PONTIKA 2006 • ПОНТИКА 2006

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Ewdoksii Papuci-Władyki

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Recent Research in Northern Black Sea Coast Greek Colonies
Новейшие исследования греческих колоний Северного Причерноморья

Proceedings of the International Conference, Kraków, 18th March, 2006

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Ewdoksia Papuci-Władyka

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Kraków 2008

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PREFACE

March 2006 was an exceptionally good month in Kraków for Polish-Ukrainian cultural and scientific cooperation. On March 17, a photographic exhibition entitled *In Search of Treasures. Polish-Ukrainian Research at Koshary near Odessa* was opened at the National Museum in Kraków. This was followed by an international conference held on the next day at the Institute of Archaeology of the Jagiellonian University: ΠΟΝΤΙΚΑ — PONTICA — ПОНТИКА.[1]

Both events were the effect of cooperation between the Institute of Archaeology of the Jagiellonian University and the Archaeological Museum of the National Academy of Sciences of the Ukraine in Odessa, a cooperation which started several years ago, in 1998. The joint archaeological Koshary Project was launched then and, more importantly, closer ties were established between the two institutions.

Some time ago, Jarosław Bodzek (a member of the Koshary Project, staff member not only of the Institute of Archaeology at the Jagiellonian University but also of the National Museum in Kraków, where he heads the Numismatic Room) and Krystyna Moczulska (then in charge of the Ancient Art Gallery at the Czartoryski Museum in Kraków) came up with the idea to organize an exhibition of antiquities from Odessa in our city. Our joint suggestion to have a photographic presentation of the excavations and an academic conference to go with it was a natural follow-up. The Odessa exhibition,[2] was organized as part

[1] E. Papuci-Władyka, M. Kania, *Nadczarnomorska konferencja*, „Alma Mater", No. 81, 2006, 59-60.

[2] Cf. J. Bodzek, M. Woźniak, *Skarby znad Morza Czarnego*, „Alma Mater", No. 81, 2006, 61-62; *Skarby znad Morza Czarnego. Złoto, rzeźba, ceramika z Muzeum Archeologicznego w Odessie / Treasures from the Black Sea. Gold, Sculpture, Pottery from the Archaeological Museum in Odessa* (Katalog wystawy w Muzeum Narodowym w Krakowie, marzec-czerwiec 2006 / Catalogue of the Exhibition at the National Museum in Kraków, March-June 2006), J. Bodzek (ed.), Kraków 2006.

of the Kraków Museum's ODESSA-KRAKÓW project. It was listed as one of the numerous cultural events designed to promote the Ukraine in Poland as part of the year-long program called "Year of the Ukraine in Poland" in 2005, which ran over from the preceding year into 2006. The official opening ceremony of the Odessa exhibition and the photo presentation took place on March 17 in the Main Building of the Kraków National Museum.[3]

Complementing the two exhibitions in the scientific sphere was a conference concerning the newest research in the Black Sea littoral. It took place on March 18 at the Institute of Archaeology of the Jagiellonian University in Gołębia Street and it proved to be an excellent forum for exchanging ideas and presenting the results of work by several expeditions excavating in the region from Tyras in the Ukraine in the west to Tanais in Russia and the Georgian Pichvnari in the east. The conference was attended by the late Vladimir P. Vanchugov, Director of the Archaeological Museum in Odessa. It was hosted jointly by Jan Chochorowski, Director of the Jagiellonian University's Institute of Archaeology, and Ewdoksia Papuci-Władyka, head of the Classical Archaeology Department at the Institute and co-director, with Evgeniia F. Redina, of the Koshary Project. Special guest Vassos Karageorghis, Director of the Anastasios G. Leventis Foundation (Nicosia, Cyprus), presented the achievements of the Foundation in the promotion, conservation and organization of exhibitions of monuments of Cypriot and Greek culture throughout the world, the Odessa Museum included.

The PONTIKA conference brought important conclusions which are presented in these proceedings. The conference also demonstrated the role that Kraków can play as a meeting place between the East and West of Europe. Many promising contacts were made at the conference between representatives of various academic institutions and museums. By the same token, the one-day meeting organized by the Department of Classical Archaeology at the Jagiellonian proved to be an important event for researchers focusing on ancient cultures on the Black Sea.

