Black Sea littoral. To date, six 'dolphins' have been found in Hermonassa, which exceeds considerably the number of such finds in any other city of the northern Black Sea region. Coin finds from recent excavations of Hermonassa allow the spectrum of the trade links of the city with other areas of the *oecumene* to be identified.

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Cultes marins, cultes ioniens en mer Noire

Les fouilles effectuées en 2016 dans la cité d'Istros (secteur Acropole Centre Sud) ont mis au jour une dédicace à Poseidon Helikonios datant de l'époque hellénistique (IIIe s. av. J.-C.). Cette inscription qui constitue maintenant la plus ancienne attestation de ce culte à Istros, car un autre document, déjà connu, ne date que de l'époque impériale (IIe s. ap. J.-C.), est à ajouter à un autre témoignage hellénistique important, le règlement de culte de Sinope, et constitue une bonne occasion pour reprendre la problématique des cultes de Poséidon et des autres divinités à vocation marine dans les cités ioniennes de la mer Noire.

On envisage aussi de s'interroger sur son potentiel identitaire ou connecteur en tant que culte panionien, vu aussi la recrudescence de la Ligue ionienne et des *Panionia* au IVe s. av. J.-C. Troisièmement, on se propose une mise en perspective par rapport aux autres réseaux culturels et enjeux identitaires développés en mer Noire autour des cultes marins dans les fondations mégariennes.

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The wooden *polis* of Gelonos and Herodotus' mirror: a case study on Greek ideas on migration, settlement and identity

In Book 4 of the *Histories* Herodotus dedicates two interesting chapters (108 and 109) to the very large wooden town of Gelonos in the country of the Boudinoi, which he qualifies as a *polis*. The city, according to Herodotus, had very long wooden walls, wooden houses and wooden sanctuaries dedicated to Greek gods, where Greek cults were practised, especially to Dionysos. In fact, its inhabitants, the Gelonoi, would have once (*to archaion*) been Greeks emigrating from *ta emporia* and settling among the Budinoi, but still maintaining strong elements of distinction with respect to them: in their language, partly Scythian and partly Greek, and in their physical appearance, but also in their *diaita*, since they were not nomads, but farmers and *sitophagoi* and garden holders.

The paper will discuss this text with its peculiar features, focusing on its place and meaning in the frame of the Scythian *logos*, and more generally of the *Histories*, and on the interesting issues it raises about Herodotus', and more generally Greek, ideas about the *polis*, migration, settlement, cultural integration and identity.

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Architectural motifs on the ancient artefacts found in the Bulgarian lands

The great numbers of preserved ancient ceramic, stone and metal items in Bulgarian museums could explain the wide range of investigations and classifications conducted on them. In this context, the previous publications of archaeologists, historians, numismatists, palaeographers and so on provide the basis for new searches in broader perspectives.

The profiles of the authors (an art historian and ethnologist and an architectural theorist and historian) determine their specific interests and approaches. Thus, this paper focuses on architectural motifs as an essential element in the visual structure of ancient artefacts. (This means compositional decisions, motifs, themes/subjects, semantics, symbolism, etc.) In fact architectural images and visuals stand out on many of the pottery, metal and stone items found in Bulgarian lands.

Our aim is to answer the following questions:

What are the place and role of architectural motifs existing in the decoration of items?
 What is the role of architecture thematically – in substantial or compositional aspect?
 Are there changes or evolution in architectural motifs over time?
 Are there connections between the chosen architectural motifs and the type and use of the particular items thus decorated?

The study is conducted in an historical and theoretical perspective. Its expected results are in the fields of history of ancient art and archaeology.

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Sanctuaries and cults at Orgame

The study of the Heroon at Orgame (Tumulus TA95) suggests that on the one hand it is given a prominent place in the man-made landscape, expressed by proximity to the settlement area and by its dominant topographical position, whilst on the other it is immediately accessible and visible to the living. Consequently, the Heroon appears as a marker on land and sea. The owner of this place appears to have been connected to the Archaic *polis* institutions, where he played a role in the definition of the city and local religion. The archaeological evidence documents a dominance of the east-facing entrance of the tumulus, where the presence of stones and roof tiles revealed the transformation of the tomb into a sanctuary. It may be interpreted at a certain time as the sanctuary (ἑσχατία) on the side lines of Histrian territory. The Heroon helped the community present in the settlement to form a common consciousness and for that its presence is important in reaffirming for each generation its place and the relationship with the monuments of the site. In the same way, the relationship between the Heroon and the Necromanteion can be understood through the spatial and topographic placement of both and their *rapport* by distance and position. The aim of my paper to develop a study of the relationship between both these sanctuaries and their significance for the history of the site and of West Pontic Ionian colonisation

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The perception of the Paphlagonians and their land in the ancient Greek and Latin literature

The paper examines a number of issues concerning Paphlagonia and the Paphlagonians in the southern Black Sea littoral, and their perception in ancient Greek and Latin sources. First of all, not all the sources seem to attribute the same geographical territory to Paphlagonia, something that is in itself problematic. Particular emphasis is placed on the descriptions and other information on the Paphlagonians and their ethnographic characteristics provided by the sources, especially the Greek authors, who usually reserved for foreign peoples the image of the ‘other’, the barbarian, always in contrast to that of the civilised Greek.

On the other hand, an important characteristic of research on the Paphlagonians is the inclination to connect them with other peoples, including the Thracians, the Phrygians and others. It has even been suggested that Paphlagonia belonged to the Phrygian cultural sphere during the Archaic and Classical periods. Besides, assumptions about a Paphlagonian language have also been expressed. All these contribute to another problem, the tendency to name Paphlagonian everyone who dwelled the big area of dubious borders that was called Paphlagonia in different periods of time. However, it must be

stressed that there is a complete lack of archaeological knowledge of the Paphlagonians, as well as of their own written records and generally their language.

The Paphlagonians left no evidence of their existence and thus we have to base ourselves on representations of both them and their land by the Greek and Latin authors, representations that will be analysed in this paper.

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The capital of the Scythian kingdom in the Dobrudja

The discovery in recent years of more than 1000 coins bear the names and royal titles of six kings of the Scythian kingdom in the Dobrudja has brought clarification to some questions about the history of its history. These six kings controlled the lands of the modern-day Dobrudja and possibly a wider zone in the West Pontic area during the Hellenistic period. All of them had typical Scythian names: Tanousas or Tanousakes, Kanitas, Akrosas or Akrosakes, Charaspes, Ailis and Sariakes.

None of these kings was mentioned by ancient authors, which impedes detailed study of political events under their rule. Two of them, Kanitas and Sariakes, are mentioned in inscriptions – respectively from Odessos (*IGBulg I*², no. 41) and Cape Kaliakra (*IGBulg V*, no. 5003).

Through interpretation of their coins we can forge hypotheses concerning the nature, territorial scope and chronology of the six kings. D. Dragonov (2015) has written a summarising work on the coinage of Scythian kings in the West Pontic zone, suggesting their relative chronology and attempt even for absolute chronology: that this Scythian kingdom flourished between 218 and 168/167 BC. Draganov suggests that the likely capital of the kingdom was the settlement of Aphrodisias (also known as Aphrodision from an inscription of Dionysopolis – *IGBulg V*, no. 5011), the modern village of Topola near Balchik (ancient Dionysopolis).

In my opinion, however, the capital was one of the major Greek cities on the west coast of the Black Sea with a major port. Attention should be focused on the written copy of the inscription from Odessos (*IGBulg I*², no. 41). No one has remarked that the inscription clearly says that Hermeios, son of Asklepiodoros, from Antioch, was rendered the honours of Odessos while he was living at (the court of) the king of the Scythians, Kanitas. Which means that Kanitas resided nowhere else but in Odessos. This means that the capital of Kanitas, and therefore also of the Scythian kingdom in the Dobrudja, was probably at Odessos, the great *polis* on the Black Sea.

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Archaeological evidence of Thracian-Hellenic cultural contacts from the south-eastern part of the Dobrudja plateau during the Hellenistic period

This paper presents some results of archaeological research at the fortified Thracian settlement of Kaleto, near the Bulgarian village of Odartsi, Dobrich Region. The finds include ancient Thracian pottery, Hellenistic black-glazed pottery and Hellenistic coins. On this basis, I propound the view of

cultural diffusion in the hinterland of this part of West Pontic shore between Thracian and ancient Greek cultures.

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with Mihaela Iacob and Dorel Paraschiv

Imports of Greek amphorae in Getic sites from the northern Dobrudja

Systematic and surface archaeological research in the northern Dobrudja highlights permanent vestiges of Getics tribes and their trade relationships with the Greek world. Analysis of Greek pottery, especially amphorae, facilitates tracing a real picture of trade relations by chronological stages. This paper analyses three Getic settlements: Peceneaga, Zimbru and Sălcioara și Donca/Slava Rusă.

The major production centres of the amphorae were Thasos (predominant, type II-B-2 after Monakhov's typology, dated to the second and third quarters of the 4th century BC), Chios (type V-B), Heraclea Pontica (I-A-3 and II-2 types), Mende (Mellitopol type, variant II-C), Peparethos, Sinope, Chersonesus, Cos and some unidentified. An impressive number of amphora fragments belong to the so-called Murighiol type, dated to the 4th century BC. A small number of amphorae fall chronologically within the 6th–5th centuries BC, products of workshops in Chios (III-A and III-B types) and, in smaller number, Miletus.

Greek amphorae, as the dominant indicator of dating Getic sites, contribute largely to create a comprehensive picture of the economic development of the local indigenous societies of the northern Dobrudja that were actively involved in relationships with Greek traders between the 6th/5th and 3rd centuries BC.

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Capidava's Roman harbour on the Lower Danube and its links with Central Europe, Pontus and the Eastern World (1st–7th century AD)

Capidava is one of the main Roman fortresses of the Lower Danube *limes* and had been established by the 1st century AD. The harbour of Capidava dates back to the beginning of the fortification and is the only ancient Roman harbour of the Danube *limes* to have been fully investigated so far. The excavations proved the long-lasting existence of the harbour, which was in use between the 1st and 7th centuries AD and beyond, from the 9th to the 11th century. In its first period of use, the harbour served as a military facility for *Classis Flavia Moesica*, as a *beneficiarius consularis statio*, as a point of trade and a custom *statio*. The numerous artefacts discovered here prove the important role played by the harbour in the ancient economy of the large *territorium Capidavense* controlled by from Capidava. Ancient sources and some geological research seem to suggest that a branch of the Danube

linked ancient Axiopolis (now Cernavoda), located only 20 km upstream of Capidava, and there is the proximity of the main Roman harbour of the Black Sea, Tomis (modern Constanta). Some artefacts presented here are similar to those discovered in the Roman Mosaic Edifice of the ancient harbour of Tomis. The raw materials discovered in the harbour of Capidava, some coming from the western part of the empire, show both the role played by East–West trade of such materials and the existence of some yet undiscovered ancient plants in the *territorium Capidavense*.

