



Abstracts of the  
**SECOND CROATIAN–HUNGARIAN PHD CONFERENCE ON ARCHAEOLOGY AND ANCIENT HISTORY**  
 Budapest, 10–11th November 2016.

Venue: István Hahn Seminary, Department of Ancient History,  
 ELTE University, 1088 Budapest, Múzeum krt. 6–8.

**Benes, Anita** (ELTE, Budapest)  
 Roman wells in Pannonia

Artificial sources of water such as wells offer us a wide range of information concerning the everyday life of ancient Roman settlements. Roman wells often yield a rich artifactual material and the layers representing clear chronological order provide us important information on the evaluation of a site. Based on written sources and archaeological finds I would like to present the ancient Roman methods of finding water and determining the location of wells. I also give an outline of the morphological types of wells such as different types of well-shafts and types of well lining. Finally according to the presented methods I would like to display the results of the study of the well excavated in *Brigetio* Szőny-Vásártér archaeological site between 2003 and 2007.

**Czeti, István** (ELTE, Budapest)  
 The Near Eastern background of the *daimones* in *The Roman Antiquities* of Dionysius of Halicarnassus

In the first book of *The Roman Antiquities*, Dionysius writes about the archaic history of Rome, and telling the story of Rhea Silvia he also tries to find a reasonable scenario and explanation of the events that happened to the Vestal virgin.

In his view, an acceptable explanation of the episode is that Rhea Silvia's pregnancy was merely caused by human mistake and it has nothing to do with the world of the gods, but Dionysius does not rule out possibility that the rapist was one of the *daimones*, who live in the intermediary sphere between the human and the divine world. This semi-Platonic structure of spirits, which can be found with minor differences also in the works of Hesiod, has interesting parallels in some ancient Near Eastern cultures, and the status of the *daimones* described by these *auctores* is comparable with the status of the *rephaim* and the *nephilim*, who often occur in Ugaritic and Biblical Hebrew literature and also in Phoenician funerary inscriptions.

**Ferenzi, Roland** (ELTE, Budapest)  
 Indo-Roman seaports and Yavaṅka merchants in the Old Tamiṅka literature

The anthologies of Old Tamiṅka literature (3<sup>rd</sup> c. BC – 3<sup>rd</sup>/4<sup>th</sup> c. AD) uniquely recorded and preserved the historical fact of the trading relations between the western yavaṅkas (Greeks, Romans, Persians, Arabians etc.) and the South Indian kingdoms (mūvēntar), as well as the yavaṅkas' settling attempts as a trading diaspora. With this presentation I am trying to extend the horizon of the investigation and in addition to the Greek-Latin sources I introduce the relevant verses of the Old Tamiṅka literature for a closer view of the pulsating world of South Indian seaports and the multicultural trading communities around the harbours.

**Gyuriczáné Boczkó, Ágnes** (ELTE, Budapest)

Children in the family, society, and economy in Pannonia

“In the society where the worlds of childhood and adulthood were never strictly separated, and where even the youngest were required to contribute to the economic survival of their families, the sight of children at work was quite common.” (Leas)

The topic of my dissertation is children in Pannonia. In this presentation I survey the role of child labour in ancient economy and the phenomenon of children following their parents' profession. Furthermore, I examine the definition of household (size, structure, position) in Pannonia.

**Hajdu, Barbara** (ELTE, Budapest)

Terra sigillata commerce in Pannonia (2<sup>nd</sup>-3<sup>rd</sup> century AD) through the light of a Roman town

Terra sigillata is the well-known precious and prestigious red glazed Roman metalware imitation type, the products of which were exported all over the Roman Empire. In the presentation I would like to give a brief summary on terra sigillata commerce in Pannonia, focusing on economic changes before and after the period of the Marcomannic wars. I will also present the terra sigillata findings of Baracs, a Roman era settlement in Pannonia Inferior. The structure of the settlement is unique, as a river separated it into a Romanized native part and an urbanized town, which is rare in the Hungarian part of Pannonia. The settlement flourished in the examined period.

