

Natalia Pavlichenko, Viktor Vakhoneev

NEW FUNERARY LEAD URNS WITH INSCRIPTIONS FROM THE NECROPOLIS OF TAURIC CHERSONESOS*

Within the course of almost 200 years of Tauric Chersonesos studies, a large number of epigraphic monuments from Roman times, both lapidary inscriptions and graffiti, were found. However, until recent times only a limited number of inscriptions on vessels for human remains were known. Lead urns take a special place among such vessels. In 1987, E. I. Solomonik published information on six lead urns with graffiti from the first centuries AD from the excavations of K. K. Kostyushko-Valyuzhinich and R. G. Loeper.¹ In 2021–2023, during the excavations of the Southern Suburb of Chersonesos, four similar urns were unearthed as a part of the burial complex of the exedra in the territory of the Roman necropolis of the second century AD.²

The exedra was a monumental semi-circular construction with the height of about 2 m and horizontal dimensions of 6 × 4 m. It was adjacent to the road that led to the city gates (Fig. 1, 2). The exedra had a four-stepped façade. Stone benches with legs shaped like lion paws were situated on a slab-paved surface. Of the seven benches originally installed, five have been preserved, and their surfaces show characteristic scuff marks from prolonged use, indicating that the exedra served as a place for funeral rites and ritual meals.³ A number of the exedra's decorative and functional elements resemble similar

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¹ Solomonik 1987 [Э. И. Соломоник, “Свинцовые урны с надписями из Херсонеса”, in: *Материалы по этнической истории Крыма*], 67–78.

² Solovyova–Solovyev–Vakhoneev–Pokrovskaya–Nizov 2024, 20–44.

³ Cormack 2007, 594; Campbell 2015, 49.

monuments from Asia Minor and Pompei.⁴ A special feature of the Chersonesos exedra was the presence of a funerary complex at its base. There were two slabbed graves and two stone sarcophagi inside of it (Fig. 3).

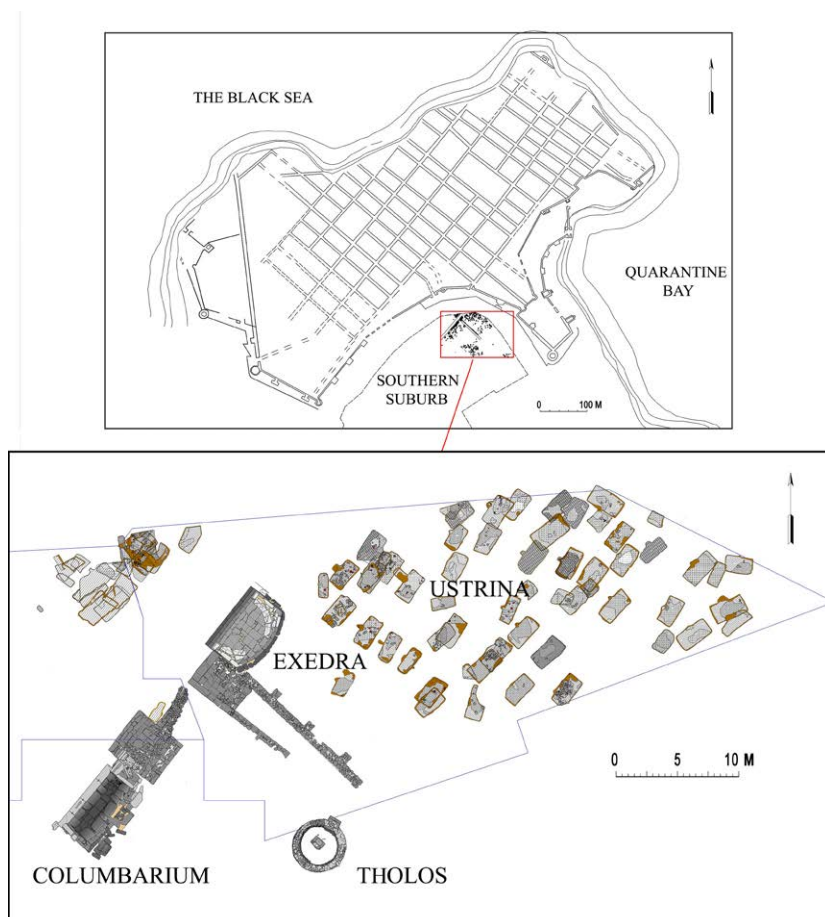


Fig. 1. The plan of the northern part of the Southern Suburb of Chersonesos according to the level of objects of the 1st–2nd centuries AD

⁴ Aktaş 2008, 242–261; Hesberg 1992, 164–170; James–Dillon 2012, 410.



Fig. 2. The exedra

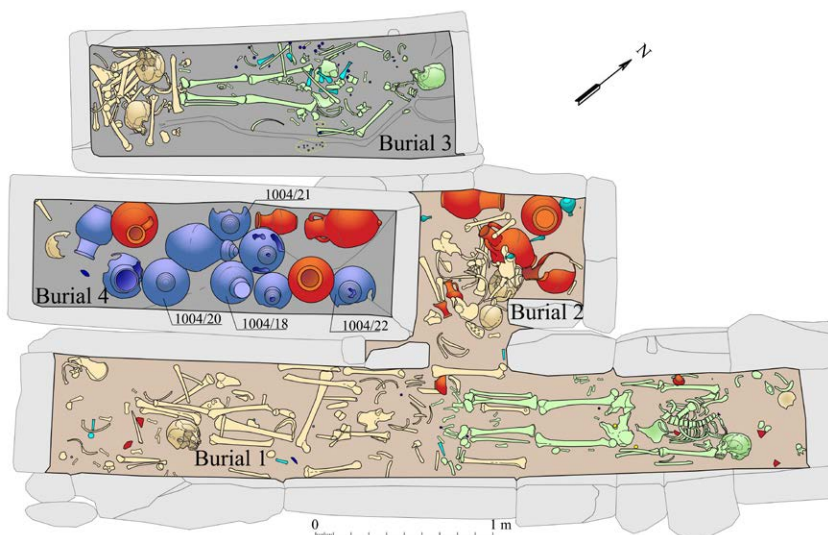


Fig. 3. The plan of the exedra burial complex

Burial 1 was a stone box covered with six slabs. The skeletons of at least five people – men, women, and a child – were found inside. The accompanying inventory included red-glazed ceramics from the late first or early second century, lamps with relief images, glass vessels, gold jewellery (wreath leaves, pendants, and plaques), a bronze knife, and a buckle.

Burial 2 has been only partially preserved, as it was damaged during the later installation of a neighbouring sarcophagus. The bones of at least ten people were found there. Inhumation as well as cremation burials were discovered. Seven ceramic urns, as well as 5 red-glazed vessels, 7 glass vessels, and relatively rich inventory were found in this grave: glass and ceramic vessels, bronze fibula from the second century AD, golden forehead ribbons, a bronze mirror with concentric circles, bone pyxides, astragali, and ornaments made of Egyptian faience.

Burial 3 was placed in a limestone sarcophagus. Three female skeletons with golden jewellery, glass balsamaria, and beads were discovered here. One of the slabs covering the sarcophagus is a secondary-use tombstone of Cas(s)andra, daughter of Antisthenes (Fig. 4).⁵

⁵ The massive slab (69.80 × 80.00 × 21.32 cm) with the inscription Κασάνδρα | Αντισθένου | [θυγ]άτηρ was placed face down and was subjected to additional shaping when another row of slabs was laid on top of it to serve as the floor of the exedra. Judging by the font, it dates back to the second half of the first or the early second century AD. Initially it could be a part of some monumental burial building, as indicated in particular by rather large letters (letter height 6.6–9.7 cm). The arrangement of the words in the inscription looks unusual: the name and patronymic are not located in the centre of the slab but are aligned to the left, while the word θυγάτηρ is shifted to the right. There is a large empty space left between the name and the patronymic. In the Black Sea region, the personal name Κασσάνδρα has not been found before. The masculine variant was attested once in Tanais in the second century AD: συναγωγός Θεαγένης Κασάνδρου (the list of the members of thiasus, *CIRB* 1262₄). Around half of *LGPN* examples of Κασσάνδρα and Κάσσανδρος originate from Macedonia and are dated to the first to third centuries AD (*LGPN* IV s. v.). Forms of this name with lost geminate Κάσ(σ)ανδρος and Κασ(σ)άνδρα originating from Macedonia and Asia Minor are also dated to the first centuries AD (*LGPN* III A, IV s. v.). See Pavlichenko 2024 [Н. А. Павличенко, “Лапидарные надписи”], 292–293.