The exhibition and conference would hardly have been the success it was without the contribution of the staff, doctoral candidates and students of the Faculty of History and the Institute of Archaeology of the Jagiellonian University: Wojciech Machowski, Marta Kania, Grzegorz Łaczek, Aleksandra Kowal, Maciej Czech, Katarzyna Mirczak, Sylwia Stelmach and Anna Drzymuchowska, as well

[3] Open until June 4, 2006; cf. Also E. Dziwisz, *Złoto, groby i uczeni*, „KRAKÓW", czerwiec 2006, 74-75.

as Sławomir Chwałek, a graduate of our Institute. Jarosław Bodzek and Mateusz Woźniak of the Archaeological Institute and the National Museum operated as a natural connection between our two institutions.

Ewdoksia Papuci-Władyka
Jagiellonian University, Kraków

ABBREVATIONS • СПИСОК СОКРАЩЕНИЙ

„ACIMB" — „Annuarul Comisiunii monumentelor istorice: secția din Basarabia"

„CNA" — "Cronica numismatică şi archeologică"

IOSPE² — B. Latyshev, Inscriptiones antiquae orae septentrionalis Ponti Euxini, Ed. 2, Petropolis 1885-1916

„KSIA AN SSSR" — „Kratkie soobshchenia Instituta Arkheologii AN SSSR" (see „КСИА АН УССР")

„MSROA" — „Materiały i Sprawozdania Rzeszowskiego Ośrodka Archeologicznego"

„MIA" — „Materialy i issledovania po arkheologii SSSR" (see „МИА")

„NE" — "Numismatika i Epigrafika" (see "НЭ")

„RGF" — „Römisch —Germanische Forschungen"

„VDI" — „Vestnik Drevnei Istorii" (see „ВДИ")

„АО" — „Археологические Открытия"

„АП УРСР" — „Археологічні пам'ятки УРСР"

„ВДИ" — „Вестник Древней Истории" (см. „VDI")

„ЗООИД" — „Записки Одесского общества истории и древностей"

„КСИА АН УССР" — „Краткие сообщения Института археологии АН УССР" (см. „KSIA AN SSSR")

„МИА" — „Материалы и исследования по археологии СССР" (см. „MIA")

"МАСП" — „Материалы по археологии Северного Причерноморья"

„НЭ" — "Нумизматика и эпиграфика" (см. „NE")

ПГКСВП — Проблемы греческой колонизации Северного и Восточного Причерноморья, Тбилиси

„СА" — „Советская археология"

СЗП-КЗДК — Северо-Западное Причерноморье — контактная зона древних культур, Киев

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Kraków 2008

Grzegorz Łaczek

Kraków, Poland

Bone amulets from tomb No. 211 at Koshary, Ukraine

[Pls. 17-18]

A special place among ancient objects discovered by archaeologists is reserved for items that served as amulets for their owners and, according to beliefs, had magical properties to protect them from all sorts of evil powers, misfortunes, diseases and accidents.

Among many items of daily use such as tableware and household utensils, tools, weapons, jewelry, coins etc., Polish–Ukrainian archaeological excavations in Koshary[1] also provided items made of bone: whorls, awls, knife handles, small arrowheads, game dice and others.[2] An interesting category are objects that may almost certainly be described as amulets. Excavations in 2003 were especially interesting in this aspect – they resulted in discovering a tomb in the Koshary necropolis that was marked as No. 211 (Pl. 17:1) and at first glance did not stand out from other burial places (Papuci–Władyka et al. 2006, 370, Fig. 44). The tomb was in the northeastern part of the Koshary necropolis. It was part of a group of tombs forming a sort of ring (by now its southwestern part has been discovered and documented) around a location where offerings were made that probably were connected to the deceased buried nearby. The location was identified as a black circular spot with remains of broken vessels inside. Two burial places marked as Nos. 209 and 210 were discovered in proximity to tomb No. 211 and were all excavated at the same time. Wider and more detailed conclusions regarding possible connections (or lack of connections) between the burials in question

[1] Cf. Redina, p. 142-160. I am grateful to Ms. E.F. Redina for making the objects available to research.
[2] A detailed study of all the bone items that were discovered during the excavations in Koshary is now being prepared by the present author.

