



# AIAS CONFERENCE

## **BIFOCAL PERSPECTIVES ON THE BLACK SEA: MACRO AND MICRO COSMOS**

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AARHUS  
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AARHUS INSTITUTE OF ADVANCED STUDIES

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# CONFERENCE TOPIC AND FORMAT

Based on new conceptual frameworks, this conference fills outstanding gap in the current research-landscape by shaping fresh research perspectives in understanding the past of the circum-Pontic region in its cultural and environmental contexts.

It aims at investigating the region on the macrocosmic (in terms of ‘socio-ecosystems’) and microcosmic (specific regional landscapes) levels; the formation and perception of the broadly-understood landscapes both in reality and in the imaginaire will be analyzed from the multifaceted perspectives of the ancient literary, documentary, and material evidence.

The conference is structured around the following four main sessions:

- 1: Environment, Biodiversity, and Ethnicity in Pontus Euxinus
- 2: Landscapes
- 3: Religion and cults. Cultural mediation and identity
- 4: Excavation reports

Conference website:

<http://aias.au.dk/events/bifocal-perspectives-on-the-black-sea/>

## WEDNESDAY 6 APRIL

- 08.30 – 09.00 **Registration and coffee**  
 09.00 – 09.15 Welcome by **Morten Kyndrup**, AIAS Director  
**Orietta Cordovana**, AIAS Fellow, Introduction

### SESSION 1: Environment, Biodiversity, and Ethnicity in Pontus Euxinus

- Chair:  
 09.15 – 10.15 **Keynote. Elizabeth Craik**: 'Environment, Biodiversity and Ethnicity in the Black Sea Region: Sources, Strategies and Some Hippocratic Help'  
 10.15 – 10.45 **Gian Franco Chiaï**: 'Perception of diversity and exploration of the environment: Greeks and the Black Sea during the Archaic Period'  
 10.45 – 11.15 Coffee break  
 11.15 – 11.45 **Victor Cojocaru**: 'Understanding the Black Sea and its Environmental Contexts on the Basis of Proxeny Decrees'  
 11.45 – 12.15 **Nadia Gavrylyuk, Nickolay Tymchenko**: 'Hinterland as the Macroeconomic Factor for the Milesian Colonization of the Northern Black Sea Area (by the Example of the Couple of Borysthene / Olbia)'  
 12.15 – 12.45 **Lavinia Grumeza**: 'Cultural Transfer from the North Pontic Area to the Great Hungarian Plain. The Sarmatian Culture in the South of the Plain'  
 12.45 – 13.15 **Totko Stoyanov**: 'The river system of North-Eastern Thrace as a Medium in the Economic Relations in Classical and Hellenistic Times'  
 13.15 – 14.15 Lunch

### SESSION 2: Landscapes

- Chair:  
 14.15 – 15.15 **Keynote. Vladimir Stolba**: 'Going beyond the site: Patterns of change in the Crimea's archaeological landscape'  
 15.15 – 15.45 **Alexandru Avram**: 'Few Remarks on the *Naukleroi* of the Cities on the South Shore of the Black Sea During the Imperial Period'  
 15.45 – 16.15 Coffee break  
 16.15 – 16.45 **John Lund**: 'The Many Landscapes of Hellenistic Cyprus'

- 16.45 – 17.15 **Alexander Minchev:** ‘Viticulture, Wine Production and Related to Them Cults in Odessos and the Region (1<sup>st</sup>-6<sup>th</sup> AD)’
- 17.15 – 17.45 **Elias K. Petropoulos:** ‘Colonization and Landscape Transformation: Cross-cultural Interactions in the Cimmerian Bosphorus Region’
- 18.00 Visit at Moesgaard Museum, MOMU, Aarhus (bus available for speakers only)

## THURSDAY 7 APRIL

### SESSION 3: Religion and Cults. Cultural Mediation and Identity

Chair:

- 09.00 – 10.00 **Keynote. David Braund:** ‘Religion and environment: the swans of the northern Black Sea’
- 10.00 – 10.30 **Claire Barat:** ‘Cults in Ancient Sinope: Originality and Standardization’
- 10.30 – 11.00 Coffee break
- 11.00 – 11.30 **Vladimir A. Goroncharovskij:** ‘Dedicated to the Goddess (an Elite Burial at the Sixth Semibratniy Tumulus)’
- 11.30 – 12.00 **Askold Ivantchik:** ‘Natural Phaenomena and Mythology in the Cimmerian Bosphorus: Bosphorus as a Realm of the Dead’
- 12.00 – 13.00 Lunch
- 13.00 – 13.30 **Marta Oller Guzmàn:** ‘Racing for Love: a Lost Episode of Achilles’ Life’
- 13.30 – 14.00 **Jesper Majbom Madsen:** ‘Trophy Towns and City-States: Roman Urbanization in the Pontic Hinterland’
- 14.00 – 14.30 **Consuelo Manetta, Anca Cristina Dan:** ‘Title TBS’
- 14.30 – 15.00 Coffee break
- 15.00 – 15.30 **Ligia Rusc:** ‘*Eunoian paraschein*. Goodwill, Benevolence and Harmony around the Black Sea’
- 15.30 – 16.00 **Ulrike Peter:** ‘Coin images of the Westpontic cities minted under Gordian III and Philipp I – local and regional identity’
- 16.00 – 16.30 **Marina Vakhtina:** ‘The Complex of the Woman’s Tomb of Karagodeuashkh Barrow’

# FRIDAY 8 APRIL

## SESSION 4: Excavation reports

Chair:

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|---------------|---|
| 09.00 – 10.00 | <b>Keynote. Iulian Bîrzesku:</b> ‘New Finds and Current Approaches to the Archaeology of the Black Sea Region in Antiquity, 2010-2015’                        |
| 10.00 – 10.30 | <b>Daniela Stoyanova:</b> ‘New Data about Archaic Stone Architectural Decoration in Apollonia Pontica’  |
| 10.30 – 11.30 | Coffee break  |
| 11.30 – 12.00 | <b>Denis Zhuravlev:</b> ‘Greek colonization on the Taman peninsula: new results’  |
| 12.00 – 12.30 | <b>Alexandre Baralis, Vasilica Lungu:</b> ‘Colonizing the Southern Sectors of the Danubian Delta: the Settlement of Caraburun-Atchik Suhat’                   |
| 12.30 – 13.30 | Lunch   |
| 13.30 – 14.00 | <b>Margarit Damyanov:</b> ‘Spatial Developments in the Necropolis of Apollonia Pontica, 5th to 3rd Centuries BC’  |
| 14.00 – 14.30 | <b>Krastina Panayotova, Maria Reho and Margarit Damyanov:</b> ‘Cremations in the Necropolis of Apollonia Pontica: Patterns of Distribution in Space and Time’ |
| 14.30 – 14.45 | <b>Closing remarks, Consuelo Manetta,</b> AIAS Fellow   |

# ABSTRACTS

## SESSION 1: Environment, Biodiversity, and Ethnicity in Pontus Euxinus

**Keynote:** Prof. Elizabeth Craik, St. Andrew University, Scotland, UK  
ec@st-andrews.ac.uk

### ‘Environment, Biodiversity and Ethnicity in the Black Sea Region: Sources, Strategies and Some Hippocratic Help’

In introduction, the nature and complexity of the available sources is remarked, with particular attention to generic constraints. Certain ineluctable local conditions and their inevitable effect on local populations are noted.

Hippocratic evidence is adduced and viewed as a significant strategic link with other, more generally familiar, sources, notably with the narrative of Herodotos. Attention is paid to *On Airs, Waters, and Places*, a visionary account of the impact of environment on the physical and mental constitutions of peoples, including the Scythians, familiar also to the author of *Diseases* 4. An analysis is offered of *Epidemics* 1-7, a series of meticulous medical case histories, many located in our region, chronicled with precise attention to significant climatic and geographical features. In categorising the evidence of *Epidemics*, cities and towns on the Black Sea coast are identified; the socio-economic situation of patients is remarked; the relationship between new doctors and the preexisting population is examined; some comments are made on the trade in drugs from the remote hinterland.

In conclusion, a wider context is adumbrated with reference to parallels to be found in perception of environment and ethnicity in Thessaly, Thrace and such Aegean islands as Thasos and Lemnos.

**Speaker 1:** Dott. Gian Franco Chiai, Brandenburgische Akademie der Wissenschaften, Berlin (DE)  
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### ‘Perception of diversity and exploration of the environment: Greeks and the Black Sea during the Archaic Period’

During the colonisation of the Black Sea, the foundation of Greek colonies implied the exploration of new territories and cultural contacts with local populations. The establishment of Greek settlements on the Northern Pontic coast made the investigation of that countryside possible. Herodotus’ accurate report, for example, testifies to the hinterland, which was inhabited by the Scythians and characterized by totally different climatic and environmental conditions. Before the compilation of the pseudo Hippocratic treatise, usually ascribed to the first half of the 5<sup>th</sup> c. BC, the Greeks might have perceived the im-



portance of the environment, the influence of which on ethnic diversity became object of study at the latest during the Archaic age. Indeed, it may not be by accident that the pseudo-Hippocratic treatise deals with this geographic area and explains the diversity of the Scythians because of environmental influence. What the modern scholars mean by environmental determinism was deeply related to the Greek perception of the Black Sea natural features.

According to the modern definition of biodiversity in terms of number and variety of different organisms in a precise geographic region, this paper aims at investigating how the Greek perceived and categorized the environmental diversity and biodiversity in the Black Sea regions. It also focuses on the development of these topics in the scientific classic literature of antiquity.

**Speaker 2:** Prof. Victor Cojocaru, Institute of Archaeology Iași of the Romanian Academy, Bucharest (RO)

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#### **‘Understanding the Black Sea and its Environmental Contexts on the Basis of Proxeny Decrees’**

In the context of a monograph on proxenia in the Black Sea area, the author has begun to examine the dynamic interactions between external cultural influences and local cultural traditions. Throughout almost two centuries of historiographical debate, a number of basic works and valuable studies have explored this topic, yet none of them provides a coherent picture of the external relations of the Pontic Greek cities during the Classical, Hellenistic and Roman times on the basis of proxeny decrees. Starting with a brief introduction to the status quaestionis, this paper will analyse aspects of social, economic, and religious interactions which are connected with the status of foreigners in the Greek world on various levels: local (between Greeks and non-Greeks), regional (between an individual and a state in the world of the Pontus Euxinus), and in terms of macrocosms (the evolution of proxeny due to the growth of business between citizens of different city-states). The discussion will draw on a systematic analysis of ca. 250 inscriptions, from simple tax exemptions (ateleia) to complex honorary documents. It will focus especially on the status of foreigners as proxenoi in the Pontic cities-states, in comparison with some pontikoi as representatives of their communities and dynasts in other parts of the oikoumene. The objective of this approach is not only to obtain a clearer understanding of the Black Sea as a holistic ancient region which was well integrated to the Mediterranean world, but also to bring attention to some modern perceptions of history ‘that take the nation as timeless, the state as predestined, and the region as ephemeral’ (cf. Charles King, *The Black Sea. A History*, Oxford 2004, p. 239).

**Speaker 3:** Prof. Nadia Gavrylyuk, Prof. Nickolay Tymchenko, Institute of Archaeology (UKR)

[gavr51@mail.ru](mailto:gavr51@mail.ru)

#### **‘Hinterland as the Macroeconomic Factor for the Milesian Colonization of the Northern Black Sea Area (by the Example of the Couple of Borysthene /Olbia)’**

Greek colonization in many ways was a thalassocratic phenomenon in which an important place is given to the concept of hinterland. Hinterland is characterized by many features and properties of a historic landscape. The historical fates of the colonies were largely depended from 'quality' of hinterlands. A hinterland will be 'Happy' if the area of the seaport had a rich and diversified mineral, water, wooden, biological resources and neighbouring territories were uninhabited or populated by friendly local peoples. In the framework of macroeconomics of the ancient Northern Black Sea area (NBSA) we will consider hinterland of the coupled colonies of Borysthenes/Olbia (CCBO). CCBO is expedient to research with the help of an adapted neo-institutional model of the ancient economy as we have earlier reconstructed the economy of the Steppe Scythia.