Fig. 4. The tombstone of Cas(s)andra, daughter of Antisthenes, from the slabs of the sarcophagus of burial 3

Burial 4 was also placed in a monolithic stone sarcophagus. It contained eight lead urns with cremated remains (four of them were marked with graffiti: Διοσκουρίδου, Νάνωνος Ἀντισθένου, [Ἀν]τισθένου and [Ν]εικ(- -), the rest were unsigned), four ceramic urns (one of them is an amphora), and one bronze (Fig. 5). Not only bones, but also some items of funerary inventory have been preserved inside the vessels: intaglio, iron strigil, golden mouth and eye plaques, and trefoils from wreaths. It is worth noting that the rich accompanying inventory is typical of all urns of this burial, regardless of the presence of an inscription.

Thus, the Chersonesos exedra demonstrates a remarkable phenomenon of combining cremation and inhumation in one funeral complex: urns with ashes were kept in the central sarcophagus, while more



Fig. 5. The burial sarcophagus 4 with the urns

than ten people were buried in the surrounding side chambers by inhumation (bones without traces of fire). This serves as additional evidence that in such provincial centres as Tauric Chersonesos both rites could coexist, depending on family traditions or individual preferences.

The cumulative evidence of the dating artifacts (ceramic and glass vessels, jewellery) allows us to date the use of the exedra from the late first to the middle of the second century AD.

The spatial organization of the necropolis, just like the richness of the burial inventory, confirms its elite character: the exedra was located near the road, next to other imposing monuments: crypts, slab graves, and a funerary tholos.⁶ Additional evidence of the “uncommon” character of the exedra funeral complex is the very fact of the rite of cremation. Cremation was available primarily to wealthy families who had the resources to pay for specialists (*libitinarii*, *ustores*), purchase fuel, and manufacture funerary urns. Such a ritual required specially prepared sites with ash pits (*ustrinae*), significant stocks of firewood, and the participation of experienced craftsmen

⁶ Solovyova–Solovyev–Vakhoneev–Pokrovskaya–Nizov 2024, 27.

who could control the combustion process and ensure complete calcification of bones.⁷

The lead urns from the exedra and the urns from previous finds belong to the same type. These are biconical vessels with a roller under the neck and the lid. The inscriptions are located directly under the roller or below, on the shoulders of the vessel. Just like on ceramic urns, the text of inscriptions consists in the vast majority of cases only of the name in the nominative or genitive case, sometimes with a patronymic. Such conciseness is typical for the internal marking of burials inside collective tombs and contrasts with the detailed epitaphs on tombstone steles. The exception is the inscription on the urn of Konkha (cat. no. 5), the text of which is similar in content to lapidary epitaphs.⁸

It is important to note that there was significant variation in Chersonesos funeral practices. Lead and ceramic urns that could be either “signed” or “unsigned” were used within the same funeral complex. The absence of a signature could reflect different circumstances: a change in traditions over the decades during which the exedra was used for secondary burials, or a situation in which the identification of the urn was obvious to all family members.

Thanks to the discovery of the exedra, a new name – Ἀντισθένης – was added to the Chersonesos onomasticon. The repetition of this name on two urns (cat. nos. 8, 9) indicates a family burial. It is possible that Cas(s)andra, daughter of Antisthenes, whose stele was used as a covering in burial 3, belonged to the same family. On the

⁷ Кропотов–Vakhoneev 2025 [В. В. Кропотов, В. В. Вахонеев, “Кремационная площадка 7 (раскоп 4.1) Южного пригорода Херсонеса Таврического”, *Нижевоолжский археологический вестник*], 175; Noy 2000 a, 30–45; Noy 2000 b, 186–196.

⁸ Sometimes graffiti text on urns find direct analogies on tombstone steles. For example, in Hijrā, Jordan, two lead urns with ashes were found in one of the burial caves, dating from the second to the third centuries AD. One of them, made in the form of a miniature “house” with a gable roof, in addition to ornaments in the form of olive branches, palm leaves, and pomegranates, had Greek inscriptions: Θάρσει, Κρίσπε, οὐδεὶς <ἀ>θάνατος and a quote σοὶ ἐλέχθη ὅν οἱ θεοὶ φιλοῦσιν οὗτος ἀποθνήσκει νέος (cf. *Sent. Men.* 583 Jäkel = Pernigotti). A formula Θάρσει, οὐδεὶς ἀθάνατος, as well as this quote, are similar to the inscriptions on the tombstones of the first to fourth centuries AD from Jordan (Timm – Abu Shmeis – Nabulsi 2012, 25–28).

other hand, the names Νάνων and Διοσκουρίδης are well known from the dated Chersonesos decrees of the first half of the second century AD in honour of the citizens of Heraclea Δια[- -] (129/130 AD), Παπίας Ἡρακλέωνος (130/131 AD), and πατέρες Ἡρακλεῶται (dated to approximately 138 AD) (cat. nos. 7, 8). The bearers of these names belonged to a rather narrow circle of noble Chersonesos families at the head of the city administration. The palaeographic features of the inscriptions on the urns from burial 4 also point to the first half of the second century AD.

The Lead Urns with Graffiti from Tauric Chersonesos. Catalogue⁹

1. The necropolis. The excavations of K. K. Kostsyushko-Valyuzhinich. 1891.

The State Museum Preserve “Tauric Chersonese”,
inv. no. 4619 (Fig. 6).

Origin and context of the find. It was found by K. K. Kostsyushko-Valyuzhinich at the site of the necropolis near the southern defensive wall, tomb no. 38. The urn, covered with a lid, contained a glass vial, a bronze buckle, and a piece of gold leaf. In addition to the lead urn, 12 ceramic urns were unearthed in this tomb, one of them with the graffiti APK.¹⁰

Shape and dimensions. The spherical urn with a smoothly expanding body. The upper part passes into a short neck with a roller. The bottom is flat. Metal has been lost in several places on the body. Height 27 cm, body diameter 24 cm.

Inscription. Ἡλίωνος Πρω(- -), “(The urn) of Helion (son) of Pro...”. The height of the letters is 1.8–2 cm (by Solomonik¹¹). The

⁹ We would like to thank Chief Curator N. L. Demidenko and the curator E. V. Kolesnik for the opportunity to work with the stock collection of the State Museum Preserve “Tauric Chersonese”. The catalogue of urns is compiled in chronological order of their discovery during excavations.

¹⁰ The Scientific Archive. Manuscript Department. ИИМК РАС. F. 1, inv. 1 (1891), file 20, fol. 150 v. [Научный архив. Рукописный отдел. ИИМК РАН. Ф. 1. Оп. 1. 1891. Д. 20. Л. 150 об.]; ОАК 1893 [Отчет Императорской Археологической Комиссии за 1891 год], 145.

¹¹ Solomonik 1987 [Э. И. Соломоник, “Свинцовые урны с надписями из Херсонеса”, in: *Материалы по этнической истории Крыма*], 68



Fig. 6. Urn 1: 1 – general view, 2 – drawing (Solomonik 1987), 3 – inscription

graffito is drawn neatly. Judging by the depth and width of the lines, after *omicron*, the graffito author scratched it with another, thinner tool, so that the last five letters became distinguishable only after the surface was cleaned in the 1970s. The surface of the urn wall after *Πρω(- -)* is absolutely smooth, which indicates the complete preservation of the text. *Lambda* is italic, with the right oblique hasta longer than the left; the oblique hasta of *nu* does not reach the lower right corner; *omicron* is oval; *sigma* is lunar; *omega* is italic. *Rho* is drawn in two steps: at first, the graffito author mistakenly scratched a horizontal hasta, as in the previous *nu*, and then he proceeded with a semicircle of *rho*.

Despite the existence of the cult of Helios in Chersonesos throughout the ancient era, no theophoric name derived from *Ἥλιος* has yet been attested, apart from *Ἥλιων* on this urn. E. I. Solomonik completed as *Ἥλιων* the *ΗΛΙ* graffiti from the amphora used as an urn from the necropolis of the first centuries AD in Inkerman Valley as well as the *ΗΛΙΩ* graffiti from the fragment of an amphora from the Yuzhno-Donuzlavsky settlement.¹²

¹² Solomonik 1984 [Э. И. Соломоник, *Граффити с хоры Херсонеса*], 42 no. 101, 87 no. 433; Dashevskaya 1970 [О. Д. Дашевская, “Два граффити на амфорах Южно-Донузлавского городища”, *Краткие сообщения института археологии*], 51–52, fig. 21. 2.

