

Laboratoire de recherche HALMA UMR 8164 Université de Lille, CNRS, Ministère de la Culture
COLLOQUE INTERNATIONAL DU PROJET DANUBIUS (ANR / I-SITE ULNE)
Organisé par Dominic Moreau et Radu Petcu,
en collaboration avec le Musée d'histoire nationale et d'archéologie de Constanța,
AVEC LE SOUTIEN DE L'UNIVERSITÉ DE LILLE ET DU MINISTÈRE DE L'ENSEIGNEMENT
SUPÉRIEUR, DE LA RECHERCHE ET DE L'INNOVATION (PROGRAMME ACCES 2020)

A DANUBIO AD GOTHIAM

*LA CHRISTIANISATION DU NORD-OUEST DE LA
MER NOIRE DANS L'ANTIQUITÉ TARDIVE*

*THE CHRISTIANISATION OF THE NORTH-WESTERN
BLACK SEA IN LATE ANTIQUITY*

RÉSUMÉS DES COMMUNICATIONS



Monuments chrétiens des villes maritimes de Scythie : un corpus revisité

Irina Achim

(Institut d'archéologie « Vasile Pârvan » – Roumanie)

L'étude de l'évolution de l'habitat urbain dans sa complexité représente un domaine essentiel pour une meilleure compréhension des processus historiques, politiques et sociaux sur lesquels se fonde le mécanisme de la romanisation des territoires intégrés dans les frontières de l'Empire romain. La présente communication propose de mettre en lumière, à travers l'étude systématique des églises paléochrétiennes identifiées sur le terrain, dans les cités grecques de la côte ouest de la mer Noire (à savoir Orgamè, Istros, Tomis, Callatis et Dionysopolis), l'organisation topographique des monuments de culte chrétiens au sein de la ville et en relation avec cette dernière, le choix de leur emplacement, leur mise en scène, les transformations qui touchent ces édifices tout au long de leur histoire. Cette contribution s'intéresse particulièrement à une séquence précise de l'histoire des villes grecques de la Scythie, des structures urbaines « palimpsestes », héritières d'une tradition politique et urbaine de longue haleine – la période comprise entre le IV^e et le VI^e siècle, pendant laquelle la cristallisation d'une topographie chrétienne se met en place. Le recours aux données fournies pour l'essentiel par l'archéologie et, dans une moindre mesure, par l'épigraphie sur le patrimoine monumental chrétien de ces agglomérations urbaines permettra non seulement des considérations sur la nature de l'héritage du passé, mais invite aussi à réévaluer – autant que faire se peut – la « topographie séculaire » de ces centres urbains et le devenir de leur patrimoine architectural sous le poids du christianisme.

Les funérailles d'Alaric : rite païen ou chrétien ?

Javier Arce

(Université de Lille / UMR 8164-HALMA – France)

Les sources antiques disent qu'Alaric naquit sur l'Île de Peukè, à l'embouchure du Danube. Nous savons aussi qu'il mourut à Cosenza, en Calabre (Italie), peu de mois après le célèbre sac de Rome (410 apr. J.-C.). Le fleuve Busento traverse la localité de Cosenza et, d'après l'historien Jordanès, son enterrement fut l'occasion d'un rituel surprenant. On chargea des prisonniers de dévier le cours du fleuve, on enterra le corps d'Alaric *cum multis opibus*, puis on rétablit le cours normal du fleuve. Les prisonniers qui avaient réalisé le travail furent immédiatement assassinés pour que personne ne sache où le cadavre avait été enterré. Cet épisode, dont la description se trouve uniquement dans le texte de Jordanès (qui l'écrivit plus de cent ans plus tard) a donné lieu à toute une série d'interprétations et d'explications. Les plus importantes sont celles de Salomon Reinach, d'Arnold van Genepp et de Herwig Wolfram, qui discutent s'il s'agit d'un rituel traditionnellement goth ou si c'est une nouveauté réalisée expressément pour Alaric. Il faut certes tenir compte du fait qu'Alaric était un arien. Son mode d'enterrement contient-il des éléments chrétiens ? On rencontre certains antécédents de ce rituel dans des enterrements de Daces, mentionnés dans les sources, par exemple celui de Décébale. Cette communication analyse l'ensemble de la problématique, en discutant les différentes opinions. La conclusion est que le récit de Jordanès concernant l'enterrement d'Alaric dans le fleuve Busento est probablement une invention de l'historien, qui incorpore des éléments traditionnels des peuples danubiens pour exalter les origines d'Alaric, comme grand leader du peuple goth. Cependant, les sources permettent d'affirmer qu'Alaric était pleinement intégré dans le monde romain et que sa principale aspiration était d'en faire partie et d'y être intégré.