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New data about the western part of Tanais – fortifications and neighbourhood

Excavations conducted by the University of Warsaw in the western part of ancient Tanais have taken place since 1995, and trench XXV has been excavated from 1999. So far the remains of the defensive ditch, stone-wooden bridge, two defensive curtain walls with the town gate and inner buildings have been uncovered. Research in the last few years has shed new light on the system of fortifications. Previously unknown structures strengthening a slope of the defensive ditch were discovered. The change in direction of this ditch and of the whole line of fortifications to the west (hitherto a hypothesis) was confirmed archaeologically as well. New data about the occupation of western Tanais after its conquest by Polemon in 8 BC were obtained.

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Moving supplies in the Roman Dobrudja

The Dobrudja represents a compact study region in which it is possible to model the transport costs of providing food to the Roman garrison. A comparison of the position of archaeological sites recorded on the Romanian national database of sites – cIMeC – against the well-researched road network can be carried out within ArcGIS. This program can produce pictorial representations of travelling distances to particular garrisons as irregular polygons representing individual days' travel according to the road network. Archaeological sites within particular polygons can be said to have been best placed to serve the particular fort from which the polygon was produced. Then using simple algorithms within Excel it is possible to model the impact of providing animal feed to the traction animals. These algorithms can be adjusted to accommodate different vehicles travelling at different speeds. From this process it is possible to assess the efficiency of certain vehicular combinations and the relative merits of using fewer mule-drawn vehicles that would have required a greater quantity of feed, over slower oxen-drawn vehicles that would have required less arable to be turned to feed. It is also possible to model within Excel the effect of moving supplies from particular ports to the garrison forts. The power of the algorithms allows one to adjust key variables: yields, size of garrison, productivity of workers, and the number of workers to a site. The end result is a series of models which offer suggestions as to the most likely scenarios in terms of yields, productivity and agricultural population.

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Classical and Hellenistic period cooking pottery from Mesambria

During the last 10 years of excavation of Classical and late Hellenistic period complexes in Mesambria, argued to have been house cellars, a great number of so-called ‘plain ware’ has been discovered. It is a specific fast-wheel-made pottery group designed to serve cooking needs in three basic forms - chytrai, lopades and pans.

Chytrai are the most common cooking form during the Classical period Mesambria: pear-like in shape, with a red or black surface decorated with polished strips. Mesambria’s chytrai are close in shape and decoration to those of the Athenian Agora as well as to chytrai from the Black Sea colonies of Histria and Olbia. The ‘polished strip’ is a very common pottery decoration during late antiquity and beyond, with some archaeological investigations dedicated specifically to it (though currently lacking for pottery of the Classical period). Chytrai, with some morphological changes, now lacking the polished-strip decoration, were in use during the Hellenistic period at Mesambria as well. Lopades were in use during the Classical and Hellenistic periods, with some morphological changes through time, while pans have been found only in Late Hellenistic complexes. Chytrai and lopades were used as part of the burial rite and have been recovered during the 2007–2010 excavations of Mesambria’s necropoleis.

The find contexts are discussed – houses and their annexes as well as the other ceramic groups suggest an affiliation of Mesambria’s population to the Greek repertoire from the very beginnings of the colony. The cooking pottery is locally made, as proved by the great quantity of pottery waste discovered during excavation. The absence of hand-made pottery in the Classical and Late Hellenistic complexes excavated suggests that the urban population had not been influenced by the traditions of the Thracians on whose territory the Dorian *polis* had been founded.

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The 2016 archaeological survey of Satala

The ancient city of Satala in the north-east of Anatolia dates back to the Iron Age. It is located at a strategic road junction where routes from the eastern part of the Turkish Black Sea intersect. It came into prominence during the Roman period when it was garrisoned by *legio XVI Flavia Firma*. In the Hadrianic period, the eastern border of the Roman empire was rearranged and *legio XV Apollinaris* was placed in the city, now one of the most important military bases in the Roman East, and it became the main base Eastern campaigns.

In AD 256, Satala which was conquered by a Sasanid army under Shapur I and remained under Sasanid control for two years. In AD 529, the emperor Justinian rebuilt the castle in the city after the Persians had crossed the eastern border of the city. The city, which was estimated to continue its military function until the Arab invasion of the 7th century, became an episcopal centre during the Byzantine period and continued this function until 1256.

Encouraged by the discovery of a bronze sculptured head, Alfred Biliotti, British Consul in Trabzon/Trebizond made the first investigations of the site in 1874. After a short period of excavation in the garrison castle, some studies were carried out and several articles were published by scholars such as F. Cumont, T. Mitford, C.S. Lightfoot and Süleyman Çiğdem.

In accordance with permission granted by the Turkish Ministry of Culture and Tourism, a surface survey was conducted in the summer 2016 and an inventory of stone works found in the city was

compiled. Architectural studies and building surveys were carried out in the castle, arches and ancient pond, and a georadar (GPR) study implemented in the arches and inside the legion castle.

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Liberation and consecration in a sacred context in Circumpontic areas

Liberation of slaves in a sacred context is a long-attested practice that managed to permeate from the local Greek systems of law into the Roman. This practice was also current in synagogal environments as well. *Katagraphai* are commonly encountered on the western side of Asia Minor and the practices they attested were perceived by several scholars as completely similar. Our analysis focuses on the social context related to both categories in order to provide an answer to these recent theories. We believe that despite the procedural resemblance, their goal was totally different.

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Balbus. A Roman surveyor in Dacia

This paper proposes a new approach to the ancient writing *Expositio et ratio omnium formarum*, emphasis the technical information contained in the text. This information will be analysed in the context of available mathematical notions, in particular geometry, documented by other sources for the 1st–2nd centuries AD.

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Between civil and religious law in funerary practice within Roman settlements on the western shore of the Black Sea. Roman citizenry vs indigenous cultural identities

The ancient Romans had a tendency to regulate every aspect of their lives through the letter of the law. This was also the case with one of life’s most conservative aspects: funerary practices. This study is meant to reflect, with the help of ancient legal sources, epigraphic and sculptural material, the Roman legal framework within which inhabitants of the western littoral of the Pontus Euxinus practised their burial rites. A fertile field for the clash of both religious and the civil law, funerary practice in the western Pontic area has a distinct feature as a meeting place of East and the West, of Latin and Hellenic funerary tradition, and with it comes a multitude of issues meant to be dealt with by the legal representatives of that provincial territory. The study focuses on answering a series of questions: in what circumstances funerary monuments could be sold, before and even after the funeral had taken place? Which aspects of funerary practice were a concern for civil law and which for sacred law, and where did they blend one with the other? Who was allowed to dedicate sepulchral monuments by law and is there a possibility that some of them may be distinguishable as a distinct cultural identity among the Roman citizenry? What are the differences between the two categories observable on the funerary monuments in question? In finding answers to these questions as a reflection of practice versus theory, the ancient sources already mentioned come into their own.

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The fortification systems of the kingdom of Lazika (Egrisi) in the 4th–6th centuries AD

More than 50 sites have been recorded and studied during investigation of Lazikan fortifications. The current paper presents new results from this investigation.

The Roman empire lost control of its eastern provinces, including the West Georgian kingdoms, at the end of the 3rd/beginning of the 4th century AD. At the same time the most powerful of these kingdoms, Lazika (Egrisi), annexed the others and united the whole of western Georgia. The rulers of this enlarged kingdom started to invest in defence of its borders. The impetus came from the geopolitical location of Lazika: the Roman (later Byzantine) empire to the west, Sasanid Persia to the east and nomadic warrior tribes to the north. These external threats forced the rulers of Lazika-Egrisi to organise strong fortification lines along their borders. The system had a very complex structure, managed by the central government (the kings of Lazika), dependant on sound political and economic organisation. It had several functions: internal security of the kingdom; regional security (defending the borders of the kingdom to prevent attacks by its neighbours); global security (defence and control of the inter-state trade routes passing through the kingdom).

The castles of the Lazikan fortification system were united by several subsystems according to function and location, which allowed for the effective functioning of the system. They were built in different geographical areas and had defined roles and functions: commanding/blocking roads through gorges; post/signal castles; administrative/custom-house fortresses. Some fulfilled two or even all three functions.

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Greek bronze hydriai. Functions and meaning of water jars in the western Black Sea Coast and the hinterland of ancient Thrace

Bronze hydriai enjoyed a wide range of uses beyond their traditional associations with water collecting and burial containers. In the hinterland of ancient Thrace, 32 bronze hydriai of different styles have been recovered from burial complexes of the 5th century BC. Chronologically, the situation on the west coast of the Black Sea differs. Seven bronze hydriai found in Mesambria and Callatis date to the late Classical period; from the Ionian colonies of Apollonia Pontica and Odessos, two hydriai were found in funerary complexes dated to the second quarter of the 4th century BC.

The functions and meaning of bronze hydriai among the culturally differentiated population of the western Black Sea coast and the hinterland of Thrace show differences that are associated traditionally with burial customs. Despite these specifics, the preference for the form is based on general significance related to beliefs, luxury or practicality. In Thracian necropoleis the accompanying vessels help to assert the high status, function and meaning of the bronze hydriai. For example, a silver phiale was discovered at the mouth of a hydria in the burial mound Mushovitsa (near Duvanlii), Plovdiv district; and in the Golyamata mogila, in the same cemetery, instead of a silver phiale there was a silver kantharos. This shows that bronze hydriai were used in the hinterland of Thrace in ritual libations related to funeral *symposia*. In the Greek necropoleis of the west coast of the Black Sea they are, without exception, used as burial containers. Their central place in the burial environment demonstrates the high value of these bronze vessels to the coastal population. As funeral urns they were used to house the remains of people of high social status. This conclusion is reinforced by the presence of gild-bronze wreaths placed on the necks of hydriai.