The patronymic is strongly abbreviated, which makes it possible to ask who drew the names on the urns with ashes: a libitinarius, who could carry out cremation at multiple cremation sites for a short period of time, or relatives. The main function of the inscription was to help distinguish the urns. In this case, the patronymic may have served to distinguish among several homonyms.

As it seems, the Chersonesos onomasticon still does not contain personal names beginning with Πρω-. As the only analogy, we can point out the ΠΡΩ graffito on a fragment of a tray of a small, black-glazed cup from the end of the fourth century BC from the excavations of K. K. Kostsyushko-Valyuzhinich.¹³

Bibliography. OAK 1893, 145; Solomonik 1987, 68 no. 1; Fig. 1, 1 б; BÉ 1990, 549 no. 564; SEG 37. 655.

2. The necropolis. The excavations of K. K. Kostsyushko-Valyuzhinich. No later than 1894.

**The State Historical Museum (Moscow),
no. 33426, inv. Б 121/34 (Fig. 7).**¹⁴

Origin and context of the find. The circumstances of the find are unknown.

Form and dimensions. The urn is of biconical shape. The bottom is flat. The rim is straight with four holes to fix the lid, and there is a wide roller under it. Height 35.5 cm, body diameter 23.8 cm (by Zhuravlev¹⁵).

Inscription. Γα᾿δὶ τος Τουγα, “(The urn) of Gadis, (son) of Tuga”.¹⁶ The graffito is drawn neatly. The height of letters: 1.7–2.7 cm (by Solomonik¹⁷). The letters ΔΙ (the height of letters is 1.0 cm) were omitted by the carver to be drawn above the line. *Alpha* is with a broken hasta; *alpha* and *delta* have the right oblique hasta

¹³ Solomonik 1978 [Э. И. Соломоник, *Граффити античного Херсонеса*], 107 no. 1427.

¹⁴ The authors express their gratitude to D. V. Zhuravlev, Curator of the Ancient and Byzantine Collection of the State Historical Museum, who provided information about this urn.

¹⁵ Zhuravlev 2002 [Д. В. Журавлев (ed.), *На краю античной ойкумены: Греки и варвары на северном берегу Понта Евксинского*].

¹⁶ E. I. Solomonik thought that Γαδῖτος was a nominative (Solomonik 1987, 75); *LGPN* publishers (IV s. v.) assumed that it was a genitive of Γάδις.

¹⁷ Solomonik 1987, 75.



Fig. 7. Urn 2: 1 – general view (*На краю античной ойкумены. Каталог, no. 336*), 2 – drawing (Solomonik 1987), 3 – inscription

protruding above the left; *omicron* is of different shapes – the first one is oval, within line dimensions, the second one, circular, is slightly smaller; the broken *sigma* has parallel hastae; the hastae of *upsilon* are curved.

Other than Γαδῖτος Τουγα, another interpretation of this graffito is possible: Γαδῖτος τοῦ Γα(διτος or -διτου),¹⁸ but both E. I. Solomonik and the publishers of *SEG* believed that ΤΟΥΓΑ was a patronymic.¹⁹ Both names are encountered for the first time. Arguably, analogies for Γαδιτος could be Γάδας or Γαδίκιος / Γαδίκειος, attested in the Bosphoros in the first and second centuries AD and attributed by L. Zgusta to names of Iranian origin, while D. Weber considered them names of Germanic origin.²⁰ The Τουγα

¹⁸ *ΒΕ* 1990, 549 no. 564.

¹⁹ Solomonik 1987, 74–75 no. 5; *SEG* 37. 659.

²⁰ Γάδας – *CIRB* 372₁, Pantikapaion, the first half of the first century AD; Γαδίκιος – *CIRB* 1135_{17, 23, 24}, 1140_{12, 13, 20}, 1144₁, 1145₉, 1151₉, 1154₅, 1165₂, Gorgippia, second century AD; Γαδίκειος – *CIRB* 1196₂, Gorgippia, first century AD; Boltunova 1971 [А. И. Болтунова, “Надписи Горгиппии”, *Нумизматика и эпиграфика*], 9 no. 6 A; Zgusta 1955, 87–88 § 91, 92; Weber 1988, 145–146.

form was found once in the epitaph from the second to third century BC from Amasia in Anatolia and apparently is of Asia Minor origin.²¹

Bibliography. Solomonik 1987, 74–75 no. 5, Fig. 5; Zhuravlev 2002, no. 336; *ΒΕ* 1990, 549 no. 564; *SEG* 37. 659.

3. The necropolis. The excavations of K. K. Kostsyushko-Valyuzhinich. 1899.

The State Museum Preserve “Tauric Chersonese”,
inv. no. 4620 (Fig. 8).

Origin and context of the find. It was discovered during excavations of the necropolis behind the south-eastern defensive wall of Chersonesos as part of the family crypt no. 1013 in niche 14. The urn contained burnt bones and a rich accompanying inventory: gold jewellery with garnets and pearls, paste beads, a bronze mirror, an iron knife blade, a silver headband, and four coins (one Roman coin minted during the reign of Emperor Titus and three Chersonesos coins).



Fig. 8. Urn 3: 1 – general view, 2 – drawing (Belov 1927),
3 – drawing (Solomonik 1987), 4 – inscription

²¹ Μαυράτου Τούγα υἱόν (Anderson–Cumont–Grégoire 1910, 118 no. 95 b₁; Robert 1963, 517). L. Zgusta thought that Τούγα could be a form of accusative (Zgusta 1964, 521 §1587). This name did not enter *LGPN*.

Shape and dimensions. The biconical urn with an edge in the upper third of the vessel. The neck is short and smooth, and the lid is rounded. Height 36 cm, body diameter 30.5 cm. The upper part of the urn has significant losses.

Inscription. Αιλίας Λαοδίκ[η]ς θυγατρὸς Ζήθου, “(The urn) of Aelia Laodice, daughter of Zethus”. The height of the letters is 1.2–2.0 (by Solomonik²²). The letters are narrow; *alpha* has an inclined crossbar; *alpha*, *delta*, and *lambda* have the right inclined hasta above the left; *omicron* is diamond-shaped; the broken *sigma* has parallel hastae, while its inclined hastae intersect.

K. K. Kostsyushko-Valyuzhinich reports only the well-preserved beginning of the inscription ΑΙΛΙΑΣΛΑΟΔΙΚ, without noticing the letters going into the breakage.²³ Yet judging by the photos from the 1920s in Belov 1927, the gap in the wall of the urn was much smaller, so that G. D. Belov was able to restore the word θυγατρὸς after Laodice’s name and the name of her father: Ζήθος (Fig. 8.2).²⁴ This reading is confirmed by E. I. Solomonik’s autopsy. In her drawing, one can see the breakage line after *kappa*, part of the lower horizontal hasta of *dzeta*, the letters ΘΟ, and part of the inclined hasta of *ypsilon* (Fig. 8.3).²⁵

The mythologic name of Λαοδίκη likely came to Chersonesos from Asia Minor. Judging by the presence of the Roman nomen Aelius, Aelia Laodice had Roman citizenship. In the lapidary inscriptions of Chersonesos from the first half to the middle of the second century AD, this name is found twice. Both times it belonged to women from families whose members had received Roman citizenship during the reign of the Flavian dynasty.²⁶

²² Solomonik 1987, 69.

²³ The Scientific Archive. Manuscript Department. ИМЦ РАН. Ф. 1, inv. 1 (1899), file 4 a, fol. 12 [Научный архив. Рукописный отдел. ИИМК РАН. Ф. 1. Оп. 1. 1899. Д. 4 а. Л. 12]; Kostsyushko-Valyuzhinich 1901 [К. К. Косцюшко-Валюжинич, “Извлечение из отчета о раскопках в Херсонесе Таврическом в 1899 году”, *Известия Императорской Археологической Комиссии*], 14.

²⁴ Belov 1927 [Г. Д. Белов, “Римские пристенные склепы по. 1013 и 1014”, *Херсонесский сборник*], 119, Fig. 13, 14.

