



Chersonesus Taurica (Antiquity)

Summary :

Chersonesos in the course of its history developed into one of the most important cities of the Northern Black Sea Littoral. It was also distinguished for being the only dorian colony in this area. The written testimony and unearthed epigraphies give information on the city's name, the date of its foundation as well as on population issues and its political organization. On the other hand, archaeological investigations have provided research with evidence concerning economy, religion and urban planning.

Other Names

Geographical Location

Crimea, Ukraine.

Historical Region

Heracleian Peninsula

1.1 Location

The ancient city of Chersonesus is situated on the northern shore of Heracleian peninsula within the boundaries of the modern city of [Sevastopol](#) in the south-western Crimea. It spread over the plateau between the modern bays of Karantinnaya and Pesochneya. The square plateau is approximately 36 ha and its relief is formed by numerous dried-up river-beds. The Karantinnaya Bay served as the main harbor of Chersonesus. Its slightly sloping western shore was ideal for dockyards, particularly for repairing and drying up the ships. Chersonesus' location was a perfect choice from a military point of view. On the north and the east the city was defended by the sea and there were deep ravines separating Chersonesus from the mainland on the south and the west. Along the ridges of these very ravines the city fortification walls were constructed.

Chersonesus had an extremely advantageous geographical position as it was situated on the crossing of traditional sea-routes, connecting north-western and north-eastern parts of the Northern Black Sea Littoral. Ships, which were sailing along the Crimean shores either from Cimmerian Bosphorus to the west or from [Olbia](#) and [Tyras](#) to the Taman peninsula eastwards, could not avoid the Chersonesian harbor.¹ Moreover, Chersonesus was located on the northern end of the short sea-route across the Black Sea, which linked the northern and the southern coasts of Pontus. This route was running from the cape of Karambis in Paphlagonia to the cape of Kriou Metapon in the southern Crimea (approximately 265 km distance) and under favorable circumstances it could have taken only 30 hours to cover it.² The Chersonesian harbor was the only suitable harbor nearby where one could have made a stop before further sailing along the shores of the Crimea.³

1.2 Name

The location of Chersonesus on the Heracleian peninsula defined its name "Cerrónhso" or Cersónaso". The definition "Tauric" for the city's name that is used to specify its location is found in narratives and epigraphic documents.⁴ Pliny the Elder is the only ancient writer, who reports that the city of Chersonesus was called in earlier times "Megarike" and that afterwards it was named "Herakleia Chersonesus".⁵ This information is not confirmed by other sources. Pliny might have inattentively combined data from two different sources and Chersonesus obviously was never called in this



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way.⁶ The name "Herakleia Chersonesus" could have indicated the metropolis of Chersonesus as well as "Megarike" indicated the metropolis of Herakleia.⁷

1.3 Date of foundation

The "Land Description" or *Periegesis* by Pseudo-Skymnus, written at the last third of the 2nd century BC in verse and dedicated to the Bithynian king Nikomedes, contains information on the foundation of the Tauric Chersonesus.⁸ According to it Chersonesus was founded by the Heracleiots and the Delians due to some oracle given to the Heracleiots to colonize it jointly with the Delians.⁹ This only mention of this event in narratives allowed to date it from 422-421 BC when [Heracleia Pontica](#) and [Delos](#) could have had sent settlers simultaneously to found a new colony. Heracleiots were pushed to do so because of the devastation of the city *chora* by the troops of the Athenian general Lamachos in 424-423 BC. Delians were expelled by the Athenians from their native island in the 422 BC and thus could also have taken part in this activity.¹⁰ The anonymous author of *Periplus* composed soon after 338 BC, the so-called Pseudo-Skylax¹¹ has already mentioned Chersonesus among the other Greek settlements in Taurica and has characterized it as *emporion*.¹² According to [Strabo](#) Chersonesus was founded by the Heracleiots.¹³

Archaeological investigations of Chersonesus led to a reconsideration of this traditional dating of the city's foundation. Sherds of painted Ionian and black- and red-figured Attic [pottery](#) as well as sherds of [Chian](#), [Samian](#), [Lesbian](#), Aeginetan [amphorae](#) initially dated from the end of the 6th to the beginning of the 5th centuries BC favoured an earlier chronology.¹⁴ There has been an attempt to combine these data with reports of the sources on a hypothetical foundation of Chersonesus in 528-527 BC.¹⁵ In this year Peisistratos allegedly could have conducted the purification of Delos and expelled its inhabitants, who had to seek for a new settlement. By the same years a sharp social crisis could have taken place in Heracleia which forced the democrats to leave the city. Thus they might have been given an oracle by the Pythian Apollo to organize a new colony along with the Delians.

Recently however a new thorough re-examination of the early archaeological findings from Chersonesus was carried out. It was proved that the high chronology of most of the ceramic finds and other objects should be undoubtedly lowered to the second – third quarters of the 5th century BC.¹⁶ Thus, according to the archaeological evidence, the beginning of the second quarter of the 5th century BC should be considered today as the best documented date concerning the city's foundation.¹⁷

1.4 Demographic situation

Pseudo-Skymnos¹⁸ mentions that Chersonesus' population could have been comprising two groups of colonists – one of Dorian and one of Ionian origin. In fact, prosopographical data supplied by *graffiti* and inscriptions confirm this suggestion. Along with the general prevalence of Dorian names during the 4th to the 2nd centuries BC one might notice the constant presence of Ionian element.¹⁹ Moreover, research of Ionian names undoubtedly indicated that part of them were of Delian origin.²⁰

Finds of handmade pottery and fragments of stone tools in the lower layers of the city, as well as the presence of graves with flexed burials in the early necropolis, nourished the idea that Chersonesus was founded on the place of an indigenous settlement.²¹ Such a settlement could have belonged to the [Tauroi](#), who had inhabited the Crimea long



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before the Greeks or the [Scythians](#) appeared. Some scholars, however, considered these burials as Greek ones.²² The insignificant percentage among the total ceramic finds of this handmade pottery, which traditionally was attributed to the presence of either Taurian or Scythian population, and its dating on the end of the 5th century BC, however, do not prove the existence of an early barbarian settlement. Thorough investigations of the early necropolis showed as well that the custom of the flexed burials appeared not earlier than the second quarter of the 4th century BC and lasted for 40-50 years. By the end of this period the population (indigenous or not) following this burial custom has been obviously assimilated. Recently it has been also suggested that this burial custom is of Carian origin and it is connected with the presence of Carian settlers among the groups of Greek colonists, who came to the Northern Black Sea Littoral in the 5th – 4th centuries BC.²³

2. Historical overview

The history of Chersonesus during ancient times is reconstructed mainly on the base of epigraphic, numismatic and archaeological evidence. However, it should be understood that this information is indirect; thus, the reconstruction is sometimes doubtful.

Having been the only Dorian colony in the Northern Black Sea Littoral, Chersonesus maintained for centuries close political and economic relations with its metropolis. At the beginning of the 4th century BC Chersonesus might have participated along with Heracleia Pontica in the war against the Bosporan [tyrants](#) of the city of [Theodosia](#) in the Eastern Crimea, as one may assume based on the common iconographical types of coin issues, shared by Chersonesus, Heracleia and Theodosia.²⁴

During the end of the 4th century BC Chersonesus started exploring the neighbouring lands on the Heracleian peninsula and the so called "far chora" in the North-Western Crimea. The Ionian city of [Cercinitis](#) located there, due to some treaty became part of the Chersonesian state at that time. A well organized system of agricultural settlements of various types was created along the shores of the North-Western Crimea. On the extremity of Chersonesian possessions was founded the city of [Kalos Limen](#). As a result, by the last quarter of the 4th century BC Chersonesus was not anymore an insignificant small Greek city, but it turned into one of the biggest Hellenic states of the Northern Black Sea Littoral.

This period is characterized by an economic flourishing and an increase of the city's political power. Simultaneously sharp social conflicts appeared. The epigraphic documents reflect a fight between aristocratic and democratic elements of the city, which resulted in the exile of the aristocratic party.²⁵

At the end of the first third of the 3rd century BC started a new period of the city's history, connected to the struggle against the Scythian and the [Sarmatian](#) tribes. By the end of the century, Chersonesus lost most of her possessions in the North-Western Crimea. The barbarian pressure on the city was reinforced by the consolidation of the Scythian kings' power and by the establishment of the Scythian kingdom in the Crimea. Chersonesus had to seek help outside and managed in 179 BC to make a treaty with the Pontic king [Pharnaces I](#), who promised to protect the city in case of a Scythian attack. The Sarmatian king Gatalos became one of the guarantors of this treaty.²⁶ It gave some rest to the city till the last quarter of the 2nd century BC when Sarmatians might have broken the treaty and Scythians resumed their attacks and even besieged Chersonesus herself. The city again asked for help the [Pontic king Mithradates VI](#), who



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sent to her support troops under the command of the general [Diophantos](#).²⁷ Diophantos managed to defeat Scythians and submitted Chersonesus and Bosphorus to the Pontic kingdom.

After the death of Mithradates VI in 63 BC Chersonesus became subject of Bosporan kings. The city was desperately trying to get back her lost freedom and succeeded it in 46-45 BC when [Caesar](#) granted *eleutheria* to Chersonesus.²⁸ However, relations with Bosphorus were still tense and might have resulted in a military conflict won by Chersonesus. This event was celebrated with the introduction of a city era in 24 BC judging by numismatic evidence. Epigraphic information, however, testifies that during the following years Chersonesus continued to be dependent on Bosphorus in some way.²⁹

The chersonesian participation in the war against the rebellious Bosporan king Mithradates VIII on the side of Rome and its satellite Cotys I in 41-45 AD was acknowledged by the Romans with granting Chersonesus rights of autonomy.³⁰ For the first time in its history the city issued gold [coins](#) dated according to the local era.³¹ From the middle of the century Chersonesus became a place of location of Roman troops in the Crimea. As archaeological finds testify, units of I Italian, XI Claudian and V Macedonian legions as well as ships of Moesian fleet were based in the city. During the 1st-3rd centuries AD Chersonesus was playing the important role of a Roman bulwark in the Northern Black Sea Littoral. Under the rule of [Antoninus Pius](#) (138-161 AD) Chersonesus again obtained *eleutheria* as coin issues with relevant legends show.

After the withdrawal of the Roman troops at the end of the 3rd century AD Chersonesus became an ordinary provincial town of the empire. She managed to survive during numerous barbarian migrations through the steppe region of the Northern Black Sea Littoral in the 4th-5th centuries and continued her existence in the Byzantine period.

3. Economy

The extremely favourable geographical location of Chersonesus naturally defined her great role as an intermediary trade centre from the very beginning of the city's existence. During the classical period Heraclea Pontica was the main supplier of Chersonesus with artisanal products and wine in exchange for [grain](#), coming to Chersonesus from the Dneiper region and Crimea. Among other longstanding trade partners of Chersonesus [Sinope](#), Thasos and Athens should be mentioned. It is noteworthy that none of the cities of the Northern Black Sea Littoral demonstrates such quantity and diversity of foreign coins as Chersonesus. The first coin issues of Chersonesus herself could be dated from the end of the 5th century BC, but they were circulated primarily within the city's territory and were used for internal trade.

Grain was the main export article of the Chersonesian trade. Agricultural exploration of the Heracleian peninsula and territories in the North-Western Crimea, which started in the second quarter of the 4th century BC provided Chersonesus with approximately 40000 ha of cultivated land. Numerous fortified and unfortified farmhouses as well as [fortresses](#) for the protection of colonists were built there. At the turn of the 4th – 3rd centuries BC the Chersonesian state was capable of supplying international markets with an amount of grain comparable to the grain output of the Bosporan kingdom. Apart from the grain production, the Chersonesian farmhouses on the Heracleian peninsula were involved in the winery and gardening.



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Archaeological investigations demonstrate an active development of handicrafts, in the first turn that of pottery production and masonry. Remains of ceramic and terracotta workshops were discovered nearby the fortification wall within the city's territory and outside it. Chersonesian potters produced the whole assortment of vessels – from pithoi and amphorae to [fine ware](#).

In the Roman period apart from pottery production glass artefacts and evidence of [metallurgy](#) had been attested. Numerous cisterns for making salted [fish](#) have also been discovered.

4. Political organization

The Chersonesian state was organized as a democratic republic. Chersonesus is one of the few Greek poleis that had introduced the democratic institution of [ostracism](#) that is documented in a quite early time, i.e. in the second quarter – end of the 5th century BC.³² Also the land of some parts of the chora was divided, which reflects an initial division of the polis' population into "hekatosten", the military and economic units of the city's community consisting of 100 people.³³

The polis' democratic institutions such as "ekklesia" and "boule", which used to play an important role in the law-making and state management are mentioned in numerous epigraphic monuments from Chersonesus.³⁴ Executive power was represented by various committees, whose members were elected by the "ekklesia" (like strategoi, archontes, astynomoi etc.).

During the Roman period Chersonesus preserved important administrative institutions, however, the real political power had been concentrated now mainly in the hands of a narrow circle of local aristocrats and people holding the right of Roman citizenship.

5. Cults

The main city goddess was Athena Parthenos. Her cult included the characteristic features of the Greek Artemis on the one side and those of a local Tauric female deity on the other. Parthenos was the protector of Chersonesus and city decrees mentioned her divine help in the fight against barbarians in the 3rd – 2nd centuries BC.³⁵ The image of Parthenos killing a deer, which could have imitated her statue erected in the temple of the goddess, became the city's symbol and had been used as a coin type for centuries. There were special festivals in the city named "Parthenia". Strabo mentions a sanctuary and a [xoanon](#) of Parthenos on the Cape of Parthenios situated nearby in the so called "Old Chersonesus" which was identified with the early Chersonesian settlement on the Mayachny peninsula.³⁶ In the first centuries AD epigraphic documents mention "Parthenos the queen" indicating that the main city goddess was considered as the personification of a supreme power of the city's community.

Along with Parthenos, [Heracles](#) was another important figure of the Chersonesian pantheon. His worship should have been brought by colonists from the mother-city Heraclea Pontica. As numerous preserved sculptural and coroplastic images either of Heracles himself or his attributes show that first of all Heracles' protective functions were called for by Chersonesites.

The city's sacred land-plot was situated in its north-eastern district, where the location of Athena's temple could be also



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suggested.³⁷ An inscription on the marmor architectural detail confirms the existence of a Dionysos temple in the city as well.³⁸

Votive objects from Chersonesus point to the worship of other Olympic deities as well. The cults of Demeter and Kore were especially popular among the inhabitants of the Chersonesian chora where many home shrines have been investigated.

In the Roman period, apart from worshipping the traditional city deities, the cults of Asklepios and Hygieia as well, which could have been brought by the Roman legionaries, enjoyed special popularity in Chersonesus. Moreover, there is epigraphic evidence on the existence of an official [cult of Roman emperors](#) in that time.³⁹

6. City planning and buildings

In the 5th century BC Chersonesus spanned a square of approximately 10-12 ha. The first colonists lived in circular semi-dugouts with hearths and earthen floors. The earliest ground stone houses turned up at the end of the first quarter of the 4th century BC. They had a clear orientation according to the cardinal points and were grouped into blocks. The city's layout was based on the system of Hippodamos and became the starting point for further architectural development of Chersonesus. Along with ordinary houses buildings of public character and of high-quality had been constructed as finds of architectural details like columns' capitals and bases of pillars of the **doric** and **ionic** orders testify.

In the last quarter of the 4th century BC the city expanded to 24-26 ha. New fortification walls had been built. The city's **agora** along with public buildings and the mint had been erected in the eastern part of Chersonesus. In the middle of the 3rd century BC the city's theatre was built in the southern district of Chersonesus nearby the city-gates. Today it is the only known and excavated Greek theatre in the Northern Black Sea Littoral.

The middle of the 1st century AD is characterized by a new phase of building activity when Roman troops were stationed in the city. The theatre was rebuilt to host the gladiators' fights. In the south-eastern part of the city a Roman citadel was erected and barracks of Roman soldiers as well as remains of **thermae** with **hypocaust** heating were found. A temple of Aphrodite was also constructed.⁴⁰

7. Archaeological investigations

The archaeological exploration of Chersonesus and her surroundings started at the end of the 18th century after the Crimean peninsula was annexed to Russia and Sevastopol was founded as the navy and military bulwark of the state. The first topographic plans, which depicted ancient ruins, were made by Russian officers. Descriptions of various Greek sites of the Heracleian peninsula were left by the foreign and Russian travellers.

Naval lieutenant K. Kruse was the first one who conducted excavations at Chersonesus in order to find the ancient church where St. Vladimir was allegedly baptized. Kruse uncovered remnants of three churches and by the 900th anniversary of adoption of the Christianity by Russia in 1888 a magnificent temple of St. Vladimir was built above one of these churches.



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During the largest part of the 19th century only sporadic excavations and surveys had been conducted in Chersonesus itself as well as on the Heracleian peninsula. Later on, in 1875-1887 these excavations acquired regular character and were carried out by the Chersonesian monastery under the supervision of the Odessa Society of History and Antiquities. These excavations naturally concentrated on the investigations of the Christian antiquities. Only since 1888 when supervision over excavations passed to the Imperial Archaeological Commission, Greek and Roman layers of Chersonesus became the subject of regular and systematic research. Impressive finds were unearthed during the late 19th century, including numerous epigraphic monuments such as the famous Chersonesian Oath (see Appendix I). Other finds consist of burial treasures, sculptures and various sorts of fine pottery that were stored in the constructed for that reason Chersonesian Museum.

During the Soviet period the scale of excavations considerably augmented. Special focus was given on the investigation of the near city chora on Mayachny and Heracleian peninsulas where the ancient system of land-division was discovered and a network of numerous farmhouses was thoroughly studied. Apart from Metapontum today it is the only known example of an almost completely preserved land-division of the chora of Greek polis on the far outskirts of oikoumene.

The systematic study of the buildings threw light on the city's structure and planning. Blocks of residential houses as well as public places and structures were distinguished. In 1958 the remnants of the Chersonesian theatre were uncovered.

The discovery of ceramic workshops, producing a wide assortment of vessels placed Chersonesus among the most important centers of ceramic production such as Olbia and [Panticapaeum](#). Chersonesian amphorae had been stamped during almost two centuries. A careful classification and chronology of the Chersonesian amphorae stamps gave an important clue for the safe dating of archaeological sites and materials.

As modern archaeological investigations show, Chersonesus was protected by powerful fortification walls and towers. The defensive system of the ancient city was quite advanced and was still in use during the Byzantine period.

The use of early gravestones to construct some sections of the city walls points to the hard times of Chersonesian history. Fortifications occupied abandoned Chersonesian necropoleis in regular intervals and thus marked the gradual widening of the city space. Lasting excavations of Chersonesian necropoleis demonstrate that their peculiar feature was the absence of barrows, which were typical ones for the necropoleis of other Greek poleis of the region. The most popular type of burial was simple ground grave or vault sometimes added to the city's wall.

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6. *RE* III (1899), col. 2265, s. v. Chersonesos (K. Brandis).
7. *Ibid.*: Vinogradov, Yu. G., Zolotarev, M. I., "Initial Chersonesos", in *Ancient States on the Territory of the USSR. 1996-1997*. (Moscow 1998) (Виноградов, Ю.Г., Золотарев, М.И., «Херсонес изначальный», *Древнейшие государства на территории СССР. 1996-1997 гг.* (Москва 1998)) p. 115-116.
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12. Ps.–Skylax, 68.
13. Strabo, VII, 4, 2.
14. Zedgenidze, A.A., "Attic Red-Figured Pottery from Chersonesos", *Brief Reports of the Institute of Archaeology* 156 (1978) (Зедгенидзе, А.А., «Аттическая краснофигурная керамика из Херсонеса», *Краткие сообщения Института археологии* 156 (1978)) p. 69; ead., "On the Date of Foundation of the Tauric Chersonesos", *Brief Reports of the Institute of Archaeology* 159 (1979) («О времени основания Херсонеса Таврического», *Краткие сообщения Института археологии* 159 (1979)) p. 27; Zolotarev, M.I., *Chersonesian Archaic* (Sevastopol 1993) (Золотарев, М.И., *Херсонесская архаика* (Севастополь 1993)) p. 7-18, Pl. XV–XX; id., "On the Chronology of Ancient Chersonesos", in *Ancient Poleis and Indigenous Population of the Black Sea Littoral* (Sevastopol 1995) («К хронологии древнейшего Херсонеса», *Античные полисы и местное население Причерноморья* (Севастополь 1995)) p. 100–106; Monachov, S.Ju., Abrosimov, É.N. "New Information about the Old Materials from the Chersonesian Necropolis", *Ancient World and Archaeology* 9 (1993) (Монахов, С.Ю., Абросимов, Э.Н., «Новое о старых материалах из херсонесского некрополя», *Античный мир и археология* 9 (1993)) p. 120–123, 140, Pl. 1.
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Glossary :

	agora, the The term initially meant the gathering of the people. During historical times this gathering was called ecclesia and the word agora meant the public space where citizens gathered. The agora consists of commercial and religious buildings as well as constructions of political character.
	amphora, the



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from the greek words "αμφί"(on both sides) and "φέρω" (carry): vessel with long ovoid body and a considerably narrower neck made in various sizes from the smaller perfume oil container to the large storage receivers of liquids and solids. It stands on a small foot and it bears two invariable vertical handles on either side. Some of the distinguished types of the amphorae are these whose lower part is tapering to the point (narrow bottomed), the neck type, the Nicosthenian, the Nola, the Panathenaic, the Tyrrhenian, the SOS type.

chora, the

The agricultural land (including villages and land-plots) belonging to a polis. It was bounded with the polis on an administrative and economic basis.

doric order, the

One of the three orders or organizational systems of Ancient Greek originated on the mainland and western Greece. It is characterized by short, faceted, heavy columns with plain, round capitals (tops) and no base. The capital consists of a necking which is of a simple form. The echinus is convex and the abacus is square. Above the capital is a square abacus connecting the capital to the entablature. The Entablature is divided into two horizontal registers, the lower part of which is either smooth or divided by horizontal lines. The upper half is distinctive for the Doric order. The frieze of the Doric entablature is divided into triglyphs and metopes. A triglyph is a unit consisting of three vertical bands which are separated by grooves. Metopes are plain or carved reliefs. The Doric order comes without an individual base. They instead are placed directly on the stylobate. The capital consists of a necking which is of a simple form. The echinus is convex and the abacus is square. Above the capital is a square abacus connecting the capital to the entablature. The Entablature is divided into two horizontal registers, the lower part of which is either smooth or divided by horizontal lines. The upper half is distinctive for the Doric order. The frieze of the Doric entablature is divided into triglyphs and metopes. A triglyph is a unit consisting of three vertical bands which are separated by grooves. Metopes are plain or carved reliefs. The Doric order comes without an individual base. They instead are placed directly on the stylobate.

emporion, the

Places where trade was conducted, usually small settlements of urban character on the borders or along the coasts and the commercial routes. With the same term are characterized the trade districts, the markets outside the walls of a city and/or settlements being themselves trade centers.

hypocaust, the

the main system for the heating of ancient baths. The word means literally a "furnace that burns underneath". With this system the room's floor was supported by small poles and the space underneath the floor was heated by the circulation of hot air, while the heat was transferred through the walls by conductors.

ionic order, the

An architectural order devised in Ionia and developed in Asia Minor and the Greek islands in the 6th century BC. Its columns have elaborately moulded bases, fluted shafts (with fillets, ending in fillets), and volute capitals. The entablature consists of an three-fasciae architrave, a continuous frieze, usually richly decorated with reliefs, and a cornice. The Ionic order was more elaborate in dimensions, comparing with the Doric.

ostracism, the

the temporary exile by popular vote of a citizen considered dangerous to the democratic institution. Potsherds or tiles were used for ballots.

thermae

Building complexes dated in the Roman Period housing the public baths. Within the building there were three rooms, the frigidarium, the tepidarium and the caldarium and several other facilities rooms. The Roman bath-houses were also used as meeting places and they often included a palaestra and a gymnasium.

tyrant, the

The initial meaning of the term was the leading archon of a noble origin. Later on he was the usurper of rightful power and the one who was ruling in an absolute way, aiming ostensibly to the welfare of his people.

xoan, the

Primitive cult statue, crude and abstract. It was usually wooden but there were also stone and ivory ones. It was considered sacred after some legend or due to the ornaments that were hanged on it. Xoans are attested even in the Roman period.

Sources

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Pseudo-Skymnos, *Periegeses*, 822-827

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Polyvius, *Histories*, 25.1.12-14.

Quotations

Appendix I : The Oath of the Cersonesites (IoSPE I(2) 401)

N. Black Sea — Chersonesos — early 3rd c. BC — IosPE IV 79

ὀμνύω Δία, Γᾶν, Ἄλιον, Παρθένον,
[θ]εοὺς Ὀλυμπίους καὶ Ὀλυμπίας
[κ]αὶ ἥρωας ὅσοι πόλιν καὶ χώραν
καὶ τείχη ἔχοντι τὰ Χερσονασι-
τᾶν· ὀμνονησῶ ὑπὲρ σωτηρίας

καὶ ἐλευθερίας πόλεος καὶ πολι-
τᾶν καὶ οὐ προδωσῶ Χερσόνασον
οὐδὲ Κερκινίτιν οὐδὲ Καλὸν λιμέ-
να οὐδὲ τᾶλλα τείχη οὐδὲ τᾶς ἄλ-
λας χώρας ἂν Χερσονασίται νέμον-
ται ἢ ἐνέμοντο οὐθενὶ οὐθέν οὔτε Ἑλ-
λανι οὔτε βαρβάρωι, ἀλλὰ διαφυλα-
ξῶ τῶι δάμωι τῶι Χερσονασιτᾶν· οὐ-
δὲ καταλυσῶ τὰν δαμοκρατίαν, οὐ-
δὲ τῶι προδιδόντι καὶ καταλύοντι ἐ-
πιτρεψῶ οὐδὲ συγκρουψῶ, ἀλλὰ ἐ-
ξαγγελῶ τοῖς δαμοργοῖς τοῖς κα-
τὰ πόλιν· καὶ πολέμιος ἐσσοῦμαι τῶ<ι>
ἐπιβουλεύοντι καὶ προδιδόντι ἢ ἀφι-
στάντι Χερσόνασον ἢ Κερκινίτιν ἢ
Καλὸν λιμένα ἢ τὰ τείχη καὶ χώραν
τὰν Χερσονασιτᾶν· καὶ δαμορρησῶ
καὶ βουλευσῶ τὰ ἄριστα καὶ δικαιοτά-
τα πόλει καὶ πολίταις καὶ τὸν ΣΑΣΤΗ-
ΡΑ τῶι δάμωι διαφυλαξῶ καὶ οὐκ ἐ-
χφερομυθησῶ τῶν ἀπορορήτων οὐ-
θέν οὔτε ποτὶ Ἑλλανα οὔτε ποτὶ βάρ[ο]-
βαρον, ὃ μέλλει τὰμ πόλιν βλάπτειν·
οὐδὲ δωρεὰν δωσῶ οὐδὲ δεξοῦμαι
ἐπὶ βλάβαι πόλεος καὶ πολιτᾶν· οὐδὲ
ἐπιβουλευσῶ ἄδικον πρᾶγμα οὐθε-
νὶ οὐθέν τῶμ πολιτᾶν τῶμ μὴ ἀφε-
στακότων, οὐδὲ τῶι ἐπιβουλεύ [τι]
[ἐπιτρεψῶ οὐδὲ συγκρουψῶ οὐθέν οὐθε]-
νί, ἀλλ' εἰσαγγελ[ῶ] καὶ κρινῶ ψά[φω]



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κατὰ τοὺς νόμους· οὐδὲ συνωμο[σί]-
αν συνομοῦμαι οὔτε κατὰ τοῦ κοιν[οῦ]
τοῦ Χερσονασιτᾶν οὔτε κατὰ τῶμ [πο]-
λιτᾶν οὐδενός, ὅς μὴ ἀποδέ [ι]
[π]ολέμιος τῶι δάμωι· εἰ δέ τιני συνώ-
[μο]σα καὶ εἴ τιני καταλέλαμμαι ὄρ[κωι]
[ἦ] ἐ]πευχᾶι, λυσαμένωι μὲν ἄ [ει]-
ον εἶη καὶ ἐμοὶ καὶ τοῖς ἐμοῖς, ἐμμ -
οντι δὲ τὰ ἐναντία· καὶ εἴ τινά
υνωμοσίαν ἀῖσ[θ]ῶμαι ἐοῦσαν [γι]-
νομέναν, ἐ γγελῶ τοῖς δαμ[ιορ]-
οῖς· οὐδὲ σίτον ἀπὸ τοῦ πεδίου ἀ[πα]-
γώγιμον ἀποδωσοῦμαι οὐδὲ ἐξ[α]-
ξῶ ἄλλαι ἀπὸ τοῦ πεδίου, ἀλλ' [εις]
Χερσόνασον. Ζεῦ καὶ Γᾶ καὶ Ἄλιε [καὶ]
Παρθένε καὶ θεοὶ Ὀλύμπιοι, ἐμμένον[ν]-
τι μέμ μοι εὖ εἶη ἐν τούτοις καὶ αὐ [ῶι]
καὶ γένει καὶ τοῖς ἐμοῖς, μὴ ἐμμέν[ον]-
τι δὲ κακῶς καὶ αὐτῶι καὶ γένει καὶ [τοῖς]
ἐμοῖς, καὶ μήτε γὰ μοι μήτε θά[λασ]-
σα καρπὸν φέροι, μήτε [ἴκες εὐτε]-
[κ]νοῖεν, μήτε . [-]. [-]. #?[-]. [-]θανα. . [-]
vacat vacat