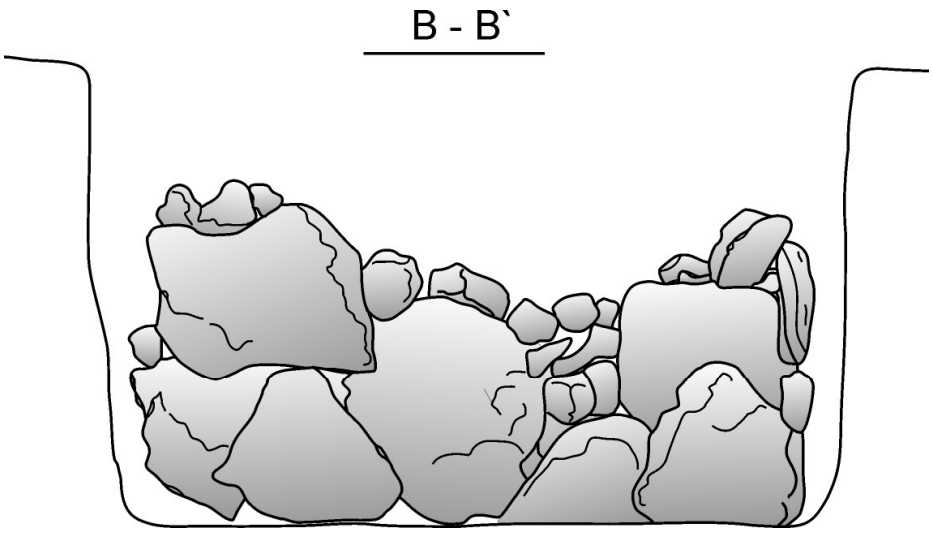

Fig. 1. Stone wall of tomb No. 211 (Drawing G. Łaczek, digital visualization E. Pohorska-Kleja).

may only be announced after further detailed studies of the whole group of tombs localized around the above–mentioned offering place.

The form and construction of tomb No. 211 was typical of burial sites discovered in the necropolis excavated by our team. It represented the type of graves most common in Koshary, the so–called niche grave, oriented along an E–W axis. The grave niche was to the north of an entry shaft (as in the majority of niche graves in Koshary) and the entrance to the niche was blocked by a sort of stone obstruction consisting of a double layer of large, flat limestone boulders (a limestone conglomerate, with an addition of smaller stones of the same type (Pl. 17:2, Fig. 1). The niche itself is an oblong burial chamber measuring 1.85 m in length, from 0.7 to 0.8 m in width and 0.7 m in height (at the entrance) (Fig. 2). Human remains belonging to a child who at the moment of death was about 6–12 months old were discovered inside.[3] The remains were placed in the eastern part of the burial chamber, which was relatively big for such a small child. Almost an entire set of burial offerings was also grouped in that part. The head of the deceased also most probably pointed to the east. Some of the skull bones were preserved (among others the frontal bone, parietal bone, temporal bone and mandible with some teeth – which was the main basis in establishing the age) and remains of an

[3] I am grateful for this information to Prof. K. Kaczanowski and Mr A. Kosydarski from the Anthropology Department of the Jagiellonian University, who are running detailed anthropological studies of human remains from the necropolis in Koshary.

upper limb. The remains apparently lack any preserved lower limb bones and there is no trace of pelvis, spine, rib or sternum bones which should be located in the central part of the burial chamber, according to an analysis of how the remaining skeleton parts were placed. There is an intriguing disproportion between the empty central and western parts of the burial chamber and the eastern part. During the exploration, no traces of robbery or another opening in the niche were discovered, while traces of intensive animal penetration (small and medium mammals) were clearly visible. It is possible that animal activity accounts for the stated condition of the skeleton and caused misplacement of some small items in the grave (Pl. 17:3).