²⁵ Solomonik 1987, 70, Fig. 2 б.

²⁶ Laodice, daughter of Heroxenus and wife of T. Flavius Parthenocles, son of Flavius Parthenocles – *IOSPE* I² 431₂; *INBS* III 161₂, first quarter of the

Judging by the monumentality of the crypt in which the urn with its ashes was located and the richness of the funeral inventory, Aelia Laodice also belonged to the upper strata of Chersonesos society. G. D. Belov believed that she was the sister of Ariston, son of Zethus, mentioned in the fragment of the τῶν σφραγισαμένων list,²⁷ provided that this Ariston was the father of Zethus, son of Ariston, mentioned in the ἀ΄ στίχος of the decree in honour of Δια[- -] 129/130 AD.²⁸ He thus attributed the time of her life to the late first or early second centuries AD.²⁹

However, considering that, in the inscriptions of the second half of the first to second centuries AD, Ζῆθος occurs 13 times as a name or patronymic (this name is not attested in earlier or later inscriptions) and the frequent repetition of names in aristocratic families of this time, one can hardly say anything definitive about the family ties of Aelia Laodice.

It should be noted that the palaeographic features of the inscription on the urn of Aelia Laodice find their closest analogy in the font of the inscription in honour of Laodice, the sister of T. Flavius Ariston and T. Flavius Attina, which is dated to the time around the middle of the second century AD.³⁰ The dating of the urn is confirmed by the discovery of a coin of Emperor Titus (79–81), as well as a whole set of rich funeral inventory.

Bibliography. Kostsyushko-Valyuzhinich 1901, 14; Belov 1927, 119–120; Solomonik 1987, 69 no. 2, Fig. 2, 2 б; *БЭ* 1990, 549 no. 564; *SEG* 37. 656.

second century AD; Laodice, sister of T. Flavius Ariston and T. Flavius Attina, daughter of T. Flavius Apollonius, son of T. Flavius Ariston – Latyshev 1915 [В. В. Латышев, “Эпиграфические новости из Южной России”, *Известия Императорской Археологической Комиссии*], 28–30; *IOSPE* I² 432₁; *INBS* III 161₁, around the mid-second century AD. See also Saprykin 1998 [С. Ю. Сапрыкин, “Херсонесская проксения синопейцу”], 48–54.

²⁷ *IOSPE* I² 391₂; *INBS* III 89₂.

²⁸ *IOSPE* I² 359₂₂; *INBS* III 22₂₂.

²⁹ Latyshev 1907 [В. В. Латышев, “Дополнения и поправки к изданным надписям из южной России”, *Известия Императорской Археологической комиссии*], 62; Belov 1927, 119–121.

³⁰ Latyshev 1915, 28–30; *IOSPE* I² 432₁; *INBS* III 161₁, around the middle of the second century AD. I. A. Makarov dates it back no earlier than the middle of the second century AD.

**4. The necropolis. The excavations of R. G. Loeper. 1910.
The State Museum Preserve “Tauric Chersonese”,
inv. no. 4623 (Fig. 9).**

Origin and context of the find. It was found in 1910 near the western defensive wall of Chersonesos, in grave g. The urn contained burnt bones, a glass balsamarium, and an iron buckle.

Form and dimensions. The urn is of biconical shape. In the upper part of the body there is a protruding roller formed by the bending of the body. The bottom is flat. The roller is vertical, bent, and protrudes above the body. The edge is rounded. Metal has been lost in several places on the body. The bottom is partially lost. There is a two-line inscription under the urn’s roller. Height 28.3 cm, body diameter 23.6 cm, bottom diameter 16.1 cm, rim diameter 9.7 cm (by Zhuravlev–Kostromichev³¹).



Fig. 9. Urn 4: 1 – general view, 2 – drawing (Solomonik 1987),
3 – inscription

³¹ Zhuravlev–Kostromichev 2017 [Д. В. Журавлев, Д. А. Костромичев, Комплексы с ювелирными изделиями из Херсонесского некрополя. Материалы раскопок Р. Х. Лопера в 1909–1910 гг.], 79.

Inscription. Θαμεις Χηματινου, “Tamis, (son) of Hematinos”. The height of the letters (by Solomonik³²) is 1.2–2.3 cm (top line), 2.4–3.7 cm (bottom line). The inscription is drawn in thin lines; the letters are of different heights. *Alpha* has a broken horizontal hasta; the right-inclined hastae of *alpha* and *mu* protrude above the left; the lunar *epsilon* is with a crossbar that does not reach the semicircle line; *theta* is rectangular; the inclined hasta of *nu* does not reach the bottom of the right vertical hasta.

Unlike most graffiti on urns, the name of the deceased is in the nominative case. The name Θαμεις, and in general a masculine name with a nominative ending in -εις, is attested in Chersonesos for the first time.³³ It remains unclear whether the combination conveys a diphthong or a sound [ī]. E. I. Solomonik suggested that this name was used as a patronymic on a graffito on a red-glazed urn from the excavations of K. K. Kostyushko-Valyuzhinich Ὑγενία / Θαμεινος / γυνή (The State Hermitage, inv. no. X. 1891.17).³⁴

Until now in Chersonesos, Χηματινος has been known only as the patronymic of archon Ἡραιος Χηματινου from the decree from 129–130 AD in honour of Δια[-], a citizen of Heraclea.³⁵

Bibliography. Loeper 1927, 231;³⁶ Solomonik 1987, 70–71 no. 3, Fig. 3, 3 6; Zhuravlev–Kostromichev 2017, 79–80, 162, Tab. 31; *BÉ* 1990, 549 no. 564; *SEG* 37. 657.

³² Solomonik 1987, 71.

³³ Masculine names with the nominative ending -εις (Γάστεις, Δάσσεις, Νάνεις, Πάτεις etc.) are well known from Bosporan inscriptions of the first and the second centuries AD (see *CIRB* p. 817, § 9 for a brief review of the grammar of Bosporan inscriptions).

³⁴ The font of this graffito has a number of palaeographic features in common with the graffito found in 1910; in particular, it also uses *alpha* with a straight and a broken crossbar at the same time (*OAK* 1893, 141; Solomonik 1987, 69 no. 2). Solomonik also mentions a Chersonesos urn with the name ΘΑΜΕΝΙΣ (The State Museum-Preserve “Tauric Chersonese”, inv. no. 4385, non vidimus).

³⁵ *IOSPE* I² 359₃₁; *INBS* III 22₃₁. Two more examples of the use of this name come from Pantikapaion (*CIRB* 129, first century BC; *CIRB* 640, late first to early second century AD). See also the feminine name Χήματα (*CIRB* 75, second half of the second century AD; *CIRB* 643, the end of the first to the first half of the second century AD).

³⁶ P. X. Лепер, “Дневник раскопок Херсонесского некрополя. Раскопки 1910 г.”, *Херсонесский сборник* II (Севастополь 1927) 209–256.

**5. The necropolis. The excavations of R. G. Loeper. 1913.
The State Museum Preserve “Tauric Chersonese”,
inv. no. 34043 (Fig. 10).**

Origin and context of the find. It was found in burial 12 along with other urns in the area near Quarantine Bay, next to the guardhouse. Inside the urn there were burnt bones, as well as the accompanying inventory: a glass balsamarium, a bronze buckle, fragments of iron knives, a silver ring.

Shape and dimensions. The urn is of biconical shape. The neck is straight with two holes for fixing the lid and a convex roller at the bottom. The neck and the body have insignificant deformations. Height 29.5 cm, body diameter 23 cm.