Characteristics of Near and Far hinterlands have been reconstructed on the example of CCBO and their metropolis. The factors of *terra nullius* of shores of Dnieper-Bug Liman in archaic time and later colonization by nomads in a NBSA since 6th cent. BC is discussed. The boundaries of the hinterland, the complex of paleoecological and paleoeconomical characteristics of the CCBO as the pene-exclave of Miletus is clarified.

It is found that most of the NBSA from the one hand was an extension of the hinterland of CCBO and other antique centers, and on the other hand was living (resource) space of the local populations with nomadic dominant. It is confirmed that the synthesis of 'barbaric' and 'Greek' economies neutralized expansionist aspirations of both communities and contributes to their long-term coexistence (sometimes - parity) in the NBSA.

It is obtained that the available data are insufficient for the construction of a generalized (in the approximation of world-system on Braudel - Wallerstein - Frank - Korotayev) symbiotic macroeconomic model of development of the NBSA of the Early Iron Age.

**Speaker 4:** Dott. Lavinia Grumeza, Institute of Archeology and Art History, Cluj-Napoca (RO)  
[lavinia\\_grumeza@yahoo.com](mailto:lavinia_grumeza@yahoo.com)

### **'Cultural Transfer from the North Pontic Area to the Great Hungarian Plain. The Sarmatian Culture in the South of the Plain'**

The extension of the Sarmatians west of the Carpathian Mountains led to changes in the habitat structure, landscape, funerary rituals, and the entire previous social structure of the area. I propose a presentation of the populations inhabiting the southern area of the Great Hungarian Plain (part of today Serbia, Romania and Hungary) during the 2nd–early 5th century AD. The classical sources of this chronological timeframe mention various Sarmatian offshoots living in the plain (Iazyges, Roxolani, Alans). In this peripheral area of the *Barbaricum*, the human interaction with the new natural habitat led to transformations of the lifestyle: the nomads suffered certain changes, started to settle down and develop sedentary features. Such lifestyle, material culture and funerary rituals changes were mainly due to the vicinity of the Roman Empire, the northern Germani but also of the Dacians. Therefore, cultures different than those in the eastern and north-Black Sea area were formed in the Great Hungarian Plain.

Speaker 5: Prof. Totko Stoyanov, Department of Archaeology, 'St. Kliment Ohridski' University, Sofia (BG)

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### **'The river system of North-eastern Thrace as a medium in the economic relations in Classical and Hellenistic times'**

The area of North-eastern Bulgaria is a hilly plateau. Its Northern half is cut by the rivers, running almost South - North towards the Danube. Contrary to nowadays, during the Antiquity the region was covered with huge woods and the rivers running to the Danube, most of which dry or semi-dry in their lower reaches today, have been full of water.

Mapping of amphorae imported into the lands of modern south-east Romania revealed the importance of the river in it's lower course as a transport artery. Clusters of findplaces lead to the assumption that for the transport of goods in amphorae were used larger tributaries in their lower courses.

For the territory of present-day NE Bulgaria until recently lacked similar information. Excavations in the city of Sboryanovo have shown on the basis of huge amounts of stamped and unstamped amphorae that Krapinetz river, was once navigable. Finds at Thracian settlements along the Yantra river have confirmed its navigability. It is matter of time the accumulation of information of this nature for the lower reaches of the rivers flowing into the Danube east of Rousse Lom to the Oltina lake. Significant quantities of amphorae and stamps from the settlement at Satu Nou were estimated with reason by N. Konovichi as an indication of an "emporion". The data for Sboryanovo and villages downstream of the Yantra point to necessity to look for similar trade-posts near the mouth of Krapinetz, west of Tutrakan, and at the mouth of Yantra, perhaps in the region of Krivina. Excavations of a pit sanctuary, which appeared during the 3<sup>rd</sup> c. BC on the territory of the modern Rousse, provide last few years yet more amphora material. So, such port of trade is to be supposed at the mouth of the Lom river as well.

## **SESSION 2: Landscapes**

**Keynote:** Prof. Vladimir Stolba, School of Culture and Society, Aarhus University (DK)

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### **'Going beyond the site: Patterns of change in the Crimea's archaeological landscape'**

ABSTRACT TBA

**Speaker 1:** Prof. Alexandru Avram, University of Le Mans, (FR)

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### **'Few Remarks on the *Naukleroi* of the Cities on the South Shore of the Black Sea During the Imperial Period'**

The inscriptions mention in several regions of the Roman Empire *naukleroi*, *emporoi* or *nautai* coming from Heraclea Pontica (at Proconnesus: Gedeon 1895, 139 with pl. IV.30; Hasluck 1910, 272, no. 24; cf. Robert 1974 = *OMS* VI, 302-307; Alexandria: *SB I* 2050.1-2; cf. Robert 1973, 442), from Amisos (at Thessalonike: Voutiras 1992), Prusias ad Hypium (at Tomis: *ISM* II 248 and 462; cf. Robert 1980, 80), from Sinope (at Chersonesus Taurica: *IOSPE* I<sup>2</sup> 364; at Syrian Antioch: Lib., *Ep.* 177-178) and from Tios (at Panticapaeum: *CIRB* 732; at Tomis: *I.Sinope* 115 = *RICIS* 309/0102). We can add more general mentions of Bithynians (at Rome: *IGUR* II 413; at Brindisi: *CIL* IX 62 = *ILS* 7525), Paphlagonians (at Rome: *CIL* VI 9675 c = *ILS* 7577; cf. *CIL* VI 12 331) and *Pontikoi* (at Claros: Oinomaus, F 15.4 Hammerstaedt = Euseb., *PE* V 22.3-4). More other testimonies concerning very probably over sea traders, although not explicitly mentioned, deserve a special discussion. The network we can reconstitute is basically Pontic but we also detect connections with important commercial centres as Rome and Alexandria, which seems to be confirmed by several other indirect sources. A distinction can be made between the Paphlagonian cities, attracted in their commercial interests by the North Pontic coast (the so-called short way from Sinope to South Crimea), and the Bithynian cities, particularly active on the West shore of the Black Sea.

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**Speaker 2:** Prof. John Lund, Danish National Museum, Copenhagen (DK)

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### ‘The Many Landscapes of Hellenistic Cyprus’

The aim of this contribution is to provide a Mediterranean perspective on the evidence from the Black Sea through a synthesis of the civic, sacred, funerary, and economic landscapes of Hellenistic Cyprus. Though these have received much scholarly attention in recent years, it is fair to say that they have mostly - until now - been studied in isolation from one another. A special consideration will be given to the interaction between the peoples living in Cyprus at the time and to whether it is possible to define their local identities on the basis of the archaeological material. The topic has been chosen in consideration of Pia Guldager Bilde’s contribution to the archaeology of Cyprus through her participation between 1983 and 1986 in the Canadian Palaipaphos Survey Project in Western Cyprus, which gave rise to some of her first international publications, which dealt with the Prehistoric Pottery from the survey.

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**Speaker 3:** Prof. Alexander Minchev, Archaeological Museum Varna, (BG)

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### ‘Viticulture, Wine Production and Related to Them Cults in Odessos and the Region (1<sup>st</sup>-6<sup>th</sup> AD)’

There is scarce but sure evidence about cultivating vine and wine production in Odessos during the Roman period. However, although judging by some finds connected to the cult of Dionysos, their beginning should have started much earlier. His cult was introduced in the ancient city not later than late

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5<sup>th</sup> – 4<sup>th</sup> c. BC. Evidence about that are several votive lead *bucrania* of ca 4<sup>th</sup>- early 3<sup>rd</sup> c. BC with bunch of grapes over the head, as well as a number of terracotta figurines made in relief and a plastic vase of same time, depicting Dionysos and members of his *thiasos*. They were discovered in the ancient city and in some settlements in the region around it and could be dated to 4<sup>th</sup> – 2<sup>nd</sup> c. BC.

Very important evidence about the existence of viticulture and wine production in Roman Odessos is a large rectangular device made of limestone, which was used for smashing grapes. It was discovered not far outside the city walls and most probably belonged to a local winery located there.

By no doubts, connected to the same topic is the Dionysos' cult, which continued to be very popular in Odessos and widely worshiped by the locals, both in the city and in the region around. Several fragmented statues of the deity have been discovered in the city, showing various types of representation. One of them is a peculiar marble statuary showing the deity holding a grape cluster and guiding a horse or rather a carriage (with baskets full of grapes?). There is also a nice head of a medium size statue of Dionysos of 2<sup>nd</sup> c. AD, as well as two fragmented torsos of 2<sup>nd</sup>-3<sup>rd</sup> c. AD. On several entirely or less preserved votive reliefs discovered both in the ancient city, or in its *chora*, quite often Dionysos appears along with his *thiasos*: Satyrs, Maenads and of course accompanied by his beloved animal – the panther. However, there were also statuaries of medium size of him and his *thiasos*. Part of such sculpture is a fine marble figurine of a panther from Odessos, All Dionysos' statues of Roman period and reliefs, found in the city and its region, are made of marble and dated mainly to the 2<sup>nd</sup>-3<sup>rd</sup> c. AD.

In Odessos there have been discovered also some other votive offerings or personal belongings of same time connected with the deity, which shows the variety of his worshipping in the city. Among them, there is a little bronze figurine of Dionysos and a very fine gem with a dancing Satire depicted on it. The number of statues and votive reliefs discovered in Odessos helped to assume that in the city there existed a special temple (or a sanctuary), dedicated to this deity, or his images of various size and type have been erected were deposited in the temples of other deities. A sanctuary of Dionysos existed also in Marcianopolis – a large city founded in early 2<sup>nd</sup> c. AD not far from Odessos, which since early 4<sup>th</sup> c AD onwards was declared the capital of the Late Roman Province of Moesia Secunda. A nice marble statuary of 2<sup>nd</sup>-early 3<sup>rd</sup> c. AD showing members of his *thiasos* drinking from wine-skins.

During 1<sup>st</sup> - 3<sup>rd</sup> c. AD, there were local sanctuaries of Dionysos in smaller settlements in the countryside, West and South of Odessos too. The evidence of that suggestion are several marble votive reliefs, discovered at different sites of its *chora*. However, although dedicated by people living there, judging by the quality of most of them, they are produced by masters in the city workshops.

During the Late Antiquity, there are much more finds connected to the viticulture and wine producing in Odessos and the region. There is some data about local production of at least two types of amphoras and of large containers for wine (*dolia*) of 4<sup>th</sup>-6<sup>th</sup> c. AD, one of them with incised crosses. In the city was discovered also a base stone, which belonged to a wooden device for smashing grapes in large quantity. It is dated to the 6<sup>th</sup> c. AD and a similar one (of same date) was discovered *in situ* in a well-preserved winery in the Late Antique town located at Cape Sveti Atanas, near Byala, Region of Varna. That base-stone was located next to a large basin, where the grapes were smashed of a big wooden screw device. In

this town two more wineries with same type of basin and a number of *dolia* inside their premises have been excavated too. It should be underlined that on two of the *dolia* found, there were incised before- and after firing inscriptions in Greek: ‘God help’ or crosses made of stamped sun-like elements. On one of the jars with inscription, next to it there was incised a large cross along with vine branches and grapes. They are typical Christian symbols but in this case, this image could be connected not only to the religion but also to the profession of the owner, who was most probably a grape- and wine producer. Thus, in these several cases one can trace a tight connection between the local wine production and Christian religion during the Late Antiquity.

