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CONTRIBUTION TO THE *PROSOPOGRAPHIA PONTI EUXINI EXTERNA. KALLATIANOI ET ODESSITAI*

Abstract: The current paper addresses the *Kallatiano*i and *Odessitai* who are epigraphically attested in other cities of the ancient world than the ones from which they originate. The intention is to record them and their personal histories and to trace their geographical mobility over the centuries, from the first attestation and up to the 3rd century AD. This article continues the works of Ligia Ruscu¹ and Alexandru Avram,² through the further examination and interpretation of the epigraphical data pertaining to these two cities. The sample excludes those persons whom are attested by literary sources, or through coins, even though they are briefly mentioned.

Keywords: *protopography, Kallatiano*i, *Odessitai, Black Sea*.

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Overall, in his seminal work on the Pontic population attested outside the cities of origin, A. Avram³ records 67 *Kallatiano*i and 32 *Odessitai*, out of these only some being epigraphically attested. Here we have taken into account only the epigraphic sources and only the information on the subject(s) of the inscriptions (therefore excluding the patronymics), resulting in a number of 39 *Kallatiano*i and 22 *Odessitai*.

The geographical mobility of the ancient population can be established with certainty through the help of origin indicators, such as *origo, domus*, ethnic, but it can be also assumed based on the onomastic of individuals, and sometimes even religion.⁴ Our present sample is built around the explicit mentioning of the origin *Kallatianos, Odessites*, from which it results a geographical mobility oriented not only towards other cities of the Black Sea area, but also towards farther away cities from Greece, the Aegean islands, Asia Minor, Egypt.⁵ Most of the *Kallatiano*i are attested at Athens, Delos and Dionysopolis,⁶ while most of the *Odessitai* are present on the

¹ RUSCU 1996; RUSCU 2004.

² ISM III, p. 185-187 (AVRAM); AVRAM 2013.

³ AVRAM 2013. See also, RUSCU 2004, 144-160 who discusses the personal external relations of the western Pontic cities in the pre-roman period.

⁴ See, CURCĂ/ZUGRAVU 2005, 316.

⁵ See also, PIPPIDI 1973, 171-175 regarding the distribution of *Kallatiano*i in the Hellenistic period and AVRAM 2014, 99.

⁶ The exact distribution is the following: Apollonia Pontica (1), Athens (7), Byzantion (1), Karystos (2), Cyzicus (1), Delos (4), Delphi (3), Dionysopolis (4), Histria (3), Iasos (1), Mesambria (1), Odessus (1), Olbia (1), Oropos (1), Panticapaeum (1), Rhodos (1), Sidyma (1), Sinope (1), Smyrna (1), Tomis (1).

island of Samothrace and at Dionysopolis.⁷⁸ As we can see, the cities where they are attested are mostly the same, but the *Kallatianoι* are present in a greater variety of cities out of the western and north-western cities of the Black Sea.⁹ Certainly, not all of these persons relocated permanently in the respective cities, some travelling only for specific reasons, as it is probably the case of the persons who made dedications to divinities in the sanctuaries from Samothrace, or Claros.¹⁰ Not many inscriptions offer information on the geographical mobility, reasons and duration, therefore we cannot tell whether the relocation is permanent or not, nor what were the reasons for their relocation and what was their local integration.

While the text of the inscription is sometimes fragmentary, the type of inscription through which they are attested can tell us more on the presence of these persons in other places of the Greek world. As expected, most of the persons are mentioned in funerary inscriptions dedicated to them, but some tell more about their presence and life on foreign land. Both the *Kallatianoι* and *Odessitai* are attested beginning with the 4th/3rd century BC and up to the 3rd century AD, but while the presence of *Kallatianoι* in other cities is best represented in the 3rd/2nd century BC, that of *Odessitai* is less chronologically specific. This resonates with the overall situation, as according to A. Avram, most of the Pontic population present in other cities is attested in the Hellenistic period and in the early Imperial period.¹¹

KALLATIANOI

Even though the *Kallatianoι* attested abroad are not so numerous, they are present in a variety of cities, not only in continental Greece, but also on the islands, in Asia Minor and (through the literary sources) even at Alexandria.¹² Besides the ones attested through epigraphic sources, the literary sources mention also a series of literates¹³ who originate from Callatis, some of whom being educated in the cultural centres of the era. There are at least five literates: Σάτυρος (peripatetic philosopher, biographer),¹⁴ Ἡρακλείδης ὁ καὶ Λέμβος son of Σαραπίων (biographer and philosopher),¹⁵ Δημήτριος ὁ Καλλατιανός (historian, geographer, mostly compiler),¹⁶ Θαλῆς ὁ Καλλατιανός (rhetor),¹⁷ and possibly

⁷ The exact distribution is the following: Apollonia Pontica (1), Athens (1), Karystos (1), Claros (2), Cos (1), Delos (1), Dionysopolis (3), Panticapaeum (1), Rhodos (1), Samothrace (3), Tymnus (1).

⁸ For a similar distribution see, AVRAM 2014, 109-111.

⁹ AVRAM 2014, 111.

¹⁰ AVRAM 2014, 110.

¹¹ AVRAM 2014, 99.

¹² AVRAM 2014, 111.

¹³ For an ample discussion on the writers that originate from Callatis see, FIRICEL 2001-2002, 133-156; DANA 2011.

¹⁴ Possibly from the 3rd century BC. See, FIRICEL 2001-2002, 134-136; DANA 2011, 299-300, 366; PPEE no. 2220.

¹⁵ From the 2nd century BC (during Ptolemy VI Philometor). See, PIPPIDI 1973, 172; FIRICEL 2001-2002, 137-139; DANA 2011, 299-300, 307, 336; PPEE no. 2218. He lived in Alexandria and Oxyrhynchos and is known mostly for having resumed the writings of other authors (FIRICEL 2001-2002, 150).

¹⁶ From the 3rd century BC. See, FIRICEL 2001-2002, 136-137; DANA 2011, 239 PPEE no. 2224.

¹⁷ From the Hellenistic period. See, FIRICEL 2001-2002, 139-140; DANA 2011, 229; PPEE no. 2225.

Ἴστρος (Καλλατιανός or Κυρηναῖος ἢ Μακεδών – who wrote a work on tragedy).¹⁸ Arrianus mentions also a *Kallatianos* (Κρηθεύς¹⁹) who was active in the army of Alexander the Great,²⁰ while Memnon mentions *legati* who were *Kallatianoι* at Heraclea Pontica around 257/256 BC for alliance.²¹

In the following lines the evidence will be tackled mostly according to the type of inscription, as it is relevant to address the sample based on the content and the richness of information it provides. As such, the inscriptions that offer more personal information on the *Kallatianoι* are the decrees through which they are honoured. Through them we know at least that we are dealing with a prominent member of society from a social and juridical point of view, even though sometimes the inscription is fragmentary. Additionally, there are inscriptions that reveal the role that some persons played at Callatis/Odessus. For example, under Cotys III, the *horothesia*²² establishing the limits of the territory of Dionysopolis mentions two *horiothetai* from Callatis (Γερωντίδας son of Σεῖμος,²³ Ηεράκλειτος son of Μόνιμος²⁴) and two from Odessus (Λεόκριτος son of Ἴππαγόρας,²⁵ Μένανδρος son of Προμαθίων²⁶) whom were sent by the respective cities and whom along with *horiothetai* from Dionysopolis established the boundaries of the city.²⁷ Besides them there were also *horiothetai* from Adramytion (Φίλιππος son of Ἀριστείδης) and Bizone (Μόσχος son of Δίντας). Certainly, in this case we can tell that we are not dealing with a relocation, but with a mission that the two *Kallatianoι* have at Dionysopolis, the networks that surface being contextual to their activity.

Other examples include the granting of honours for services brought to the respective cities. This is the case of Μᾶρκος Πομπήϊος Λούκιος²⁸ who was a *buleuta* of Dionysopolis, Callatis and Marcianopolis. His services to these cities are unknown to us, but possibly related to the invasion of the *Carpi* in AD 214.²⁹ Such an example is not singular and is related to the replacement, in the Roman period, of proxenies with honours granted to various Roman citizens that brought services to the city.³⁰ As such, following the inclusion of the Greek cities in the Roman Empire, the decrees of proxeny disappear,³¹ aspect that is visible also in our evidence. Nevertheless, the examples of Roman citizens that are being honoured by the city for their services is not so consistent, besides the previously mentioned case of Μᾶρκος Πομπήϊος Λούκιος, at Callatis there is no other example, the

¹⁸ From the Hellenistic period. See, FIRICEL 2001-2002, 140; DANA 2011, 229; PPEE no. 2226.