***Les cryptes des basiliques de Zaldapa au regard des autres exemples en Scythie,
Mésie Seconde et Chersonèse (IV^e-VI^e siècles)***

Georgi Atanasov (Musée historique régional de Silistra – Bulgarie) et
Albena Milanova (Université « Sveti Kliment Ohridski » de Sofia – Bulgarie)

Zaldapa est la plus grande ville romano-byzantine de l'intérieur des provinces de Scythie et de Mésie Seconde. Vers le milieu du VI^e siècle, certains historiens croient qu'elle aurait été dotée d'un siège épiscopal dans le diocèse de l'évêque métropolitain de Scythie, résidant à Tomis. Deux basiliques paléochrétiennes ont été identifiées sur le site Zaldapa à la fin du XIX^e siècle : la basilique N° 1, fouillée par K. Škorpil, et la basilique N° 2, qui est en cours d'étude. Entre 2014 et 2018, une troisième basilique a été mise au jour. Cette basilique N° 3, datée du début du VI^e siècle, a été interprétée comme la cathédrale urbaine. Une grande crypte de 5,6 m² a été découverte sous son autel. Une basilique N° 4 qui daterait de la fin du IV^e ou du V^e siècle a été trouvée en-dessous de cette basilique N° 3. Cette basilique antérieure possédait également une grande crypte-hypogée, de 33 m². Une crypte beaucoup plus petite de 3,2 m² de superficie a aussi été découverte sous l'autel de la basilique N° 1, dont on a rouvert la fouille en 2016. C'est la présence de cryptes dans chacune de ces basiliques qui attire ici notre attention, celle de la basilique N° 4 pouvant abriter trois corps intégraux (de martyrs ?), les deux autres probablement un seul. Quatorze des 45 églises connus dans la province de Scythie ont de spacieuses cryptes qui peuvent contenir d'un à huit squelettes entiers, alors qu'en Mésie et Chersonèse il n'y a aucun aménagement similaire. La Scythie est la plus petite province romaine des Balkans orientaux, mais avec le nombre le plus élevé de martyrs des II^e-IV^e siècle – environ 147, dont 116 dans la seule capitale provinciale : Tomis. Étant donné l'absence de saints locaux à Zaldapa, l'on peut supposer qu'au moment de la construction de l'église N° 4, au plus tôt à la fin du IV^e siècle, l'évêque de Tomis a pu transférer les corps de trois martyrs, pour les déposer dans la crypte. Après la démolition de la basilique au V^e siècle, ils pourraient avoir été déposés dans les basiliques N°s 1 et 3, éventuellement aussi dans la N° 2, toutes construites au VI^e siècle.

Les inscriptions chrétiennes de Roumanie (1976–2020)

Alexandru Avram
(Le Mans Université / UMR 6566-CReAAH – France)

Depuis la parution du corpus des inscriptions grecques et latines tardives trouvées sur le territoire actuel de la Roumanie (Emilian Popescu, 1976), plusieurs documents épigraphiques sont venus s'ajouter et de nouvelles interprétations ont été proposées au sujet des monuments déjà connus. Cette intervention se propose un état des lieux agrémenté, par endroits de nouvelles suggestions de lecture et des restitutions pour certains documents. Il sera notamment question d'une épigramme chrétienne de Tomis (*Année ép.* 2016, 1371; *ISM VI* 2, 500), de quelques inscriptions ayant trait aux martyrs de Durostorum (Silistra) et d'Halmyris (Murighiol), de plusieurs objets liturgiques inscrits et d'éléments susceptibles d'enrichir « la Bible épigraphique » (pour reprendre l'expression d'Antonio Enrico Felle) : citations de psaumes et autres formules chrétiennes. Une attention spéciale sera consacrée aux objets chrétiens dits « mineurs », dont quelques-uns inédits.