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New data on the population of the mountain area of the Crimea in the 1st century BC–1st/2nd centuries AD

New archaeological excavations in the mountainous part of the south-western Crimea has unearthed a series of cemeteries dating to the first centuries BC–first centuries AD. They are located in the Inner Ridge of the Crimean Mountains, in the Varnutskaya and Baydarskaya valleys, in the administrative territory of Sevastopol. These are fields of cremation burials. Ritual burning took place away from the cemetery, then the urn with the cremated remains was placed directly into the ground; in some cases, urns were covered with stone slabs. Ceramic vessels, often with the traces of repair, were used as urns. Most often these urns were amphorae from Heraclea, Sinope and Colchis of the 1st century BC–1st/2nd centuries AD. However, there are also earlier finds of Rhodian and Chersonesite amphorae of the 2nd century BC. Sometimes large handmade pots were also used as urns. Burials were accompanied by rich grave goods: pottery (relief and red slip ware, handmade bowls and pots); metal objects (knives, darts), jewellery (rings, earrings, bracelets), personal belongings (mirror, belt buckle, etc.); and glass objects (vessels, beads). Most of these finds have the traces of deformation under the influence of high temperatures.

These cemeteries without mounds are unique, opening a new page in the ancient history of the Crimea. They have no analogies among synchronous burial sites on the peninsula. There is no data on the population living in the Crimean Mountains at the turn of the eras/first centuries AD. All known cemeteries in the region of the south-western Crimea are linked to the Late Scythians and are located closer to the coast, whereas the newly investigated sites are situated far from the sea in mountain ranges. The opening of a few, fairly closely spaced cemeteries (the distance between them is about 30 km) with a similar tradition of burying the dead suggests that this area was inhabited at the time by representatives of the same ethnic and cultural community.

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Byzantine interferences: reading of images in funerary art

The funerary depiction with a *symposion* and a wreath-holding man, usually accompanied by a seated woman, is characteristic for Hellenistic funerary stelai across a wide geographical range. They occur especially in the vicinity of Byzantium and its periphery, north-west of Marmara and the western Black sea region. Mass produced, they might have been imported directly from Byzantium. Numerous stelai in the Istanbul Archaeological Museum share a similar motif. It slightly recalls the depiction of a reclining male holding a rhyton, also present in cases of commonly occurring votive reliefs. On the other hand, the sitting position was typical for female figures on Classical stelai. A seated female figure, representing the *oikos*, seems to express a deeper meaning than a seated male figure. However, it might be missing in the case of some post-Classical grave stelai in this region. Similarly, male figures started to prevail on stelai in Attica from the second half of the 4th century BC onwards. A strong tie to Athens, which was reflected in the form of imports and acculturation of all kinds, is presumed. At the same time, the influence of the East Greek grave reliefs may be expected. Similarities between stelai from the Black Sea and the Aegean coast could be explained in part by the export of half-finished monuments.

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New excavation of a Hellenistic house on the north coast of Chersonesus

Chersonesus is situated in the Crimea on the northern coast of the Black Sea. Between 2014 and 2016, the State Hermitage Museum conducted studies of a Hellenistic house on the north coast of Chersonesus. This house is located in the XX-quarter. It was covered in the 2nd century BC. At the moment, we have investigated three cellars/basements cut into the rock, all of them filled with soil which had been moved from another building. In basement no. 3 we found a Rhodian stamp of Andronikos of group Vb (132–121 BC) according to Finkielsztejn 1995. One of the most significant finds in this basement is 1027 fragments of fresco. We found red, yellow, white, black, blue and ‘marble’ fragments. A fresco of the Hellenistic period is a unique find for Chersonesus. This paper presents a reconstruction of the fresco painting.

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Regarding the methodology of describing ancient stonework of the northern Black Sea region due to certain problems in reconstructing excavated masonry remains

Stone walls are perhaps one of the most commonly found categories of masonry remains with which those studying ancient archaeological sites have to deal. There is an extensive literature describing the characteristics of varieties and areas of use of particular stonework (Scranton 1941; Karasyov 1955; Martin 1965; Orlandos 1968; Kryzhitsky 1965; etc.). However, despite them being widely known and available, they still do not enjoy practical demand. As a result, descriptions of stonemasonry are varied and variable, sometimes far from exhaustive and, indeed, may fail to reflect the reality at all: the methodologies used by various scholars to characterise stone structures lack systematic, clearly established and generally acceptable form.

In addition, during restoration, in order to restore lost elements, restorers use stonemasonry systems and techniques drastically different from the original, which inevitably leads to a loss of the original, true appearance. The combination of both situations, when a structure not properly described at the beginning by those who discovered it (when detailed drawings are unavailable and the quality of photographs is unsatisfactory) undergoes numerous ‘restorations’ of this sort, means that its present state no longer allows us to determine precisely the original construction techniques used to build it (thus, such information is lost forever).

A possible solution is the large-scale adoption of a uniform method of describing stonework (which may, indeed, vary depending on chronological and regional specifics that undoubtedly exist). The sooner uniform classification method gains use, the sooner and simpler the problem of determining particular chronological ranges and territories of use of construction techniques will be solved. Over time, and given the right approach, this would inevitably lead to the possible formation of a ‘new wave’ of stonework classifications, this time by taking into account periodisation of their application and geographical, culture-marking and other components.

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Women with Scythian sandals, Anacharsis and Archaic Greek Laws

In the Ephesian constitution promoted by Hermodorus at the end of the 6th century/beginning of the 5th century BC, an article was included according to which free women were to wear Scythian leather sandals, probably as a sumptuary measure to control public ostentations of richness among wealthy families. This case leads us to think about Scythian customs and laws, whose supposed simplicity was considered an opposite pattern to some Greek practices.

On the other hand, the legendary meeting between Anacharsis and Solon of Athens uncovered a particular form of Scythian wisdom, which brings a refreshing look at Greek society by introducing elements of criticism from the perspective of a foreigner. Anacharsis, whose simple lifestyle is highlighted by ancient sources, embodied an idea of moderation that some Greek cities yearned for as a way of putting an end to the power of local elites.

In fact, confrontation between different social groups within the framework of the *polis* during the 6th century BC would lead to unprecedented legislative activity in which the mirror of the Scythian way of life could have played a particular role.

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On some unknown Pontic amphora types of Roman and early Byzantine times

Study of Roman amphorae manufactured in the Pontic area has a long tradition. Among the most important scholars to have improved considerably our knowledge in this field are Zeest, Vnukov, Tsetskhladze and Kassab Tezgör. Their studies covered basically the amphora production that took place in the northern, eastern and (most of the) southern coasts of the Black Sea. The western coast and the Lower Danube area are less well known, with the notable exception of a small amphora workshop discovered at Telița and published by Baumann.

Of course, these discoveries are far from representing the complete amphora production of the Pontic basin. Based on some fabric types and on distributional grounds many more amphorae seem to have a Pontic origin. The present paper takes into consideration some amphorae that belong to an unknown South Pontic centre, which might probably be Amastris. It remains for future archaeological discoveries to confirm or rebut this working hypothesis.

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The coins found at the excavations of Amasya/Oluz Höyük, 2009–2013

Oluz Höyük (Yassı Höyük - Tepetarla Höyüğü) is located on the western part of the city Amasya which is in the central Black Sea Region of Turkey. The mound lies on the fertile Geldingen plain, from the south of which an important tributary of the Yeşilırmak river (ancient Iris), the Çekerek (ancient Skylaks) passes.

During the archaeological excavations at Oluz Höyük which were carried under the direction of Prof. Şevket Dönmez between 2009 and 2013, 90 coins (one gold, five silver, 84 bronze) were discovered, dating from the last quarter of the 4th century BC to 48 BC. A great majority of them (70) belong to the Hellenistic kingdoms: 13 Macedonian (Alexander the Great and Philippos III Arrhidaios), two Bithynian (Prusias II Cynegus), 55 Pontic (Mithradates VI Eupator). The coins of the Macedonian kingdom are from the mints of the cities of Amphipolis, Sardis, Colophon, Miletus/Mylasa and

Salamis. Aside from the Pontic coins, which were minted of bronze, those of Amisos constitute the largest group with 41 examples, while five coins of Amastris and only one each from Sinope and Panticapaeum were identified. Among the other 11 coins, three, dated to the Roman Republican period, give the names of Roman moneyers: Caius Curvius filius Trigeminus (135 BC), C. Cornelius Lentulus Clodianus (88 BC) and Lucius Procilius filius (80 BC). The remaining eight coins which are dated to the 2nd–1st centuries, are known to have been minted in Apameia (Kelainai), Cyzicus and Sardis. All of this numismatic material adds new information to the Hellenistic history of Oluz Höyük as well as the Pontic region.

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Late Archaic relief plaques with warriors from Apollonia Pontica

In 1904, during the earliest investigations on the offshore island of St Kirik in Sozopol, the French consul in Plovdiv, Degrand, discovered four fragments of terracotta plaques with relief depictions of warriors. The best-preserved fragment went to the Louvre, while the rest became part of the collection of the Archaeological Museum in Sofia and were subsequently lost. G. Seure published all four fragments in 1924. Despite the interest in the plaques, the lack of information about the context of their discovery and of good parallels impeded offering a more detailed interpretation of the scene on the plaques, as well as determining their exact place in the decoration of the building to which they belonged. Based on stylistic grounds, the plaques were dated to 480–470 BC.

In 2009, investigations on St. Kirik were resumed and 12 more fragments of terracotta plaques were found in the immediate surroundings of a late Archaic temple. Some of them bear depictions of attacking or fallen warriors and horses, while others have Ionic cyma and astragals and probably belong to the upper side of the plaques. These recently found fragments provide new possibilities for interpretation and for the reconstruction of a continuous frieze of repetitive scenes. The aim of the paper is to present the newly discovered plaques along with their archaeological context, and to discuss their chronology and possible reconstructions of the depicted scenes.

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Le traité de paix de 179 (Polybe 25. 2): une perspective pontique

Après une guerre remportée par Eumène II, le roi attalide, et ses alliés Prusias II de Bithynie et Ariarathe IV de Cappadoce, contre Pharnace du Pont et Mithradate d'Arménie, un traité de paix conclu en 179 établit l'ordre géopolitique régional ébauché par le traité d'Apamée (188). Si les

fragments d'historiens concernant le conflit ne mentionnent que des épisodes anatoliens, il est intéressant de noter que le traité de 179 faisait mention de plusieurs acteurs politiques nord-pontiques, dont le Sarmate Gatalos et la cite de Chersonèse du Pont. Cette dernière est également connue pour avoir conclu un traité d'alliance avec Pharnace du Pont la même année, comme en atteste une inscription connue depuis longtemps mais dont l'interprétation fait encore débat (*IOSPE I*², 402). L'objectif de cette communication sera de définir une perspective maritime dans le cadre de la guerre de 182–179 à la lumière du traité de paix, à travers les rôles dévolus à Sinope, Rhodes ou encore Chersonèse, mais aussi de percevoir les causes et les conséquences de l'inclusion de la Mer Noire dans une guerre entre puissances anatoliennes. Dans cette optique, le problème des alignements diplomatiques observés par les cités et royaumes nord-pontiques, ainsi que la possibilité de mouvements nomades de grande ampleur en provenance des steppes eurasiatiques, sont des sujets qui n'ont pas été mis en rapport avec l'évolution géopolitique anatolienne dans les décennies ayant suivi la paix d'Apamée.