Inscription. Κόνχα Μαρτοδόρου θυγάτηρ, γυνή δαι³⁷ Εὐρυδάμου
Δαμοκλέως. Φαρνάκης Φαρνάκου τῶναρ αὐτοῦ τρωφῆς χάριν,

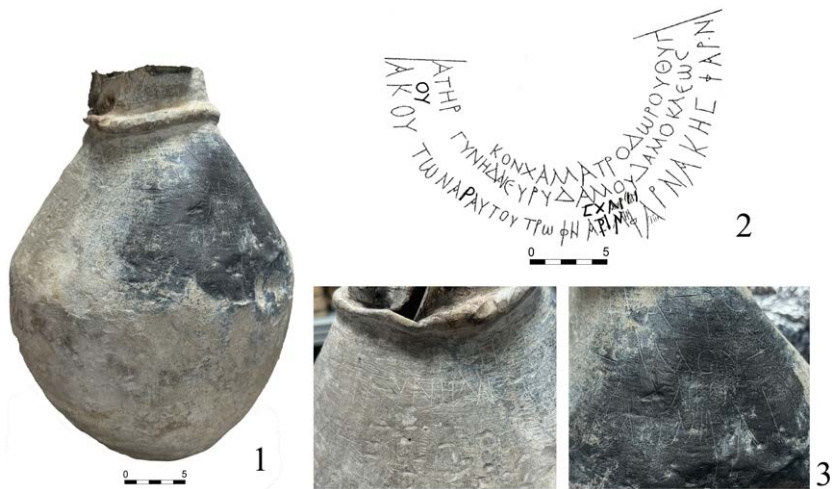


Fig. 10. Urn 5: 1 – general view, 2 – drawing (Solomonik 1987, with amendments of Shangin 1938: bold font), 3 – inscription

³⁷ In the Chersonese inscriptions there is an instance in which E is represented by AI: Χαίροισθ-<ε> (lapis ΧΑΙΡΟΙΣΘΑΙ), παροδεῖται, ἅμα τε καὶ ἔρρωσθε (third century AD, *IOSPE* I² 4856; *INBS* III 199), alongside with the opposite occurrences in which, as a result of monophthongization, AI is transmitted by E: κέ, γυνεκέι, χέρε (first centuries AD, *IOSPE* I² 513, 542; Solomonik 1973 [Э. И. Соломоник, *Новые эпиграфические памятники Херсонеса*], 200 no. 183).

“Konkha, daughter of Metrodoros, wife of Eurydamos, son of Damocles. Pharnaces, son of Pharnaces, (buried his nurse) according to a dream for his nursing”. The height of the letters is 0.8–2.7 cm (by Solomonik³⁸). *Alpha* has a straight and a broken crossbar; *alpha* and *delta* have the right-inclined hasta higher than the left one; *epsilon* is lunar, with the crossbar not reaching the semicircle; *theta* has a short dash; *mu* is italic; the right part of the inclined hasta of *nu* is above the bottom of the right vertical hasta; *omicron* is of two types – circular in line dimensions and oval; *rho* has a small semicircle; *sigma* is of two types – lunar and rectangular; *epsilon* has slightly curved hastae; *omega* is italic.

The inscription is located directly under the rim and consists of two phrases. The first one, located in a spiral along the shoulders of the urn, is the standard formula for a woman’s epitaph, with the names of her father and husband. The second one, located not in the continuation of the first but under it, explains why Pharnaces, son of Pharnaces, took care of the cremation and burial of Konkha.

There have been two publications on this urn, and the reading of the second phrase differs significantly. M. A. Shangin, a specialist in Byzantine studies and Greek palaeography,³⁹ who published several Chersonesos inscriptions from the excavations of R. G. Loeper during his trip to the Chersonesos Museum in 1936–1937, proposed the following reading: Φαρνάκης Φαρνάκου τῶναρ αὐτοῦ τρωφῆς χάριν, “Pharnaces, son of Pharnaces, according to a dream for nurturing him”. E. I. Solomonik understood the end of the second phrase in a different way: Φαρνάκης Φαρνάκου των αἰαντοῦ τρωφῆα τιμῆς χάρι(ι)ν, “Pharnaces, son of Pharnaces, (buried) his nurse for the sake of honour”.

There are several challenges associated with Solomonik’s interpretation of line 2. While the confusion between the letters O and Ω (in των and τρωφῆα) in an inscription from the first centuries AD is not unexpected,⁴⁰ the application of the masculine form as a qualifier

³⁸ Solomonik 1987, 72.

³⁹ On the work of M. A. Shangin in the Chersonese museum, see Pavlichenko 2022 [“Российская эпиграфика после В. В. Латышева (1921–1941 гг.)”, *Археологические вести*], 263–264.

⁴⁰ Cf. κατ’ ὄναρ in a dedication from Macedonia from the first centuries AD (*EAM* 28; *SEG* 34. 645); Πυθόδορος (129/130 BC, *IOSPE* I² 359³³; *INBS* III 22³³), Μητροδόρου (first centuries AD, *IOSPE* I² 513); Slavova 2004, 27, § 1.4.4.

for Konkha necessitates further clarification. A tombstone for the boy Metrodorus, son of Apollonides, erected by his tutor and wet nurse (ὁ τροφεύς καὶ ἡ τροφός), was recently discovered in the Southern Suburb of Chersonesos.⁴¹ This tombstone dates to the second century AD, coinciding with the period of Konkha's urn. So, it remains ambiguous why the author of this inscription chose not to use τροφός, the term for wet nurse that was prevalent in the Chersonesos language during that era.⁴² Furthermore, Solomonik examined Konkha's urn in the 1980s, approximately fifty years after Shangin's autopsy in the mid-1930s. During this interval, the preservation condition of the urn, which already displayed deformations at the time of its discovery, inevitably deteriorated, which makes the reading of the words after Φαρνάκης Φαρνάκου and especially the last two words in her version untenable as an unequivocal interpretation.

Let us consider the interpretation of Shangin. After ΦΑΡΝΑΚΟΥ, ΤΩΝΑ is clearly visible. Solomonik interpreted the next letter as *iota*, and Shangin believed it was *rho*. Indeed, one can distinguish the semicircle of *rho* of the same shape as in ΦΑΡΝΑΚΗΣΦΑΡΝΑΚΟΥ. ΑΥΤΟΥΤΡΩΦΗΑ is quite legible after ΤΩΝΑΡ. *Alpha* is followed by a vertical hasta. Because of a random dash above it, Solomonik decided that it was *tau*. However, a semicircle is visible to the right of this hasta, which allows us to support the reading of Shangin, who saw *rho* here. Next, *iota* and a carelessly drawn *nu* are visible. A rectangular *sigma* is drawn above ΗΑ and then, above ΠΙ, there is *chi*. In other words, it can be assumed that the author of the second inscription, after having scratched in ΤΡΩΦΗ, saw that the remaining letters (ΣΧΑΡΙΝ) did not fit into the gap remaining before ΦΑΡΝΑΚΗΣ. So he first wrote ΣΧ above the line and then squeezed ΑΡΙΝ in front of ΦΑΡΝΑΚΗΣ.

After ΣΧ, separate indistinct oblique and vertical lines are visible. Perhaps these dashes and the letters ΟΥ above *kappa* and *omicron* in ΦΑΡΝΑΚΟΥ are “traces of primary writing” noted before by

⁴¹ Trofimova–Pavlichenko 2022, 132.

⁴² D. Keyer pointed out the passage Aesch. *Choeph.* 760, where the term ὁ τροφεύς is used in relation to a woman, but it is unlikely to serve as an analogy due to the significant temporal disparity. It should be noted, however, that, according to the publishers of the *SEG*, “τροφεύς can refer to a female nurse” (*SEG* 37. 658).

Shangin.⁴³ The inscription on the ossuary of Hemera, Metrodoros' wife,⁴⁴ states that her ashes will remain in the ossuary for only five and a half years. Thus, the secondary use of the urn does not appear surprising either.

Shangin's interpretation looks preferable because in this case it is not necessary to explain the replacement of the article τήν with τῶν before the word "nurse" and the form τροφῆα. The small *eta* placed in Solomonik's drawing between *mu* and *phi* in the word ΦΑΡΝΑΚΗΣ actually represents several accidental scratches.

Shangin apparently believed that τῶναρ originated as a result of *krasis*. However, unlike the expression κατ' εὐχίην, which is often shortened to εὐχίην and can be used with an article before εὐχίην, in "κατ' ὄναρ" the noun is always used without an article, and the preposition is never omitted. Still more importantly, the phrase "according to a dream" is often found in votive inscriptions, but in an inscription on an urn with human ashes, it looks at least unusual.⁴⁵

It must be acknowledged that in the second line of the inscription, only the name and patronymic Φαρνάκης Φαρνάκου can be confidently read. Both proposed options for restoring the rest of the line seem questionable. However, in our opinion, Shangin's reading is closer to the text that can be seen on the urn.

As Solomonik noticed, in the first phrase, *alpha* has a straight crossbar, *omicron* is rounded, *sigma* is lunar; and in the second phrase, *alpha* has a broken crossbar, *omicron* is oval, and *sigma* is rectangular. This allows us to assume cautiously that the first and second lines were scratched by different people. It is, however, unclear whether they were contemporaries or if we are dealing with at least two inscriptions from different periods.