The Paleochristian Basilica in Ulmetum

Constantin Băjenaru et Cătălin Nopcea
(Musée d'histoire nationale et d'archéologie de Constanța – Roumanie)

A paleochristian basilica is the most important objective uncovered during the new systematic research carried out in the late Roman fort at Ulmetum since 2004. The building is located in the

south-east corner of the fortification and around it are configured the other structures and arrangements, such as the adjoining street to the North and various annexes to the other sides. The building has a three-nave plan, a possible narthex on the west side and several annexes attached to the south and east sides at different times. It had a roof supported by two rows of columns, probably made of wood, arranged at regular distances, and the interior was paved with bricks. In the central area of the altar was the crypt, made in a rudimentary way, the whole structure being dug in loess, completely lacking masonry elements. Built shortly after the fortification was erected (the last quarter of the 4th century or the beginning of the 5th century), the basilica initially functioned only until the middle of the 5th century. It was rebuilt in the middle of the 6th century, most likely on the occasion of the reconstruction from the time of Justinian, with some modifications in the plan, reaching its maximum dimensions of 26 x 13 m. Archaeological research has confirmed the end of the religious function and the controlled demolition of the building in the last quarter of the 6th century.

Stonemasons' Marks on Marble Altar Tables in Early-Christian Churches on the North-Western Coast of the Black Sea

Andrzej B. Biernacki

(Université Adam-Mickiewicz de Poznań – Pologne)

No comprehensive monograph of stonemasons' marks on the north-western coast of the Black Sea has been published so far. The present paper focuses on such marks on altar tables and side altars inside early-Christian churches and their auxiliary structures. The marks are classified as assembly marks (usually consisting of single characters) and workshop marks (monograms or sets of three or—more seldom—two characters). Of particular interest are the hitherto undescribed marks on the marble altar table from Cape St. Athanasius (now Sveti Atanas, near Byala, province of Varna, Bulgaria) and on the altar *mensa* from Chersonesus Taurica (Sevastopol, Crimea). The marks are compared and classified, and the marble material of the altar tables and side altars is identified based on spectrum-and-isotope analyses. The latter data combined with a comparative study of the dimensions and stylistic design of the items have provided grounds for conclusions on the extent of their commercial distribution and for establishing their manufacturers as a stonemasons' workshop operating in the second half of the 5th and the first half of the 6th century working in marble from Proconnesus and Docimium.

Les Goths sur la côte sud de la Crimée du IV^e au VIII^e siècle et les fouilles récentes à Gorzouvides

Michel Kazanski (CNRS / UMR 8167-Orient & Méditerranée – France) et

Anna Mastykova (Institut d'archéologie de l'Académie russe des Sciences)

Les découvertes à caractère germanique les plus anciennes sur la côte sud de la Crimée appartiennent à l'époque romaine tardive (les nécropoles d'Aï-Todor et de Tchatyr-Dag). Cependant, les Goths y sont attestés par les sources écrites uniquement à partir du VI^e siècle (Procopé de Césarée). On sait qu'à l'époque de Justinien, ces Goths sont alliés à l'Empire d'Orient et chrétiens orthodoxes. Leurs antiquités du VI^e et du VII^e siècles sont attestées sur la côte sud de la Crimée par des nécropoles du type Suuk-Su, dans la ville actuelle de Gourzouf (Gorzouvides de Procopé de Césarée). En outre, on sait, toujours grâce à Procopé de Césarée, que l'Empire a érigé sur la côte deux forteresses – lieux forts du pouvoir byzantin – Gorzouvides et Alouston (Alouschta d'aujourd'hui). Les fouilles de sauvetage récentes effectuées par l'Institut d'archéologie de l'Académie des sciences de Russie à Gorzouvides ont révélé un site médiéval (église, habitat et nécropole) des VII^e-XIII^e siècles. Ce site possède tous les traits typiques de la

civilisation byzantine, aussi bien dans la culture matérielle que dans les pratiques funéraires et dans l'architecture. Ce matériel témoigne de la « byzantinisation » et de la christianisation profonde des Goths en Crimée au cours du VII^e et du VIII^e siècle.