As mentioned above, especially rich burial equipment was placed in proximity to the remains which consisted of gifts for the deceased for his further travel in the netherworld (Pl. 18:1). It is worth mentioning that child graves with any burial equipment whatsoever are very rare in the Koshary necropolis and such a rich set of burial gifts would have been exceptional even if discovered with remains of an adult person. The burial equipment consisted of jewelry – two silver bracelets ending with decorations in the shape of snake heads and a set that probably is a remnant of a necklace. It consists of two bone pendants and two round beads of glass paste. One bone pendant is cicada–shaped while the other is shaped as a miniature two–sided comb. A rich set of ceramic vessels was also placed in the tomb. An amphora from Thasos island was placed horizontally on an NW–ES axis at the eastern wall of the chamber. To the east of the amphora, one glass paste bead was discovered. To the west of the amphora, at its bottom part, there was a black glaze *kantharos* imported from Athens, while at its upper part a vessel of pale clay in the shape of a flask was placed. Further to the west, skull bones of the deceased were discovered and next to them a small jug with a spout of grey clay.[4] Between this vessel and the remains of the skull, a bone model of a comb was discovered. The cicada figure, on the other hand, was found about 30 cm to the north–west of the skull bones. One bracelet together with a second bead was placed in the central part of the chamber while a second bracelet was the furthest to the west. Those three last items (bracelets and glass paste bead) as well as the bone cicada were probably not lying *in situ*, which is suggested by a substantial distance and spread of those items from the rest of the grave deposit. Those objects could have been moved there as a result of the animal penetration inside the niche – the objects are relatively small and such a displacement is theoretically possible.

[4] For further information regarding grey ware from Koshary see A. Kowal p. 74-94.

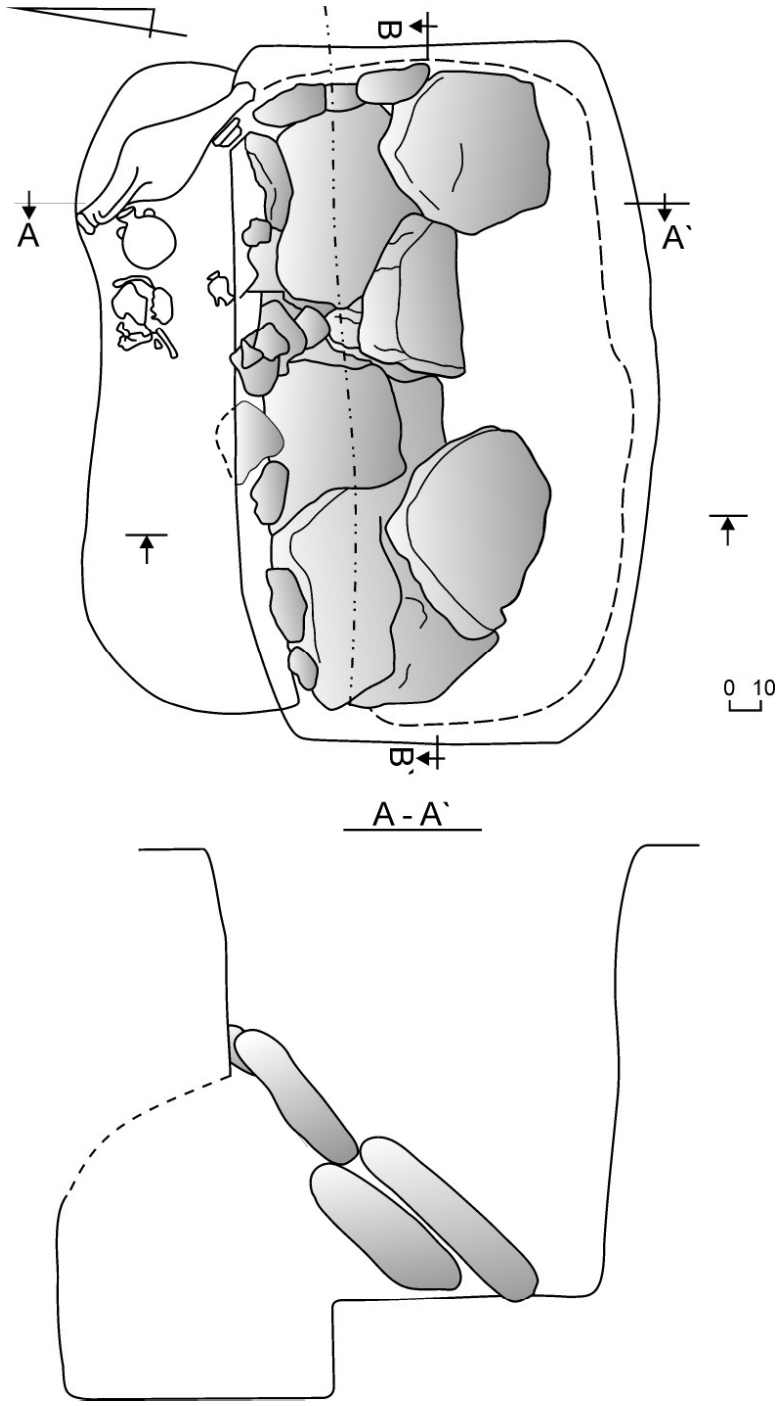

Fig. 2. Grave No. 211 – horizontal view and cross–section (Drawing G. Łaczek, digital visualization E. Pohorska-Kleja).