¹⁹ The personal name is rarely attested, only around 15 times according to the LGPN. Besides this occurrence from the 4th century BC, at Callatis there is another one in the 3rd/2nd century BC (ISM III 161 = SEG 24, 1040).

²⁰ Arr. *Anab.* 6, 23, 5. PPEE no. 2221.

²¹ Memnon, *FGrHist* 434F 13; PPEE 2215.

²² See, SLAVOVA 1998A, 99-106; SLAVOVA 1998B, 57-62; TACHEVA 2001, 77-84; MATEI-POPESCU 2014, 457-471.

²³ IGB V 5011 = SEG 37, 607 = SEG 47, 1120; PPEE no. 2185.

²⁴ IGB V 5011 = SEG 37, 607 = SEG 47, 1120; PPEE no. 2188.

²⁵ IGB V 5011 = SEG 37, 607 = SEG 47, 1120; PPEE no. 2535.

²⁶ IGB V 5011 = SEG 37, 607 = SEG 47, 1120; PPEE no. 2536.

²⁷ Paragraph taken from PÁZSINT 2022A, *in print*.

²⁸ IGB I² 24(2).

²⁹ RUSCU 2013, 25, n. 61.

³⁰ RUSCU 2013, 25.

³¹ RUSCU 2013, 24.

inscriptions from the Roman period being themselves very limited. The case of Τιβέριος Κλαύδιος Τηλέμαχος Χάνθιος καὶ Σιδυμέυς λογιστῆς Καλλατιανῶν πόλεως Μυσίας is not quite similar as he was a known benefactor, citizen of Xanthos and Sidyma, a *vir clarissimus* of consular rank, who was also a *quaestor* and legate, an *oikistes* of the Laodikeans and Hierapoliteans, as well as a *logistes* of Callatis.³² He was the son of a homonymous lykiarch,³³ his child (Tiberius Claudius Stasithemis) being a senator, and his grandson as well (Tiberius Claudius Aurelius Telemachos).³⁴

Some of the *Kallatianoi* and *Odessitai* received various honours and privileges for deeds that are more or less explicitly stated,³⁵ or that are even missing due to the fragmentary state of the monument. The inscriptions point to them receiving mostly *proxenia*, *ateleia*, *politeia*. One Καλλατιανός (Σάτυρος son of Ἰασιεύς?) was granted, in the 4th/3rd century BC, by the People of Sinope the *politeia* [and *proxenia*].³⁶ The fragmentary inscription mentions only the fact that he was full of zeal towards the people of Sinope, this being a common expression in proxeny decrees.³⁷ He might have been active in the trade business and honoured as a consequence of his commercial activity.³⁸ In the 3rd/2nd century BC, a fragmentary proxeny decree from Dionysopolis is dedicated to Διονύσιος son of Διονύσιος, Καλλατιανός.³⁹ Unfortunately, the exact actions following which he was granted the proxeny are unknown, as are the persons he must have helped while passing through Callatis,⁴⁰ and therefore the extended network that he had.

Farther away, at Delphi, mentioned is a family from Callatis:⁴¹ Ἡρακλείδης and his brother Σώστρατος were the sons of Ἴέρων, and they were granted the *proxenia*, *prodikia*, *asylia*, *ateleia*, *promantia* and *thearodikia*.⁴² They are known to us through an honorary decree from around 270/263/232/1? BC Delphi⁴³ dedicated to them. The inscription was engraved on the pedestal of the treasury of Megara. Their father was probably Ἴέρων son of Ἀπολλόδωρος mentioned at Delphi in a different honorary decree from around 252/1 BC?⁴⁴ Just as his sons, he was granted the same privileges, and additionally the *proedria*, along with other persons, mostly from the Pontic area.⁴⁵ As shown by A. Avram and F. Lefèvre, Callatis requested the approval of the oracle of Delphi for its tutelary divinities, for the divinities of lesser importance, but also for other aspects such as the organisation of the sacred area and

the manner of conducting the sacrifices,⁴⁶ which is reflected only partially in the number of *Kallatianoi* attested at Delphi.

Another (possible⁴⁷) proxeny decree dedicated to a Καλλατιανός, this time by the city of Istros, was granted in the 3rd century BC to Ἡφαιστίων son of Μᾶτρις.⁴⁸ In this case, the inscription gives details on the reasons: Ἡφαιστίων's father, Μᾶτρις, lent 300 staters with interest to the city⁴⁹ and he inherited the debt, as following certain hardships (τοῖς τῆς πόλεως καιροῖς), the city was not able to pay the loan on time, and meanwhile Μᾶτρις had died. According to L. Moretti, quoted by D.M. Pippidi, the delay of the payment might have reached around 16 years.⁵⁰ This is a case of external relations between the city and an individual, based on economic grounds. Similar to this situation, but concerning different cities, is at least another example from the 3rd century BC, this time of a Χερσονησίτης, Ἀπολλώνιος son of Εὐφρών, ⁵¹ who made a loan of 3000 staters to the city of Olbia; as the city was not able to repay the debt up to his death, his sons (Ἀπολλόδωρος, Ἀπολλώνιος, Εὐφρόνης) inherited the debt, and the city honoured them.⁵² Another person from Callatis, an *ignotus* son of [---]υμος is granted the proxeny by the city of Istros, but in the 2nd century BC.⁵³ The exact services he provided are unknown, the inscription offering only general information, such as his goodwill towards the people and the city.⁵⁴ As D.M. Pippidi remarks, the actions that led to his honouring are probably rather ordinary, services offered to the citizens of Istros who found themselves at Callatis.⁵⁵ At Istros, two more *Kallatianoi* are mentioned in a very fragmentary honorary decree, but we know only the fact that they were brothers.⁵⁶ Still from the Pontic area, the city of Odessus honours an *ignotus* from Callatis in a 2nd/1st century BC proxeny decree, for reasons unknown as the inscription is fragmentary,⁵⁷ the person being granted by the Council and People of Odessus the *proxenia*, *politeia*, *proedria*, *ateleia*, *asylia*. Further north, Ναύτιμος son of Πασιάδας received on behalf of the Council and the People of Olbia the *proxenia*, *politeia*, *asylia* in the 3rd century BC.⁵⁸ In this case we know the name of the person who proposed the honorary action, namely Ἀγαθήνωρ son of Πολύχαρμος, and mentions as reasons for this the fact that Ναύτιμος is benevolent towards the city and it provides

³² TAM II 194.

³³ PIR² C 1037.

³⁴ CHRISTOL/DREW-BEAR 1991, 221-226; TAKMER 2010, 111.

³⁵ AVRAM 2014, 113.

³⁶ SEG 35, 1356; RUSCU 2008, 96; PPEE no. 2216; COJOCARU 2016, 101, no. 95(4).

³⁷ For the terminology see, COJOCARU 2016, 158-169; 268-273.

³⁸ RUSCU 2008, 96.

³⁹ IGB I² 13(3); PPEE no. 2187; COJOCARU 2016, 51-52, no. 4(2).

⁴⁰ PIPPIDI 1973, 172.

⁴¹ On the cults of Callatis and the oracle of Delphi see, AVRAM/LEFÈVRE 1995.

⁴² They were θεαρόδοκοι. Θεαρόδοκος is the Doric form of θεωρόδοκος – a term that denominates according to the Brill Dictionary of Ancient Greek 2018, p. 942, a person who receives the θεωροί, respectively those persons who were sent from elsewhere to attend festivals.

⁴³ Fouilles de Delphes III.1, 158; PPEE no. 2176.

⁴⁴ Fouilles de Delphes III.3, 207; PPEE no. 2177.

⁴⁵ AVRAM/LEFÈVRE 1995, 16.

⁴⁶ AVRAM/LEFÈVRE 1995, 23.

⁴⁷ COJOCARU 2016, 55, no. 11(4).

⁴⁸ ISM I 9 = SEG 18, 289; PPEE no. 2193; COJOCARU 2016, 55, no. 11(4).

⁴⁹ On public loans in the Greek cities see, MIGEOTTE 1984 and MIGEOTTE 2010, 15-100. On the loan inherited by Ἡφαιστίων see, MIGEOTTE 1984, 127.

⁵⁰ MORETTI 1976, 153, no. 130 *apud* ISM I, p. 74 (PIPPIDI).

⁵¹ IOlbia 28 = SEG 29, 716 = SEG 39, 702.

⁵² ISM I, p. 74 (PIPPIDI).

⁵³ ISM I 47 = SEG 49, 1007 = SEG 57, 652; PPEE no. 2196.