Chrétiens et vie chrétienne sur la côte sud du diocèse de la Thrace jusqu'au VI^e siècle

Slavtcho Kirov

(UMR 5607-AUSONIUS, projet PATRIMONIVM, ERC – France / Centre de thracologie
« Prof. Aleksandar Fol » de l'Institut d'études balkaniques de l'Académie bulgare des Sciences)

Si les témoignages chrétiens de la côte sud du Diocèse de Thrace ne sont pas nombreux, mais espacés dans le temps, ils permettent de cerner plus ou moins fidèlement l'implantation et le développement d'une communauté dont les aspirations changent au fil du temps. Cette évolution imputable en partie aux différentes intentions des chrétiens eux-mêmes s'inscrit dans une vie politique mouvementée initiée par la capitale impériale toute proche. L'essor progressif du christianisme dans les cités de la façade maritime de la Thrace ne paraît pas comme un phénomène isolé avec une intensité et une dynamique propre, mais s'inscrit dans un cadre plus large en relation étroite avec l'arrière-pays.

Marbres byzantins de Chersonèse au Musée de l'Hermitage

Liudmila G. Khrushkova

(Université d'État Lomonossov de Moscou – Russie)

The First Christians in Chersonesus Taurica and the Problem of the Propagation of Faith

Elena Klenina

(Université Adam-Mickiewicz de Poznań – Pologne)

Chersonesus, situated in the south-west part of ancient Taurica (Crimea), lasted from the late 5th century BC to the early 15th century AD. One of the most interesting periods is the period of Christianisation in the 4th century AD. The events are reflected in a written source of the 6th/7th century AD, which narrates the martyrdom of the seven bishops. These events have been confirmed by archaeological data. The monuments uncovered in Chersonesus that are connected with the activity of the martyrs can be divided into two categories: those built during the martyr's lifetime or their tombs, and memorial buildings constructed in the period of immortalising the martyrs in the 6th-7th centuries. The written source gives the sermons and narrates the martyrdom of the original missionary-bishops. According to the source, Bishop Basil was killed and buried in front of defensive walls in the western necropolis. There are no mentions of the form or location of the grave. Two cruciform early Byzantine mausoleums have been uncovered in the necropolis. The western mausoleum, dated to the late 4th – early 5th century AD, was built during the time when Christianity was gaining acceptance. Probably it was Saint Basil's tomb. According to the written source of the 6th/7th century AD, three bishops, followers of Saint Basil, were buried on the eastern necropolis in the second half of the 4th century. The persecution and subsequent canonisation of these first missionaries were characteristic of the Roman Empire in the early Byzantine period. The sacral architecture of Chersonesus in the 4th-7th centuries was similar to that of the churches in the Balkans, Asia Minor, and Palestine. This is evidence of a commonality of historical and religious processes in these locales.

The First Christian Inscriptions in the Province of Scythia, 3rd to 5th centuries CE

Florian Matei-Popescu

(Institut d'archéologie « Vasile Pârvan » – Roumanie)

At the end of the 3rd century, the very first Christian communities are attested in the area of the newly created Province of Scythia (Tomis, Halmyris, Axiopolis). The evidence consists mostly of hagiographic texts, but archaeological discoveries help to enhance our knowledge. An example is the Halmyris basilica, where the remains of two martyrs from the Diocletianic period (290 or 303 CE, *temporibus Diocletiani*) were buried. Unfortunately, the painted inscription on one of the walls of the tomb is unreadable, but without any doubt would have commemorated the two martyrs, Epictetus and Astion, attested by the *Acta Sanctorum*. Any attempt to suggest that Christian communities should be dated earlier, during the 2nd century CE, are to be dismissed, since the evidence is missing. The ecclesiastical organisation of the province occurred later on, the episcopal centre of Scythia being located at Tomis (Soz. 6, 21, 2; NotEp A, 5; ASS Ian III 235), before 317 CE, when Licinius was in charge of this area of Empire. The very first attested bishop is *Evangelicus*, mentioned in the *passio Epicteti et Astionis*. Licinius sought a revival of the ancient beliefs, as the inscription from Salsovia clearly proves (ILS 8940 = ISM V 290b = IGRL 271) and conducted a series of persecutions, mostly among the Christians within the army. However, step by step, after 324 CE (although it is difficult to back up the assumption that the Scythian bishop attended the ecumenical synod in Nicaea, Eus. *Vita Constantini* 3, 7, 1), the Christian faith spread throughout the province, especially in the towns and in the forts. The very first Christian epitaph dates from after the middle of the 4th century. The early epitaphs are mostly written in Greek and have a very simple structure. The stones are usually decorated with crosses. It will be the task of my paper to draw up a list of the Christian inscriptions, mostly epitaphs, discovered within the limits of the province of Scythia before the 6th century CE.