The most interesting aspect of this burial from our point of view are obviously the bone objects that may be interpreted as amulets. The cicada figurine, depicting a reposing insect, is very well preserved, made of animal bone of a bluish–grey color, measuring approx. 25 mm in height and 10 mm in width, which is more or less the insect's natural size. The comb model measuring 17 mm in width and 13 mm in height has 8 teeth on each side and was made from a type of bone similar to that of the first item described above and was also very well preserved (Pl. 18:2). Both items have small holes in their upper part, which probably served to attach a string or band made of an organic substance, since no trace of it was left. As mentioned above, the cicada figurine as well as both beads of glass paste were found at a certain distance from the place where the bones of the deceased were placed, and were probably relocated and therefore give no clues as to what was the original character of the whole set and only the miniature comb found near the skull bones may suggest that originally it was a form of a necklace.

It may be assumed that the custom of placing miniature combs in graves, especially with children's burials, also existed in other parts of the Black Sea coast region. A very similar, almost identical item, a model of a two–sided comb made of bone, was discovered in a child's grave that was dug into the north–western part of a barrow near Kalos Limen (a Greek colony in the north–western part of the Crimean Peninsula), which may most probably be dated to the turn of the 4th century B.C. or the beginning of the 3rd century B.C . The comb was placed near the skull, in proximity to some bronze beads which had probably made a whole necklace together with a comb (Smirnov 1952, 187–192). Similarities to the tomb in Koshary seem quite significant and further prove our assumption that the set of pendants and clay beads was originally a necklace. The deceased from Kalos Limen was also provided with two bracers or bronze bracelets, resembling in shape those found in grave No. 211 at the Koshary necropolis.

The custom of placing cicada models with the deceased in their graves, which is visible in Greek colonies on the northern shores of the Black Sea, is most probably derived from Greece (Attica, Peloponnesus). The models were made of bone, but also of different other materials, such as clay or gold (Hoffmann 1997, 115–116).

A cicada was regarded by ancient Greeks as a symbol of immortality. It was believed that it was born "of itself" of earth and dirt, which may have been caused by its peculiar birth cycle (Hoffmann 1997, 115). The insect places its eggs underground, where the larvae are hatched (a transitional form of the cicada), which for a long period, even up to a few years, live underground, feeding on tree root juices. It is also underground that a transformation into an adult form takes place and it is only then that cicadas go

outside, as fully shaped, adult insects which may look as if they were born of the earth (Staněk 1972, 117).

A cicada was also believed to be a companion of human souls departing to the otherworld (as a sort of *psychopompos* – a guide to the world of the dead) (Hoffmann 1997, 117). According to a Greek myth, Tithonos, the son of Laomedon, king of Troy, was turned into a cicada. Earlier the goddess Eos (Dawn) fell in love with the beautiful youth and her love was returned. To keep her lover forever, she asked Zeus to give Tithonos immortality. Unfortunately, Eos forgot to ask for eternal youth for her earthly lover, so in the course of time he grew old (although he ate nectar and ambrosia, the food of the gods, with his rosy–fingered bride) and he was no longer attractive to the goddess. Eos was bored with the feeble old man and abandoned him in a chamber in her palace on the edge of the Earth and later turned him into a cicada, at least to preserve his beautiful voice when the beauty of his body was long gone (Graves 1982, 138–139).