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Stone anchors and stone and lead stocks from the Archaeological Museum in Varna, Bulgaria

In antiquity, especially after Greek colonisation, the port systems along the West Pontic coast widened. Maritime traffic expanded. In the Archaeological Museum in Varna, Bulgaria, several lead stocks from wooden anchors are preserved, all of them along the Bulgarian littoral. The finds are from all known types of lead stock. Unfortunately, the origin of some is unknown. Two stone blocks with holes were found in the Gulf of Varna. The first is a big stone block with one hole, found in the area of modern port. It is published as a stone anchor with hole and it is dated to the Late Bronze Age, but my opinion is that it is the weight of a press for olive oil production. The second is stone anchor with three holes, found in the area of Cape Galata during an underwater survey. Despite a suitable and convenient location and favourable natural conditions no similar finds have been made. I know of one more stone anchor with three holes along the southern part of the Gulf of Varna at a depth of about 7–8 m but not yet excavated. From the area of the ancient port of Odessos come two lead stocks of type III. In the northern part of the Gulf of Varna, in the area of stone bank Mako sheri, one lead stock of type IV has been recovered. Recently, in the Archaeological Museum in Varna, I came across a stone stock which was excavated from the same place. This shows the existence of a wharf in this part of the bay.

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New perspectives on domestic cults in the Black Sea area

After decades of research in the Black Sea area, most of the archaeological evidence is yet unpublished. This new project – which follows my PhD research at Regensburg University, *Häusliche Kulte in Etrurien und Unteritalien* – will continue developing the theme of household religion, this time departing from the evidence known until now for the *chora* of Chersonesus, as, relying on previous studies, domestic cults dedicated to Apollo, Aphrodite and Dionysos seem to be attested. To these gods one could add Zeus, with whom could perhaps be connected, for instance, the altar found in the inner courtyard of farmhouse 25 Strzheletskii. The aim of this paper is to present the preliminary results of research about domestic worship between the 5th and 1st centuries BC, beginning with the collected documents coming from the *kleroi* discovered on the Heracleian Peninsula. Such farms yield interesting evidence about cult development inside a home (such as altars, clay figurines and so on, which constitute a good percentage of the discoveries, but often suffer

from damage and a lack of documentation). As to farmhouses where cults seem to be present, the best attested period is the Hellenistic, even if there is no lack evidence for previous times, such as the Classical.

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Comparative research between the Macedonian tombs and the Scythian *kurgans*

The first part of this paper presents a description of the Scythian funerary customs. Herodotus was the first who tried to record some of these traditions. Thanks to his narrative in Book 4 of the *Histories*, details of Scythian funerary customs have survived. Nowadays, some of Herodotus' information has been confirmed by archaeological discoveries in the northern Black Sea area. The main remains of Scythian burial constructions are the so-called *kurgans*. These were burial mounds which covered the tombs of the Scythian elite. Some of them were called 'Royal Kurgans', first, because of the luxurious burials found in their interiors and secondly because of the great height of the mounds.

I then consider Macedonian funerary traditions, as derived from archaeological remains in Macedonian territory, describing the funerary constructions of the Macedonian aristocracy, the so-called Macedonian tombs. A great number of these have been discovered at Vergina, some of which are called 'Royal Macedonian Tombs' because of their precious finds.

Finally, I essay an attempt at comparison. The fact that there are some generally accepted common points between Macedonian and Scythian funerary customs raises some questions. These are examined and, where possible, some hypothetical answers are given by way of a conclusion.

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Die Römer am 'Linken' Pontus. Der Fall Ovids

Der Vortrag wird die Erscheinung der Römer an der Unteren Donau besprechen, und zwar am Beispiel Ovids – des großen römischen Dichters, der nach Tomi im Jahre 8 n. Chr. verbannt wurde und viele Zeugnisse des dortigen Lebens in seinen dichterischen Werken 'Tristia' et 'Epistulae ex Ponto' hinterlassen hat. Als erstes wird die neue Hypothese analysiert, die die reale Verbannung Ovids bestreitet und demnach annimmt, dass seine Werke in Rom geschrieben wurden (A.D. Fitton Brown, H. Hofmann). Das wichtigste Argument der Verteidiger dieser Theorie ist, dass Ovid fast nichts Neues über die Verhältnisse am Verbannungsort mitteilt und nur alte, literarisch gut bekannte Angaben beibringt. Das zweite Argument ist, dass niemand in der Antike seine Verbannung erwähnt hat. Unsere Untersuchung zeigt, dass aus vielen Angaben Ovids über Klima, barbarische Umgebung des Dichters, ethnolinguistische Situation in Tomi hervorgeht, dass Ovid Augenzeuge dieser Ereignisse gewesen sein wird und dass seine nach Rom gesandten dichterischen Briefe als wichtige historische Quelle zu betrachten sind. Dabei ist zwar klar, dass diese Briefe sehr tendenziös sind, da Ovid den Verbannungsort mit sehr negativen traurigen (tristia!) Farben bemalen wollte, um seiner Verbannung ein Ende zu setzen und nach Rom zurückkehren zu dürfen. Deshalb ist die Aufgabe sehr kompliziert, den poetischen Dekorationen, die Ovid sorgfältig um seinen Verbannungsort aufbaut, die reale Information zu entnehmen. Im Vortrag wird gezeigt, welche Angaben als glaubwürdig betrachtet werden könnten und warum.

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Colonisation of Miletus in Propontis and Pontus - the view from Sardis

Miletus was, without doubt, the single most important *polis* involved in the Greek colonisation of the Black Sea. Estimates vary as to how many Black Sea colonies it established. Pliny the Elder tells us it was 90 (*NH* 5. 122) and some modern scholars have seen this as a slight exaggeration or underestimate. Herodotus gives us further insight when he mentions that there were numerous trading posts (*emporía*) around the Black Sea. Therefore, it is possible to have an initial impression that a staggering number of colonies were established from a single *polis*, exclusively in the Black Sea region, for the sole reason of trade. In his article in *The Archaeology of Greek Colonisation*, Gocha Tsetschladze surveyed the available literary and archaeological evidence for the foundation of the Greek colonies in the Black Sea and concluded that there were two waves of colonisation during the Archaic period. These waves coincided with the Lydian and then Persian incursions into the west coast of Asia Minor and he suggested a political motivation for that movement.

In my PhD thesis about the contacts between Lydia and the Ionian Greeks I noticed also the motives of Lydian kings wanting to orchestrate the founding of new *poleis* from Miletus. The settlements appear mainly on territories politically controlled by Sardis. They kept safe the Lydian maritime border, building and maintaining a fleet for which the kings did not pay anything. How do these assumptions look 20 years later? My paper deals with this issue.

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The process of creating cultural identity in the North Pontic region – the Greek *polis* and rural territories

This paper presents the results of a research project funded by the National Science Centre (Poland) that will be carried out between 2016 and 2018. The aim of the research is to investigate cultural and ethnic factors that had an impact on the creation of cultural identity and self-definition in North Pontic societies. Two settlement zones are taken into consideration – urban (concentrated upon Greek *poleis*) and rural (concentrated upon Greek *chorai* and the North Pontic steppe). The chronological time frame is defined by the appearance of the first settlements in this region (7th–6th century BC) and the end of the Roman period (4th century AD).

The suggested hypothesis is that these factors were significantly different in the urban zone (where Greek cultural identity was intentionally created, maintained and expressed through a city's political and religious institutions, local cults, local historiographic tradition, display of elite power and status and, in the case of the Bosporan rulers, through the creation of a Greek genealogy) from the rural zone, where cultural contacts were not controlled by a city's institutions and the multicultural character of society is more visible in the archaeological material. Therefore, it is assumed that in the territories lying outside the city, cultural identity was created in a different way from in the Greek cities and it was based on ethnic relationships and co-operation between Greeks and non-Greeks.

The collection of the available archaeological material and written (mostly epigraphic) evidence permits a comparative analysis of the self-definition of urban and rural societies, which in turn will result in a better understanding of the phenomenon of multiculturalism and the opposite phenomenon of acculturation among ancient Black Sea societies.

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The Severan temple of Deultum: archaeological excavation, 1986–2016

The Roman Imperial temple in Deultum-Debeltos was found during the 1980s in the northern urban zone. In recent years, research has continued on the ground plan, chronology, (re)building and (re)use, for other public and private purposes, of the Roman sanctuary, the Late Antique structure, and the surrounding area.

At the end of the 2nd century AD, probably on the location of a prior sanctuary of Aesculapius, a temple was built to celebrate Septimius Severus' military victories during his visit in AD 194/5. In the 3rd century AD the building dominated the skyline of the city. To the south and east it bordered streets that connected it with the central urban zone. During the 4th century AD, the built-up area of the abandoned pagan temple was reused. An impressive *domus* was constructed, which had a main entrance, a living space for residents and visitors with a hypocaust, floor mosaics and mural painting, store rooms and an inner courtyard. In the mid- 5th century A.D., the east part of the built-up area of the Roman temple and the Late Roman *domus* was bordering the new city walls and adapted to storage space for grain.

In the layers of the temple and the Late Antique *domus* were discovered structural architectural elements in the Attic-Ionian order, an internal architectural decoration in the Corinthian order, pieces of fresco wall painting, a mosaic mural and floor *tesserae*, parts of marble statuettes, bas-reliefs, statues of Graeco-Roman gods, and pedestals of statues of Philip I and Otacilia Severa. Legs of larger than life-size bronze statues of emperors were also found. Some of them belonged to a statue in 'heroic nudity', probably of Septimius Severus in the guise of Mars Victor. In 1987, a fragmentary bronze head of Septimius Severus was also discovered in the temple.

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The faunal assemblage from Histria, Acropolis Centre-South sector: the archaeozoological data

The faunal remains constitute one of the largest category of finds from Histria. Despite the potential they present for completing the general image of everyday life in an ancient Greek city, these finds were rarely analysed and in general neglected in publications.