The Figure of Elpidios within the Prosopographical Dossier of the Seven Bishops of Cherson

Ekaterina Nechaeva

(UMR 8164-HALMA, projet EX PATRIA, I-SITE ULNE – France)

Figures of the first alleged bishops of Cherson are fundamental for the Christian history of Chersonesus-Cherson, in southern Crimea, and the whole Northern Black Sea coast. Accounts of the miracles and martyrdom of these missionary bishops are placed in the 4th century. However the hagiographic tradition itself is not contemporary with the events described, and was established in different phases ranging from the middle of the 5th to the second half of the 9th century. While addressing the challenges of building a prosopographical dossier for a group of persons whose historicity might be dubious and based on heterogeneous, multilayered and multilingual sources, the talk will focus on the figure of one of the alleged bishops of Cherson: Elpidios. According to this tradition, he arrived in Cherson from the Hellespont and/or from Jerusalem, dispatched as a missionary by the bishop of Jerusalem, Hermon, together with Basileos, Eugenios, Agathodoros. The talk will specifically examine the possibility that the name of Elpidios appeared in the accounts of the *Lives of the bishops of Cherson* in some connection with, or under some influence of, the lists of the participants at the Council of Nicea, which mention a certain Elpidios as bishop of Comana, placed in the province of Diospontus (called Helenopontus in the post-post-Constantinian times).

A new representation of the Prophet Daniel in Scythia

Radu Petcu (UMR 8164-HALMA, projet DANUBIUS, ANR/I-SITE ULNE – France /
Musée d'histoire nationale et d'archéologie de Constanța – Roumanie)
et Ingrid Petcu-Levei (Musée d'histoire nationale et d'archéologie de Constanța – Roumanie)

The restoration and conservation project of the Capidava fortress in 2015, brought to light a considerable number of objects dating from the 4th-6th centuries AD. Among them is a unique tile, with an incised representation of a human character framed by two zoomorphic figures. This is a naive composition that portrays the specific characteristics of the Prophet Daniel thrown into the cave with lions. The piece, discovered on the west side of the fortress near tower 1 in square S-51, joins other objects with Christian symbols found over time. This tile with figurative representations is not a singular manifestation of Christian art of this kind. Such tiles, often the work of anonymous artists working with simple, unelaborated techniques, are loaded with symbolism, faith and meaning. The design of this tile is among the oldest manifestations of this kind in Roman Dobrogea, the style of realisation as well as the archaeological context placing the piece in the 6th century AD.

Christian stamped motifs on the 6th-Century African Red Slip Wares on the Limes Scythicus

Alexandru Ratiu (Musée national d'histoire de Roumanie) et
Ioan C. Opriș (Université de Bucarest – Roumanie)

The very idea of tackling this topic unfolds multiple directions for investigation, with just as many possible historical outcomes. Primarily, the stamped decoration itself, with the well-known motifs on African Red Slip plates and bowls excavated from several sites in Scythia (Halmyris and Capidava for the Danube *limes*, Histria and Tomis for the West Pontic *litus*, Tropaeum Traiani and Ibida for the interior large cities, etc.), demands a thorough review. Such an approach has been long awaited, since the last monograph on Late Roman/Early Byzantine pottery in the province of Scythia was published almost two decades ago (Andrei Opaïț's Local and Imported Ceramics in the Roman Province of Scythia, 2004), while the only PhD thesis directly investigating Roman tableware from the 1st to 6th centuries is still unpublished (Marian Mocanu's Ceramica de masă din Dobrogea romană (secolele I-VI), Alexandru Ioan Cuza University in Iași, 2014). Yet our contribution is not purely about the stamped decoration, as the associated African Red Slip forms imported to Scythia are complementary elements in dating archaeological contexts and therefore quite important for establishing local chronologies. Such fine wares came in significant numbers from present day Tunisia, a territory that became the very core of the Exarchate of Africa subsequent to the defeat of the Vandals in 533-534. African Red Slip wares reached the cities of Western Pontus and the remote Danube forts as accessories to other more valuable goods, i.e. *spatheion* amphorae and "invisible" loose cargoes that must have been *annona* shipments for the last of the Lower Danube's defenders.