**Ivezić, Hana** (University of Zagreb)

Women in the epigraphic record of Siscia

Basically any Roman city of a certain size has left an epigraphic record, ranging from only a dozen up to thousands of inscriptions like in Rome, Carthage or Salona, for instance. A corpus of inscriptions found in a given city always represents a good starting point for the understanding of the city's life and history. Depending on the number of inscriptions, one may find valuable evidence about the city's inhabitants, their origin, occupations, religious beliefs and interests as well as about the municipal administration, urban life in general and important historical events. The research possibilities are very large and may cover many different fields. Gender studies have become an integral part of Roman social history and epigraphy often yield the best evidence for the study of women in the Roman world. The epigraphic record of Siscia, though not enormous, is quite extensive for a Pannonian city and it may provide clues as well, among other things, for the role of women in the urban and provincial society of the Roman period in Pannonia, especially when compared to analogous epigraphic records from other Pannonian cities.

**Nagy, Anna** (ELTE, Budapest)

Amphorae from Lugio: archaeology and archaeometry

In ancient times amphorae were used for the transportation of wine, olive oil, fish sauces and various exotic fruits. These goods were shipped to every province of the Roman Empire: they were an essential part of Roman diet.

25 amphorae were found during the excavations of the Roman vicus of Lugio. The settlement had an important role in Pannonia during the 1<sup>st</sup>-4<sup>th</sup> centuries AD not just because it was on the limes, on the riverside of the Danube, but also because it was situated next to an auxiliary fort and a commercial road connecting the province with the barbarians. Based on archaeological and petrographic investigations, the aim of this research was to get a better knowledge of the various trade connections the settlement established in order to obtain the goods transported in the amphorae and to place it into the archaeological and historical context of the province.

**Johácz, Szilvia** (ELTE, Budapest)

Potential cult scenes on the Dionysian Attic black figure vases of the Museum of Fine Arts, Budapest

Dionysian imagery is by far the most common subject of Attic vase painting. The Collection of Classical Antiquities of the Museum of Fine Arts, Budapest has 30 Attic black figure vases with 43 cult, mythological or *thiasos* scenes connected to Dionysos or his retinue. Though there are several problems concerning the interpretation of these images, the purpose of this study is to present the difficulties of defining a cult scene through the vases of the Museum of Fine Arts, Budapest.

**Pázsint, Annamária – Izabella**, (“Babeş-Bolyai” University, Cluj-Napoca)

It’s a man’s world: a gender perspective on the private associations from the Black Sea area (3<sup>rd</sup> c. BC – 3<sup>rd</sup> c. AD)

The present paper attempts to scrutinize the members of the private associations coming from the Greek colonies of the Black Sea, through the lenses of their gender. It departs from the unsurprising statistics pointing out that most of the individuals involved are male; despite this context, female members were a common presence, and they frequently had significant or key positions in this private setting. The gender oriented approach tries to bring a focus on a private and smaller “scene” of social manifestation, which will probably look similar to the greater one. Among others, the paper will discuss the types of offices held by women and men, their importance, as well as the geographical distribution of these positions. At this point a closer look will point to a different degree of women’s participation on the western shore of the Black Sea, compared to the northern shore. Closely related, and of great interest, will be the discussion on the input brought by various benefactresses to these associations, who also came from the “outside” of these structures. All in all, following a trend which developed intensely in the last decade, the paper will provide an outlook on the dramatization of the gender and social order in these associations.