⁴³ Kostsyushko-Valyuzhinich noted in his report that in tomb no. 38, from which the urn with the name of Ἡλίωνος Πρω(-) (cat. 1) came, there were two ceramic urns "with old fractures repaired: one with lead, the other with mastic" (Scientific Archive of IHMC RAS. Manuscript Department. F. 1, inv. 1 (1891), file 20, fol. 150 v. [Φ. 1. Οπ. 1. 1891. Δ. 20. Λ. 150 οβ.]).

⁴⁴ *IOSPE* I² 513.

⁴⁵ Regrettably we were able to find only one analogy for the usage of "κατ' ὄναρ" in a tombstone inscription. This is an epitaph of a child on the wall of a columbarium: θεῶ ἦρωι Οὐνεριανῶ Εὐρώτας καὶ Οὐνερία τέκνω γλυκυτάτῳ κατ' ὄναρ (*IGUR* II 848, Rome, early second century AD).

The personal names Μητρόδωρος, Εὐρύδαμος, Δαμοκλής, and Φαρνάκης have been repeatedly found in the lapidary inscriptions, stamps, and graffiti of Chersonesos. Noteworthy is the simultaneous use of forms with the preservation of Doric [ā] along with forms where [ā] is displayed as η.

The name Κόνχα is known in the Chersonesos lapidary inscriptions only from the tombstone of Soterikhos and Konkha from between the second half of the second century AD and the first half of the third century AD; the tombstone was raised by Soterikhos himself, the servant of the Parthenos goddess.⁴⁶ Forms with *nu* in the position in front of the velar (-γγ- > -vχ-) were repeatedly encountered in Chersonesos.⁴⁷

Bibliography. OAK 1918, 67;⁴⁸ Shangin 1938, 77 no. 7;⁴⁹ Solomonik 1987, 72–74 no. 4, Fig. 4, 2 β; ΒΕ 1990, 549 no. 564; SEG 37. 658.

6. The necropolis. The excavations of K. K. Kostsyushko-Valyuzhinich. The end of the 19th century.

In the 1970s, E. I. Solomonic saw the urn in the collections of the Chersonesos Museum, inv. no. 4627 (Fig. 11). *Non vidimus.*

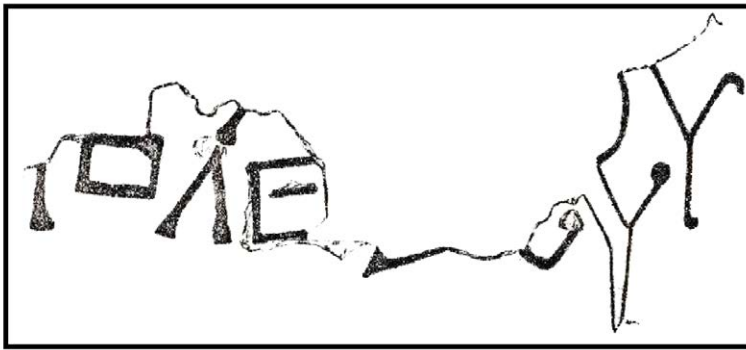


Fig. 11. Urn 6: drawing (Solomonik 1987)

⁴⁶ IOSPE I² 457₃; INBS III 372₃.

⁴⁷ Ἀνχιάλου (Philippolis, Anchialos, Roman period) – Slavova 2004, 101; cf. also IOSPE I² 355₃₆, 356₃, 127, 610, 425₁₄, 43.

⁴⁸ OAK 1918 [Отчет Императорской Археологической Комиссии за 1913–1915 годы].

⁴⁹ Shangin 1938 [М. А. Шангин, “Некоторые надписи Херсонесского музея”].

Origin and context of the find. The circumstances of the discovery and the time of inclusion in the Chersonesos Museum are unknown. The description of the vessel, its dimensions, the height of the letters, and the reading of the graffito are given according to the publication of E. I. Solomonik and her drawing.⁵⁰

Shape and dimensions. The urn is badly damaged; only its parts have been preserved. The height to the breakage is ca. 24 cm, body diameter ca. 24 cm.

Inscription. [- -]ου / [- -]πολε[- -]υ. The height of the letters is 4.3–4.5 cm. *Omicron* is square; *lambda* and *psilon* have enlargements at the ends of the hastae. Solomonik saw the remains of *alpha* in the middle of the first line. Judging by the preserved letters OY at the end of the first line, the inscription contained a male name and represented the standard formula “(the urn) of so-and-so, (son) of so-and-so”. The first letter of the second line, which Solomonik reads as *pi*, shows only the lower part of one vertical hasta in the drawing. If this is indeed *pi*, then it is possible to restore, for example, [Εὐ]πολέ[μο]υ.⁵¹ H. W. Pleket noticed in lemma *SEG* 37. 660 that according to Y. G. Vinogradov (in a private letter), the end of the second line should be restored as [- -]πολέμου.

Bibliography. Solomonik 1987, 76 no. 6, Fig. 6; *ΒΕ* 1990, 549 no. 564; *SEG* 37. 660.

⁵⁰ Solomonik 1987, 76 no. 6.

⁵¹ Cf. the graffito ΔΑΜΟΕΥΠΙΟΛΕ on a black-glazed cantharos of the turn of the fourth to the third century BC from the settlement of Panskoe-1. Y. G. Vinogradov saw *kappa* in the sixth letter and interpreted the graffito as δάμο εκ πόλε[ως], “(Gefäß) des Volkes aus der Stadt” (“Vessel) of the people of the city”). He believed that it was connected with the oligarchically minded Chersonesos inhabitants who, in his opinion, had seized part of the territory belonging to Chersonesos and, in particular, Panskoe-1 (Vinogradov 1997, 489). V. P. Yailenko saw the owner’s inscription on this graffito: Δάμο Εὐπολέ(μο) (“(the cantharos) of Damos, (son) of Eupolemos” (Yailenko 2017 [В. П. Яйленко, “Тени ольвиополитов и херсонесских олигархов в Западной Таврике (граффити с Панского 1)”, in: *История и эпиграфика Ольвии, Херсонеса и Боспора VII в. до н. э. – VII в. н. э.*], 674, Fig. 114). A. Chaniotis thought that εὐπόλεμος was not a patronymic but a description “successful in war” of Δάμος (*SEG* 51. 983). In fact, the sixth letter cannot be *kappa* because in that case it would be in retrograde writing.

7. The Southern Suburb, the necropolis. 2023.
The State Museum Preserve “Tauric Chersonese”,
no. XT-21-P-21/1004-18⁵² (Fig. 12).

Origin and context of the find. It was found at excavation site 21 in the Southern Suburb of Tauric Chersonesos as part of the exedra burial complex (burial 4). Remains of cremation were found inside the urn, as well as a glass balsamarium with a conical body and a fragment of gold foil.

Shape and dimensions. A biconical lead urn has a wide body on a flat pallet, a short cylindrical neck, and a roller under the rim. The top is covered with a simple lid. Height 29.5 cm, body diameter 14 cm. The height of the lid is 4.21 cm; the diameter is 11.6 cm.

Preservation. It is preserved in satisfactory condition. Despite the partial losses of the body and signs of corrosion, the overall shape of the vessel, the rim, and the lid are clearly distinguishable. The lid is stuck to the rim, and there is a hole in the body.



Fig. 12. Urn 7: 1 – general view, 2 – drawing, 3 – inscription

⁵² During the writing of this manuscript, the urns from the excavations of the Southern Suburb were being prepared for transfer to the stocks of the State Museum Preserve “Tauric Chersonese”; hence the use of the field number here and below for their identification.

Inscription. Διοσκουρίδου, “(The urn) of Dioscurides”. The height of the letters is 1.45–1.99 cm. *Kappa* is higher than the rest of the letters (2.06 cm). The graffito is carefully drawn. *Delta*, *upsilon*, and *rho* have slightly curved hastae; the second *delta* has a right oblique hasta higher than the left one; *omicron* is oval; *rho* is italic; *sigma* is lunar.