Les installations liturgiques dans les églises des régions côtières occidentales de la mer Noire dans les limites de la Bulgarie entre la fin du IV^e et le VII^e siècles

Julia Reveret

(docteure de l'Université Clermont Auvergne – France, et de l'Université de Fribourg – Suisse)

Le territoire côtier de la mer Noire en l'actuelle Bulgarie est particulièrement connu pour ses édifices paléochrétiens aux luxueux décors sculptés, peints et mosaïqués. Pourtant, quelles sont nos connaissances concernant leurs installations liturgiques, éléments essentiels dans

l'organisation de l'espace des églises et dans le rituel chrétien ? Cette étude, inscrite dans un travail de doctorat consacré à tout le territoire de la Bulgarie actuelle, propose de ce fait de dresser une synthèse de nos connaissances à leur sujet et d'examiner à la fois leur typologie, leur emplacement et leur décor. Bien qu'une trentaine d'édifices chrétiens aient été mis au jour sur le littoral bulgare, les données publiées à leur sujet demeurent généralement partielles, voire inexistantes. L'intérêt grandissant pour ces installations liturgiques depuis les années 2000 a cependant amené quelques chercheurs à créer de nouvelles perspectives et approches des édifices fouillés. Ces aménagements (chancel, *synthronon*, autel, crypte, ambon, installation baptismale...) qui participent amplement à l'élaboration d'un environnement mystique et sacré jouent en effet un rôle déterminant dans le processus de christianisation des populations et leur évolution reflète celle d'une société où les distinctions sociales et hiérarchiques – non seulement entre religieux et laïques, mais aussi au sein même du clergé – ne font que s'intensifier. Les caractéristiques géographiques de ces villes bénéficiant des échanges artistiques et commerciaux par voies maritimes favorisent ainsi non seulement un épanouissement économique important permettant l'importation de matériaux issus des carrières byzantines, mais aussi la création de liens étroits avec la capitale impériale, Constantinople.

Christianity in the Cimmerian Bosphorus in Late 4th – Early 6th Centuries AD: Evidence of Funeral Rites

Anton Stokov

(Institut d'archéologie de l'Académie russe des Sciences)

The spread of Christianity in the Cimmerian Bosphorus is mostly discussed by historians and epigraphists on the basis of epigraphic evidence and fragmentary information from written sources, as well as individual archaeological finds with Christian symbols. It is believed that the spread of Christianity began there in the 3rd century AD. The earliest find is a ring from the Novo-Otradnoe necropolis with an insert showing early Christian symbols: a T-shaped cross and a fish. The list of participants at the Council of Nicaea (325 AD) mentions the Bosphoran bishop Cadmus, which is also perceived as evidence of Christianity in Bosphorus. Christian symbols are well known in wall paintings and graffiti from vaults of Late Antique and Early Medieval periods in Kerch. Nevertheless, the analysis of all burial complexes dating back to the 4th-6th centuries AD shows that the Christian impact on the funeral rites is virtually unnoticeable – at least for that period and with some exceptions. Upper-class burials (in large vaults) mainly show ancient traditions – collective burials in niches (*arcosolia*), in inlaid coffins, with golden crowns and rich funeral goods. Common burials are traditionally believed to be exposed to the influence of Germanic and Sarmatian barbarians who surrounded the Bosphoran Kingdom in the Late Ancient period. The common signs are orientation to the North, burial of weapons, funeral food, elements of clothing. We do not know of any Christian buildings, churches or new Christian cemeteries. People were buried in necropolises that had been used at least since the Roman age. Nevertheless, Bosphorus was obviously under the influence of the Eastern Roman Empire (in the 6th century AD the city of Bosphorus/Panticapaeum was even annexed by Justinian the Great), there were close ties with Asia Minor, Syria and Palestine, and therefore the spread of the new religion from these regions is quite obvious. Therefore, we can propose two interpretation models with regard to Christianity and its reflection in the funeral rites: 1) Christianity was not widespread or, more probably, 2) it just did not leave its mark on the funeral rites of the Bosphoran population in the 4th- early 6th centuries AD.