A very interesting discovery was made in Olbia that allows us to properly analyze the pendants from grave No. 211 from Koshary. During excavations in the area of the Olbian agora (in the eastern part) in the 1950's, a figurine depicting a cicada and a miniature comb model were found together with other pendants made of animal bone and beads of glass paste (Pl. 18:3). The items were discovered in the remains of a building then interpreted as a house and a store which had been destroyed around the turn of the 4th century B.C. The building consisted of seven chambers located in a line along an N–S axis, which made it very long and narrow. In each chamber, large amounts were discovered of coins and other types of items (such as ceramic vessels, ornaments and jewelry), which probably were being sold or traded in that building (to put it in modern terms, the building was a sort of a shopping mall or gallery where each chamber was a separate store offering a different sort of goods). The above–mentioned amulets were discovered in chamber No. 5, located approximately in the middle of the building, which in terms of form, size and other features was similar to all the other chambers in this building (Levi 1956, 53–86). This may be proof that such items were available to buyers in Olbia as well, at approximately the same time that the child from the grave in question was buried. It is also possible that the items were produced there – workshops in the city were developed to a considerable extent and specialized in producing objects of animal bone of different sorts – from strictly utilitarian (such as awls, knife handles, spindles, whorls, combs) to ornaments and jewelry (Krizhitskii et al. 1999, 210). The above items from the Koshary necropolis may have been purchased in Olbia or may have been brought from that city to Koshary by merchants. The buyers, probably

parents or relatives of the child buried in grave No. 211, presented the child with this pendant, which did not bring luck to the little owner. Most probably we will never find out if the child was sick and the amulet was to help with the healing, or if it had been purchased earlier, or maybe they were bought at the moment of death and placed in the grave on that occasion to accompany the child in its "road to the other world" – the cicada was a funerary symbol after all. It is also uncertain whether the custom of placing miniature combs was connected to some sort of funeral rite or the little owners (after all both examples were found in child graves) had such amulets on them when they were alive and after death the items were placed in their graves. Based on the materials I have gathered up to now, I support the view that the items were funerary gifts – the cicada's chthonic character in particular may point to that, while finds of miniature combs are now only known from tombs, not counting the discovery from Olbia, which probably was connected to a place such items were manufactured, sold or traded.

Grave No. 211 from the Koshary necropolis is dated to the end of the 4th century B.C. based on Athenian black glaze vessels (according to Papuci–Władyka). This dating is confirmed by similar finds from the mound burial near Kalos–Limen and from the Olbian agora which were mentioned above. The "Olbian" provenience of the bone pendants from Koshary described above proves close relations between the settlement and the nearby metropolis and may be an additional argument (apart from others, e.g. coins) to prove that the site excavated by our team was part of an agricultural background – c*hora* – of Olbia.

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Гжегож Лачек

Краков, Польша

Костяные амулеты из некрополя Кошары

Резюме

Среди многочисленных находок материальной культуры в греческих городах Северного Причерноморья, особую роль играют находки, связанные с религиозной и культовой практикой жителей этих городов. К этой категории материала относятся предметы личного пользования, в частности – амулеты. Их изучение позволяет анализировать не только материальную культуру, но предоставляет нам возможность воссоздать часть духовной культуры народа, изготовившего эти предметы. Среди находок, полученных в ходе археологических работ, польско-украинской экспедицией, присутствуют предметы, изготовленные из кости. В их состав входят различные категории материала, в том числе и амулеты.

В 2003 году на Кошарском некрополе было исследовано детское погребение, с разнообразным погребальным инвентарем. В состав этого комплекса входили: серебряные ювелирные изделия (два браслета, с несомкнутыми концами, украшенные на концах головками змей), комплект керамической посуды (в том числе чернолаковый канфар и сосуд, имеющий форму «фляги»), а также шейное украшение в виде ожерелья. Ожерелье было составлено из двух костяных подвесок и крупных бусин, из стеклянной массы. Обе костяные подвески –фигурные амулеты. Одна из них имеет форму цикады, а вторая – миниатюрного двустороннего гребешка.

Мотив цикады происходит из Греции (Аттика, Пелопоннес). В этом районе цикаду считали символом и признаком бессмертия, так как, по верованиям, она родилась от самой себя и от земной пыли. По традиции - цикада это спутница человеческой души, которая уходит в потусторонний мир. На территории древней Греции фигурки в форме цикад, изготовленные из различных материалов (глина, кости, золото), было принято класть умершим в могилу. Костяные гребни греки оставляли как дары за исцеление и т. п. в святилищах, в основном женских божеств. Наличие аналогичных амулетов на Кошарском некрополе свидетельствует о распространении греческих верований в среде населения этого памятника.