The excavations conducted on the Acropolis Centre-South sector (2013–2016) offer the opportunity of analysing this category of material in connection with its context – the last habitation level of a late Roman *insula*. The archaeozoological study of the faunal assemblage sampled from this sector was conducted on more than 1000 animal remains. The domestic animals represented by cattle, caprines and pigs are dominant. The canine and equine remains are rare. With the exception of dogs, all the other animal remains present the characteristics of food waste (cut bones, butchery marks, burns, etc.). Other animals identified which have occasionally contributed to the diet were fish and probably

turtle and molluscs. A small number of objects made of bone found in the sector were also analysed in order to determine which species of bones were preferred by artisans.

Despite the reduced number of remains from the analysed assemblage the information acquired completes the image of the everyday life of the people from the late Roman occupational level at Histria from the point of view of the animal economy (husbandry, fishing, shell-fishing, etc.), their diet or bone manufacturing.

This analysis and the interpretation of the results are seen as a first step in an attempt to include them in the larger picture of the late Roman city, and to determine the traditions and innovations in the animal economy, exploitation of local resources, imports and culinary tastes during the Greek and Roman periods at Histria.

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Cold case reopened: a late Classical tomb in Apollonia Pontica

In 1966, during construction works in Harmanite neighbourhood in present-day Sozopol (ancient Apollonia Pontica), an intriguing monument of ancient funerary architecture was discovered. Although technically not a ‘tomb’, as it lacks an entrance, the structure surpasses by far, in terms of dimensions and complexity, the regular cist graves and other stone structures in the necropolis from the same period (the 4th century BC). The internal dimensions of the structure are as follows: length 3 m, width at the base 0.78 m, height 1.75 m. In addition, from a height of 0.78 m above the floor to the top, the long walls slant inwards to shape a corbel vaulting, leaving an opening (0.50 m wide) that was sealed with slabs. A premeditated layout of the structure is made apparent by the use of Greek letters, painted in red near the joints of the blocks.

Still more intriguing are the contents of the tomb: a layer of burnt human bones, 0.40 m thick, covered the entire floor of the structure. Among the few finds, there is a bronze hydria and a red-figure bell krater. More vases, including several red-figure bell kraters, were discovered around the tomb. They indicate a date in the mid-4th century BC. Hydriai and kraters are often used as cinerary urns, which fact could explain their presence in this case. On the other hand, the huge amount of burnt remains suggests a collective burial, with a wealth of possible interpretations.

The paper aims to present to the academic community this extraordinary monument that remained unpublished for half a century, based on the existing documentation and the finds.

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Monumental burials in the southern Black Sea coast during the 4th and 3rd centuries BC: a comparative perspective

The 4th century BC was a period of prosperity and transformation in the Black Sea region, one that implicated Greek settlements and regional kingdoms in a heterarchical social network. Elite groups within this network developed or elaborated monumental burial traditions as a mechanism for displaying their wealth and status.

Investigation of these burials has largely focused on regional trends, with an emphasis on the historical and political conditions particular to that region, as well as tracing specific connections of burial ritual or tomb construction between regions. This paper builds on this work to understand the regional monumental burial traditions as part of a larger network of elite competition that was established in the Black Sea during the 4th century BC. Despite variations in tomb construction and burial ritual, clear trends are visible including: the locations of elite burials in relation to Greek settlements; the affective statements of monumental burials in terms of their landscape placement; and the role of rich burial assemblages, and particularly precious metals, to elaborate vocabularies of personal adornment and display. These trends are particularly clear in the well-studied northern and western regions of the Black Sea but expanding the scope of enquiry to the southern coast permits the development of comparative models for the impact of these elite networks of competition on local communities.

This paper will focus on the monumental burials on the southern Pontic coast, particularly in the regions of the Greek settlements of Amisos and Sinope, in order to understand the expressions of elite display they represent as a function of both contrasting local political conditions and a response to larger Black Sea networks of elite competition that were established in the 4th century BC. By investigating emerging patterns of landscape placement, monumentation and display of wealth within these regions and the Black Sea more generally, this study sheds light on the development of the Black Sea as an integrated social unit.

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The settings of Phrygian cult spaces

Much earlier scholarship on Phrygian cult practice has focused on the identity of individual Phrygian deities and used written sources from Greek and Roman literature as a principal source. This paper will look at the evidence for Phrygian cult practice from the perspective of space, to determine what types of locations provide evidence for Phrygian cult. Phrygian cult material, in the form of inscriptions, images both iconic and semi-iconic and unusual rock carvings, can be found in four distinctive types of settings: within urban centres near gates and entrances; in rural areas on high places, mountain passes, natural crossroads; in private household contexts; and in funerary contexts. This paper will examine the evidence for cult practice in each type of setting and offer some interpretations concerning the role of cult practice in Phrygian society.

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Euergetism and benefaction in ancient Olbia

Private munificence for public benefit spread in Olbia in Hellenistic and Roman times. The problem is that it is much more difficult to disentangle euergetic behaviour towards the community from the more general and all-pervasive phenomenon of personal patronage. The Olbian elite had very often engaged in practices owing much to euergetism, something which was inherited from generation to generation and survived until the end of Olbia's existence.

In the Hellenistic period euergetism reflected the social dignity and evaluative reference points of Olbian civil society. Public benefaction in Roman times achieved the state of an honourable institution linked with the assignment of titles'. Various liturgies were specific elements of

euergism in Olbia and towards the first centuries AD they had developed into a certain system. These liturgies were natural ‘taxes’ paid by elite to the Olbian *polis*.

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The kingdom of Lysimachus: heir of the Odrysian kingdom in Thrace?

New hypotheses regarding the partition of the empire of Alexander the Great in Thrace between Thracian and Greek powers, as well as new conclusions on the geographical limits of the kingdom of Lysimachus, will be presented. I shall demonstrate that this Hellenistic kingdom, mostly situated along the Pontic coast, was much smaller than usually admitted. The same conclusion may be drawn regarding the Odrysian kingdom from the end of the Peloponnesian War.

The study of the literary as well as the numismatic testimonies allows an anthropological analysis of the military relations between Lysimachus, the Greek cities and the neighbouring Thracian chiefs or kings: Lysimachus appears in this regard as the faithful heir of Philip II and Alexander the Great, who themselves seem to have borrowed much, for their Thracian politics, from the Odrysian kings they vanquished.

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Grants of Roman citizenship in the Greek cities of Thrace and Lower Moesia (1st century BC–3rd century AD)

Grants of Roman citizenship, from Caesar to Caracalla, were during the Principate one of the most useful tools of empire. It allowed the vanquished and conquered to take part in the administrative and ruling processes of the conquerors. Before the franchise was granted to all, it was a means of shaping a new elite throughout the empire, an elite binding together those belonging to the Roman citizen body.

The provinces of Thrace and Lower Moesia are among the most informative in this respect: given their ethnic and administrative structure, the study of grants of Roman citizenship allows relevant observations on the transformation of a cultural frontier. The territories covered by the two provinces included several ethnic groups and types of communities: Roman forts on the *limes*, Roman colonies and *municipia*, mostly on the Danube, old Greek *poleis* on the Aegean and the Black Sea shore, new Greek cities established by Trajan and *civitates* without an urban centre. Granting the franchise to the inhabitants of the Greek cities had different purposes and followed different routes from those in the western part of the empire. There was no comprehensive municipalisation in the Greek East and up to the late 1st century AD, individual grants remained the norm. They had for a long time the aim of distinguishing the members of the *polis* elites and of rewarding various merits and services rendered. The study of grants of Roman citizenship in the Greek cities, old and new, of Thrace and Lower Moesia allows us to highlight the stance of the Roman empire towards these communities and the mutual influences, as well as to enhance the evaluation of Roman rule in these areas and the ways of their integration into the Roman commonwealth.

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The early Roman structures discovered in the *extra muros* area of Histria during recent archaeological excavations

The only *extra muros* sector, named after the monument discovered by Vasile Pârvan in 1914 – the *basilica extra muros* – is located inside the early Roman city. Starting from 2001, along with research on the abovementioned early Christian basilica (end of the 5th–beginning of the 7th century AD), a new trench was opened 50 m north from this structure. This trench is oriented west to east and it is being excavated to obtain new information on the succession of habitations in this area.

For the early Roman period (1st–3rd centuries AD), in the west–east trench, dismantled kilns, as well as the vestiges of an impressive building, probably an important public edifice of the early Roman city, were discovered. At least three functioning phases for the metal workshop were observed. On a surface measuring 15 m and placed towards the western edge of trench S I, 16 dislocated kilns were identified, as well as a wooden wall with stone foundations, which could indicate a partition of the workshop space. The kilns were dismantled when, in the next habitation phase, monumental buildings were built on the site of the former workshop; they were transformed into waste pits. Inside them, a great number of 2nd-century AD artefacts were discovered, among which were semi-finished and finished bone products, glass objects, crucibles, a large quantity of iron slag, semi-finished brooches, coins, different categories of pottery, etc. The second early Roman level is occupied by an edifice built in a Greek manner, dating from the second half of the 2nd and the first half of the 3rd century AD. The aim of our paper is to analyse the early Roman structures and the related artefacts discovered during the abovementioned excavation of the *extra muros* areas at Histria.

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Attic red-figured pottery from Sinope

The first excavations of Sinope, an important centre in the southern Black Sea region, were carried out in 1944 by Sinop Archaeological Museum during the construction of a match factory. In the course of salvage excavations one of the necropoleis of ancient Sinope was unearthed. The first systematic archaeological excavations were conducted by E. Akurgal and L. Budde between 1951 and 1954. Another salvage excavation by the Museum took place in the Kumkapı area in 1974. During these excavations, a necropolis and finds which date to the late 5th century BC were discovered. Early Greek pottery from the Akurgal excavations are the only published ceramic finds from these excavations. Red-figured vases from the excavations at Sinope have not yet been published.

This paper presents Attic red-figure vases from the abovementioned excavations, preserved in Sinop Archaeological Museum, and also examples purchased by the museum: lekythoi, kraters, hydriai, lebetes and pelikes, which are the forms commonly used in the Black Sea region. Some of these evoke the style of the Meidias Painter in the field of wedding scenes and palmette motifs. It aims to introduce the iconographical motifs and scenes of daily life which were widely used in the Black Sea region on red-figured vases and to illuminate Sinope's cultural and commercial relations with Athens through these ceramics as well. The publication of red-figured pottery from Sinope is intended as a contribution to the documentation of the nature and pattern of red figured vases of the Black Sea region.