Una nuova basilica cimiteriale in Dobrugia? La recente scoperta a Ibida (Slava Rusă, Romania) e le altre evidenze nella provincia Scythia

Alessandro Teatini

(Université de Sassari – Italie)

La città fortificata di *Ibida*, una delle più vaste della *provincia Scythia*, è già nota agli studiosi di archeologia cristiana della regione per la presenza di una grande basilica a tre navate situata nell'area centrale dell'abitato: l'edificio è tuttavia conosciuto solo grazie a limitati interventi di scavo svoltisi all'inizio del Novecento e ad alcuni elementi della sua decorazione architettonica, mentre nuovi scavi archeologici sono attualmente impediti da problemi di natura amministrativa. Il gruppo di ricerca italo-romeno che conduce indagini a *Ibida* in base ad un accordo tra l'Università di Sassari e l'Istituto di Ricerche Eco-Museali di Tulcea ha tuttavia recentemente individuato una basilica *extra muros* poche decine di metri a nord delle mura urbane, nel settore della necropoli di età tardoantica più vicino alla città, non lontano dalla porta che si apre in corrispondenza della strada diretta verso *Noviodunum*. Lo scavo archeologico, appena agli inizi, ha già fornito interessanti risultati che si vuole qui presentare per la prima volta circa le caratteristiche della chiesa, ma le prossime fasi dei lavori saranno volte a chiarire soprattutto la sua natura: il legame con la necropoli tardoantica rende plausibile lo sviluppo di un'area cimiteriale paleocristiana sorta in diretto rapporto con il monumento, della quale si attende di individuare gli opportuni riscontri. Sarà forse possibile considerare questo edificio di culto, in futuro, nel novero delle poche basiliche cimiteriali note al momento nel contesto provinciale, insieme a quelle di *Tropaeum Traiani*, *Histria*, *Axiopolis* e *Beroe*. L'analisi di tali evidenze permetterà di rintracciare punti di somiglianza che aiuteranno nel prosieguo delle indagini della nuova struttura.

***From Paganism to Christianity in the Former Roman Province of Dacia
(6th to 9th Century AD)***

Ioan Marian Țiplic

(Université « Lucian-Bloga » de Sibiu – Roumanie)

An archaeological analysis of the way Christianity began to dominate the central European area is required for our understanding of the way local communities evolved towards a high mixture of populations of different origins. In this regard, research into cemeteries is very advantageous in understanding funeral practices, which provide information regarding the deceased's social and sometimes even cultural origins as well as data regarding the entire community, since the cemetery is a permanent link between the community and its ancestors. The phenomenon of bi-ritualism was a characteristic of ancient society. It is documented from the 1st century BC and is known in those provinces of the Roman Empire that were located in the area neighbouring the Danube. But what is it that we understand by the term *bi-ritualism*? One possible definition is the usage of two funeral rites (inhumation and cremation) within the same community, rites that must have been practised within the same burial ground. In the Danubian area, this bi-ritualism was abandoned from the 4th century AD, probably because of the rise of barbarian kingdoms within the area of the former provinces belonging to Moesia Inferior, Dacia and Pannonia. However, bi-ritualism appeared once again with the rise of Avar power on the Pannonian plain and also during the rise of Slav populations in central and south-eastern Europe. Bi-ritualism has also been documented in the Romanian areas located north of the Danube, and in what is now Hungary, Slovakia and Austria during the last part of the Avar domination (the early 8th century).