⁵⁴ See, NAWOTKA 1999, 179-191 who lists all the benefactors of Histria. As mentioned in SEG 49, 1007 (p. 281), the benefactors "were honoured for their activities as priests, builders and restorers of buildings; they provided loans, promised cancellation of interest due on loans, gave money, especially for buying grain for the populace, and acted as ambassadors". These are the cases also of some of the persons from our catalogue that were honoured by different cities, some being granted the proxeny.

⁵⁵ ISM I, p. 134 (PIPPIDI).

⁵⁶ ISM I 117; RUSCU 2004, 148, no. 5; RUSCU 2004, 151, no. 12; AVRAM 2013, 239, no. 2197.

⁵⁷ IGB I² 42(2) = IGB V 5017; PPEE no. 2184; COJOCARU 2016, 64, no. 27(6).

⁵⁸ IosPE I² 27; PPEE no. 2198; COJOCARU 2016, 82-83, no. 58(30).

services to *Olbiopolites* at Callatis. Both the personal name and the patronymic of the honorand are rarely attested in the Greek world (six⁵⁹ and 18 times⁶⁰).

In the nearby, at Apollonia Pontica an honorary decree from the 3rd/2nd century BC mentions another Καλλατιανός, namely Αισίας.⁶¹ The reason for his honouring is unknown, but we do know that besides the honorary decree, a statue of him was set at Callatis by representatives of Apollonia Pontica. Moreover, the text of the inscription makes reference to an embassy from Apollonia Pontica at Callatis for the copy of the decree to be handed. Considering these, it seems that Αισίας brought considerable services to the city of Apollonia Pontica, or its citizens, if he was rewarded with both a decree and a statue in his city.⁶² Another remarkable example is that of Γλαυκίας son of Αριστομένης, Καλλατιανός,⁶³ who was honoured by the Council and the People of Mesambria in the 3rd century BC. He was honoured for his professional activity, being a διδάσκαλος.⁶⁴ The text of the inscription is relatively well preserved and we know the name of the person who made the proposal (Τυνδάριχος son of Καλλισθένης).

Farther away, at Iasus, Διογένης son of [Τ?] ανύβοτος, Καλλατιανός, a μέτοικος is recorded around 140-100 BC, in a choregy inscription.⁶⁵ He is mentioned along with an *agonothetes* (Λέων son of Μενοίτιος), and four *choregoi* (Μενοίτιος son of Σατυρίων, Δημήτριος son of Αυτόματος, Μελάνθιος son of Μελάνιππος, Ουλιάδης son of Αθηνάγορος), as well as with another μέτοικος (Πύθης son of Αριστειδής Βιθυνός). However, nothing more is known about their activity at Iasus.

The previous examples showcased fragments of the lives of the *Kallatianoi* whose presence outside Callatis was not unnoticed, and sometimes their role was even acknowledged by the different cities. As opposed to them, in the following lines we will address those *Kallatianoi* on whom the evidence shows more personal aspects to their lives. From a gender perspective, eight of the 39 *Kallatianoi* are women, and among these only one of them seems to have stood out, namely Βακχίς Καλλατιανή daughter of Φιλτής.⁶⁶ A *titulum honorarium* from 3rd century BC Athens is dedicated to her, and records the fact that she held the administrative position of *epimeletria*, but also the religious office of *ιερεία* for the goddess Agathe Thea.⁶⁷ She was honoured through a *decretum thiasotarum* which stipulates the fact that she was charged with this position by the Assembly, the priest, and the president of the association. Her duties included: the preparation of the goddess' throne, of the offerings' table, and the lighting of the torch. There is no evidence of her past or future before and after this reference, neither at Athens, nor at Callatis. Her name is theophoric, a name which was common not only for slaves, but also for freedwomen and

free women.⁶⁸ The case of Bakchis shows the fact that women were able to hold different positions, even abroad, if well socially placed, respectively if they had a certain financial power (but not citizenship).⁶⁹

The destiny of another woman from Callatis who is present at Cyzicus is known to us: it is the case of Ήδεΐα daughter of Γλυκεία.⁷⁰ Given the fact that her personal name is followed not by the patronymic, but by the metronymic, it is possible for her to have been a *nothos*,⁷¹ her mother being from Callatis as well. The funerary inscription provides more information, and we find that she died in childbirth (aspect rarely mentioned by the sources), but we do not know more on her life.

To these examples we may add that of three family members from Callatis who were active at Delos: Άγγελίς⁷² along with her husband Γαῦκος Καλλατιανός son of Γοῦρος⁷³ and their son Παράμονος⁷⁴ make a dedication to Isis, Sarapis and Anoubis in the 3rd/2nd century BC in the Sarapeion C.⁷⁵ The personal name Άγγελίς is very rarely recorded in the ancient world, only thrice, twice at Delos and once at Iulia Maiboza. Given this, it is not excluded for the second attestation⁷⁶ of this personal name at Delos to record the same person, especially since both inscriptions come from a similar chronological frame (3rd/2nd century BC and 2nd century BC). This second inscription testifies to the existence of τὸ κοινὸν τῶν θεραπευτῶν,⁷⁷ an association devoted to Sarapis and present in the Sarapeion C, whose private or public character is uncertain.⁷⁸ Γαῦκος is also a rare personal name, attested according to the Lexicon of Greek Personal Names only ten times⁷⁹ at Achilleion, Istros, Callatis, Tomis and Kebren. Even though the other attestation of the name at Callatis comes from the same period 3rd-2nd century BC, these are probably not the same persons as the reading of the second attestation, on a coin,⁸⁰ is not certain since only the first three letters are still readable. From the 3rd/2nd century BC (or 2nd/1st century BC) there is at Delos a certain Δημήτριος son of Παράμονος⁸¹ who makes a dedication to Sarapis and Isis; while the personal name Παράμονος is very common, at Delos it is attested only thrice. Given the dating of inscriptions as well as the onomastic, it is not excluded for Δημήτριος son of Παράμονος to have been the son of the previously mentioned Παράμονος, grandson of Άγγελίς and Γαῦκος, and great-grandson of Γοῦρος.⁸² While it is tempting to make this assumption, the evidence at hand is thin, therefore it remains only a possibility.

⁶⁸ SOLIN 2003, 333.

⁶⁹ Paragraph taken from PÁZSINT 2017, 53.

⁷⁰ IMuseum Iznik 510; PPEE no. 2214.

⁷¹ PÁZSINT 2017, 58.

⁷² MORA 1990, 4, no. 11.

⁷³ MORA 1990, 36, no. 257.

⁷⁴ MORA 1990, 99, no. 768.

⁷⁵ IG XI.4 1238.

⁷⁶ ID 1416. Possibility taken into consideration also by A. Avram in PPEE no. 2202.

⁷⁷ BASLEZ 2013, 227-250.

⁷⁸ CAPInv. no. 441.

⁷⁹ LGPN IV; LGPN VA.

⁸⁰ RUZICKA 1913, 300, no. 251a.

⁸¹ IG XI.4, 1256 = RICIS 202/0180; PPEE no. 2205.

⁸² Possibility taken into consideration also by A. Avram in PPEE no. 2206.

⁵⁹ LGPN IV.

⁶⁰ LGPN IIIA; LGPN IIIB; LGPN IV; LGPN VA.

⁶¹ IGB I² 391 = SEG 62, 661; PPEE no. 2181.

⁶² PIPPIDI 1973, 173-174.

⁶³ IGB I² 307(2) = IGB V 5087; PPEE no. 2183.

⁶⁴ PIPPIDI 1973, 174-175; PIPPIDI 1988, 227-228; RUSCU 1996, 19-20, 40; FIRICEL 2001-2002, 133-134.

⁶⁵ Iasos 197; PPEE no. 2210.

⁶⁶ PPEE no. 2163; KNOEPFLER 2018, 197-218.

⁶⁷ SEG 56, 203.

While the previously discussed examples showcased fragments of the lives of *Kallatianoï*, some of whom were well positioned in society, and therefore were more prone to leave an epigraphic trace through their actions, or benefactions, the destiny of many of the *Kallatianoï* identified outside Callatis will remain largely unknown to us. This is due to the fact that for the *Kallatianoï*, the best represented category is that of funerary monuments, but unfortunately, many of the funerary monuments are extremely scarce, mentioning only the personal name, not even the patronymic (which however most probably points to their juridical category) and the ethnic. Some of the *Kallatianoï* who are mentioned by funerary inscriptions are recorded in the Pontic area, therefore in a relative proximity, while most are attested farther away.

From the category of *Kallatianoï* mentioned on funerary monuments found in cities located in the Pontic area, we have a bit far away, at Panticapaeum, Δημοφῶν son of Γοργίας, whose death is succinctly recorded in a funerary inscription from the 3rd/2nd century BC.⁸³ Even though we cannot tell more on his presence at Panticapaeum, at least it marks the relations between the Pontic cities. Next chronologically, in the 2nd century BC Byzantium relocates, at least temporarily, Φαίκων son of Ἀρτεμίδωρος.⁸⁴ The presence of a *Kallatianos* at Byzantium is not surprising, considering not only the proximity, and importance of Byzantium, but also the common Megarian origin of the two cities. If the patronymic is rather frequent, the personal name of the deceased is extremely rare, with only four overall occurrences:⁸⁵ one at Lokroi Epizephyrioi (4th/3rd century BC),⁸⁶ one at Palike (4th/3rd century BC),⁸⁷ and two at Callatis (3rd/2nd and 2nd century BC).⁸⁸ The two occurrences at Callatis come from a similar timeframe, therefore given this and the rarity of the personal name it is not excluded for the two persons to have been related, as the personal name might have been in use in the family. Later on, in the 2nd/3rd century AD, in the very close vicinity, at Tomis, an *ignotus* son of Ζωπυρίσκος (Σατυρίσκος)⁸⁹ is attested through his funerary monument elevated by his wife, an *ignota*. Given the proximity of his city of origin and the choice of Tomis for the elevation of the funerary monument, we may assume that the son of Ζωπυρίσκος established at Tomis. The reasons behind his relocation are unknown, but the fragmentary inscription does tell us that his wife was a *Tomitana*.

From the category of *Kallatianoï* mentioned on funerary monuments found in cities far away from theirs we have Ἀνθίς Καλλατιανή,⁹⁰ who was probably a slave, and whose funerary monument comes from 3rd century BC Athens. Similar, in 3rd century BC Athens is the example of Εἰκάδιος son of Ἀσκληπιόδωρος Καλλατιανός, whose funerary monument does not provide any additional

information.⁹¹ Later on, in the 2nd century BC, we know of the death of [Μ]ένανδρος son of Δῶρος, another Καλλατιανός, whose presence in Athens eludes us.⁹² From roughly the same period and in the same area lived another person from Callatis, Μυρρίνη Καλλατιανή, on whom we know nothing else aside her death.⁹³ Given the fact that except her personal name and her origin marker we have no additional information, she might fall also into the previously mentioned category of slaves. Contemporary (3rd/2nd century BC) with the previous persons was also Νικόπολις Καλλατιανή who lived and died at Athens, leaving no additional trace on her life and the reasons that brought her to Athens. Once more, as the inscription records only the personal name and the origin marker it is possible for her to have been a slave who was not necessarily from Callatis, but could have been sold there.⁹⁴ While also being very succinct, the funerary inscription of Ἀπολλώνιος son of Ἀλφίνοσ specifies that he is a Ποντικός ἐκ Καλλάτιος, providing therefore geographical precision to his identification, his monument coming from Boeotia, more precisely from Oropos.⁹⁵ Similar is the funerary monument of an *ignota* from Sidon, the daughter of Θεόδωρος, who was the wife of a certain Εὐνικός Καλλατιανός.⁹⁶ In a more distant city than the one of origin lived [Ε]ὐπορία, a Καλλατιανή, whose death occurs sometimes in the Imperial period at Smyrna.⁹⁷ While in the Hellenistic period the mobility of persons seems to be directed more westwards, in the Imperial period, when mobility across the Empire increases, the cities of Asia Minor seem to be a supplementary option,⁹⁸ including for Pontics such as [Ε]ὐπορία. Given her very brief epitaph, including only her personal name and origin marker, it is not excluded for her to have been a slave not from Callatis, but bought from Callatis (see below). There is also very few information on Νεικησώ Καλλατιανή, who died in the 3rd century BC at Karystos, her son Κόμαρος dedicating her the monument.⁹⁹ Both personal names are rare (that of the son is attested only twice) and are not present twice at Callatis, or Karystos. Later on, in the 2nd/3rd century AD, from *vicus Amlaidina* in the territory of Callatis there is a funerary monument¹⁰⁰ dedicated to a former *praetorian*, Aurelius Dalenis¹⁰¹ by his wife Aurelia Uthis. In the case of Aurelius Dalenis, we can see that the familial network was built locally,¹⁰² based on their *cognomina* they both seem to be locals, Aurelius Dalenis returning to his area of origin after his service in the Roman army.

As such, there are more gaps than data in the identity and personal histories of these *Kallatianoï*, some of whom were probably slaves. Their family members are only rarely attested and limited to husbands – wives, and children. The

⁸³ CIRB 252; *PPEE* no. 2201.

⁸⁴ IK Byzantion 72 = SEG 24, 671; *PPEE* no. 2179.

⁸⁵ LGPN IIIA; LGPN IV.

⁸⁶ LGPN IIIA.

⁸⁷ LGPN IIIA.

⁸⁸ The one already mentioned and ISM III 161 = SEG 24, 1040.

⁸⁹ ISM II 312; *PPEE* no. 2192.

⁹⁰ IG II 2 8945; *PPEE* no. 2161.

⁹¹ IG II 2 8946.

⁹² IG II 2 8947; *PPEE* no. 2168.

⁹³ IG II 2 8948; *PPEE* no. 2169.

⁹⁴ SEG 14, 203; *PPEE* no. 2170.

⁹⁵ Epigr. tou Oropou 543 = SEG 31, 483; *PPEE* no. 2173.

⁹⁶ IG II 2 10282; *PPEE* no. 2165.

⁹⁷ MCCABE, Smyrna 461 = CIG 3317; *PPEE* no. 2212.

⁹⁸ RUSCU 2004, 146.

⁹⁹ IG XII.9 34; *PPEE* no. 2209.

¹⁰⁰ ISM II 266 = CIL III 13743.

¹⁰¹ *PPEE* no. 2223.

¹⁰² ΠÁΖSINT 2022B, *in print*.

networks that result from inscriptions are very scarce, even the family ones being rarely mentioned. In some cases, a common origin for family members is not certain, it can only be assumed. Except for the *proxenoi*, who had wider networks in the respective cities (even though they are not explicit), at Iasus Διογένης son of [Τ?]ανύβοτος a Καλλατιανός and μέτοικος seems to have had a more extended and diverse network (even though not very large), as the evidence comes from a choregy inscription. The visibility of personal details and networks is given by the type of inscription, and unfortunately the funerary inscriptions mentioning *Kallatianoi* were extremely scarce in content, which were also due to their juridical and social status.

Just as a brief comparison, on the other way around, there are about 52 persons at Callatis that come from a variety of other cities of the ancient world. At Callatis there is a number of 15 proxeny decrees¹⁰³ dedicated to 17 persons, the earliest being from around 311/310 BC. We know the origin of only some of the honorands: Mytilene (2),¹⁰⁴ Eleia,¹⁰⁵ Paros,¹⁰⁶ Tyras,¹⁰⁷ Apollonia,¹⁰⁸ Chersonesos (2)¹⁰⁹ and Dionysopolis.¹¹⁰ Further evidence is brought by an honorary decree dedicated to Stratonax son of Lygdamios and the people of Apollonia for having contributed to the salvation of the *Kallatianoi* following a war.¹¹¹ Not surprising is the explicit attestation of 40 persons from Heraclea Pontica (39 from the same inscription¹¹²), the mother city of Callatis. From the Pontic area comes, for example an *Olbiopolites*, Αρίστων son of Σωσίπολις,¹¹³ on whom we do not have any additional information except for his name and origin. But the evidence does point out to the presence of persons coming from farther away areas, as there is a person from Alexandria (3rd century BC)¹¹⁴ and one from Crete (3rd/4th century AD).¹¹⁵ Besides this early evidence of Alexandrians here, there are mentions also at Tomis, but later on in the Roman period.¹¹⁶ Regarding the person, a certain Θεών son of Ποτάμων, we know that he died while at Callatis, but we cannot tell whether he was located only temporarily here, or permanently. On Δώριον we have more information, as the inscription mentions the fact that he was a χαρκεύς {χαλκεύς} Κρήτης and a φαβρικάρεις Καλατιανῶν {Καλλατιανῶν}, therefore besides the origin we know that he was a blacksmith, probably an itinerary one who died at Callatis.¹¹⁷ As we can see, there are only a few correspondences between the cities chosen by the *Kallatianoi* and the cities from which persons come from at Callatis.