The theophoric name Διοσκουρίδας is attested in several Chersonesos inscriptions from the second and third centuries AD. Εὐρύδαμος ὁ Διοσκουρίδου is mentioned in the first line of “those who applied their seals”, while Μητρόδωρος ὁ Διοσκουρίδου was *prodikos* in the decree in honour of Δία[- -], citizen of Heraclea, in 129/130 AD.⁵³ In the following year, 130/131 AD, the decree in honour of Papias from Heraclea Μητρόδωρος Διοσκουρίδου appears already in the second line of “those who applied their seals” and *prodikos* is Βοῦσκος Διοσκουρίδου.⁵⁴ This name is being restored for the Chersonesos citizens “who applied their seals” in the decree in honour of πατέρες Ἡρακλεῶται dating from about 138 AD⁵⁵ and in a fragment of the decree of the second century AD.⁵⁶ Finally, Διοσσκουρίδης Διοσσκουρίδου donated 500 *denarii* for the construction of marble columns in a building dated between the second half of the second and the first half of the third century AD.⁵⁷ Thus, all the known bearers of this name belonged to an influential aristocratic family that actively participated in the social life of the polis in the second and third centuries AD.

In the second century BC, during the war against the Scythians, the cult of the Dioscuri was a state cult, as evidenced by the coin series. Judging by the finds of bronze seal rings, carnelian gems, and a relief depicting the Dioscuri,⁵⁸ they continued to be worshipped in the first centuries AD, but the cult became private.

First publication.

⁵³ *IOSPE P* 359_{24, 34}; *INBS III* 22_{24, 34}.

⁵⁴ *INBS III* 23_{27, 29}.

⁵⁵ *IOSPE P* 363₄; *INBS III* 25. 2₁₄.

⁵⁶ *INBS III* 84₈. Earlier, I. A. Makarov proposed to date this inscription from the end of the first to the first quarter of the second century AD (Makarov 2006 [И. А. Макаров, “Новые надписи из Херсонеса Таврического”], 92–95 no. 4).

⁵⁷ *IOSPE P*. 441_{1, 2}; *INBS III* 141_{1, 2}.

⁵⁸ Bondarenko 2003 [М. Е. Бондаренко, *Пантеон Херсонеса Таврического*], 129.

8. The Southern Suburb, the necropolis. 2023.
The State Museum Preserve “Tauric Chersonese”,
no. XT-21-P-21/1004-20 (Fig. 13).

Origin and context of the find. It was found at excavation site 21 in the Southern Suburb of Tauric Chersonesos as part of the exedra burial complex (burial 4). Remains of cremation were found inside the urn.

Shape and dimensions. A biconical urn has a high body, steep shoulders, and a low cylindrical neck; the rim is highlighted by a roller and equipped with a lid with a stepped profile. The bottom of the urn has a concave shape. The height of the urn is 38.0 cm; the diameter of the rim is 10.10 cm, the diameter of the body is 41.6 cm, and the diameter of the bottom is 14.11 cm. The height of the lid is 5.0 cm; its diameter is 10.5 cm. There are four holes on the lid for attaching two pins. The pins have the appearance of brackets and are slightly curved. One of the pins is broken off. On the neck of the urn are also four through holes for attaching the pins. The body has several major losses and traces of corrosion, but the overall shape, neck, rim, and lid are clearly distinguishable.

Inscription. Νάνωνος Αντισθ[έν]ου, “(The urn) of Nanon (son) of Antisthenes”.



Fig. 13. Urn 8: 1 – general view, 2 – drawing, 3 – inscription

Letter height: 1.29–1.81 cm. The letters are of unequal height (*alpha* is 1.55–1.81 cm, *nu* is 1.29–1.38 cm, and *sigma* is 1.39–1.48 cm). The names are drawn on the same level. *Alpha* has a broken horizontal hasta, its right oblique hasta goes beyond the left, *theta* has a dash, the oval *omicron* is in the dimensions of the line, *sigma* is lunar, and *omega* is italic.

The Asia Minor name *Návων* falls into the category of *Lallnamen*. In Chersonesos, the vast majority of known examples of its use date back to the Hellenistic era from the end of the fourth to the third quarter of the third century BC. The next case of the use of this name is much more recent: *Návων Καλλιστράτου*, who was one of “those who applied their seals” in the decree in honour of *πατέρες Ἡρακλεῶται*, which dates back to about 138 AD.⁵⁹ In the Northern Black Sea region, this proper name is known only from Chersonesos;⁶⁰ two more examples from the first centuries AD are recorded in Asia Minor: in Cilicia⁶¹ and eastern Phrygia.⁶²

Unlike Bosporos, where names derived from *σθένος* are among the frequent ones,⁶³ neither *Ἀντισθένης* nor other similar names seem to have been found in Chersonesos so far. At the same time, names with such a stem were popular in Asia Minor, with which Chersonesos had stable relations since at least the fourth century BC.⁶⁴

⁵⁹ *INBS* III 25. 2₂₀. Besides, V. V. Latyshev restored this name in the patronymic of *prodicus* (*Καλλιστ<σ>τρατος Ν[άωνος]*) in the decree of “those who applied their seals”, dated back to ca. 120 AD (Latyshev 1918 [В. В. Латышев, “Эпиграфические новости из южной России”, *Известия Императорской Археологической Комиссии*], 10; Solomonik 1973, 17–20, no. 111₁₂).

⁶⁰ Of the other names with the base *nav(v)(α)* in the Northern Black Sea coastal region, *Náva*, *Navās*, *Navnās*, *Navníων* are found (fourth to first centuries BC, *LGPN* IV s. v.).

⁶¹ *LGPN* V C s. v.

⁶² In this case, the *Návων* stem does not end with the nasal, but with the *ντ*:- *Μάνης Νάωντος Δούδα* (*MAMA* I 353, 1).

⁶³ With the exception of one inscription from *Pantikapaion* of the first century BC (*CIRB* 270), all the remaining cases relate to the second half of the first to the third century AD: *CIRB* 36, 53, 83, 96 (*Pantikapaion*), 883 (*Myrmekion*), 1278–1280 (*Tanais*). The same can be noted for other names from this stem; in the Northern Black Sea coastal region, the vast majority of examples date back to the first to third centuries AD.

⁶⁴ *LGPN* V A s. v. For names typical of *Paphlagonia* and *Pontus*, which are attested in Chersonesos see Tokhtasyev 1997 [С. Р. Тохтасьев, “К изданию каталога керамических клейм Херсонеса Таврического”], 387–388.

The form of the genitive Ἀντισθένου with the ending -ου confirms the already available data on the formation of genitives of masculine personal names with stems ending in sigma in the dialect of Tauric Chersonesos. For the fourth to second centuries BC, the most common forms are ones with -εος⁶⁵ and -ειος.⁶⁶ Frequently the same name is used with different endings of the genitive for a relatively limited period of time as e. g. the forms Ἀγασικλέος / Ἀγασικλεῖος on ceramic stamps.⁶⁷ The forms with -ου and with -ους appear in the first centuries AD.⁶⁸

First publication.

**9. The Southern Suburb, the necropolis. 2023.
The State Museum Preserve “Tauric Chersonese”,
no. XT-21-P-21/1004-21 (Fig. 14).**

Origin and context of the find. It was found at excavation site 21 in the Southern Suburb of Tauric Chersonesos as part of the exedra burial complex of the second century AD (burial 4). Inside the urn were found, along with the cremated bones, a small, crumpled fragment of gold foil and a gold trefoil from a funeral wreath. Such wreaths date back to ca. 50–125 AD.

Shape and dimensions. A biconical lead urn with steep hangers. The rim is highlighted by a roller and equipped with a lid with a stepped profile. The height of the urn is 40.15 cm, the diameter of the body is 39.5 cm, the diameter of the rim is 10.1 cm, and the diameter of the bottom is 15.42 cm. The height of the lid is 7 cm, and the diameter of the lid is 11.03 cm.

⁶⁵ Δαμοκλέος (ceramic stamp, Katz 2007 [В. И. Кац, *Греческие керамические клейма эпохи классики и эллинизма (опыт комплексного изучения, Боспорские исследования)*], 442, gr. 1 В, 318–307 BC), Ήροφάνεος (late fourth to early third century BC, *IOSPE* I² 488₂; *INBS* III 277₂), Ἐπικράτεος (late fourth to the first half of the third century BC, *IOSPE* I² 520₂; *INBS* III 275₂), Μεγακλέος (first half of the third century BC, Solomonik 1973; *INBS* III 278₂).