**Perković, Filip** (University of Zagreb)

Late Antique and early Middle Ages Monasticism in the Roman Province of Dalmatia

The beginnings of the monastic movement in the Roman province of Dalmatia are witnessed in literary sources, such as the Epistle of St. Jerome, as they are rooted in tradition, such as the legend of hermit Marinus of Rab. All sources imply that monasticism came to Dalmatia in the 4<sup>th</sup> century and has become an essential part of church life of the province. Although due to objective circumstances and the relatively low archaeological exploration of late antique monastic sites it is difficult to fully determine the topography and lifestyle of the first monastic community in Dalmatia, on the basis of available data we can conclude that eremitic and coenobitic monasticism developed in this region. The development is, it seems, more present at first coastal areas, while later spreading into the interior. The geographical and geopolitical position of Dalmatia, especially during the fall of the Western Roman Empire, led to the modification of various monastic traditions, and therefore it seems proper to assume that in the first centuries Eastern monastic tradition was dominant, while the stronger influence of Western monasticism appears after the arrival of the Benedictines in this region in early Middle Ages. However, the answers to these and other problems encountered in the study of monasticism in Dalmatia often remain in the sphere of speculation, and for appropriate answers we will need even greater body of archaeological evidence to shed new light on what we know so far.

**Radi, Anita** (ELTE, Budapest)

*Cancer cur Ephesiae Dianae sacer?*

Several researchers are interested in the symbols visible on the famous statue of the so called *Diana Ephesia Multimammia*. Why are depictions of plants and animals on the statue of the Ephesian goddess? Why were these certain type of plants and animals chosen? What does the statue of the Ephesian goddess represent? In the 17<sup>th</sup> century Claudius Menetreius, the magistrate of the Barberini library wrote a complete book in Latin about the Ephesian statue of Artemis/Diana. He wanted to answer some questions about the symbols on the statue of the Ephesian goddess. Menetreius wrote this book in 1657 with the title *Symbolica Dianae Ephesiae Statua Exposita*. This lecture wants to introduce some interesting hypotheses based on the mentioned Menetreius work.

**Seres, Dániel** (ELTE, Budapest)

Public Memory in Hellenistic Priene

Priene is a small Ionian polis situated on the western coast of Asia Minor. The city of Priene was refounded in the middle of the 4<sup>th</sup> century BC because of the silting up of Miletus Bay. From the Hellenistic period we have a unique and rich corpus of epigraphic evidence. The purpose of this study is to identify the functions and differences of two Prienian sites of memory (les Lieux de mémoire), the Sanctuary of Athena Polias and the Hiera Stoa through their inscriptions.

**Silnović, Nirvana** (CEU, Budapest)

Mithraea in the Roman Province of Dalmatia:

The Interplay of Natural and Religious Factors

The Roman province of Dalmatia boasts with a considerable density and plethora of Mithraic artefacts and archaeological finds, which makes the Roman cult of Mithras one of the most dominant religious phenomena in the province between the middle of the second century CE and the end of the fourth century CE/beginning of the fifth century CE. While the cult in general has been given much attention in the Croatian scholarship, the study of the structural framework of the cult, ie. the mithraea, has been confined to the catalogue entries, with no extensive survey ever been conducted. Therefore, it is the aim of this presentation to offer some new insights on the topic. The mithraea will be analyzed on two levels. First, the structure and the layout of each mithraea will be examined. The distinction between natural caves and artificial structures will be made, with further consideration of their relationship with private, public, or military structures. Particular attention will be given to their location within the landscape. It will be shown how specific landscape features influenced the selection of sites for mithraea, as well as the medium for the cult images, allowing for not only the interaction of natural and human/religious factors, but their inevitable integration.

**Süvegh, Eszter** (ELTE, Budapest)

The role of find-spot and archaeological context in the interpretation of grotesque terracotta statuettes

The so-called Hellenistic grotesque terracotta figurines still represent a problematic and disputed field of study. One of the main reasons for this is the lack of (verifiable) information about the archaeological context and even the find-spot of the majority of surviving fragments. It is important to place particular emphasis on specimens deriving from known find-spots and from well documented archaeological contexts to be able to draw well-founded conclusions about the grotesque statuettes. The aim of this presentation is to show how these fragments of known origin can serve as reference points for answering the questions of date, function and production centres of these grotesques.