¹⁰³ COJOCARU 2016, 114-121.

¹⁰⁴ ISM III 6 = COJOCARU 2016, 116, no. 12(4).

¹⁰⁵ ISM III 8 = SEG 24, 1028 = SEG 45, 903 = SEG 51, 943 = COJOCARU 2016, 116-117, no. 15(5).

¹⁰⁶ ISM III 9 = SEG 24, 1022 = COJOCARU 2016, 117, no. 14(6).

¹⁰⁷ ISM III 10 = SEG 24, 1021 = COJOCARU 2016, 117-118, no. 15(7).

¹⁰⁸ ISM III 11 = COJOCARU 2016, 118, no. 16(8).

¹⁰⁹ ISM III 12 = COJOCARU 2016, 118-119, no. 17(9); ISM III 13 = COJOCARU 2016, 119, no. 18(10).

¹¹⁰ ISM III 14 = COJOCARU 2016, 119, no. 19(11).

¹¹¹ ISM III 7 = SEG 51, 944 = SEG 53, 719.

¹¹² ISM III 72 = SEG 24, 1037.

¹¹³ ISM III 166.

¹¹⁴ ISM III 155.

¹¹⁵ ISM III 194 = SEG 45, 930.

¹¹⁶ ISM III 155, p. 487 (AVRAM).

¹¹⁷ ISM III 194, p. 514 (AVRAM).

In any case, the number of foreigners at Callatis is almost double than the ones of *Kallatianoi* recorded abroad.¹¹⁸

ODESSITAI

As mentioned, the *Odessitai* present in other cities are very few, but they are distributed not only in the Pontic cities, but also in Greece, its islands, or Egypt.¹¹⁹ Besides the epigraphically attested *Odessitai*, there is only one that is mentioned by the literary sources, namely Δημήτριος Ὀδησσίτης, a literate from the Hellenistic period,¹²⁰ who was believed to be the same with Δημήτριος ὁ Καλλατιανός.¹²¹

One of the earliest mentions of *Odessitai* abroad is from the 4th century BC (332-330 BC) and it is a graffiti with the personal name Ἀρμόδιος,¹²² discovered at Abydos. Unfortunately, the graffiti contains only the personal name and the ethnic. This is the sole attestation of an *Odessites* by this name, but the name is recorded over 100 times in the ancient world,¹²³ including in the Pontic area at Apollonia Pontica¹²⁴ and Istros.¹²⁵

Barely represented are also the officials of Odessus in other cities, more precisely there are only the two previously mentioned *horiiothetai* (see above). Besides them, an honorary inscription from Apollonia Pontica is dedicated to Αἰαντίδης from Odessus in the 3rd century BC,¹²⁶ mentioning an embassy of Apollonia to Odessus, this being evidence of closeness between cities for obtaining a common goal.¹²⁷ Honoured was also Ἀριστομένης son of Διονύσιος an Ὀδησσίτης who in the 4th/3rd century BC was granted the *politeia*, *proxenia*, *ateleia*, *proedria*, *asylia* by the *Dionysopolitai*.¹²⁸ The rights granted were the usual ones, but the reason for which they were granted are unknown as the inscription is fragmentary. Still in the Hellenistic period, Ξάνθιππος son of Γόργιππος, another Ὀδησσίτης was granted by the People of Karystos the *proxenia*.¹²⁹ The text of the inscription mentions him as ἀνὴρ ἀγαθός, but the reasons for this escape us. Additionally, we know that an embassy was sent to Pharnaces I in 183 BC (before he became king), but the names of the persons are missing.¹³⁰

Additionally, in the 2nd century BC (123/122 BC), there is an *ephebus* from Odessus at Athens – Κράτης¹³¹ attested on an ephebic stele.¹³²

Even though in the following example we are not dealing with relocations, there are persons who were honoured by a multitude of cities for their help, which shows the mobility of persons, their place in society, as well as their

¹¹⁸ See, also RUSCU 2004, 150.

¹¹⁹ AVRAM 2014, 110.

¹²⁰ PPEE no. 2563.

¹²¹ SCHWARTZ 1901, 2807 *apud* FIRICEL 2001-2002, 149.

¹²² PERDRIZET/LEFEBVRE 1919, 382 = LÁDA E 1915 = TM Per. 19719.

¹²³ LGPN I; LGPN II; LGPN IIIA; LGPN IIIB; LGPN IV; LGPN VB.

¹²⁴ IGB I² 409(2).

¹²⁵ ISM I 1.

¹²⁶ SEG 52, 658; PPEE no. 2531.

¹²⁷ On this see, RUSCU 2014, 11-44.

¹²⁸ IGB I² 13(2); PPEE no. 2532; COJOCARU 2016, 51, no. 3(1).

¹²⁹ IG XII.9, 1244; AVRAM 2013, 279. The text of the inscription was considered as a potential forgery.

¹³⁰ IGB I² 40; PPEE no. 2560.

¹³¹ IG II² 1006 + 1031 = SEG 38, 114; PPEE no. 2530.

¹³² REINMUTH 1972, 185-191.

connections. Such an example is that of an *ignotus* son of *ignotus*, possibly an Ὀδησεΐτης, mentioned on a 2nd/1st century BC dedication from Mesambria.¹³³ This person was honoured by several cities of the Black Sea, which leads L. Ruscu to believe that his services were provided for the entire region, being connected to the reign of Mithradates V and his protection against the barbarians.¹³⁴ We bring forth only one more example, from the 2nd/3rd century AD, that of “Θεοκλῆς son of Σάτυρος¹³⁵ who was honoured by no less than nineteen cities: Olbia, Heraclea, Tyana, Tomis, Milet, Chersones, Nikomedia, Byzantion, Prusa, Histria, Kyzikos, Bosporos, Niceea, Amastris, Odessos, Callatis, Apamea, Tyras, Sinope”.¹³⁶ Although the inscription is silent regarding his networks, given his status we can assume that they were extended, surpassing the borders of a single city.

Not only the *Kallatianoi* were present at the sanctuaries from the island of Samothrace, but also a few *Odessitai* and we mention: Ποσιδώνιος son of Τεμοκράτους who was named as μύστης around AD 40-45 on the island of Samothrace,¹³⁷ along with [---]ν son of Ἀγαθήνωρ¹³⁸ and Ἀγαθώνυμος son of Σωσίδαμος.¹³⁹ They are all mentioned on a record of initiation in the Mysteries of the Great Gods, of Thracian royalty (Γαῖος Ἰούλιος Ρασκος, Ἄντωνία Τρύφαινα¹⁴⁰ – daughter of Polemon I and wife of Kotys VIII), along with Romans and a citizen of Abydos.¹⁴¹ On the same island of Samothrace various *ignoti* from Odessus took part in the Samothracian cult as μύσται, the information coming from a copy of a decree of Odessos.¹⁴² Later on, in the 2nd century AD (around AD 121) present at Claros is also Μέντης son of Μέντης, a θεοπρόπος.¹⁴³ As underlined by A. Avram,¹⁴⁴ he was probably the husband of Ἄννιον daughter of Ἐλλην.¹⁴⁵ The second inscription, that places him at Odessus, is the funerary monument dedicated to him and his wife, from which we know also the personal name of their slave, Τρόφιμος. From the 2nd century AD (around AD 164/5-170/1) Claros we have [---]άνης son of Ἀριστοκλῆς an ἀρχιερατικός and θεοπρόπος.¹⁴⁶ Still from Claros, but at a less precise period during the Principate, active was another *Odessites*, an *ignotus* son of Ἀπατούριος who was a γυμνασιάρχος, recorded through a funerary inscription.¹⁴⁷ To this list of *Odessitai* who exhibit their piety we may add an *ignotus* son of Μάξιμος, who was a στρατιώτης πραιτωριανός and who made, in the 3rd century AD Odessus, a dedication¹⁴⁸ to the Thracian Rider.

The catalogue might be even shorter, as some of them might not be *Odessitai* after all. For example, Καλλιόπη,

recorded as slave at Rheneia (along with other slaves), was probably not from Odessus, but it was probably at Odessus that she was bought.¹⁴⁹ Similar is probably the case of Ἐρασίνος Καλλατιανός attested in the 2nd/1st century BC Rhodos through his funerary inscription.¹⁵⁰ Just as Καλλιόπη and other Pontics who are attested through their personal name and origin marker, Ἐρασίνος as well was probably not from Callatis, “but from the Getian and Thracian hinterland, and [---] were sold in these cities and shipped out to Rhodos or Kos”.¹⁵¹ The list can get even shorter if we take into account also the fact that four *Odessitai* are mentioned by an inscription from the sanctuary of Samothrace, and three from the sanctuary of Claros. In these cases, we are dealing with short-term mobility, therefore not relocation. However, they are relevant as they point at least to religious options and practices. The lower number of *Odessitai* attested abroad, as opposed to *Kallatianoi*, is somehow surprising, as the epigraphically attested population of Callatis is less than half of that of Odessus.