At Marcianopolis there was excavated (although partially) also an winery but of early 5<sup>th</sup> c. AD. It has a much smaller basin for smashing grapes where that process was carried out obviously by means of bare-foot people.

All listed above finds speak in favor of a long existing viticulture and wine production in Odessos and the region around, which stopped only in early 7<sup>th</sup> c. AD, when the ancient city was captured and ruined during the last invasion of Avars and Slavs in the Northeastern Balkans.

**Speaker 4:** Prof. Elias K. Petropoulos, Democritus University of Thrace, Komotini (GR)  
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### **‘Colonization and Landscape Transformation: Cross-cultural Interactions in the Cimmerian Bosphorus Region’**

One of the largest ancient Greek states of the Black Sea was the land that modern scholarship calls the Kingdom of the Cimmerian Bosphorus. According to latest archaeological investigations the colonization of this region by Greek settlers began at least in the late 7<sup>th</sup> century BC. Recent research has clearly shown that in most cases the acquisition of new territory led to the founding of colonies, that is, independent settlements, by emigrant citizens of one or more cities of metropolitan Greece. This established from the outset the possibility of the appearance of the city in its most highly evolved form, the city-state (*polis-kratos*). Towards the middle of the first half of the 6<sup>th</sup> century BC there began a massive wave of colonisation from Ionia and the islands of the Eastern Aegean, spear-headed by the city of Miletus, which was ultimately aimed at the shores of the Black Sea and especially the north coast. The archaeological evidence demonstrates that these first colonies did not all follow the same pattern of development after their foundation. This paper examines the urbanisation process in Greek settlements of the Cimmerian Bosphorus and their adjacent territory from the middle of the 6<sup>th</sup> century BC to the end of the 5<sup>th</sup> century, making an emphasis on the impact of the local and nomadic tribes to this process.

## SESSION 3: Religion and cults. Cultural Mediation and Identity

**Keynote:** Emeritus Prof. David Braund, University of Exeter  
D.C.Braund@exeter.ac.uk

**‘Religion and environment: the swans of the northern Black Sea’**

ABSTRACT

**Speaker 1:** Prof. Claire Barat, University of Valenciennes and Hainaut-Cambrésis  
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**‘Cults in Ancient Sinope: Originality and Standardization’**

The religious life of Ancient Sinope can be considered as standardized from the point of view of the Pontic environment in the Classical period: cults of the oikistes Autolykos, Deilon and Phlogios, linked to the Argonauts and to Herakles expeditions can be mentioned, like cults linked to the colonial Milesian origin of Sinope (historical oikistes and Milesian cults).

Another part of the religious life of Sinope can be considered as standardized from the point of view of the integration of the city in the Pontic Kingdom in the Hellenistic period, since the divinities honoured in Sinope are the same divinities honoured in the other cities of the Pontic Kingdom.

The originality of Sinope religious landscape appears under the Roman domination, with the disappearance of local cults inherited from the Classical period and from the colonial identity, the reactivation of Greek cults in standardized forms and the creation of a new “old” cult of Serapis. The paper will demonstrate that the Serapis cult in Sinope is a creation from the Roman period, and that the story of the Sinopean origin of the Serapis cult statue was created during the reign of Vespasian. Finally, the most original cult of Sinope, in the Roman period, was one of the most widespread cult in the Roman Empire: Serapis one.

**Speaker 2:** Prof. Vladimir A. Goroncharovskij, Russian Academy of Science, Saint Petersburg (RU)  
goronvladimir@yandex.ru

**‘Dedicated to the Goddess’ (an Elite Burial at the Sixth Semibratniy Tumulus)’**

Among the finds from the crypt of the Sixth Semibratniy Tumulus (end of the 5th century BC) there are items such as wooden sarcophagus; vessels for oil – an alabastron and red-figure askos; round gold plaques, including plaques with the head of the Gorgon Medusa and two spiral pendants with granulated pyramids on the ends; bronze mirror. All these finds are characteristic of synchronous female graves on the Taman Peninsula, which were presumably attributed as graves of priestesses. At the same time,

other details such as the size of the mound (11.4 m) and the quantity of grave goods, including a rich set of silver and bronze vessels for wine, fragments of scale armor, sword and spearheads, some bronze arrowheads), as well as skeletons of seven horses with iron bit and check-pieces seem to indicate that one of the rulers of Sindike might have been buried here.

How can we reconcile these facts? It seems that the only possibility is to recognize the existence among the male Sindian elite, as among the Scythians, of the tradition of the so-called 'female illness'. Because of this illness, the 'ill' persons, moving into the cultic sphere of the goddess, whom Herodotus calls Aphrodite Ourania, dressed and worked like women, but had a gift of prophecy. As images of such «*enareases*» one can perhaps consider the central figures depicted on the pectoral from Tolstaya Mogila. They possibly sew fur clothes and commit a rite associated with the change of social status and *travestismo*.

The king buried in the Sixth Semibratniy Tumulus must have lived a long life, since the mound of his predecessor (Fourth Semibratniy Tumulus) was built about thirty years earlier. Therefore, a few years before his death, he could have acquired the status of *enareas* – a high priest of the Great Mother Goddess – and passed the real power to his heir.

**Speaker 3:** Prof. Askold Ivantchik, CNRS, Bordeaux (FR)

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### **'Natural Phaenomena and Mythology in the Cimmerian Bosphorus: Bosphorus as a Realm of the Dead'**

In the most ancient period, before the beginning of the colonization of the Black Sea coasts, the Greeks had the idea that beyond the Thracian Bosphorus begins Ocean and considered the Black Sea as its part. This view influenced the ancient idea of the Black sea and of Scythia: since the Ocean was associated with the afterlife, the Black Sea as a whole and parts of its coast after their discovery by the Greeks also became associated with it. Traces of these ideas have been preserved in some of the early mythological traditions. This explains the connection of Achilles with the Black Sea and his popularity in the Pontic region during the whole Antiquity. The island of the blessed, a form the realm of the dead and the place of posthumous residence of Achilles, was located in the Black Sea, and this hero became the patron of the Black Sea and its shores.

The same tradition explains the appearance of the name 'The Cimmerian Bosphorus' and localization of the Cimmerians on the banks of the Kerch Peninsula, although the historical Cimmerians had no special connection with them. They were located at the entrance to the realm of the dead since Homeric 'Odyssey'. Some data indicate that the Greeks placed one of the entrances to the underworld on the shores of the Kerch Strait, especially in the Asian Bosphorus. The emergence of this tradition is explained by a number of specific features of the landscape, in particular the presence of a large number of active mud volcanoes, of crevices with the outputs of underground gas as well as of swamps. The Cimmerians were placed on the Bosphorus because they were mentioned in 'Odyssey' as inhabitants of the surround-



ing area of the entrance to the underworld, in the same way as they were located at the Lake Avernus in Italy, another entrance to the realm of the dead.

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**Speaker 4:** Prof. Marta Oller Guzmàn  
 Universitat Autònoma de Barcelona (ESP)  
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**‘Racing for Love: a Lost Episode of Achilles’ Life’**

Among the many place names of the Black Sea northern coast that recalled the hero Achilles in antiquity, the Race of Achilles (Αχιλλεῖος Δρόμος), near the mouth of the river Borysthenes, is one of the most emblematic. The origin of this designation is unknown in classical times, when this place is mentioned for the first time by Herodotus (HDT. 4.55; 76.4). However, in Hellenistic period, Lycophron (LYC. *Alex.* 183-201) collects a secondary mythical tradition according to which the origin of the name is related to the sacrifice of Iphigenia. Thus, after the abduction of Iphigenia by Artemis, Achilles, madly in love with her, began a long journey of five years in search of the girl, that would led him to reach the Scythian and Taurian lands. This would explain the diversity of local place names related to the Achaean hero. However, in Roman Imperial times, the story of Achilles trip around the north shores of the Black Sea becomes a warlike expedition undertaken by the hero with an Achaean fleet (MELA 2.1.5). Afterwards, in late-classical tradition this mythical version seems to be forgotten and will survive only in the scholia and exegesis of Imperial and Byzantine authors along with other *parua mythographica* (SCHOL. *ad Dion. Perieg.* 306 = GGM II: 443; EUST., *in Dion. Perieg.* 306 = GGM II: 271; TZ. *in Lyc.* 186). The aim of this paper is to collect and discuss the scarce passages on Achilles’ race in search of Iphigenia as a good example of the evolution of the Greek perception of the landscapes on the northern coast of the Black Sea through the myth.

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**Speaker 5:** Prof. Jesper Majbom Madsen, University of Southern Denmark, Odense (DK)  
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**‘Trophy Towns and City-States: Roman Urbanization in the Pontic Hinterland’**

It is still a widespread assumption among modern scholars that Pompey the Great tried to civilize the sparsely urbanized part of Anatolia and the Near East by introducing what is believed to be cities organized after a Greek pattern. Use of the term *polis* in city names (e.g. Pompeiopolis or Nicopolis) and the introduction of political institution: magistrates, councils and assemblies often leads to the assumption that Pompey made a deliberate choice to Hellenize the region rather than introducing a form of civic organization base on Roman values. In this paper I’ll argue that Pompey was first a foremost looking to introduce a form of civic organization that could lift the administrative burden in the Pontic hinterland. After the decision to turn the kingdom of Mithridates in to a Roman province, Pompey needed to supply an administrative framework to administrate the area stretching from Lesser Armenia in the east

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to Paphlagonia in the West. As there was no urban culture, Pompey had to build the cities essentially from the ground and established new citizen-bodies in order to provide the administrative backbone both in the organisation of the cities and the new large territories that were assigned to each city. When looking at Pompey's reform of the Pontic hinterland, there are little to suggest that he was aiming at a Greek model. Rather he was trying to establish an organization that would keep the cities vibrant to ensure that the ambitious project would succeed and that the cities would stand as a monument over the accomplishment it was to be the first Roman general to conquer and pacify the region. Over time the influence from Greek civic culture was strongly felt in the cities but unlike in the cities of Asia and Bithynia, where Greek culture had dominated urban life for centuries, Greek culture was just another element in a cultural pattern, where the Iranian and Anatolian culture as well as Roman legal and social norms played other key roles.

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**Speaker 6:** Dott. Consuelo Manetta, AIAS Aarhus University (DK)

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Dott. Anca Cristina Dan, CNRS, Paris (FR)

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**TBS**

ABSTRACT

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**Speaker 7:** Dott. Ligia Ruscu, Department of Ancient History and archaeology, Babes-Bolyai University, Cluj Napoca (RO)

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**‘Eunoian *paraschein*. Goodwill, Benevolence, and Harmony around the Black Sea’**

The paper will focus on the concepts of goodwill, benevolence and harmony in the Greek cities around the Black Sea, as evidenced by epigraphical and (where available) literary sources of the Hellenistic and Roman periods. These notions occur, with different ranges and different significances, in the various contexts of the functioning of polis institutions, of euergetism, of religious life and of private concerns. The paper will attempt to highlight the overlapping uses of these concepts and the insights they offer for the political culture of their time.

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**Speaker 8:** Dott. Ulrike Peter, Brandenburgische Akademie der Wissenschaften, Berlin (DE)

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### **‘Coin Images of the Westpontic Cities Minted Under Gordian III and Philipp I – Local and Regional Identity’**

During the decade under the rule of Gordian and Philipp the cities at the Western coast of the Pontic Sea minted a huge amount of coins with a great variation of types. On the one hand we have singular types in the cities but on the other hand there are common images, which we find in two or more neighbouring cities. In my paper I will discuss whether and to which extent we can interpret these coin images as expressions of local or regional identity.