Chersonesus Taurica and the Lower Danube: Greek and Gothic Ecclesiastical Links

Andrey Vinogradov

(Université nationale de recherche « École des hautes études en sciences économiques » – Russie)

There are a number of ecclesiastical links between the south-western Crimea and the lower Danube that have been overlooked by scholars. According to the “Lives of the bishops of Cherson,” probably written in the sixth/seventh century, at the very beginning of the fourth century, the Bishop of Jerusalem ordained two bishops: Basilaïos to Chersonesus and Ephraïm to Scythia (in the later versions changed to Tauroscythia or Turkia). Scythia here can only mean the province of Scythia Minor, and this fiction was needed by the hagiographer to show that the church of Chersonesus was no less antique than the really ancient churches of Scythia Minor. On the other hand, we should recall that at the Second Ecumenical Council of 381, the bishop of Chersonesus was placed among the bishops of Scythia Minor, and in the Crimea there was a vexillation from a legion placed in Moesia Inferior. Another connection between the south-western Crimea and the lower Danube was recently discovered thanks to the publication of ninth-century graffiti from Mangup written in the Gothic alphabet, which was created in the mid-4th century by Wulfila on the lower Danube. The question is how this alphabet came from the Danube to the Crimea, as well as what the confessional affiliation was of both the early Crimean Goths and the lower Danubian Goths of the 9th century, whether they were "Arians" or Nicaeans.

Alcune osservazioni sulla storiografia rumena del cristianesimo pontico-danubiano dei secoli IV-VI

Nelu Zugravu

(Université « Alexandru Ioan Cuza » de Iași – Roumanie)

Dire che, nella storiografia rumena, lo studio del cristianesimo pontico-danubiano nella tarda Antichità non abbia superato la fase delle accumulazioni non è, come si potrebbe credere, una curiosità. Esso si allinea alle tendenze autonomistiche e alle specializzazioni ristrette che caratterizzano l'evoluzione delle scienze dell'Antichità da oltre mezzo secolo. Da questo punto di vista, la preminenza va all'archeologia: i vari tipi di siti o di oggetti cristiani si accumulano anno dopo anno. Questi sono completati a notevole distanza dal materiale fornito dall'epigrafia e dalla sfragistica e, in minor misura, dalla letteratura cristiana. Il nostro contributo evidenzia l'apporto eccezionale di queste discipline all'aumento quantitativo delle antichità – in altre parole, delle fonti – necessarie allo studio del cristianesimo nella regione del Basso Danubio nei secoli IV-VI ma insiste su alcune mancanze e rimandi della ricerca scientifica di tale fenomeno. Sottolineiamo in special modo: il disinteresse per i bilanci e le valutazioni storiografiche periodiche, che apprezzino i risultati, segnalino le cose non realizzate e traccino le direzioni da seguire; il mancato inventario esaustivo delle informazioni sul cristianesimo della regione pontico-danubiana delle fonti letterarie greco-latine e la quasi totale ignoranza di quelle in lingue orientali (copto, siriano, armeno, georgiano); l'assenza di qualsiasi sintesi seria, integrativa, di storia del cristianesimo dello spazio pontico-danubiano dalle sue origini e almeno fino alla caduta del *limes* danubiano nel secolo VII, che affronti il fenomeno sia dalla prospettiva dell'evoluzione generale del cristianesimo, sia da quella del contesto sud-est-europeo e balcanico specifico; in questo senso prevalgono sia compendi ad opera di teologi, spesso paralleli alla vera scienza, sia lavori più o meno preziosi focalizzati su approcci tematici e cronologici sequenziali; la mancata conoscenza, spesso anche a livelli minimi, delle fonti ecclesiastiche dell'epoca e, soprattutto, l'ignoranza per quanto riguarda le questioni di natura teologica, dottrinale, canonica ecc. da parte di molti ricercatori “tecnici” che si avventurano a formulare opinioni sullo statuto giuridico del cristianesimo, sull'organizzazione della Chiesa, sull'evoluzione del rito e del rituale funerario, il

significato di alcuni simboli e decorazioni cristiane ecc.; il ritardo con cui si fanno attendere le analisi prosopografiche; la mancata integrazione degli aspetti collegati al cristianesimo nella problematica proposta dai nuovi modelli etnogenetici proposti dalla ricerca contemporanea ecc.