From the entire sample there are only two women, which is not surprising considering the overall low epigraphical attestation of *Odessitai* outside Odessus. One of them was the above-mentioned Καλλιόπη, while the second one was Στρατονίκη daughter of Στράτων who lived during the 1st century BC at Cos.¹⁵² The inscription mentioning the latter woman specifies that she was συμβεβιωκοῖα Τεμασικλεῖ τῷ Ἡρακλείτου, which takes us to another inscription from Cos. This inscription¹⁵³ mentions a Τιμασικλῆς, as father of a certain Κλειτοθέη, his daughter being married to Ἀγίας, and having a son named Ἡράκλειτος. The name Τιμασικλῆς is recorded only four times,¹⁵⁴ and twice at Cos through these two inscriptions, fact which might make us believe that it is the same Τιμασικλῆς, more precisely Τιμασικλῆς son of Ἡράκλειτος, who was the father of Κλειτοθέη and grandfather of Ἡράκλειτος. However, the inscriptions seem to be dated maybe too far in time (around 200 BC and the first century BC).

Some *Odessitai* as well are mentioned only through the funerary inscriptions that commemorate them, but their number is lower than that of *Kallatianoi*. This is the case of Δίφιλος son of Μνησιφῶν who died sometimes in the 4th/3rd century BC Panticapaeum.¹⁵⁵ Yet again, it is impossible to tell if we are dealing with a relocation, or a short time mobility during which the person died. His personal name is not uncommon, but his patronymic is rather rare, with only four more attestations,¹⁵⁶ at Lamprai,¹⁵⁷ Phegous¹⁵⁸ (twice) and Athens.¹⁵⁹ As mentioned, during the Hellenistic period

¹³³ IGB I² 320; SEG 50, 687(2).

¹³⁴ RUSCU 2000, 119-135.

¹³⁵ IosPE I² 40.

¹³⁶ COJOCARU 2013, 102.

¹³⁷ DIMITROVA 2008, no. 46.12; PPEE no. 2547.

¹³⁸ DIMITROVA 2008, no. 46.13; PPEE no. 2550.

¹³⁹ DIMITROVA 2008, no. 46.24; PPEE no. 2546.

¹⁴⁰ PIR² A 900.

¹⁴¹ DIMITROVA 2008, 115-116.

¹⁴² ISamothrace 6; DIMITROVA 2008, no. 171; PPEE no. 2551.

¹⁴³ MACRIDY 1912, 53, n. 24; PPEE no. 2556.

¹⁴⁴ AVRAM 2013, 280.

¹⁴⁵ IGB I² 227.

¹⁴⁶ MACRIDY 1912, 51, no. 16; PPEE no. 2557.

¹⁴⁷ IGB I² 224 = GVI 1145; PPEE no. 2558.

¹⁴⁸ IGB I² 282 = CCET I 103; PPEE no. 2562.

¹⁴⁹ AVRAM 2014, 110.

¹⁵⁰ KONSTANTINOPOULOS 1963, 20, no. 33; PPEE no. 2207.

¹⁵¹ AVRAM 2007, 245.

¹⁵² EpigrCos 113; PPEE no. 2543.

¹⁵³ PUGLIESE CARRATELLI 1963-1964, 190.

¹⁵⁴ LGPN I.

¹⁵⁵ CIRB 237 = IosPE II 295; PPEE no. 2539.

¹⁵⁶ LGPN II; LGPN IV.

¹⁵⁷ IG II² 6690.

¹⁵⁸ Ag. XV 42, 46; Ag. XV 72, 77.

¹⁵⁹ IG II² 12168.

there are two *Odessitai* in Rhodos: Πλουτίς¹⁶⁰ ἐξ Ὀδασσοῦ¹⁶¹ and Θέων Ὀδασσίτας (Tygnus).¹⁶² They are both attested through funerary inscriptions, therefore we do not know why were they on the island and neither for how long. Given the lack of a patronymic in both instances, it is not excluded for them to have been slaves as well.

The number of persons (20) present at Odessus but originating from other cities¹⁶³ is lower than the one of *Odessitai* abroad, but very close numerically. However, the number of foreigners at Odessus is less than half of that of foreigners present at Callatis, despite the almost double number of attested persons. There is a number of seven proxeny decrees¹⁶⁴ dedicated to nine persons, the earliest coming from the 3rd/2nd century BC. We know the origin of only some of the honorands: Chersonesos,¹⁶⁵ Antiochia,¹⁶⁶ Callatis¹⁶⁷ and Heraion Teichos.¹⁶⁸ Additionally, there is evidence for other Pontics at Odessus, among whom we find a person from Amastris (Ολόκαλος son of Ποντικός¹⁶⁹), Heraclea Pontica (Ποσιδίος son of Διονύσιος, husband of Μάμα,¹⁷⁰ Ἀδύς son of Ἡρακλέων, husband of Χρῦσις;¹⁷¹ Διονύσιος son of Δημοσθένης, husband of *ignota*;¹⁷² Φαίνιππος son of Ἀπολλοφάνης, husband of Χρήστη;¹⁷³ Ζωσιμίων;¹⁷⁴ Μένανδρος¹⁷⁵), Tomis (Ἀ[π]ήμων son of Χαίριων¹⁷⁶ - he was honoured for acting as benefactor of the city, just like his family members), Byzantion (Χρυσέρως son of Ἀλέξανδρος¹⁷⁷), Calchedon (Εὐέλπιστος son of Κούαρτος, husband of Καριδάβα¹⁷⁸), Tyras (Ἀυρηλία Αβρινία daughter of Αὐρήλιος Φωρδύγαλος and Μαδινί, wife of Αὐρήλιος Πίστος;¹⁷⁹ Δομνίνος son of Αὐρήλιος Ἡρακλείδης and Μαδαγανα¹⁸⁰). There are also persons from farther away cities, such as Epidamnos (Φιλοκράτης son of Λεωνίδα¹⁸¹), Maroneia (Μητροφάνης son of Βάκχιος¹⁸²), or Nicomedia (Πρόκλα daughter of Γάιος Νικέρως;¹⁸³ Εὐήμερος son of Χρήστος, husband of Λάλα¹⁸⁴). When comparing the destination of *Odessitai* and the city of departure in the case of foreigners at Odessus, we notice that there is no correspondence, however the sample is very small. Given the evidence from both cities concerning the presence

of foreigners at Callatis and Odessus on the one hand, and the presence of *Kallatianoi* and *Odessitai* in other cities on the other hand, the incoming and outgoing mobility seems to be relatively balanced.¹⁸⁵

Odessitai are a very rare presence abroad, and as in the case of *Kallatianoi*, some were certainly only temporarily in the respective cities (such as the μύσται from the island of Samothrace, the various members of embassies, or *ignotus* son of Μάξιμος, the στρατιώτης πραιτωριανός), others might have left Odessus for good (this might be the case of Ἀρμόδιος present in the far away Abydos), while others might not have been *Odessitai* after all (the case of possible slaves discussed above - such as Καλλιόπη, or Πλουτίς). When excluding the number of *Odessitai* who were probably present only temporarily in other cities, then the number falls dramatically, pointing out that the mobility/relocation of the *Odessitai* was not representative. This can be said also in comparison with the information we have from Callatis, where the attested population is inferior to that of Odessus, but the overall mobility/relocation is much more intense; this despite the poor archaeological researches of both ancient cities.

Among the reasons of Pontics for leaving might be mentioned “marriage, service as mercenary, career as literates or philosophers (or slaves sold, insofar it can be named as no voluntary action)”.¹⁸⁶ In the case of *Kallatianoi* and *Odessitai* we can certainly identify professional reasons for mobility, as well as religious, but most personal reasons elude us. The choices of cities by *Kallatianoi* and *Odessitai*, just like the Pontics in general, follow “the already existing networks of relations established by the city and its inhabitants”.¹⁸⁷

CONCLUSIONS

Overall, the presence of *Kallatianoi* and *Odessitai* abroad is modest, or at least rarely attested. The cities towards which they direct themselves are both from the immediate vicinity (rarer instances), as well as from the Pontic region, but also outside of it. In both cases there are many gaps, and in most instances we have no information on the reasons for their relocation, or maybe on the duration of their mobility. Missing are also more exact information on aspects such as profession (with certainty we know only of a διδάσκαλος, the six literates and some military professionals, or *legati*), family and external networks. The family and external networks can sometimes be partially reconstructed, but in a fragmentary and limited manner (as in the case of the Καλλατιανός Διογένης son of [Τ?]ανύβοτος; the family of Ἀγγελίς wife of Γαῦκος Καλλατιανός; or the Ὀδασσίτις Στρατονίκη daughter of Στράτων).