⁶⁶ Θεοφάνειος (the third century BC, *IOSPE* I² 510₂; *INBS* III 230₂), Δαμοκλεῖος (the third century BC, *IOSPE* I² 343₃; *INBS* III 51₃), Παρθενοκλεῖος (about 175–150 BC, *IOSPE* I² 351₃; *INBS* III 5₃).

⁶⁷ Katz 2007, 442, gr. 1 Γ (296–287 BC), 2 Б (272–266 BC).

⁶⁸ Θεαγένου (the late first to the first half of the second century AD, *IOSPE* I² 493₁, *INBS* III 369₁), Θεογένου[υ] (second century AD, *IOSPE* I² 699₄; *INBS* III 69₄); Διογένου (129/130 AD, *IOSPE* I² 359₃₀; *INBS* III 22₃₀).



Fig. 14. Urn 9: 1 – general view, 2 – drawing, 3 – inscription

There are large penetrating breaches in the lower part of the body. The lid is stuck to the rim.

Inscription. [Αν]τισθένου,⁶⁹ “(the urn) of Antisthenes” or “(the urn of) ... (son/daughter) of Antisthenes”.

The height of the letters is 1.03–1.98 cm. *Iota* is 2.30 cm; *theta* has a horizontal line; like *omicron*, it is rounded and within line dimensions; the lower right corner of *nu* is raised; *sigma* is broken with parallel hastae. The horizontal hastae of *sigma*, *theta*, and *epsilon* are slightly curved, due to the fact that the inscription was scratched on a non-horizontal surface. *Tau* was partially preserved. The wall of the urn before *tau* is heavily corroded, so it is difficult to say whether the graffito consisted of a single name or a name with patronymic.

Considering that the exedra was most likely a family tomb for one of the noble Chersonesos families, it can be stated with a high degree of confidence that the urns with the inscriptions [Αν]τισθένου and Νάνωνος Ἀντισθ[έν]ου come from the same family group and contained the remains of relatives. The palaeographic features

⁶⁹ Strictly speaking, the restoration is possible, for example, as [Κρα]τισθένου (*IGBulg I*² 41₂, Odessos, third to second centuries BC) or [Παν]τισθένου (*IG V* 2. 38, Arcadia, fourth to third centuries BC).

of these graffiti do not contradict this. Judging by the lapidary inscriptions from the first half of the second century AD, there was a coexistence of *thetas* with a solid and a short horizontal line, as well as four-stroke *sigmas* with parallel hastae and lunar *sigmas*. It should also be noted that the genitive has the same ending as on the tombstone of Cas(s)andra and on the urns with the names of Nanon, son of Antisthenes.

First publication.

**10. The Southern Suburb, the necropolis. 2023.
The State Museum Preserve “Tauric Chersonese”,
no. XT-21-P-21/1004-22 (Fig. 15).**

Origin and context of the find. It was found at excavation site 21 in the Southern Suburb of Tauric Chersonesos as part of the exedra burial complex (burial 4). Inside the urn, the remains of a cremated, presumably female skeleton were found, as well as a fragmented, crumpled gold trefoil and a fragment of oval-shaped molten glass.

Shape and dimensions. The urn is oval- to pear-shaped with a short neck. The rim is highlighted by a roller and equipped with a lid with a stepped profile. The bottom is flat. The stepped cover has been preserved. The height of the urn is 34.0 cm, the diameter of the



Fig. 15. Urn 10: 1 – general view, 2 – drawing, 3 – inscription

rim is 10.5 cm, the diameter of the bottom is 11.0 cm, the diameter of the lid is 10.8 cm, and the height of the lid is 5.5 cm. There are significant losses from the body and bottom.

Inscription. [Nε]υκ(-). Letter height: *iota* is 5.3 cm; *kappa* is 4.0 cm. The inscription was drawn carelessly, perhaps in a hurry. Before *iota*, two lines intersecting at right angles are visible, which are obviously the lower part of the *epsilon*. Thus, graffiti can be interpreted as an abbreviation of a name with the stem υκ- in which the sound [i] is conveyed through the combination of ει, which finds numerous analogies in the Chersonesos lapidary inscriptions of the first centuries AD.⁷⁰

First publication.

Natalia Pavlichenko

*Institute for the History of Material Culture,
St Petersburg (IHMC RAS)*

nat.pavlichenko@gmail.com

Viktor Vakhoneev

*Institute for the History of Material Culture,
St Petersburg (IHMC RAS);*

*Laboratory “Interdisciplinary Studies of the Coastal Zone”,
Sevastopol State University*

vvvkerch@mail.ru

Abbreviations

IGUR – L. Moretti, *Inscriptiones Graecae urbis Romae I–IV* (Rome 1968–1990).

IOSPE – *Inscriptiones Orae Septentrionalis Ponti Euxini Graecae et Latinae* (Petropoli).

INBS – *Inscriptions of the Northern Black Sea* (<https://iospe.kcl.ac.uk/index-ru.html>).

BE – *Bulletin épigraphique*

SEG – *Supplementum epigraphicum Graecum*

MAMA 1 – W. M. Calder, *Eastern Phrygia, Monumenta Asiae Minoris antiqua* 1 (Manchester 1928).

⁷⁰ Τειμαῖς (*IOSPE* I² 420₁₂, *INBS* III 157, the first century AD); Λαγορεῖνος (*IOSPE* I² 359₃₄, *INBS* III 22, 129/130 AD); γενομένων, φιλοτειμία (*IOSPE* I² 364_{11,9}, *INBS* III 21, second century AD); Στρατονείκου (*INBS* III 360, late second to early third century AD), etc.

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In 2023, the exploration of the necropolis on the premises of the Southern Suburb of Tauric Chersonesos revealed a monumental construction of an exedra combining memorial building and family tomb functions. Finds from the two slabbed graves and two stone sarcophagi at the base of the exedra confirm that, in Chersonesos, burials carried out in the first to the second centuries AD in accordance with the rites of both inhumation and cremation could coexist within a single burial complex. In one of the sarcophagi, four lead urns with graffiti [Αν]τισθένου, Διοσκουρίδου, Νάνωνος Αντισθένου и [N]εικ(-) were found. It was the first time that several “signed” lead urns were discovered in situ in the same family tomb. In Chersonesos, such finds are rare. Up to now, only six such urns are known (excavations of K. K. Kostsyushko-Valyuzhinich and R. G. Loeper).

One of the names – Ἀντισθένης – has not hitherto been attested in Chersonesos. In contrast, the names Διοσκουρίδης and Νάνων are well known from the Chersonese decrees dated to the first half of the second century AD. They belonged to the representatives of noble Chersonesos families ruling

the city. Generally, the analysis of palaeography, onomastics, and accompanying inventory allows us to date the urns with the graffiti from burial 4 to between the end of the first century and the middle of the second centuries AD.

The article provides a catalogue of all ten currently known lead urns with inscriptions from the Chersonesos necropolis.

В 2023 г. во время исследования некрополя на территории Южного пригорода Херсонеса Таврического была обнаружена монументальная конструкция – экседра, совмещавшая функции мемориального сооружения и семейной усыпальницы. Материалы из находящихся в ее основании двух плитовых захоронений и двух каменных саркофагов подтверждают, что в I–II вв. н. э. в Херсонесе в рамках одного и того же погребального комплекса могли сосуществовать погребения, выполненные в форме кремации и в форме ингумации. В одном из саркофагов находились четыре свинцовые урны с граффити [Ἀν]τισθένου, Διοσκουρίδου, Νάνωνος Ἀντισθένου и [Ν]εκ(-), и, таким образом, впервые было найдено несколько “подписанных” свинцовых урн *in situ* в одном семейном погребении. Для Херсонеса подобные находки являются редкостью, до сих пор было известно только шесть таких урн с граффити из раскопок К. К. Косцюшко-Валюжинича и Р. Х. Лепера.

Одно из имен – Ἀντισθένης – ранее не было засвидетельствовано в Херсонесе. Имена Διοσκουρίδης и Νάνων, напротив, хорошо известны по датированным херсонесским декретам первой половины II в. н. э. и принадлежали представителям знатных херсонесских семейств, которые стояли во главе управления городом. В целом анализ палеографии, ономастики и сопутствующего инвентаря позволяет датировать урны с граффити из погребения 4 концом I – серединой II вв. н. э.

В статье приведен каталог всех известных в настоящее время десяти свинцовых урн с надписями из некрополя Херсонеса.

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