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Religious buildings in the Roman fortresses of Abkhazia

Abkhazia has been always been on the frontier: between the Persian and Greek worlds, an arena for struggle between Rome and Persia, then between the Muslim Arab caliphate and the Christian Byzantine empire, later with Abkhazian Christian state. From the middle of the 1st century AD, Christianity began to spread in Abkhazia, its advent associated with the apostles Andrew the First Called and Simon the Canaanite. Pitiunt had become the main religious centre by the beginning of the 4th century. Here the first Christian churches were built, then following in all of the Roman fortresses: Gagra, Tsandrypsh, Trachea, Sebastopolis, Gyuenose, Ziganis, Tsibilium and Khashupse in mountainous Abkhazia. Church no. 1 in Pitiunt is considered to be the earliest. The first bishop, Sophronius, served here; the next bishop, the famous Stratophilus of Pitiunt, participated in the First Ecumenical Council in Nicaea. After the church was burned by fire, church no. 2 was constructed in its place in the middle of the 4th century, with a narthex and baptistery, a mosaic floor and a memorial sign dedicated to the great martyr Orentius and his brothers. In the 5th–6th centuries, churches nos. 3 and 4 were built on the site of destroyed churches nos. 1 and 2. A church of the 5th century remains in the Roman fortress in Gagra. The 6th-century church of Tsandrypsh is of great interest. There are two churches of the 5th–7th centuries in the fortress of Trachea. A church and baptistery of the 5th century have been investigated in Gyuenose and Ziganis. There are churches of the 5th–6th centuries in the hill-forts of Khashupse and Tsibilium, and two churches in the fortress of Sebastopolis: a three-nave basilica with mosaic floor, which is geometrically ornamented, a five-sided apse and an octagonal cruciform church (in the architectural plan) with a dome. The altar and apsis parts not been located; their functions could have been carried out by a small exedra with a semicircular apse, passing into the longitudinal walls in the centre under the dome space. It is unique in its form and has no analogues in Christian church architecture.

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New approaches to trade in the southern Black Sea region

The aim of this paper to contribute through some new epigraphic evidence new approaches to trade in the southern Black Sea region during the first three centuries of the Roman Imperial period.

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Documenting the last remaining tumuli of Callatis. An interdisciplinary project

The majority of what we know about Callatis' ancient cemeteries is the result of several rescue excavations undertaken at various occasions during the dramatic transformation of the early 20th-century Mangalia village into what is now a crowded Black Sea tourist resort and industrial harbour. The disappearance of the ancient mound cemetery during less than a century of urbanisation is perhaps the most visible transformation of Callatis' archaeological landscape. Various data sources indicate that a large funerary area consisting of hundreds of tumuli occupied, until several decades ago, in a dense and organised layout, a 5 km wide semicircle around the Hellenistic fortification. Today, only 20% of this territory remains uncovered by modern buildings and this proportion might drastically diminish in the years to come. Faced with this accelerated destruction and the rather disparate nature of available documentation, the funerary territory dynamic and layout need to be assembled like a puzzle. It is the domain of landscape archaeology, historical mapping, remote sensing and geophysics to help decode the archaeological landscape and reveal its once monumental outline and initial planned configuration.

The authors will present the results of their interdisciplinary investigations undertaken in the environs of Mangalia in the last five years, focused on decoding the spatial organisation of tumuli, ancient roads and ancient land divisions. The project was initially started in order to provide a general background for the understanding of the early Hellenistic period chamber tombs built under tumuli on the periphery of Callatis' cemeteries, as the team is currently engaged in re-evaluating the older finds in Documaci Mound – a funerary ensemble consisting of a large mound, a late 4th-century BC chamber tomb with *dromos* and mural paintings, a base for a monumental statue topping the tumulus and other stone constructions.

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The Scythian aristocracy in the later Roman empire

In the later Roman empire of the 4th and 5th centuries AD, the term 'Scythian' was at times used pejoratively in literary culture, and was plainly intended to convey cultural backwardness or barbarism. This ancient usage was part of a wider tendency – on the part of some of the late empire's political and literary elites – to deprecate aristocrats from the Balkans provinces north of Achaëa as uncouth.

Modern scholarship has often been insufficiently critical of this vein of ancient prejudice. Emperors of Balkan origin – notable in the 3rd and 4th centuries – have sometimes been regarded in modern research as 'uneducated', or as 'peasants'. This tendency has extended to the scholarly treatment of other individuals outside the imperial family. Little has been done, overall, to challenge or dislodge this received wisdom from some of the central debates over late Roman history.

The present paper parts company with this perspective. Within a regional context, it will consider especially the case of Scythia or Scythia Minor, in its technical sense as a late Roman province with its capital at Tomi (modern Constanța) and forming part of the imperial diocese of Thrace. With reference both to a closer criticism of textual evidence, and to the material culture of the region, this paper will argue that the social, economic and cultural character of the Scythian aristocracy of the later Roman empire is better understood on considerably more complex terms.

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Bosporan sigillata from the Roman cinder heap in Panticapaeum

This paper presents terra sigillata from the excavations of Panticapaeum, the capital of the Bosporan kingdom, located on the site of the modern city of Kerch. Part of a Roman cinder heap of the 1st–first half of the 3rd century AD was uncovered in 2002. Within it two stratigraphic horizons and part of a stone construction sunk into the cinder layers have been revealed.

Bosporan sigillata form about 20% of all the finds, produced from clay identical to that used for local tiles, amphorae and tableware and probably manufactured in Panticapaeum. In the late Hellenistic period Bosporan sigillata dominate tableware in the layers of Bosporan settlements. Previously, its production was detected from no later than the middle of the 2nd century BC up to the late 1st century BC/early 1st century AD when it was displaced by Pontic sigillata. However, recent research suggests the manufacture of terra sigillata in the Bosporan region until the first half of the 3rd century. The main difference of Roman Bosporan sigillata consists in the predominance of closed forms, above all jugs and deep casseroles, over open forms such as plates, bowls and cups. This was likely to have been caused by the appearance and wide distribution of Pontic sigillata represented in Panticapaeum mostly by open forms.

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Stabilising the south-western seafront in Tomis

The instability of the seafront in modern Constanța is a well-known problem. It is only a few years since the last landslide. This also affected Trajan Street which goes along the south-western seafront. Information about its instability in the 19th century is also recorded, as well as technical proposals for solving the issue (trees planting, construction of retaining walls to support the seafronts, etc.).

People living in Tomis surely faced similar problems, and, as a consequence, proper measures were applied. We have the archaeological proof regarding works undertaken to secure the south-western seafront, but the question is when did the ancient inhabitants of this city become interested in stabilising the slope by the ancient harbour? Was it during the Hellenistic period or during early Roman times? This paper will focus on the answer to this question by analysing archaeological evidence from excavations carried out in the 1960s–1970s, building techniques, space partition, repairs and modifications of several ancient buildings in later periods, hybrid constructions that were the result of saving parts of earlier ones (mainly the north-eastern walls which supported the lower part of the slope) when building new structures in totally different techniques, etc.

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Imports and imitations? Some observations on Archaic sculpture at the margins of the Greek world

In and around the *apoikiai* of the Black Sea region, various fragments of Archaic sculptures were discovered. Many of the marble sculptures are supposed to be imported, but they cannot always easily be attributed to one specific region. Scientific analysis of the marble in some cases proved to be helpful in order to determine where the raw material stemmed from. In some cases, however, it seems that a circulation not only of completed, but also semi-finished sculptures should be taken into consideration. This paper therefore aims to discuss various cultural influences and possible local

impacts reflected on Archaic sculptural works of the Black Sea region. Since sculptures are objects with a strong appeal, and their selection and location was not decided arbitrarily, it will also explore whether we can explain the selection of specific objects and the incorporation of certain stylistic elements, and in what contexts these sculptures appear in and around the *apoikiai* along the coast of the Black Sea.

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The boundary of a city and the border of a *polis*: territorial organisation of the Greek states of the northern Black Sea region during the 6th–1st centuries BC

This paper focuses on reviewing the main features of the organisation of territories and borders in the Greek states formed in the northern Black Sea region during the 6th–1st centuries BC.

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The rural settlement of Rachelu, Tulcea county. The ceramic evidence from a civilian settlement in early Roman times

The existence and evolution of rural and *extra muros* settlements has not represented one of the main interests for researchers of the Roman period in Moesia or later Scythia Minor. This has changed in recent years with new projects and a focus on the occupation of space in proximity to major cities and their territory. As recent research on the Roman world has shown, rural habitation has proven to be denser and more evolved than previously thought, while maintaining close relations, political and mostly economic, with major centres. Not only did rural settlement provide agricultural supplies and merchandise exchange within markets, but their inhabitants received protection from the fortified cities and fortifications. These relations between fortified centres and smaller settlements in the territories deserve further explorations based not only on the results of excavations, from the points of view of the planning and architecture, but also from a detailed study of the materials that made up the daily life of these communities.

A good example is that of the rural settlement of Rachelu on the Danube, from where some unknown discoveries contribute to our knowledge of the ancient rural landscape. P. Polonic has identified through field research a *quadriburgium*-type fortification on a promontory placed north of the village of Rachelu (Tulcea county). Rescue excavations were performed here in 1991, but did not offer a clear dating for the Roman military building. In 1990, Vasilica Lungu performed rescue excavations in the south side of the same modern village, revealing an early Roman habitation phase. The

excavations yielded various discoveries, from remains of habitation areas to workshops, but the most numerous consist of different types of pottery. Study of this pottery can lead to a clear dating of the settlement and to an understanding of the relations between the civilian occupied area and the nearby fortified centres, like the small hilltop fortification at Rachelu, or larger nearby sites such as the city of Noviodunum.

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Buildings for gladiatorial fights in the Roman Black Sea provinces

Academic debate on gladiator combats in the Roman provinces of the Black Sea is almost completely lacking. The issue was recently introduced into the scholarly debate on the Black Sea region following the published research of Elisabeth Bouley (2001) in France and Lyudmil Vagalinski (2009) in Bulgaria, and the thesis defended by the author in 2015 in the Faculty of History, University of Bucharest. This paper aims to integrate these new research themes, gladiatorial shows and other performances associated with *philotimia* in the context of research on the Black Sea, by means of approaching, in this case, the buildings that have and could have played host to such events (definitely or more uncertainly). The archaeological evidence of monuments, distribution and typology of specific constructions, their diversity and the transformations undergone, the seating, etc. are all elements that will be presented and debated in order to enhance our knowledge and to understand better both the diffusion of these events in the Roman provinces of the Black Sea and the impact they had after being adopted and practised by local communities.