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¹⁶⁰ This personal name is very rarely attested, only twice, here and at Tanagra around the same period (3rd/2nd century BC): IG VII 1336; LGPN IV. The inscription of Tanagra does not mention anything else except for the personal name.

¹⁶¹ IG XII.1, 147 = GVI 1257; PPEE no. 2542.

¹⁶² IRhodPer 267; PPEE no. 2552.

¹⁶³ See, RUSCU 2004, 153.

¹⁶⁴ COJOCARU 2016, 61-65.

¹⁶⁵ IGB I² 39 = COJOCARU 2016, 62-63, no. 25(4).

¹⁶⁶ IGB I² 41 = IGB V 5016 = COJOCARU 2016, 63, no. 26(5).

¹⁶⁷ IGB I² 42(2) = IGB V 5017 = COJOCARU 2016, 64, no. 27(6).

¹⁶⁸ IGB I² 43 = IGB V 5018 = COJOCARU 2016, 64-65, no. 28(7).

¹⁶⁹ IGB V 5068 = SEG 28, 620.

¹⁷⁰ IGB I² 110(2).

¹⁷¹ IGB I² 112.

¹⁷² IGB I² 139.

¹⁷³ IGB I² 144.

¹⁷⁴ IGB I² 223 = GVI 1725.

¹⁷⁵ IGB I² 223 = GVI 1725.

¹⁷⁶ IGB I² 43(2) = IGB V 5019.

¹⁷⁷ IGB I² 147(2).

¹⁷⁸ IGB I² 172.

¹⁷⁹ IGB I² 228(2).

¹⁸⁰ IGB I² 229.

¹⁸¹ IGB I² 37.

¹⁸² IGB I² 104.

¹⁸³ IGB I² 209(2).

¹⁸⁴ SEG 64, 634.

¹⁸⁵ See also, RUSCU 2004, 150-151, 158 (for Callatis), 153-154, 159 (for Odessus).

¹⁸⁶ RUSCU 2004, 145.

¹⁸⁷ RUSCU 2004, 147.

PROSOPOGRAPHICAL CATALOGUE

*Kallatianoi***A**

1. Ἀγγελίς wife of Γαῦκος; mother of Παράμονος; votive inscription; 3rd/2nd century BC; Delos; IG XI.4 1238.
2. Αἰσία; Καλλατιανός; honorary decree; 3rd/2nd century BC; Apollonia Pontica; IGB I² 391 = SEG 62, 661; Ruscu 2004, 151, no. 1; *PPEE* no. 2181.
3. Ἀνθίς; Καλλατιανή; funerary inscription; 3rd century BC; Athens; IG II² 8945; Ruscu 2004, 151, no. 3; *PPEE* no. 2161.
4. Ἀπολλώνιος son of Ἀλφῖνος; Ποντικός ἐκ Καλλάτιος; funerary inscription; 3rd century BC; Oropos; Epigr. tou Oropou 543 = SEG 31, 483; Ruscu 2004, 151, no. 21; *PPEE* no. 2173.

B

5. Βακχίς daughter of Φιλτή; Καλλατιανή; decree; 3rd century BC; Athens; SEG 56, 203; *PPEE* no. 2163.

Γ

6. Γαῦκος son of Γοῦρος; Καλλατιανός; husband of Ἀγγελίς; father of Παράμονος; votive inscription; 3rd/2nd century BC; Delos; IG XI.4 1238; Ruscu 2004, 151, no. 8; *PPEE* no. 2203.
7. Γερωντίδας son of Σῆμος; ὄριοθέτης; Καλλατιανός; votive inscription; before AD 19; Dionysopolis; IGB V 5011 = SEG 37, 607 = SEG 47, 1120 = SEG 48, 968(1) = SEG 48, 968(2) = SEG 51, 931(1) = SEG 51, 931(2) = SEG 52, 713(2); *PPEE* no. 2185.
8. Γλαυκίας son of Ἀριστομένης; Καλλατιανός; decree; 3rd century BC; Mesambria; IGB I² 307(2) = IGB V 5087; Ruscu 2004, 151, no. 18; *PPEE* no. 2183.
9. Γλυκέα; mother of Ηδεΐα; funerary inscription; 3rd/2nd century BC; Cyzicus; IMuseum Iznik 510; *PPEE* no. 2214.

Δ

10. Δημήτριος son of Παράμονος; votive inscription; 2nd/1st century BC; Delos; IG XI.4, 1256 = RICIS 202/0180; *PPEE* no. 2205.
11. Δημοφῶν son of Γοργίας; Καλλατιανός; funerary inscription; 3rd/2nd century BC; Panticapaeum; CIRB 252; Ruscu 2004, 151, no. 24; *PPEE* no. 2201.
12. Διογένης son of [Τ?]ανύβοτος; Καλλατιανός; μέτοκος; list of donors; 140-100 BC; Iasus; Iasos 197; Ruscu 2004, 151, no. 15; *PPEE* no. 2210.
13. Διονύσιος son of Διονύσιος; Καλλατιανός; πρόξενος; decree; 3rd/2nd century BC; Dionysopolis; IGB I² 13(3); Ruscu 2004, 151, no. 11; *PPEE* no. 2187; Cojocar 2016, 51-52, no. 4(2).

E

14. Εὔνικος; Καλλατιανός; funerary inscription; 1st century AD; Athens; IG II² 10282; *PPEE* no. 2165.
15. Εἰκάδιος son of Ἀσκαπιόδωρος; Καλλατιανός; funerary inscription; 3rd century BC; Athens; IG II² 8946; Ruscu 2004, 151, no. 6.

16. Ερασῖνος; Καλλατιανός; 2nd/1st century BC; funerary inscription; Rhodos; Konstantinopoulos 1963, 20, no. 33; Ruscu 2004, 151, no. 25; *PPEE* no. 2207.

17. [Ε]ὔπορία; Καλλατιανή; funerary inscription; Imperial period; Smyrna; McCabe, Smyrna 461 = CIG 3317; Ruscu 2004, 151, no. 27; *PPEE* no. 2212.

H

18. Ηδεΐα daughter of Γλυκέα; Καλλατιανή; funerary inscription; 3rd/2nd century BC; Cyzicus; IMuseum Iznik 510; Ruscu 2004, 151, no. 17; *PPEE* no. 2214.
19. Ηρακλείδας son of Ίέρων; brother of Σώστρατος; πρόξενος; votive inscription; 270/263/ 232/1? BC; Delphi; Fouilles de Delphes III.1, 158; Ruscu 2004, 151, no. 9; *PPEE* no. 2176.
20. Ηράκλειτος son of Μόνιμος; ὄριοθέτης; Καλλατιανός; votive inscription; before AD 19; Dionysopolis; IGB V 5011 = SEG 37, 607 = SEG 47, 1120 = SEG 48, 968(1) = SEG 48, 968(2) = SEG 51, 931(1) = SEG 51, 931(2) = SEG 52, 713(2); *PPEE* no. 2188.
21. Ηφαιστίων son of Μᾶτρις; decree; 3rd century BC; Histria; ISM I 9 = SEG 18, 289; Ruscu 2004, 151, no. 14; *PPEE* no. 2193; Cojocar 2016, 55, no. 11(4).

I

22. Ίέρων son of Ἀπολλόδωρος; decree; 252/1 BC? Delphi; Fouilles de Delphes III.3, 207; Ruscu 2004, 151, no. 10; *PPEE* no. 2177.

K

23. Κόμαρος son of Νευκησώ; funerary inscription; 3rd century BC; Karystos; IG XII.9 34; *PPEE* no. 2208.

Λ

24. Μᾶρκος Πομπεῖος Λούκιος βενεφικιάριος ὑπατικοῦ λεγεῶνος ἀ΄ Ἰταλικῆς Ἀντωνεινιανῆς, βουλευτῆς Διονυσοπολιτῶν, Καλλατιανῶν, Μαρκιανοπολιτῶν; votive inscription; AD 212-217; Dionysopolis; IGB I² 24(2); *PPEE* no. 2227.