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**Speaker 9:** Prof. Marina Vakhtina, Institute for History of Material Culture  
Russian Academy of Sciences, Saint-Petersburg  
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### **‘The Complex of the Woman’s Tomb of Karagodeuashkh Barrow’**

The famous ‘royal’ barrow Karagodeuashkh was excavated at Kuban area by E.D. Felitzin in 1888. The barrow contained a stone sepulture, consisted of three chambers. The burials belonged to the representatives of Scythian or Syndo-Maeotian aristocracy. According to the Greek imports they can be dated in the frames of the second half of the 4<sup>th</sup> cent. BC.

In the western chamber the ‘rich’ burial of a young woman has been discovered. The burial equipment, consisted of numerous artifacts, included golden jewelry: torque, necklace, pendants and plaques. Among the grave goods was the well-known golden triangular plaque with relief compositions in Graeco-Barbarian style - the adornment of a high, pointed female head-dress. The most interesting and important is the decoration of its lower frieze presenting the ritual scene.

In the central part of the chamber the remains of the chariot and several horses have been found.

On one hand the complex demonstrates the high level of Hellenization and, on the other hand, the presence of original and expressive local barbarian elements. It still stays underestimated by scholars as a source for examining a vast range of questions connected with the role and the worship of the Great Goddess in the ideology and ritual practice of the barbarians. The Greek elements of the complex promote to value the role of the female goddesses in the ideology of the locals. In whole the burial in the western chamber of Karagodeuashkh can be considered as a tale of terrestrial and sacred mission of a woman in the beliefs of barbarians of the Northern Black Sea coastal region in classical time.

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## **SESSION 4: Excavations Reports**

**Keynote:** Prof. Iulian Bîrzesku, Institute of Archaeology of the Romanian Academy, Bucharest (RO)  
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**‘New Finds and Current Approaches to the Archaeology of the Black Sea Region in Antiquity, 2010-2015’**

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## ABSTRACT TBA

**Speaker 1:**

Dott. Daniela Stoyanova, Department of Archaeology, Sofia University 'St. Kliment Ohridski' (BU)  
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**'New Data about Archaic Stone Architectural Decoration in Apollonia Pontica'**

In 2009, the archaeological investigations on the island of St. Kirik near Sozopol were renewed after an interruption of 80 years. The results confirmed that the island was an essential part of Apollonia Pontica since the foundation of the colony. In the end of the 7<sup>th</sup> c. BC, here emerged a residential and manufacturing quarter with a sacred area in the northeastern part of the settlement. In the late 6<sup>th</sup> c. BC, a major reorganization of the space led to the creation of a monumental *temenos*, related to the worship of Apollo Ietros. The present paper will summarize the evidence for monumental structures with architectural decoration in the *temenos*. Until now, the foundations of a temple *in antis* and of three altars have been unearthed *in situ* in the *temenos*. In addition, there are numerous fragments of limestone and marble elements of the order decoration of the temple and the altars. Of particular importance are the fragments of marble decoration with astragal, Ionic cymation, and frieze of alternating palmettes and lotus flowers, belonging to an altar that remains unidentified on the terrain. Isolated pieces like a marble column drum and an unfinished Ionic capital provide grounds to presume the existence of other monumental building(s) in the *temenos*. The high quality of execution and the imported marble suggest the work of skilled artisans and allow for placing these elements in the context of other Archaic monuments with architectural decoration in Ionia and the Milesian colonies in the Black Sea.

**Speaker 2:** Prof. Denis Zhuravlev**Greek colonization on the Taman peninsula: new results**

A research project focused on Greek Colonization (early 6<sup>th</sup> to 5<sup>th</sup> century BC) on the Taman Peninsula was created in 2006 by the State Historical Museum Moscow and the Eurasia Department of the German Archaeological Institute.

The geoarchaeological survey in the eastern part of the Taman Peninsula brought to light *the* second navigable straight. This sea passage, which was used as *the* second waterway from the Black Sea to the Sea of Azov, east of the well-known Cimmerian Bosphorus, was named the »Kuban Bosphorus by our team. For the Greeks it was probably just the second arm of the Bosphorus. This earlier waterway is completely silted up today by sediments brought by the river Kuban.

During the surveys several settlements were investigated. We can present a system of settlement development and their structures from the Late Archaic to the Roman periods (Solenyi 3; Akhtanizovskaya 1).

Many different deposits were unearthed during the archaeological investigations on the settlement Golubitskaya 2 (more than 2000 sq. meters were already excavated). This fortification of a “rampart-and-ditch”-type, which was the landward defence line of a fortified nearly triangular settlement of 7.2 ha, had several phases of development. The earliest one *is* dated to the 3<sup>rd</sup> quarter of the 6<sup>th</sup> century BC – now it is the earliest fortification on the Bosphorus. During last years remains of some living structures were discovered, as well as household objects. Among the most important finds *there* is the pit with an amphorae store, consisting of 16 complete vessels of the second part of the 5<sup>th</sup> century BC. Traces of bronze-making production of the last quarter of the 6<sup>th</sup> century were opened in the nearest pit. In the rural settlement Strelka 2 we discovered the remains of another fortification system. The earliest phase belongs to the late 6<sup>th</sup> century, *the* first stone structures appeared in the late 5<sup>th</sup> century BC. Traces of *a* great fire with destructions as well as finds of bronze arrowheads illustrate some tragedy pages in the history of the inhabitants of this settlement.

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**Speaker 3:** Dott. Alexandre Baralis, Department of Greek, Etruscan and Roman Antiquities, Museum of Louvre, Paris (FR)

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Dott. Vasilica Lungu, Institute of South-Eastern European Studies, Romanian Academy, Bucharest (RO)

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### **‘Colonizing the Southern Sectors of the Danubian Delta: the Settlement of Caraburun-Atchik Suhat’**

Located between the Greek cities of Orgame and Istros, on the southern shore of the Golovița Laguna, the site of Caraburun-Atchik Suhat started to be studied in 2010 thanks to new photo-aerial analysis launched in the framework of an overall program devoted to the Greek colonization in the lower sectors of the Danubian delta. Its political status, still unknown, remains strictly connected with the chronology of the expansion of the Istrian territory. Caraburun belongs to a long chain of Greek settlements, which help us understand the settlers' strategies in this specific environment at the early stages of the Greek presence in the Black Sea area. The multidisciplinary program, including geomorphological and palynological analysis, led by the Louvre Museum and the Institute of South-Eastern European Studies (Romanian Academy), makes possible to reconstitute the evolution of this paleoenvironmental context, which was impacted by the dynamics of the nearby Danube. A campaign of geomagnetic and georadar survey has provided us with a first overview on the urban organization of this settlement, characterized as ‘Greek’ due to the consumption pattern of its inhabitants, as revealed by the ceramic, macrobiological and paleozoological sets. By comparing these results to studies on Getic settlements located in the same area, this analysis enables us to understand the inclusion of the Greek settlers in the regional exchange networks, as well as in the local settlement pattern, outlining in turn the main features of this original and unexpected colonial landscape.

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**Speaker 4:** Dott. Margarit Damyanov, National Institute of Archaeology with Museum, Bulgarian Academy of Sciences, Sofia (BG)

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**‘Spatial Developments in the Necropolis of Apollonia Pontica, 5<sup>th</sup> to 3<sup>rd</sup> cent. BC’**

The paper will be dedicated to the development of the large necropolis that took shape to the south of Apollonia mainly in the course of the 5<sup>th</sup> c. BC, covering by early in the following century a two-kilometers-long strip of land along an ancient road. The accumulation of new data dispels the impression about a one-time creation of a new necropolis, but rather allows for distinguishing several stages of enlargement. New excavations in Harmanite neighbourhood of present-day Sozopol, less than a kilometer away from the ancient town, revealed burials starting shortly after 500 BC. Further south, the published excavations in the 1940s and new investigations reveal a large part of the necropolis that emerged along the beach (Kalfata locality) probably already before the middle 5<sup>th</sup> c. BC, while still further south, on the higher rocky shore (Budzhaka locality), the earliest graves appeared in the last decades of the century.

In an attempt to trace this spatial development, the paper will focus on selected groups of finds, published and unpublished, that provide information about the earliest burials at several sites, investigated in different parts of the necropolis. It will also try to elucidate the chronology of the abandonment of this large Apollonian cemetery in the course of the 3<sup>rd</sup> c. BC, identifying the latest possible materials.

In the end, the paper will discuss some general topographical issues of the necropolis of Apollonia, like the emergence of groups of tumuli at prominent sites in the 4<sup>th</sup> c. BC, possibly related to concerns about ‘visibility’.

**Speaker 5:** Prof. Krastina Panayotova, Prof. Maria Reho, Dr. Margarit Damyanov  
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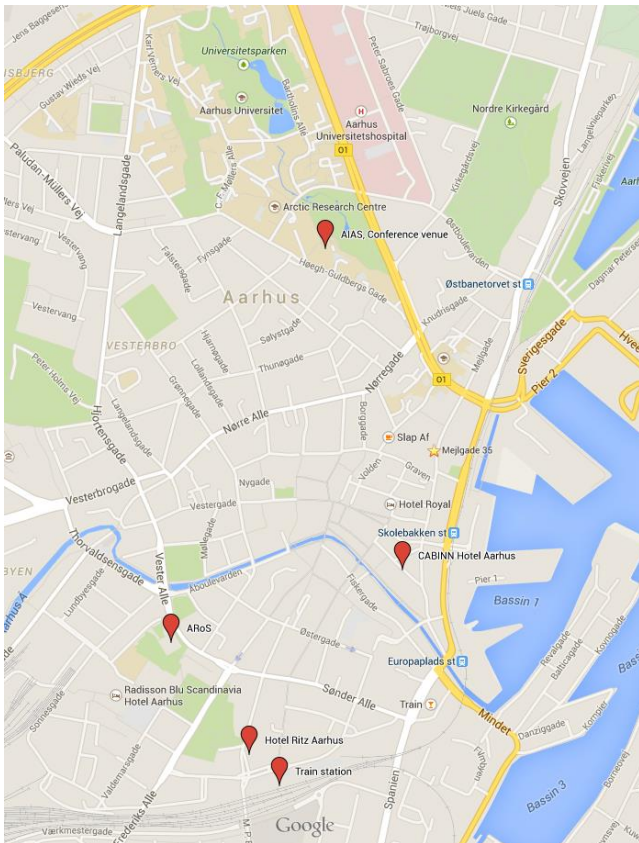
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**‘Cremations in the Necropolis of Apollonia Pontica: Patterns of Distribution in Space and Time’**

In the last 15 years, intensive regular and rescue excavations in the Classical and Early Hellenistic necropolis of Apollonia Pontica led to the accumulation of a huge amount of data about the organization of the necropolis, the burial customs and the accompanying practices. The observations on the distribution of 4<sup>th</sup> and 3<sup>rd</sup> c. BC cremations (almost exclusively secondary) revealed certain peculiarities: such graves tend to be clustered in certain parts of the necropolis, while in other they could be entirely absent. In the same time, cremations were never predominant, even at sites where they are relatively more numerous (reaching up to 15 percent of the graves). Combined with the existing evidence of family plots, these data suggest the existence of groups in the population of the polis that for some reasons and in some cases adopted different practices.

The aim of the present paper is to provide an initial overview of the available data about cremation graves, with an attempt to map major groupings on the territory of the necropolis. It shall also discuss the chronological distribution of these graves: to trace the emergence of the custom and to try to distinguish periods of greater popularity. For this reason, special attention will be paid to red-figure vases (kraters, hydriae, and amphorae) that served as cinerary urns and could be dated with more precision. Other groups of containers that were used for the purpose will be discussed as well.

# CONFERENCE MAP



## VENUE

AARHUS INSTITUTE OF ADVANCED STUDIES, AIAS  
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