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Considerations regarding the Roman urban house of *domus* type from Scythia Minor

Analysis of various aspects of everyday life specific to the Roman world during the time of Constantine and afterwards in provincial territories, includes also civil architecture. For the province of Scythia, we know so far of a few buildings included in the *domus* type, as well as those discovered in the Roman and Romano-Byzantine fortifications and urban centres from Dinogetia, Histria and Tropaeum Traiani. Archaeological research from the last decade, conducted in the southern neighbourhood of the late Roman city of Tropaeum Traiani, revealed a new imposing civil edifice, having a rectangular and axial plan, which corresponds to the ‘pattern’ of the Roman house, *domus* type. Located west of the *cardo*, this building brings new general and particular information regarding the planimetric and functional architectural development of such edifices, during the 4th–6th centuries AD. Their specific features for the eastern part of the empire have been modified, mainly due to the available space, the repeated interventions on the original space by successive rearrangements, etc., as necessary. At the same time, the location of this building, compared with other significant constructions in the area, indicates a possible social and economic importance.

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Trends in the use of copper and copper-based alloys at Histria. The results of the compositional analyses (XRF)

The excavations conducted at Histria produced numerous and varied categories of finds, of which metal objects represent an important part. Most finds are of objects made of iron and copper/bronze, gold and silver items being much rarer. Research on this category was traditionally concerned mainly with typological and chronological aspects, the metal's composition being of secondary interest.

This paper aims to present trends in the use of copper and copper-based alloys at Histria, as they can be determined based on the results of the compositional analyses conducted through the X-Ray Fluorescence method. The bulk of the items subjected to analysis was provided by the excavations conducted between 2013 and 2016 on the Acropolis Centre-South sector by the University of Bucharest. The objects cover more or less the entire timespan of the city's existence, from the Archaic to the late Roman period, and offer variety by belonging to different categories – pre-monetary signs (arrowheads) and coins; jewels and clothes-fasteners (rings and signet rings, earrings, pins, belt fittings, brooches); utensils and other small utilitarian objects. The XRF analyses indicate an emphasis on the use of unalloyed copper, for different types of objects as well as for coins, and a rather large range of technological choices for the objects made of copper alloys. The use of bronze (defined as copper-tin alloy) is rather restricted; the preferred choices seem to have been brass (copper-zinc alloy) or copper-lead alloys, and of combinations copper-zinc-tin and copper-zinc-lead. Based on the results, we also try to determine if the compositional variation can be connected to the type of object (aspect – colour, hue, luminosity), to technological choices (production, resistance) and access to resources, or to different traditions of the workshops which produced specific items.

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Stelai from Sinop Museum

Studies conducted on late Archaic artefacts of the Eastern-Ionian art show that even though there is a valid period style throughout all regions of East Greece in the Archaic period, regional characteristics are clearly seen in different centres of art. Nevertheless, the impact of the Ionian sculpture schools from the late Archaic period in Anatolia is clearly observed. The destruction by the Persians of the city of Miletus, which held a central position in the cultural circle of East Greece/Anatolia, also ended Ionian art. Nonetheless, Miletus-based sculpture schools survived in the northern regions of the East Greek world such as the Propontis, Thasos, Thrace, Macedonia and the Pontus. Sinopean stelai, which were covered in this study, are examples where influence of the Ionian sculpture schools is clearly seen and they are also the most significant evidence that gravestone tradition of Attica also survived in the Greek regions of Anatolia that were colonies of Miletus, particularly in Sinope. The stelai that are the subject of this study are examples on which these impacts could be followed most clearly. In this context, the aim of this study is to date the stelai by comparing them with similar ones and based on stylistic and typological examination of the figures on them.

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Some notes on the founding-hero myth in the western Pontic cities during the Roman era

The founding-hero myth was one of the characteristics of the western Pontic cities' propaganda, especially during the Roman era. It is therefore not surprising to find it in epigraphic monuments, and especially in numismatic material, mostly from the 2nd century AD onward. In this paper I will deal with the emergence, development and specifics of this myth type in three major cities – Anchialus, Odessos and Mesambria. Specific aspects of the cities' propaganda can be explained in terms of their shared conditions as West Pontic cities and Greek colonies as well as in terms of each city's particular historical development and, in the case of Anchialus, of processes seen also in the province of Thrace. The case of Byzantium has been examined more recently and provides a good example of such a complex study.

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Classical archaeology of the Black Sea littoral: twenty years on

The aim of this paper is to outline the major achievements in the classical archaeology of the Pontic regions and surrounding territories in the twenty years since the first Congress in 1997, and to celebrate this twentieth anniversary. Reflecting my own specialism in Greek archaeology, the paper will focus mainly, but not exclusively, on that period. It is obvious that classical archaeology had made huge progress, especially in terms of publication projects, and this is a promising sign for the future.

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Pontic sigillata pottery of a *villa rustica* in Paphlagonia

A rescue excavation at a mountain village in the Paphlagonia region unearthed a *villa rustica* lavishly adorned with floor mosaics. Excavations continued for three years yielding potsherds as well as coins, which are dated to the late 3rd/early 4th century AD. The sherds belong to various types of pottery, both common ware and fine ware. The fine ware pieces are of Pontic sigillata, which will be examined and introduced in the present paper.

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Yurta-Stroyno: a rural settlement in Roman Thrace

The present paper introduces results of a three-year project conducted by doctoral students of Charles University in Prague in co-operation with the Regional Historical Museum of Yambol. The project was carried out at the Roman rural settlement of Yurta-Stroyno situated in the watershed of the

Tundzha river within the Roman province of Thrace. The settlement is dated to the broad span stretching from the 2nd to the 6th century AD.

The site has been undergoing heavy destruction for decades thanks to treasure hunters, resulting in a rescue project focused on gaining as much information as feasible before the settlement is destroyed. Excavation and surface survey were combined in order to define the chronological time span and character of the settlement.

As a result, we were able to identify areas of iron and glass production and rectified the rural settlement architecture and its possible construction. A marble column and capitals were also identified, suggesting the presence of a representative building. Based on pottery studies, contacts with the Aegean and the Black Sea were attested, as well as Thracian settlement preceding the Roman site.

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The goddess with the spindle

The image of a woman, seated on a throne and holding a spindle, represented on a stele from the Zlatinitsa grave, is the motivating purpose of this contribution. Presumably of divine status, this figure should be interpreted as an incarnation of destiny. Its iconography is long-standing, originating from Anatolia. How and when it penetrated to Thrace is the aim of this research.

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Salmydessus

The purpose of this paper is to draw attention to the ancient evidence on Salmydessus. It is well known that ancient authors mention a coast, a settlement, a gulf and a river all bearing this name. Their information varies and has an historical, geographical and mythological character. Furthermore, these authors lived and worked in the period from the 7th century BC to 10th century AD. This is why I discuss in detail and in chronological sequence each piece of evidence, along with all its concomitant information on settlements, tribes, distances, events, etc.

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Iconographic type of Personifications Bithynia-Phrygia and Armenia

The problem of personification is topical in art history and archaeology. In this paper, the iconography of warrior women, similar to that of Amazons, personifying ‘barbarian and enemy’ in Bithynia-Phrygia and Armenia, with a quiver, a bow, dihedral axe and a Phrygian cap, is discussed for the first time.

For the ‘Divine Adrian’, his son Antoninus Pius erected a temple with the personifications of conquered nations at the Campus Martius in Rome, in AD 145. The defeated nations were represented

as female images, wearing apparel inherent to each nation and holding military weapons. Nineteen reliefs of the personifications of countries were discovered from the excavations of Piazza di Pietra, and three of them ('Scythia', 'Armenia' and 'Phrygia-Bithynia') were taken to the Archaeological Museum of Naples in 1550 and appeared in the collection of the Farnese.

Pontus, was a Graeco-barbarian, so when creating the image of the divine ruler, Pontic kings used cults equally clear to the Greeks and to the locals of eastern Anatolia and the Black Sea, which had formed their own religious traditions. For nearly all of its history Pontic rulers sought to justify their right to rule in Cappadocia, Lesser Armenia and Paphlagonia, and later Bithynia, Galatia and Great Phrygia, where, as the ideologists of the royal court argued, their Achaemenid ancestors had ruled as satraps. Thus, while Mithradates II and Antiochus and continued the cultural traditions of the Achaemenid empire, common in Central Asia, the Romans turned to Greek myths and depicted them as cowardly and effeminate barbarians. It was an effective strategy to undermine the legitimate demands of the Parthians, especially among the Greek communities along the west coast of Asia Minor.

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On some aspects of Thracian and Phrygian 'Geometric' art

Dedicated to Prof. Sir John Boardman

The human figure was not very popular in either early Phrygian or early Thracian art. Animal imagery and geometric designs dominated, as well as pieces in other media in the case of Phrygia. Geometric patterns of interlaced crosses, squares, meander-like designs are to be seen on Phrygian rock-cut façades, on inlaid wooden furniture, on bronze belts and textiles. It has already been argued that the Phrygian attraction to geometric shapes was related to the cult of the Mother Goddess, Matar. However, some peculiar patterns of simple geometric forms can be observed both on Phrygian and Thracian objects. The open-work bronze belt buckles with hanging triangles in mirroring rows from Thrace suggest the same play with dark and light spots (or with colours) as we see on Phrygian belts. Similar designs occurred on stamped pottery in both areas.

Even more compelling parallels can be drawn between Phrygian and Thracian animal bronze figurines. Both assemblages echoed common traits of the so-called 'Animal Style' (or 'Nomadic Art'). Iranian affinities could be followed in Thrace as well as in Phrygia. Some peculiar details combined with evidence of other Anatolian imports in Thrace could argue in favour of a possible Phrygian/Anatolian influence on Thracian animal statuettes. These can support the idea that 'open lines of communication between Phrygia and Europe' existed in later times (i.e. in the 8th–7th century BC). When considering the stylistic and functional analogies between Phrygian bronze animal statuettes and those of Greek Geometric art, mainly votives, as well as dedications of Thracian origin or inspiration in Greek sanctuaries, the picture of borrowings and interactions becomes even more complicated.

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Women warriors? Female burials with weapons in the Black Sea area

Research on the burials of the necropoleis and Scythian *kurgans* of the Black Sea region has revealed that Iron Age graves containing weapons, considered to be those of men, actually belonged to women. My research focuses on several questions related to the following elements:

Are these burials proof that hunter/warrior women were actually an historical reality? Does this 'unisex' lifestyle of nomad people prove that women of the Black Sea area actually lived as men?

How is this proved through archaeological data?

Should all these be taken as evidence that women fought alongside their men in these societies?

The first part of this paper deals with the myth of the Amazons and the historical background on nomadic peoples through the ancient sources. The question that arises also is whether Scythian culture was the cause or the result of the Amazons. The hypothetical real 'Amazons' were discovered in characteristic burial constructions, *kurgans*. Thus, I move on to present Scythian culture and traditional burial rites. Finally, this paper deals with the presentation of these female burials containing weapons. In the steppes of the Black Sea area 37% of burials with weapons dated to the 5th and 4th centuries BC belonged to women. In the Scythian region near the Danube and the Don rivers, archaeologists have revealed more than 112 burials of female warriors. In Sarmatian territory, the archaeologist R. Rolle discovered 40 similar burials. In the northern Black Sea Don–Volga region, in about 20% of burials and in numerous graves in the southern steppes of the Black Sea region near the Dnieper river, women were also buried with weapons.

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Coins discovered at the Balatlar Church excavation site in Sinope

Coins belonging to the Classical, Hellenistic, Roman and Byzantine periods were discovered during the excavations carried out at the Balatlar Church in Sinope. All of the coins will be placed in context, thus enabling us to understand the different historical stages of Sinope.

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The castle of Gölköy (Habsamana)/Ordu

Ordu, called Kotyora in ancient times, is a city located between the two big coastal cities Amisos (Samsun) and Trapezous (Trabzon) on the south coast of the Black Sea. It was one of the colonies established by Greeks with the aim of agriculture, mining, fishing and trade. Cimmerians and Scythians began to locate there from 675 BC. Afterwards (550–330 BC), the Persians dominated the region, until the expedition of Alexander the Great in 334 BC. The Pontic kingdom was established by Mithradates I in 302–298 BC and, after staying under the domination of Roman until AD 395, it was included in the Eastern, i.e. Byzantine lands with the division of the empire.

The Pontus and Paphlagonia regions on the Black Sea were wealthy on account of their locations. Some castles in the Pontus region, such as Gölköy, have monumental dimensions, but there are much simpler examples in terms of dimension and architecture. The castle of Gölköy is located in the eponymous district, 4 km south-east of Kaleköy, which is 60 km from the centre of Ordu. It is reputed that Gölköy, one of the oldest castles in Ordu, was built by the Persian king Darius in the 4th/3rd century BC. However, the walls which create the castle's architecture were constructed using Khorasan mortar, while the results of examinations we made on pottery finds from the castle show

that its castle was built after the Persian period (techniques of ceramic construction, profile, fabric and glaze).

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The Roman port of Tios-Tieion

Archaeological excavations at Tios-Tieion were started in 2006. The city was founded as a Milesian colony by a priest named Tios in the second half of the 7th century BC. It was a dependency of various kingdoms throughout the Hellenistic period and fell under Roman control in AD 70. There are visible remains of the ancient city, the coastal defensive walls, castle walls, aqueduct, theatre, defensive tower, vaulted gallery, a number of tombs and the port with its breakwaters dated to the Roman and Byzantine periods. There are remains of a port belonging to the Tios-Tieion acropolis in the west of the ancient city. According to ancient written sources mentioned by Ps.-Scylax, this port had been very active.

The Roman port of Tios-Tieion was excavated and investigated by our team between 2011 and 2015. It was understood after these investigations that the Roman port had three breakwaters, one towards the north-west and two south-west, and that the port had an elliptical shape. These remains are in good conditions. The biggest of the three breakwaters is the North breakwater, 500 m in length and 50 m wide. The smaller one was built against the effects of water from the south and was the entry of the ancient port.

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Some reflections on Roman military politics at the mouths of the Danube: *Extrema Scythiae minoris* and the case of Halmyris

The 1st-century Roman presence on the last segment of Lower Danube prompted significant economic and military effort to create logistical bases in the area. *Extrema Scythiae minoris* is a 6th-century concept (Jordanes), although it also be applied in large part to the realities of the 1st–4th centuries. Geographically, the notion covers the Dunavats Peninsula. The Danube delta, Lake Halmyris (Razelm) and the Dunavats Peninsula generated an economic and military geographical entity that contributed to the security of the north-eastern part of Lower Moesia and later Scythia Minor. The direct contact of the peninsula with the Black Sea and Lake Halmyris in this period prompted measures of defence in an insecure environment. The military structures began to take shape at the mouth of the Danube in mid-1st century when the large-scale operations north of the Danube led by Plautius Aelianus required solid logistics structures. The 2nd century owes much to the progress made in the 1st century and the consolidation of the Danube frontier shortly after the Dacian wars. The rebuilding of the Halmyris fort in stone and basing a fleet here turned the area into a hub for the defence of the peninsula and broadened economic relations with other regions (the northern Black Sea area, Asia Minor, Thrace and other Danubian provinces). The site, where the Danube made contact with the Black Sea, turned out to be of critical importance for the north-eastern region of Lower Moesia and coalesced the economic and military activity in the area. The defence of the delta zone depended in large measure on the competence of the forts of the Dunavats Peninsula, among which Halmyris held a pivotal position. The archaeological evidence shows both refurbishment of the forts in *Extrema Scythiae minoris* and the building of additional late 3rd-century structures. The Tetrarchic period had a different approach to *Extrema Scythiae minoris* both on land and sea.

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Strabo's 'old Chersonesus': historiography and the results of current research

Book 7 of Strabo's *Geography* mentions 'old Chersonesus' (7. 4. 2). This mention serves as an historical source and has been archaeologically verified. However, Strabo gives no account of the purpose of 'old Chersonesus', the time of its foundation and destruction, nor of its relationship with Chersonesus, the colony of Heracleotae. Consequently, questions arose as to the exact location and purpose of 'old Chersonesus', as well as the chronological relationship of the two sites: which of them was founded earlier, 'old Chersonesus' or the 'city of Heracleotae', or did they appear simultaneously? In the long debate over these questions, the location of 'old Chersonesus' was discovered: it is the complex of constructions on the Mayachny (Lighthouse) Peninsula, the southwestern end of the Heracleian Peninsula. This complex includes the fortification on the isthmus of the Mayachny Peninsula. As to the purpose of this fortification, it is one of the difficult problems in the study of Classical Chersonesus.

The date of constructing the defensive system of fortifications established by recent research is the end of the 5th and beginning of the 4th centuries BC. This date allows us to relate the fortifications to the development of the Mayachny Peninsula and the Heracleian Peninsula as a whole. The fortifications should have been to defend land-plots situated on the Mayachny Peninsula. As well, it served as an outpost of the *polis*. Having settled on the western end of the Heracleian Peninsula, the citizens of Chersonesus secured this frontier and, as a result, the whole territory that lay between the city of Chersonesus and the Mayachny Peninsula. If we assume this to be the purpose of the fortifications, we can clarify the logic and sequence of the development of the *chora* of Chersonesus

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Zur Frühgeschichte der Tempelzone von Histria

Die Zeitspanne zwischen der Gründung der milesischen Kolonie Istros/Histria (ausgehendes 7. Jh. v. Chr.) und der Errichtung der ersten Steinbauten im städtischen Heiligtum (bald nach Mitte 6. Jh. v. Chr.) liegt noch weitgehend im Dunkel. Es gibt zwar eine Reihe archäologischer Funde aus dieser Zeit, doch deuten bisher nur wenige Einzelstücke auf den sakralen Charakter des später als Tempelzone genutzten Bereichs hin. Zwei schon Anfang der 1990er Jahre ausgegrabene, aber seither unpublizierte Fundkomplexe können diese Lücke weiter füllen und werden nun erstmals bekannt gemacht. Es handelt sich um sogenannte geschlossene Befunde, nämlich den Inhalt eines Bothros östlich des Zeus-Tempels sowie um Tatbestände, die bei einer Tiefgrabung im Pronaos des Aphrodite-Tempels angetroffen wurden. Aus diesen ist zu erschließen, dass an diesem auch topographisch markanten Platz schon früh aus vergänglichem Material errichtete Bauten errichtet und mit Kulte verbundenen Weihungen niedergelegt worden sind. So wird die schon länger vertretene Annahme untermauert, dass sich in diesem Bereich der Stadt tatsächlich von Anfang an dessen zentrales Heiligtum befunden hat.

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Hellenic harbours of the European coast of the Cimmerian Bosphorus

Greek colonies on the European coast of the Cimmerian Bosphorus, founded at the end of the 7th–first half of the 6th century BC, were placed in areas convenient for navigation and defence. Over the past millennia, the configuration of the coastline has changed dramatically for a number of reasons: sea level, river sediment, seismic activity, etc. During the period of Greek colonisation, there were three large bays on the European coast of the Cimmerian Bosphorus, of which two survive: the Kerch and the Kamysh-Burun bays. Far into Kerch Bay lay Panticapaeum, on a hilltop, and on one of the headlands of the north shore Myrmekion; far into Kamysh-Burun Bay lay Tyritake, and Nymphaeum was at its southern end.

Geomorphological and underwater archaeological research conducted by us in Kamysh-Burun Bay made it possible to establish the location and approximate outline of Tyritake harbour, which is now largely hidden by river sediment. A small island, now a stone reef, covered the harbor entrance. Fragments of ceramics and Bosporan tiles of the 4th–3rd centuries BC have been found there. The outlines of the cape on which Nymphaeum is located have also changed: the eastern tip was partially flooded, and buildings situated there have been lost; the northern side is now covered with powerful sediments of a sandy spit.

From geomorphological observation, the early Panticapaeum harbour was located in a small cove with a sandy spit at the foot of Mt Mithradates. Later, it expanded to the north, and a pier was built on a spit. Our underwater research in Kerch Bay yielded several interesting objects related to the harbour of Panticapaeum. Remains of ancient buildings and fragments of pottery from the site of Belyi-1 are of particular interest. They were found at the entrance to the bay at Cape Ak-Burun, on a stone shallow. Total area of Belyi-1 site is about 0.2 ha, and the bulk of the ceramic material may be dated to the 4th–3rd centuries BC. Of particular note is that the ceramic material comes from an artificial bedding and contains fragments of tiles and masonry remnants. This testifies to the location of some construction of the 4th–3rd centuries BC, probably a lighthouse, on a stone shallow.

On the south side of Cape Ak-Burun, over an area of 19 ha, a ceramic field was discovered (Belyi-3), yielding stamped amphorae of Chios, Thasos, Heraclea and Sinope, and black-glazed and simple tableware, with graffiti preserved on some of it.

Recent studies have greatly expanded data about the harbours of Panticapaeum, Nymphaeum and Tyritake, while only the first two were mentioned briefly in written sources.