M

25. [Μ]ένανδρος son of Δῶρος; Καλλατιανός; funerary inscription; 2nd century BC; Athens; IG II² 8947; Ruscu 2004, 151, no. 4; *PPEE* no. 2168.
26. Μυρρίνη; Καλλατιανή; funerary inscription; 3rd/2nd century BC; Athens; IG II² 8948; Ruscu 2004, 151, no. 2; *PPEE* no. 2169.

N

27. Ναύτιμος son of Πασιάδας; πρόξενος; decree; 3rd century BC; Olbia; IosPE I² 27; Ruscu 2004, 151, no. 20; *PPEE* no. 2198; Cojocar 2016, 82, no. 58(30).
28. Νευκησώ; Καλλατιανή; funerary inscription; 3rd century BC; Karystos; IG XII.9 34; Ruscu 2004, 151, no. 16; *PPEE* no. 2209.
29. Νικόπολις; Καλλατιανή; funerary inscription; 3rd/2nd century BC; Athens; SEG 14, 203; Ruscu 2004, 151, no. 5; *PPEE* no. 2170.

Π

30. Παράμονος son of Γαῦκος and Ἀγγελίς; votive inscription; 3rd/2nd century BC; Delos; IG XI.4 1238; *PPEE* no. 2206.

Σ

31. Σάτυρος son of Ιασιεύς?; Καλλατιανός; decree; 4th/3rd century BC; Sinope; SEG 35, 1356; Ruscu 2004, 151, no. 26; Ruscu 2008, 99; *PPEE* no. 2216.
32. Σώστρατος son of Ιέρων; brother of Ἡρακλείδας; votive inscription; 232/1?/270/263 BC; Delphi; Fouilles de Delphes III.1, 158; Ruscu 2004, 151, no. 9; *PPEE* no. 2178.

Τ

33. Τιβέριος Κλαύδιος Τηλέμαχος Χάνθιος καὶ Σιδυμεὺς λογιστὴς Καλλατιανῶν πόλεως Μυσίας; honorary inscription; AD 180; Sidyma; IGRR III 581; TAM II 194; *PPEE* no. 2228.

Φ

34. Φαίκων son of Ἀρτεμίδωρος; Καλλατιανός; funerary inscription; 2nd century BC; Byzantion; IK Byzantion 72 = SEG 24, 671; Ruscu 2004, 151, no. 7; *PPEE* no. 2179.

Ignoti

35. *Ignotus*; Καλλατιανός; πρόξενος; decree; 2nd/1st century BC; Odessus; IGB I² 42(2) = IGB V 5017; Ruscu 2004, 151, no. 19; *PPEE* no. 2184.
36. *Ignotus* son of [---]υμος; πρόξενος; Καλλατιανός; decree; 2nd century BC; Histria; ISM I 47 = SEG 49, 1007 = SEG 57, 652; Ruscu 2004, 151, no. 13; *PPEE* no. 2196.
37. *Ignotus*; Καλλατιανός; brother of *ignotus* (no. 38); honorary inscription; 3rd century BC; Histria; ISM I 117; Ruscu 2004, 148, no. 5; Ruscu 2004, 151, no. 12; *PPEE* no. 2197.
38. *Ignotus*; [Καλλατιανός]; brother of *ignotus* (no. 37); honorary inscription; 3rd century BC; Histria; ISM I 117; Ruscu 2004, no. 5; Ruscu 2004, 151, no. 12.
39. *Ignotus* son of Ζωπυρίσκος (Σατυρίσκος); Καλλ[ατιανός]; husband of *ignota* Τομεΐτις; funerary inscription; 2nd/3rd century AD; Tomis; ISM II 312; *PPEE* no. 2192.

Odessitai

A

40. Ἀγαθώνυμος son of Σωσίδαμος; συνμύστης; Ὀδησσείτης; record of initiation; AD 40-45; island of Samothrace; Dimitrova 2008, no. 46.24; *PPEE* no. 2546.
41. Αἰαντίδης; honorary decree; 3rd century BC; Apollonia Pontica; SEG 52, 658; *PPEE* no. 2531.
42. Ἀριστομένης son of Διονύσιος; πρόξενος; Ὀδησίτης; decree; 4th/3rd century BC; Dionysopolis; IGB I² 13(2); *PPEE* no. 2532.
43. Ἀρμόδιος; graffiti; 4th century BC; Perdrizet, Lefebvre 1919, 382 = Láda E 1915 = TM Per. 19719 = Ruscu 2004, 154, no. 1.

Δ

44. Δίφιλος son of Μνησιφῶν; Ὀδησίτης; funerary inscription; 4th/3rd century BC; Panticapaeum; CIRB 237 = IosPE II 295; Ruscu 2004, 154, no. 4; *PPEE* no. 2539.

Θ

45. Θέων Ὠδασσίτας; funerary inscription; Hellenistic period; Tymnus; IRhodPer 267; Ruscu 2004, 154, no. 7; *PPEE* no. 2552.

Κ

46. Καλλιόπη; Ὀδησῆτις; she was a slave; funerary inscription; 2nd/1st century BC; Delos; SEG 23, 381 = EAD XXX 418 = IG 1² 4, 1778.3; Ruscu 2004, 154, no. 5; *PPEE* no. 2541.
47. Κράτης; Ὀδησίτης; *ephebus*; decree and catalogue; 123/122 BC; Athens; IG II2 1006 + 1031 = SEG 38, 114; Ruscu 2004, 154, no. 2; *PPEE* no. 2530.

Λ

48. Λεόκριτος son of Γηπαγόρας; ὀριοθέτης; votive inscription; before AD 19; Dionysopolis; IGB V 5011 = SEG 37, 607 = SEG 47, 1120 = SEG 48, 968(1) = SEG 48, 968(2) = SEG 51, 931(1) = SEG 51, 931(2) = SEG 52, 713(2); *PPEE* no. 2535.

Μ

49. Μένανδρος son of Προμαθίων; ὀριοθέτης; votive inscription; before AD 19; Dionysopolis; IGB V 5011 = SEG 37, 607 = SEG 47, 1120 = SEG 48, 968(1) = SEG 48, 968(2) = SEG 51, 931(1) = SEG 51, 931(2) = SEG 52, 713(2); *PPEE* no. 2536.
50. Μέντης son of Μέντης; θεοπρόπος; votive inscription; AD 121; Claros; Macridy 1912, 53, no. 24; *PPEE* no. 2556.

Ξ

51. Ξάνθιππος son of Γόργιππος; πρόξενος; Ὀδησίτης; decree; Hellenistic period; Karystos; IG XII.9, 1244; Ruscu 2004, 154, no. 3; *PPEE* p. 279-280.

Π

52. Πλουτίς; funerary inscription; 3rd/2nd century BC; Rhodos; IG XII.1, 147 = GVI 1257; Ruscu 2004, 154, no. 6; Avram 2013, 279, no. 2542.
53. Ποσιδώνιος son of Τειμοκράτους; μύστης; Ὀδησσείτης; record of initiation; AD 40-45; Samothrace; Dimitrova 2008, no. 46.12; *PPEE* no. 2547.

Σ

54. Στρατονίκη daughter of Στράτων; συμβεβιωκοῖα Τειμασκλεῖ τῷ Ἡρακλείτου; Ὀδασσίτης; funerary inscription; 1st century BC; Cos; EpigrCos 113; *PPEE* no. 2543.

Ignoti

55. [--]άνης son of Ἀριστοκλῆς; ἀρχιερατικός; θεοπρόπος; votive inscription; AD 164/5-170/1; Claros; Macridy 1912, p. 51, no. 16; *PPEE* no. 2557.
56. [--]ν son of Αγαθήνωρ; μύστης; Οδησσεΐτης; list; AD 40-45; Samothrace; Dimitrova 2008, no. 46.12; *PPEE* no. 2550.
57. *Ignoti*; decree; Hellenistic; Samothrace; Dimitrova 2008, no. 171; *PPEE* no. 2551.
58. *Ignoti*; decree; 183 BC; IGB I² 40; *PPEE* no. 2560.
59. *Ignotus* son of Μάξιμος; στρατιώτης πραιτωριανός; dedication; 3rd century AD; IGB I² 282 = CCET I 103; *PPEE* no. 2562.
60. *Ignotus* son of Ἀπατούριος; γυμνασίαρχος; funerary inscription; Imperial period; Claros; IGB I² 224 = GVI 1145; *PPEE* no. 2558.
61. *Ignotus* son of *ignotus*; Οδησσεΐτης; dedication; 2nd/1st century BC; Mesambria; IGB I² 320; SEG 50, 687(2).

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