**Téglásy, Katalin** (ELTE, Budapest)

In the line of the Saviours of Rome

Publius Cornelius Scipio Africanus Maior became a legendary figure of Roman history by winning the Second Punic War and also by never losing a battle. His victory over Hannibal impressed his contemporaries and the later generations as well. This lecture examines the connections of his legend with mythical figures of Roman tradition such as Hercules, Aeneas, and Romulus.

**Vágási, Tünde** (ELTE, Budapest)

Deus Azizos, the Hemesian Lucifer in the Danubian provinces

Orientalers appeared in great numbers under the Severi in particular in Pannonia and Dacia, but not in other Danubian provinces. We can associate the oriental immigration with contemporary local economic expansion. This economic boom attracted Syrian businessmen to these two provinces. Syrians became a leading social class preserving their traditions and religious ideas. These ideas and the Syrian gods became very widespread and popular. Many inscriptions mentioned Syrian gods like Deus Azizos. This dedicational form is known from the Danubian provinces, most of them from Pannonia and Dacia. Deus Azizos was a god that accompanied the Hemesian main deity, Elagabalus. These dedications disappeared with the end of the Severan dynasty, except in Intercisa, since the Intercisian cohort was made up entirely of Hemesians until the end of the 3<sup>rd</sup> century.

**Vukov, Mirna** (University of Zagreb)

Overview of the social and economic status of dedicants that erected Roman votive altars in Croatia

According to Polybius (6,56) the Romans were the most religious nation. Their religiosity is mirrored in regular performances of various cult activities, but also in raising altars to deities whose help they sought. In the territory of present-day Croatia, ie. Roman Histria and Roman provinces of Dalmatia and Pannonia, more than 900 votive altars have been found. This paper discusses the economic and social status of dedicants who erected those altars. According to preserved inscriptions, Roman citizens were the most common group among devotees. Votive inscriptions generally do not reveal much of the status of dedicants. Only the dedicant's name, without their status, can be found in most inscriptions on votive altars. Therefore, the status of Roman citizens can be assigned to those dedicants. A large number of altars, especially along the Danubian and Dalmataean limes, was erected by army units, veterans and Roman soldiers of various ranks.

The purpose of this research is to extend our knowledge of the social and economic status of people who erected votive altars. This research is part of a PhD dissertation examining the typology and chronology of Roman votive altars from Croatia.

**Zimonyi, Ákos** (ELTE, Budapest)

The cobbler turned doctor: Identifying physicians in the Roman Empire during the Principate.

While in modern healthcare the education and training, and hence the identification (medical diploma, medical license) of physicians is regulated by the state, during the classical antiquity medicine was considered to be a craft (*techne / ars*), therefore practice of medicine was seen as private matter and consequently was not regulated. The education of physicians was similarly unfettered, no unified training of doctors existed in classical times, people with very different educational background were called *iatros* or *medicus*: Galen, the most influential physician of the 2<sup>nd</sup> c. AD, studied medicine for 12 years in the best medical schools, while Thessalos, the famous methodist physician (fl. 100 AD), boasted that he can train a slave to a physician in just 6 months. So if no identification is provided by the state, how could laymen decide that the person in front of them was a doctor or not? The aim of my presentation is to investigate how Greeks and Romans identified physicians, how they distinguished physicians from other healers and laymen. Examining literary and legal texts I will argue that the community has decided who was (and who was not) a doctor, consequently the decision was based rather on the success rate and moral virtues of the person, than on his knowledge of medicine.

#### Mails

benesanita@centrum.sk  
gy.boczko.agnes@gmail.com  
czetiistvan@gmail.com  
roland.ferenczi@gmail.com  
hajdubarbi91@gmail.com  
hana.ivezic@gmail.com  
anna.quickening@gmail.com  
johi.szisi@gmail.com  
aipazsint@gmail.com  
fperko@yahoo.com  
anita.radi@gmail.com  
d.seres@gmail.com  
silnovic\_nirvana@phd.ceu.edu  
suvegh\_eszter@hotmail.com  
teglasy.katalin@gmail.com  
vagasitunde6@citromail.hu  
mvukov@ffzg.hr  
zimonyi.akos@gmail.com



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