

## CULT SCULPTURE, ALTARS, SACRED VESSELS AND VOTIVES

*Alexander N. Ščeglov*

The group of finds catalogued here are heterogeneous in material and form yet at the same time quite homogeneous in their intended purpose. Thus while these are made variously of stone, clay, metal, and glass, it appears that all were intended exclusively for the performance of cultic rites and served no other purpose in the life of the building's inhabitants. The objects constituting the assemblage published here are distributed among the following sub-groups: 1) dedications made of stone (**G 1-2**); 2) stone altars (**G 3-6**); 3) small portable ceramic altars (**G 7-13**); 4) ritual vessels (**G 14-15**); 5) various other votives made of metal (**G 17**), and coloured glass (**G 18-19**). Pl. 142.

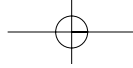
Certain everyday vessels for table and domestic use that were brought to the household sanctuaries (see Part I p. 45-52) as votive gifts – some with dedicatory inscriptions (*e.g.* a black-glazed cup kantharos with a dedication to Sabazios scratched on it (see **B 98** and **H 2**) and others without are not discussed or catalogued here, nor are the terracottas, nor the ceramic containers found in the sanctuaries; all these are dealt with, instead, in the relevant sections (Part II **A-D, F**).

The relief of Herakles (**G 1**) discovered in the sanctuary dedicated to him in *room 14* is so far the only representation of the hero found in the settlement (Pl. 143). Stylistically the schematised image is of extreme flatness and sketchiness, with considerable violation of proportionality (*e.g.* shoulders too wide in comparison with the narrow pelvis); the work was executed on a limestone slab which had been only very roughly prepared. Taking into account the local origin of the slab and the manner of execution, it must be concluded that the relief was made on the site. The artist was apparently not a professional sculptor: most probably he was a self-taught artisan – a local stonecutter who was familiar with the sculptural representations and patterns popular in his times.

Although the relief published here is a unique specimen, it should, in view of its style and manner of execution, be included among the typical Chersonesean sculptural representations of Herakles (here provisionally labelled 'rural') produced by local, non-professional sculptors at the remote settlements in the *chora* of Chersonesos.

Limestone reliefs and free-standing statues and statuettes (both stone and terracotta) representing a Herakles *en face* are typical of the urban sculpture of Chersonesos proper from the 4<sup>th</sup> century B.C. and repeat a statuary image that was widespread in the Greek world in general.<sup>1</sup> But in the rural settlements of north-western Crimea it was another image that prevailed in sculptural reliefs. There, the hero was depicted reclining and feasting.<sup>2</sup> However, besides the example from Panskoye I, there is one other relief of the standing Herakles among the very representative series of finds from north-western Crimea. This was found at the Chersonesean settlement of 'Chaika' near Eupatoria.<sup>3</sup> But of all the examples so far published, our relief is closer in its technical execution and stylistic peculiarities to one depicting a reclining and feasting Herakles from N.F. Romančenko's excavation near Lake Moinak in Eupatoria.<sup>4</sup>

The chronological proximity of all the so far known Chersonesean 'rural' reliefs can hardly be doubted. On the evidence of the recorded contexts of their discovery, and stylistic indications as well, the reliefs showing 'primitive' representations of Herakles can be



dated in general to the period spanning the last third of the 4<sup>th</sup> to the first third of the 3<sup>rd</sup> century B.C. (about 330-270 B.C.) (see also Stolba 1989, 59; Ščeglov 1994a, 144). The relief published here, it may be conjectured, hung on a wall of the first building period. Taking into account the stratigraphy, we would date it to the last third or quarter of the 4<sup>th</sup> century B.C., but not later than the turn of the 4<sup>th</sup>-3<sup>rd</sup> centuries (about 330/325-300 B.C.).

Subgroup 2 is made up of limestone altars. The non-portable altar in the form of a rectangular stone block from the sanctuary of Herakles in *room 14* (**G 3**) as well as the altar **G 3a** from the sanctuary for Demeter and Sabazios in *room 12* (Pls. 143-144) are matched in other buildings at Panskoye I during its last period of existence. For instance, some quite similar altars were discovered in several houses and in the central area U7 (unpublished). It should be noted that they all differ from the funerary altars of 'Olbian' type that were set up in the necropolis. The tops of the latter altars always had a bowl-shaped depression in the centre, with or without an omphalos, and a groove for drainage.<sup>5</sup> Such a feature has never been established for Chersonesean altars, either in the city itself or at any of the settlements on its territory.

The stratigraphical and planigraphical position of the altars (see Part I, pp. 46 and 51) enables us to date its manufacture to 320-310 B.C. (*i.e.* it was put in place during the first building period).

The portable and small-sized domestic altars made of limestone are represented by two kinds.

1. The altar with a pediment and acroteria (**G 4**) belongs to type 2 according to the classification developed by Yu.A. Babinov.<sup>6</sup> Pl. 144. As this author observed, 'Chersonesos should be placed first among cities in the northern Black Sea area as regards the small domestic altars [made of stone]'. And certainly neither the material nor the sculptural treatment runs counter to this statement.<sup>7</sup> The typically Crimean dense limestone of the Sarmatian layer provides fairly convincing proof of the Chersonesean origin of the altar.

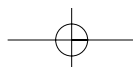
2. Two identical altars made of local limestone (**G 5** and **G 6**), both forming a rough representation of a bird. Pls. 145-146. The shape of the birds' heads, with short thick beaks, as well as their bodies and fan-shaped tails suggest an attempt at a naturalistic (though extremely crude) portrayal either of one of the passerines (Passeriformes), which are common in Crimea, or one of the columbines (Columbiformes).<sup>8</sup> We know of no parallels to these altars apart from a very roughly and schematically executed small altar, also from Panskoye I (from U7). There can be hardly any doubt that altars **G 5** and **G 6** were carved on the spot at Panskoye I, and it is assumed that they are of a specifically local type of portable household altar related to some domestic (?) cult (see also Hannestad 2002, 147). Both the altars were discovered in the southern range of rooms in which two terracottas **F 8** and **F 9** and a votive representing a snake (**G 17 = K 188**) were also found.

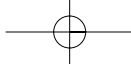
The archaeological context suggests a date around 300-280/270 B.C. for the altars.

Subgroup 3, comprising small, domestic, portable ceramic altars is represented by three varieties.

1. (**G 7**). 'Eschara'. Pl. 146. This is the only known example of Chersonesean production. There are no direct parallels among the Black Sea material at the present; moreover, according to the corpus compiled by K.I. Zajceva, who assigned this altar to the ritual bowl-type, it is of a kind that is unique to the settlement of Panskoye I.<sup>9</sup>

2. (**G 8-11**). Open incense burners (*thymiateria*) in the shape of a bowl set on a stem (Pl. 147); according to Zajceva's typology they are ritual bowls. **G 8-10** belong to vessels of Cherson-





esean production. Typologically they compose a single group that differs in its formal features from the contemporary *thymiateria* from Olbia and the Bosporan cities but is typical of Chersonesos.<sup>10</sup> Also to be subsumed into this are the fragments of a small handmade ceramic altar of local production from the sanctuary of Demeter and Sabazios in *room 12* (**G 11 = D 130**). Handmade altars of similar type were fairly common in the northern Black Sea region, and finds have been recorded both in the Greek cities and at the rural settlements.<sup>11</sup>

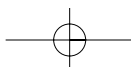
3. (**G 12-13**). Incense burners in the shape of a kantharos or krater, with or without a lid. (Pls. 147-149). Both our examples belong to group 2 in Zajceva's classification,<sup>12</sup> and judging by the shape of its rim, the first of them (**G 12**), had a conical lid that was perforated to let the fragrant smoke escape; the second specimen (**G 13**) on the other hand shows no traces of ever having had a lid. On the evidence of their ceramic paste, both burners are of Chersonesean production though among the Greek centres of the Black Sea region, incense burners of this type seem to have been most common in Olbia.

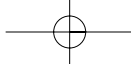
Taking into consideration their places of discovery, all the portable ceramic altars found during the excavation of U6 can be dated to the period 300-280/270 B.C.

Subgroup 4 is composed of two large and extremely unusual bell-shaped vessels (or fragments thereof) (**G 14** and **G 15**). Pls. 147-148. The first identification of such vessels as related to some cult was proposed by S.F. Strzeleckij.<sup>13</sup> Later B.A. Sparkes and L. Talcott considered a similarly shaped vessel of the last quarter of the 5<sup>th</sup> century B.C. (425-400) and related fragments from the Athenian Agora as having served for some household purpose, and included them among 'tubs'. Referring to certain other scholars they supposed that this specific type could have been a *σμῆνος* (beehive) or *κυψέλη* (any hollow vessel, chest, box).<sup>14</sup> E. Crane and A.J. Graham<sup>15</sup> also interpreted it as a beehive, but, in my view, such an identification seems unlikely. Earlier, J.E. Jones, A.J. Graham, L.H. Sacket, and M.I. Geroulanos had convincingly proved that the ceramic beehives of Classical and Hellenistic Greece were of quite different proportions.<sup>16</sup> Positively identified specimens of beehives have a much greater longitudinal axis than either **G 14-15** or similar ones of Chersonesean production or the one from the Athenian Agora.<sup>17</sup> Moreover, the form of the rim and bottom of the real beehives is another point of difference. Thus the identification of the Athenian vessel as a beehive on the evidence of its width-to-length ratio and certain other features must obviously be considered erroneous. My own suggestion is that **G 14** and **G 15** were primarily intended for the performance of certain religious rites – though the possibility that they were also used for storage cannot be ruled out.

The fact that vessel **G 14** with a dipinto HP in a retrograde ligature (see **H 1**) was found actually standing on the altar and in the same room as the relief of Herakles (**G 1**) excludes any interpretation of its purpose other than a ritual one. Consideration of the archaeological contexts in which the two similar Chersonesean vessels mentioned above were found suggests that such bell-shaped vessels were most often connected with the performance of household rituals, mainly those dedicated to Herakles – at least in Chersonesos and its territories. The fact that a similar vessel and a fragment of a *thymiaterion* bearing the graffito ΗΡΑΚΛΗΣ on its bowl<sup>18</sup> were found in one and the same room of a dwelling in the northern region of Chersonesos (city block XVIII) is another strong indication of this supposition. However, it should also be noted that a fragment of the same type of vessel was found in a public square in the same region of the city during the excavation of a monumental altar (city block XIII).<sup>19</sup>

Among the vessels whose primary function was religious should also be mentioned the two phialai (**G 16 = B 145** and **N 15**) which were probably used for libations. They were





both found on the floor near the altar **G 3a** in *room 12*. No example of a phiale was found in any other room in the building.

Subgroup 5, the last group of the finds considered here, is composed of votives. Of course, all sorts of very different objects fall into this category, and so the votives might include everyday vessels as well as a variety of other things.<sup>20</sup> For instance, the accumulations of seashells (*Cardium* and *Pecten*, see p. 46) quite obviously served as votives. However, only those objects that were quite definitely originally intended as votives are included in the present catalogue.

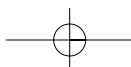
The first item is a small, naturally occurring stone (**G 2**) with an accidental resemblance to a human half-figure (Pls. 143-144). This stone comes from the sanctuary of Demeter and Sabazios.

On the one hand, this 'figurine' is typologically similar to the Chersonesean anthropomorphic gravestones that are well known from excavations both in the city of Chersonesos itself and in its *chora* in north-western Crimea, including the necropolis of Panskoye I.<sup>21</sup> Gravestones from kurgan 2, the graves of which are dated to the late 4<sup>th</sup> or early 3<sup>rd</sup> century B.C., are the closest parallels to our 'figurine': these are also made from unworked or only slightly worked stones whose natural shapes chanced to bear a strong resemblance to the traditional Chersonesean funerary sculptures.<sup>22</sup>

On the other hand, in a very plain and simplified manner, the figurine published here resembles the widely known and popular terracotta protomes of female divinities (*e.g.* protomes representing Demeter-Kore-Persephone). In the present case we are probably dealing with a phenomenon whereby an accidentally found piece of rock which was close in shape to the familiar image of a divinity was consequently connected with that divinity, sacralised, and, as such, brought to a sanctuary. Since all the relevant material suggests that it was a sanctuary of Demeter and Sabazios that was located in *room 12* it is quite likely that our figurine was brought there as a votive gift to Demeter or Kore. Irrespective of the interpretation, we may be fairly certain that this figurine was connected with chthonic concepts, with cults related to Earth and Fertility.

The miniature representation of a coiled and bearded silver snake with a head and neck made of gold foil (**G 17**) also belongs in the votive category (Pl. 149). Only one close parallel is known to us: a quite similar votive from the excavation of room 'III' at the rural settlement of Andreevka-Yuzhnaya in eastern Crimea (the Kerch Peninsula that at one time constituted the territory of the Bosporan Kingdom); the scholar who published the find dated it to the 5<sup>th</sup> century B.C., but that date is doubtful.<sup>23</sup> A find of a miniature snake of the same type but entirely of bronze and without a beard is reported from a domestic shrine of the 4<sup>th</sup>-3<sup>rd</sup> centuries B.C. in Eretria;<sup>24</sup> and a bronze figurine of a bearded snake dated to the 1<sup>st</sup> century B.C. or 1<sup>st</sup> century A.D. from a sanctuary situated on the pass of Gurzufskoye-Sedlo<sup>25</sup> is typologically close to our specimen, but represents another variety of the type. A different and more complex composition, with the body wound in several coils, is represented by a bronze beardless snake of the 1<sup>st</sup> century B.C. from a kurgan near Kerch<sup>26</sup> and by a 2<sup>nd</sup>-3<sup>rd</sup> century B.C. marble statuette of snake from Konstanza (ancient Tomis).<sup>27</sup> On the evidence of the dated specimens, it may be supposed that the production period of the miniature plastic representations of snakes of our type (*viz.* **G 17**) does not exceed the bounds of 4<sup>th</sup>-3<sup>rd</sup> centuries B.C. As to **G 17** itself (and likewise its parallel from Andreevka-Yuzhnaya, above), it may be roughly dated to 330-270 B.C.

It is of importance that our silver and gold snake was found among certain other objects of ritual purpose all of which had evidently once constituted a single set. A.M. Gilevič assigned the snake to the cult of Sabazios whose worship at U6 was confirmed most evidently by graffito **H 2** on the black-glazed cup **B 98** found in *room 12* (Pls. 71, 156). This association



with the Sabazios cult certainly seems very probable,<sup>28</sup> though it cannot be ruled out that the snake was connected with some other chthonic cult, including that of Demeter proper,<sup>29</sup> or possibly the cult of Asklepios and Hygieia (*cf.* below).

Finally, mention must be made of two large cylindrical 'beads' of coloured glass decorated with double representations of bearded human faces (**G 18-19**). These beads were found in the sanctuary of Demeter and Sabazios and are finds of special importance (Pls. 149, 176). They were made by means of the core process and belong to Group 6 according to classification developed by T.E. Haevernick (Röhrenperlen),<sup>30</sup> to Type F<sub>1</sub> according to M. Seefried's classification (beads with masks),<sup>31</sup> and to Type 469 in E.M. Alekseeva's ('proniz').<sup>32</sup> Our two specimens belong to the category of so-called 'beads with masks'. The term 'spacer-bead' (or 'proniz' in Russian scientific literature) seems the most adequate for this type of object, so I shall adopt it here; and I shall simply use the term 'pendants' ('podveska' in Russian) for the mask-embellished pendants with suspension loops at the top.

The centre (or perhaps centres) of production of coloured glass spacer-beads and pendants representing bearded faces with 'Semitic' or 'Punic' features has/have not been precisely identified. But on the basis of stylistic and anthropological considerations we may suppose that these objects were produced somewhere in the Near East (Judaea, Syria, or perhaps Babylon).<sup>33</sup> However, almost seventy years after A. Kisa's classic work, T.E. Haevernick in a special study came to the conclusion that pendants and spacer-beads of this type were manufactured mainly in Carthage.<sup>34</sup>

The find of a quantity of mask pendants together with an amphora of the 'Punic' type at the town-site of Elizavetovskoye, in the Don delta, is, perhaps, an additional indication that these were produced in Carthage and imported into the north-eastern (or the entire northern) Black Sea region.<sup>35</sup>

But, at the same time, we cannot rule out the possibility that the pendants were in fact manufactured in the eastern Mediterranean – as suggested in particular by the remains of glass production found on Rhodos.<sup>36</sup> Moreover, neither Alekseeva nor N.Z. Kunina excludes the idea of an Eastern Mediterranean (or Near Eastern) origin for these pendants.<sup>37</sup>

As to the *spacer-beads* of the type under consideration, Alekseeva supposes them to be of Near Eastern origin,<sup>38</sup> while Kunina is more cautious in her conclusions, and rules out neither Carthage nor the Syrian or Phoenician coasts as possible production centres.<sup>39</sup> It should, however, be noted that spacer-beads of Haevernick's Group 6 are recorded for the Near East only on the basis of a few isolated finds, one from Egypt (Giza) and the other from northern Syria (Al Mina).<sup>40</sup> By contrast, the six specimens from Carthage itself and the three from Ibiza (the Pityussae Islands)<sup>41</sup> account for 12 per cent of all such finds known to us (see Table 1). These facts may perhaps be taken as good evidence in favour of Haevernick's hypothesis of a mainly Carthaginian origin.

Even if it is not possible at present to identify the precise place or area where spacer-beads of the type in question were produced, we may yet make a fairly accurate guess at the volume of imports and the main channels by which they were brought into different regions of the Mediterranean and into the Pontic area and its hinterland. The relevant data are presented in Table 1.<sup>42</sup>

To get more precise picture it is necessary to generalise the quantitative geographical data and consider larger regions (Table 2).

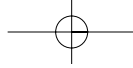
Table 2 shows that the Black Sea regions absorbed more than 60 per cent of imported cylindrical spacer-beads – yet even within this area the distribution is not uniform. No finds of spacer-beads have been reported from the southern coasts of the Black Sea or from northern Anatolia, and we know of only three finds from the coastal cities of the West Pontos (Mesembria, Kallatis and Histria).<sup>43</sup> It was rather to the northern and eastern Black Sea re-

Table 1. Find distribution of the 'beads with masks' in the Black Sea area and the Mediterranean.

Area	Quantity of finds	%
I. North Africa, western Mediterranean (Carthage, Ibiza)	9	11.69
II. Near East (Syria, Egypt)	2	2.60
III. Central Italy (the western coasts: Anzio, Latium, Cumae, Erice, Paestum)	5	6.49
IV. North-western Adriatic (Illyria: the region in the neighbourhood of Otočac)	5	6.49
V. North Aegean area (Olynthos, Salonika)	2	2.60
VI. Central Europe (modern Hungary, Poland, Czechoslovakia)	5	6.49
VII. Western Black Sea area (Mesembria, Kallatis)	2	2.60
VIII. Western and north-western Black Sea area (Histria, Olbia)	9	11.69
IX. Crimea (Chersonesean state, Bosphoros, central Crimea)	10	12.99
X. Eastern Europe (the steppe and forest-steppe zones (Scythians and Scythian-like archaeological cultures))	5	6.49
XI. North-eastern Black Sea area (the west Caucasian foothills (river Kuban basin) (Maeotic archaeological culture))	6	7.79
XII. North-eastern Black Sea area (Ureki, Pichvnari)	2	2.60
XIII. Trans-Caucasus (Kazbegi, Samtavro)	15	19.48

Table 2. General find distribution of the 'beads with masks'.

Region	Quantity of finds	%
A Carthage, western Mediterranean (the Pityussae Islands) and eastern Mediterranean, Egypt	11	14.29
B Central and northern Mediterranean: Italy, Illyria (modern Croatia); northern Aegean area (modern Greece)	2	15.58
C Central Europe (modern Hungary, Czechoslovakia and Poland)	5	6.49
D Black Sea and adjoining steppe zone of the Black Sea coast and forest-steppe zone of Eastern Europe, Caucasian foothills and Transcaucasia (modern Bulgaria, Romania, Russia, Ukraine, and Georgia)	49	63.64
<b>Total:</b>	<b>77</b>	<b>100</b>

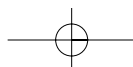
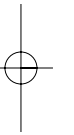
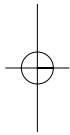


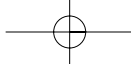
gions that the main trade in these beads was directed; and from these parts they subsequently reached inland areas. Thus eight spacer-beads were found in Olbia,<sup>44</sup> which is situated in the maritime centre of the forest-steppe zone; so it was probably from Olbia that single specimens came into the hands of nomads in the steppes on the left bank of the Lower Dnieper, and found their way to the settled population in the steppe-forest zone of the central Dnieper regions.<sup>45</sup> In total, ten spacer-beads including the ones published here have been found in Crimea. Of those, three were found in north-western Crimea in the territory of the Chersonesean state and the other seven in eastern Crimea in the region of Bosporos (mainly in Pantikapaion and its surroundings).<sup>46</sup> It is highly probable that it was by the way of Bosporos that spacer-beads reached the Scythians of the Crimean steppes (two specimens), and that by the same channel there was a significant flow to the Kuban region and the northern Caucasus (see Table 1), as well as up the Don (most probably through the settlement of Elizavetovskoye at the delta) and far to the north into the forest-steppe zone in the region of modern Voronezh (two specimens).<sup>47</sup> It is clear that the many spacer-beads now recorded (see Table 1) in the inner regions of Transcaucasia were imported through coastal centres in the eastern Black Sea area (Pichvnari, Ureki *etc.*).

On the basis of the geographical distribution of spacer-bead finds given above, the following hypothesis may be proposed. From the fact that cylindrical spacer-beads are not found in the interior of Thrace it probably follows that the local population did not appreciate these objects. This would explain why imports into Greek cities of the western Pontos were not numerous. On the contrary, in the northern and eastern Black Sea area the spacer-beads were in great demand not only among the inhabitants of Greek towns but also among the varied social strata of the steppe-zone nomads (Scythian culture) and the agricultural and pastoral population of the forest-steppe zone of Eastern Europe (Scythian-like cultures). Such beads were especially sought after by the agricultural tribes of the Sindo-Maeotian group in the western Caucasus (who became part of the Bosporan State in the 4<sup>th</sup> century B.C.) as well as by the ancient population of the inmost regions of Transcaucasia. In this connection it seems necessary to turn our attention to two pressing questions: During what period were the spacer-beads imported to the northern and north-eastern Black Sea coasts? And why were they so popular in the areas under consideration?<sup>48</sup>

Most scholars date the spacer-beads to the 4<sup>th</sup> or 3<sup>rd</sup> centuries B.C.,<sup>49</sup> but it now seems possible to propose more precise dates. Although the securely dated (so-called 'closed') archaeological contexts that include such spacer-beads are few in number, they nevertheless enable us to make certain observations both on the absolute dates of the beads and on the development of their type.

In the northern Black Sea area, the first finds to be reliably dated through independent data to the first half of the 4<sup>th</sup> century B.C. come from grave 30 in the necropolis of Olbia (excavation of B.V. Pharmakovskij in 1911)<sup>50</sup> and from a Scythian kurgan in the steppe on the left bank of the lower Dnieper.<sup>51</sup> These rather short and very fat beads are close to the Carthaginian specimens presented by Haevernick.<sup>52</sup> For our present purpose this variety is distinguished by the letter A – thus type of Haevernick 6A/ Seefried F<sub>1</sub>A / Alekseeva 462A. The ratio of height (L) to diameter (D) varies in the range 1:1.19 to 1:1.5. Beads of such proportions probably continued to be imported into the northern Black Sea area and its hinterland during the third quarter of the 4<sup>th</sup> century B.C. too.<sup>53</sup> However, at some period not later than the last third of that century, larger and longer beads (L/D 1:1.66 to 1:1.79) appeared among the imports.<sup>54</sup> **G 18** and **G 19** belong to the latter type, and are distinguished by the letter B. Later, it appears, both the Haevernick 6A / Seefried F<sub>1</sub>A and the type B beads became even more elongated and the masks that decorated them lost their artistic expressiveness. Thus the single specimen reported from Mesembria and reliably dated to the second





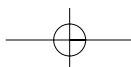
half of the 3<sup>rd</sup> century B.C. has an L/D ratio of 1:1.95 and debased type of mask. Similar proportions (*c.* 1:2) are to be seen on a specimen from grave M<sub>1</sub> in the necropolis of Kallatis (excavations of 1973-1980). The grave has been dated to the first half of the 3<sup>rd</sup> century B.C. However, this latest type apparently failed to reach the northern and north-eastern Black Sea regions. The reason could be that the workshops producing these beads had connections with different trade routes. This, however, to me seems less probable.

So three typological and chronological variants may be distinguished among spacer-beads with masks. Of these three, only the first two variants (A and B) have as yet been reported from the northern and north-eastern Black Sea regions and the adjacent inland zones of eastern Europe and the western Caucasus (the Kuban region). All duly recorded archaeological sets suggest that cessation of imports of cylindrical spacer-beads to the northern Black Sea area (both to the *chorai* of Greek coastal cities and to the barbarian hinterland) occurred in the first or the early second quarter of the 3<sup>rd</sup> century B.C. but not later than 270 B.C. The latter date is suggested by the set from Panskoye I in particular. This interruption of imports would seem to be connected with the fact that in the early 3<sup>rd</sup> century B.C. there was a sudden change in the demographic situation of the steppe and forest-steppe zones of eastern Europe. The abrupt disappearance of sites of the classical Scythian culture in these parts as well as the devastation of the *chorai* of the Greek states<sup>55</sup> are indications of this change.

Both spacer-beads and pendants with masks are usually published among the category of beads and ornaments for everyday use. These objects were defined at first as 'grotesques' *etc.*,<sup>56</sup> but in special studies of the last decades they have come to be considered as amulets worn to protect their owners against evil influences.<sup>57</sup>

Leaving aside pendants, we will consider the possible purpose of the spacer-beads. In the first place, they were used in burial rituals. Consideration of all those finds and contexts that are recorded in sufficient detail show that spacer-beads of the type under discussion, unlike pendants, *never* composed necklaces of beads. It was always only a *single* spacer-bead that was put into individual graves in urban and rural Greek necropoleis, into the non-Greek burials in kurgans of the Scythian and Scythian-like agricultural and pastoral cultures, and into the graves of the agricultural tribes of the western Caucasus; the same may be observed of the necropoleis in the eastern Black Sea area. Hence we may be quite justified in supposing that these objects reflect some chthonic concepts connected with the cult of the dead.

Secondly, the spacer-beads found in 'closed' sets at Greek settlements compose a group that is very small in number.<sup>58</sup> Basing herself on my own view of the spacer-beads as sacral objects connected with the cults of Demeter and Sabazios, and also on a find of a 'mask' pendant in a sanctuary in Israel, Alekseeva has suggested that both types of objects (pendants and spacer-beads) were linked specifically with fertility cults.<sup>59</sup> Gilevič hypothetically assigned the spacer-beads published here to the cult of Sabazios,<sup>60</sup> but although such a supposition seems quite probable it cannot, of course, be considered as finally proved. At present, before further careful study has been carried out, the finds made at sanctuaries and burials permit us to suppose only that these objects reflect particular (though possibly cognate) chthonic concepts that probably varied quite considerably among Black Sea Greeks, steppe nomads, and settled agricultural tribes. Be that as it may, the spacer-beads published here were undoubtedly brought to the sanctuary of Demeter and Sabazios as ritual gifts, and therefore should most probably be connected with a fertility cult.<sup>61</sup>





## ADDENDUM

An egg-shaped ceramic object (**G 20 = M 22**) no doubt also had a religious function. It was found on the floor of *room 13* together with the incense burner **G 12** and the unguentarium **B 203a**. The three objects found together could perhaps be taken as evidence for yet another cult in U6, namely that of Asklepios and Hygieia.

## CATALOGUE

## DEDICATIONS (STONE)

**G 1.** U6 room 14. Find list 7/1. 1971.

Relief. Standing Herakles. Pl. 143.

Height 5.55 cm; width 44.0 cm; thickness 9.0 cm; thickness of upper part 12.0 cm. The upper left corner is broken off. Local dense limestone-shellrock of the Maeotic layer (Neogene, N<sup>m</sup>).

Flat relief. The slab is shaped so that its projecting upper edge resembles a cornice above the image. The right end of the cornice is cut by a semicircular groove, and there was a similar groove at the left end. The back of the slab is very even. All these features (as well as the position of the block when found) suggest that the relief was placed fairly high up on the wall of the sanctuary. Evidently it stood on a flat support (a shelf?), and at the top was fastened to the wall by means of two hooks that fitted into the semicircular grooves mentioned above.

The front of the block is coarsely worked, and traces left by a pointed tool and narrow chisel which should have been removed in the finishing process are clearly visible on its surface. Much of the roughness of the 'background', especially at the lower left, was not removed at all, and (in contrast to the relief image itself) the background remained almost entirely unsmoothed.

The figure is shown in very low and extremely sketchy relief. The max. depth of the relief is only 1.5 cm. Herakles is represented *en face* resting most of his weight on his left foot, with his relaxed right leg extended slightly to the side. He holds his club (rather awkwardly) in his extended left hand, and it is possibly his lion-skin that it rendered behind the club. His right arm hangs down beside his body. The surface of the face and the upper part of the breast were exposed to fire resulting in the formation of a layer of unslaked lime, and are therefore obliterated.

Publications: Ščeglov 1976, 138, 135 fig.; Ščeglov 1978, 124, fig. 66; Ščeglov 1987, 246, 266, fig. 16, 7; Čtcheglov 1992, 170; Hannestad 1999, 170 f., fig. 6; Hannestad 2002, 146, fig. 3.

**G 2.** U6 room 12. Find list 6/89. 1971.

Votive: a primitive anthropomorphic stone figurine. Pls. 143-144.

Height 5.6 cm; width 4.5 cm; thickness 9.0 cm. Local limestone-shellrock (Neogene, Pontic layer, N<sup>p</sup><sub>2</sub>).

The figurine is a sketchy representation of a head and upper body. The shape is of natural origin (having simply split off a limestone slab as a result of weathering) and the piece is very perfunctorily finished (at the top, shoulder, and lower extremity). Traces of soot are preserved on the lower part.

## STONE ALTARS

**G 3.** U6 room 14. 1971.

Stone altar. Pls. 143-144.

Length 38.5 cm; height 17.0 cm; depth 38.0 cm. Local limestone of the Sarmatian layer (N<sup>1 sm3</sup>). There is no rock so dense in the vicinity of the settlement, but outcrops occur some four or five kilometres to the south, on the heights of the Gangul Ridge. Some detached blocks can be found on the slope of the Ridge and in the valley.

A rectangular block well worked on all sides.

**G 3a.** U6 room 12. 1971.

Non-portable stone altar. Pl. 144.

L. 32.5 cm; W. 18 cm; H. 12 cm. Local limestone of the Sarmatian layer (N<sup>1 sm3</sup>).

A rectangular block well worked on all sides.

**G 4.** U6 courtyard, E-2. 1973.

Stone altar. Pl. 144.

Height 9.0 cm; width 6.0 cm; thickness 3.0 cm. Dense local limestone of the Sarmatian layer (N<sup>1 sm3</sup>). The surfaces of the upper part and left side were subjected to fierce heat and have therefore flaked off.

Found near the entrance to room 34.

A small altar of rectangular shape with profiled base, a cornice, and a pediment with *acroteria*. The top side has a rectangular recess (3.5 x 1.8 x 0.5 cm) for the reception of sacrificial offerings. Traces of soot are visible on the bottom of this recess.

Parallels: Babinov 1974, 21 f., fig. 3.

**G 5.** U6 room 25. Find list 9/18. 1972.

Portable stone altar. Pls. 145-146.

Length 17.5 cm; width 10.0 cm; height 6.5 cm. Dense local limestone of the Sarmatian layer (N<sup>1 sm3</sup>).

Found in the doorway between rooms 24 and 25.

The altar is roughly carved to represent a bird with a rounded body that flattens out at the top. The head with a short beak and drilled eyes and the tail of pentagonal plan are more carefully executed. On the upper surface there is a slightly rounded depression (max. depth 4.8 mm) in which traces of soot are preserved.

**G 6.** U6 courtyard, E-6. 1974.

Portable stone altar. Pl. 146.

Length 11.0 cm; width 8.0 cm; height 5.8 cm. Dense local limestone of the Sarmatian layer ( $N_1^{sm3}$ ). Fragmentary.

The altar is crudely sculpted to represent a bird. Similar to **G 5**. The head and tail are broken off.

### CERAMIC ALTARS

**G 7.** U6 room 12. Find list 6/52. 1971.

Portable ceramic altar (*eschara*). Pl. 146.

Height 6.1 cm; diameter of upper surface 6.0 cm; max. diameter of receptacle 6.8 cm; diameter of foot 2.5 cm; diameter of support 7.4 cm.

The upper part, in form of a bowl with an offset vertical rim, passes to a low wide foot and then on to a wide, profiled, cone-shaped base. A hole 1.8 cm in diameter runs right through the vessel from top to bottom. The clay is light red with inclusions of fine white limestone. The surface is covered with light-coloured almost white slip wiped off in some places. Visible over the slip are traces of seven encircling rings in red-brown and yellow-brown mineral-based (ochre) water paint – though these actually wore away in antiquity. Judging by its fabric, slip, painting, and shape, the vessel is of Chersonesean production.

Publication: Zajceva 1997, pl. 5, 86.

**G 8.** U6 room 15. Find list 9/33. 1971.

Fragment of the bowl of a portable ceramic altar. Pl. 147.

Height 3.3 cm; estimated diameter of the rim 8.0 cm; max. estimated diameter of receptacle 9.2 cm; the bowl depth 2.2 cm.

Originally the altar was in the form of a bowl set on a foot. In shape it was probably similar to **G 7**, though it had no hole through the centre of the bowl. The clay is greyish pink with inclusions of fine pyroxene and extremely fine particles of lime. The surface of the fragment is badly burnt, and that has evidently changed the original colour of the ceramic mass; there is a slip same colour as the clay. Judging from the fabric and shape it is of Chersonesean production.

Parallels: Zajceva 1997, pl. 3, 53; pl. 5, 88; Kutajsov and Užencev 1994, fig. 12, 2.

**G 9.** U6 courtyard, E-3. 1971.

Fragment of a portable ceramic altar. Pl. 147.

Height 3.0 cm; diameter 6.5 cm.

Pedestal of a rather low altar. The piece has a complex outline. There is a depression preserved inside the bowl.

The fabric is similar to that of **G 8** with inclusions of fine lime particles and pyroxene; there is a slip of the same colour as the clay. Judging by the general appearance and shape of the fragment, the original piece was of Chersonesean production.

Parallels: possibly, Zajceva 1997, pl. 5, 88; Kutajsov and Užencev 1994, fig. 12, 2.

**G 10.** U6 courtyard, D-6. Find list 17/105. 1972.

Foot of a portable ceramic altar. Pl. 147.

Height 6.5 cm; diameter of stem 1.1 cm; diameter of support 8.3 cm.

Pedestal of complex profile belonging to a tall altar. The clay is red-pink with inclusions of fine sand, limestone, and pyroxene; there is a light-coloured slip.

Publication: Zajceva 1997, pl. 5, 87 (the reference in the article is incorrect).

Parallels: Kutajsov and Užencev 1994, fig. 12, 2, 5.

**G 11 = D 130.** U6 room 12. Find list 6/89. 1971.

Fragments of a portable ceramic altar. Pl. 133.

For a detailed description see **D 130**.

**G 12.** U6 room 13. Find list 8/30. 1971.

Portable ceramic altar (*eschara*). Pls. 147, 149.

Height 9.0 cm; diameter of the rim 8.4 cm; diameter of receptacle 6.8 cm; diameter of neck 4.3 cm. The foot is missing.

Kantharos-shaped vessel with a wide profiled rim on which are preserved some portions of a vertical flange to accommodate a lid. The original colour of the fabric has changed to greenish grey as a result of exposure to high temperature. Traces of a light-coloured slip and encircling rings of red, yellow and white (?) paint are preserved on the surface.

Parallels: Zajceva 1962, figs. 6, 2; 8, 3.

**G 13.** U6 courtyard. 1975.

Portable ceramic altar. Pl. 147.

Height 8.0 cm; diameter of rim 8.8 cm; diameter of receptacle 8.5 cm; diameter of neck 7.0 cm. The foot is missing.

Found in the north-western part of the courtyard.

It is similar to **G 12** in shape but has a straight, slightly out-turned rim. The clay is brick-red with inclusions of pyroxene. No slip.

### RITUAL VESSELS

**G 14 = H 1.** U6 room 14. Find list 7/2. 1971.

Ritual vessel. Pls. 148, 150.

Height 28.0 cm; diameter of rim 23.8 cm; diameter of body 23.2 cm; diameter of bottom 19.0 cm.

Found on altar **G 3**.

Bell-shaped vessel made of typical Chersonesean clay with white inclusions. Two horizontal curved handles ap-

plied to the body below the rim. The bottom is set on a rather low circular support. No slip. The vessel evidently suffered damage in antiquity, for ten (out of twelve) holes drilled for repair-clamps are preserved. The upper part of the body has a dipinto (**H 1**): retrograde H and P in ligature in red mineral-based paint.

Parallels: Belov, Strzeleckij and Jakobson 1953, figs. 7-9; Sparkes and Talcott 1970, no. 1853.

**G 15**. U6 room 3. Find list 6/33. 1969.

Fragment of a ritual vessel. Pl. 147.

Height 16.2 cm; diameter of body 19.0 cm; diameter of base 11.0 cm.

The lower body of a bell-shaped vessel made of typical Chersonesean clay with white inclusions. Encircling the body are three broad red rings of mineral-based water paint.

**G 16 = B 145**. U6 room 12. Find list 6/31. 1971.

Phiale. Pls. 64, 72, 149.

Height 5.0 cm; rim diameter 12.9 cm; neck diameter 9.6 cm; diameter of body 11.0 cm; diameter of base 3.7 cm.

The clay is orange, three-layered in section (black in the middle) with numerous inclusions of white lime. The surface is covered with red glaze.

For a detailed description see **B 145**.

**G16a = N 16**. U6 room 12. Find list 6/60. 1971.

Fragmentary bowl of transparent glass. Pls. 149, 176.

Preserved height 4.9 cm; diameter of rim 10.9 cm. Find-spot: on the floor near the altar **G 3a**. For a detailed description see **N 16**.

## VOTIVES

**G 17 = K 188**. U6 courtyard, D-5. 1974.

Votive representing a snake. