

Some epigraphic considerations on thracian names in the cities on the western shore of Pontus Euxinus in the period of the Principality

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In our work we wanted first to present a name picture: Working with the documentary material, most of it published, but using also data offered by some novel epigraphs, we took into account some information which has offered us supplementary knowledge about the bearers of those names, such as: administrative and religious roles, imperial gentilic origin, cults and beloved deities, family relations.

The research which we made, refers to Greek cities on western seaside of the Black Sea: Histria, Tomis, Callatis, Bizone, Dionysopolis, Odessus and Mesabria. As it follows from the diagram annexed to this research, we divided those 1482 names tracked down in inscriptions dated in the period of the Principality and inscriptions coming from the cities mentioned, into the following groups of names: Greek (name and patronymic, if it is mentioned, Greek); Roman (bearers of *tria nomina* and Greeks, Thracians and Easterners during the process of becoming Romans); Thracians (name and patronymic, if it is mentioned, Thracians); Easterners (eastern name); during the process of becoming Greek (Greek name and Roman, Thracian, eastern patronymic, when we have composed names from Roman *nomen gentile* and Greek cognomen, the patronymic being Roman); during the process of becoming Roman (Roman name or having a Roman *nomen gentile*, with Greek, eastern or Thracian patronymic); during the process of becoming Thracian (Thracian name and eastern, Roman or Greek patronymic); undetermined (the ethnic value of which we could not establish for the moment).

The hazard of the discoveries imposed on us some prudence in wording of the conclusions at which we arrived according to the diagram of the name categories. We could not afford to report a special category of names from a city to the total names presented because of the numerical disproportion of the names from Histria or Tomis compared to those certified in the inscriptions from Bizone or Mesambria. For the same reasons, we did not make a whole for the

name categories, presenting only the percentage of each from the total of the city names and comparing with that of same category of names in the other cities.

The Thracian names which we treat as such, according to the authors of the published inscriptions, have a reduced frequency at Tomis, Histria and Callatis, not being certified at Bizone, Dionysopolis, Odessus and Mesambria after the data offered by IGB I. In fact, those four cities on the Bulgarian seaside kept our attention as a comparison term for the situation certified at Histria, Callatis and Tomis.

After the research that we made, we tracked the following names which made our object of study: at Histria: 1) Δατειζες (ISM I, 285.1-2), second century after Christ, Thrac (IIR, p.101), father of Ἀπολλώνιος Δατειζει (ISM I, 285.1-2), Greek (Pape, p.108); 2) Ζίπας Διοκλέους, ἱερεὺς Διονύσου (ISM I, 167.5-6), the II 1/2 century after Christos, Thrac (DMP, p.299), he dedicates to Dionysos as his father Διοκλῆς (ISM I, 167.5-6), Greek (Pape, p.304); 3) Ζούθις (ISM I, 303.7), the beginning sacrifices to the third century after Christ, Thracian, (DMP, p.421), he brings sacrifices to the underground gods as all his relatives which are mentioned by the inscription, as: father Χρυσίππος Σιδ[ερού] (ISM I, 303.9), Greek (Pape, p.1693), soon of Σιδηρός (ISM I, 303.9), Greek (Pape, p.1383); mother Πώμη Ἀρίστωνος (ISM I, 303.4-5), Greek (DMP, p.421), daughter of Ἀρίστων (ISM I, 303.4-5), Greek (Pape, p.136); brothers Ἀρίστων (ISM I, 303.6), Greek (Pape, p.136), Σιδηρός (ISM I, 303.8), Greek (Pape, p.1383), Ἀρτεμίδωρος (ISM I, 303.9), Greek (Pape, p.137); 4) Θεόδων Μενίσκου, γερουσιαστής (ISM I, 193.B.49), the half of second century after Christ, thracian (ALS, p.3830, respects the imperial cult. He is soon of Μένισκος (ISM I, 193.B.49), Greek (Pape, p.900); 5) Κοθυσόρας, φιλότιμος (ISM I, 229.5), the beginning of the third century after Christ, Thracian (DMP, p.373); 6) Αίλιος Ἀνδρώνος (ISM I, 218.5), the beginning of the third century after Christ, Thracian (DMP, p.366), son of

Ἄνδρωνος (ISM I, 218.5), Greek (Pape, p.89); 7) Da[da?] (ISM I, 307.1), the third century after Christ, Thracian (DMP, p.423), master of 8) Mama (ISM I, 307.1), Thracian (DMP, p.423). In the case of the last two names we met different onomastic functions. Thus, L.Zgusta (p.140, Č244-4) makes his choice for a Microasian origin of them. But, as we said before, we respect authors published, in this case D.M.Pippidi. At Tomis: 9) Ἀρείβαλος Γαίου (ISM II, 125(10).22), Severus period, Thrac (AIS, p.383), he brings sacrifices to the Hero. He is soon of Γαίος (ISM II, 125(107.22), Roman (GM, p.249); 10) Βούτεις Ἡροξέθου, Ιερῆς (ISM II, 125(10).12), Severus period, Thracian (AIS, p.383), honours the Hero. She is the daughter of Ἡρόξενος (ISM II, 125(10).12), Greek (Pape, p.472); 11) Βύδιος Ἐπίθαι (ISM II, 330(166).1), the second - the third century after Christ, Thracian (AIS, p.383), soon of; 12) Ἐπίθαι (ISM II, 330(166).1), Thracian (AIS, p.383); 13) Θεάδων Κουθίου, φιλ(ότειμος) (ISM II, 17.12), the end of the second century - the beginning of the third century after Christ, Thracian (AIS, p.383), son of 14) Κουθίας (ISM II, 17.12), Thracian (AIS, p.383); 15) Θεάδων (ISM II, 83(49).13-14), 197-202 after Christ, Thracian (AIS, p.383), father of Νάνας Θεάδωνος, μήτηρ δένδροφόρων (ISM II, 83(49).13-14), Asian (AIS, p.387) who honours the imperial cult; 16) Κάθιος (ISM II, 17.3), the end of the second century - the beginning of the third century after Christ, Thracian (AIS, p.383), father of Κρήσκας Καθίου, φιλ(ότειμος) (ISM II, 17.3), Roman; 17) Κουθίας Καλλικράτου (ISM II, 468(18).17), the 1/2 III century after Christ, Thracian (AIS, p.383), soon of Καλλικράτης (ISM II, 468(18).17), Greek (Pape, p.601); 18) Κύριλλος Βήσσιος (ISM II, 363 (200)2-3), the third century after Christ, Thracian (AIS, p.383); 19) Αίλλων Μαρκέ[λλου(?)] (ISM II, 20.5), Severus period, Thracian (AIS, p.383), soon of Μάρκε[λλος(?)] (ISM II, 20.5), Roman (AIS, p.389); 20) Μόκιμος? (ISM II, 24.9), the beginning of the third century after Christ, Thracian (AIS, p.383); 21) Σκίρτος Λακήσις (ISM II, 344(180).1), the third century after Christ, Thracian (AIS, p.383); 22) Σκώρις (ISM II, 258(94).2), the beginning of the third century after Christ, Thracian (AIS, p.383); 23) *Apollonius Dadae* (ISM II, 295(131).2-3), the second century - the third century after Christ, Thracian (AIS, p.383), he brings sacrifices to the underground gods as his relatives which are mentioned by the inscription: father *Dada* (ISM II, 295(131).2-3) and mother *Mama Dada, sacerdos To [mit]janorum* (ISM II, 295(131).3-4); 24) *Aurelius Vitus* (ISM II, 129(140).10), the half of the second century after Christ, Thracian (AIS, p.383), he honours the Hero

and the Master. It belongs from Caesarea, after I.Stoian (1987, p.160) probably from Bithynia; 25) *[C]/[audius] Mucasius* (ISM II, 227963).4-5), the 1/2 II century after Christ, Thracian (AIS, p.387), soon of *C[audia R]ufian[a]* (ISM II, 227(63).7-8), Roman (AIS, p.393), soon-in-law of *Venusta* (ISM II, 227(63).1), Roman (AIS, p.393), brother with *Clemens* (ISM II, 227(63).3), Roman (AIS, p.391) and *[?M]jarce[llus?]* (ISM II, 227(630.2)-, Roman (AIS, p.392); 26) *T.Claudius Mucasius* (ISM II, 128(13).2-3/4-6) the 1/2 II century after Christ, Thracian (AIS, p.387), he sacrifices to the Saint Hero; 27) *Marius Tara* (ISM II, 177(13).10, 99-117 after Christ, Thracian (AIS, p.383), he makes a monument to *Marius Celsus, miles c(o)h(o)r(tis) VII Gall(or)um* (ISM II, 177(13).1), Roman (AIS, p.391) with *Maria Cale* (ISM II, 177(13).9), Greek (AIS, p.387) and with *Marius Mercurius* (ISM II, 177(13).8-9), Roman (AIS, p.392); 28) *Valerius Phoebio* (ISM II, 130(15).6), 22.06.216 after Christ, Thracian (AIS, p.383), he sacrifices to the Hero. At Callatis: 29) *Μουκιανός* (RV, p.335-343), the end of the second century after Christ, Thracian (Ibidem), he honours the Hero.

The determinations which we made (Thracian, Greek, Roman, Asian) are onomastical and they do not suppose a certain ethnic group. For example, it is hard to believe that Ἀπολλώνιος soon of Δατειζες is Greek or Κρήσκης soon of Κάθιος is Roman. On the other hand, we can say with certainty that Ἀπολλώνιος is a Greek name and Κρήσκης is a Roman one. At the same time we were concerned about the correspondences between the onomastic view at which we could have arrived. Because of this fact, we were concerned about all data which every inscription could give us, beginning with the dating in time and finishing with the family relation extant between the bearers of names immortalized in stone. We made also the distinction between name - patronymic to understand much better the onomastic interferences which meant some ethnic interferences extant in the first-second century after Christ in the Greek cities which have made the subject of the research. Being concerned with these interferences, we try to integrate the Thracian names presented, in the context of some societies with a certain way of life, with secular habits and which established some relations with the others. We consider that the name and the Thracians in Greek cities which we study, in the period of Principality, enjoyed the same status as that of Greek names and ethnic groups. Thus, besides the phenomenon of becoming Greek of the onomastic as Ἀπολλώνιος Δατειζει, we certify a process of an onomastic shift during the process of

becoming Thracian as Ζίπας Διοκλέους or Ζούθις soon of Χρύσιππος Σιδ[ερού] and Πώμη Ἀρίστωνος and who has like brothers Ἀρίστων, Σιδηρός and Ἀρτεμίδωρος, a phenomenon much spread in the Thracian names from Histria, Tomis and Callatis. On the other hand the bearers of the Thracian names are mentioned as φιλ(ότειμος), Ιερεύς, Ιερεύς Διονύσου, μήτηρ δενδροφόρων, γερουσιατής, so being from the city aristocracy lines. This status favorable to the Thracian name and ethnic groups from the western - pontic Greek communities may be the result of the mentality changes, slowly but surely, occurring in the middle of those societies, relatively conservative under the influence of the way of life and the Roman mentality. On the other hand, the Greek, the "barbarian" and the Thracian are equal in front the Roman pragmatism which operates with two fundamental parameters: Roman citizenship and the universe of a world Empire. This Empire encourages the external influences of any kind and removes the "barbarian" world from the borders of Greece. As evidence of these external influences and changes made in the middle of the western-pontic Greek communities, may be the phenomenon of making the onomastic Thracian (Thracian names and Roman patronymic) as Ἀρείβαλος Γαίου or Ἀλλων Μαρκέ[λλου(?)] as the process of making the onomastic Roman (Roman name and Thracian patronymic), for exemple Κρήσκης Καθίου. Both phenomena are certified only at Tomis, the city most open to the external influences as a Capital of the Left Pontus. It is worth mentioning that all the inscriptions which contain Thracian names and come from Histria, Tomis and Callatis are dated in the second-third centuries after Christ, and the bearers of

Thracian names having a role, are known for us only during the second century after Christ.

It left for us a question, in the present phase of our knowledge, the lack of Thracian names as a process of onomastic to become Thracian at Bizone, Dionysopolis, Odessus and Mesambria, taking care of the setting of those fortresses into a Thracian land. We searched a possible answer to this question comparing with the situation existant at Histria, Tomis and Callatis. The bearers of Thracian names mentioned in the inscriptions from those three cities and about which we have data referring to their religious options, they bring victims to the Hero in different circumstances (the Saint Hero, the Hero and the Master), they honour the imperial cult and only one brings victims to Dionysos. At Odessus, the overwhelming majority of the mentioned persons (138) worships Derzelas. From them we have: one bearer of Greek name, five bearers of *tria nomina*, three bearers of names in the process of becoming Roman, 19 bearers of Roman names during the process fo becoming Greek and 110 bearers of Greek names during the process of becoming Roman. And at Dionysopolis, 53 bearers of Greek names during the process of becoming Roman bring victims to Dionysos. This percentage of the Greek names during the process of becoming Roman (30,16% from the total of names at Odessus, including three eastern names, and 75% from the total of names at Dionysopolis) suppose, in our opinion, compulsorily varied ethnic groups, including the Thracian, hidden under the Greek onomastic cover. And the cult of these bearers of Greek names during the process of becoming Roman opposite to Derzelas and Dionysos may confirm this opinion. Thus, in a way, we could answer the question.

Translated into English by *Stoica Ionela*

THE DIAGRAM OF NAME CATEGORIES

The city	Antroponimes presented	Names and percentage				During the process of becoming			Undetermined names	Number of the persons
		Greeks	Roman	Thracian	Estern	Greek	Roman	Thracian		
HISTRIA	823	318 (59,77%)	100 (18,79%)	4 (0,75%)	8 (1,5%)	20 (3,75%)	74 (13,9%)	3 (0,56%)	5 (0,94%)	532
TOMIS	739	217 (37,56%)	221 (38,23%)	4 (0,69%)	19 (3,29%)	29 (5%)	81 (14%)	4 (0,69%)	3 (0,52%)	578
CALLATIS	200	61 (47%)	21 (16,28%)	1 (0,76%)	3 (2,32%)	11 (8,4%)	26 (20,13%)	-	7 (5,3%)	129
BIZONE	8	3 (42,9%)	3 (42,9%)	-	-	-	1 (14,2%)	-	-	7
DIONYSOPOLIS	85	4 (8,33%)	8 (16,66%)	-	1 (2%)	-	35 (75%)	-	-	48
ODESSUS	290	85 (48%)	18 (10,18%)	-	2 (1,13%)	9 (5,09%)	56 (30,16%)	-	7 (4,44%)	177
MESAMBRIA	14	5 (45,45%)	3 (27,18%)	-	-	-	2 (18,18%)	-	1 (9,19%)	11

BIBLIOGRAPHICAL ABBREVIATIONS

- AIS**=Alexandru Suceveanu, look to ISM;
DMP=D.M.Pippidi, look to ISM;
IGB=*Inscriptiones Graecae in Bulgaria repertae*, ed.George Mihailov, *Serdice*, I²(1970);
IIR=I.I.Russu, *Limba traco-dacilor*, București, 1959;
ISM=*Inscripțiile din Scythia Minor*, (*Inscriptiones Daciae et Scythiae Minoris antiquae*), I: *Histria și împrejurimile*, ed.D.M.Pippidi, București, 1983; II:*Tomis și teritoriul*, ed.I.Stoian, indices by A.Suceveanu, București, 1987;
Pape=W.Pape-G.Benseler, *Wörterbuch der griechischen Eigenamen*, I-II, Braunschweig, 1884;
RV=Radu Vulpe, "Dacia", 8, 1964, p.335-343;
I.Stoian=Look to ISM;
L.Zgusta=*Kleinasiatische Personennamen*, Prag, 1964.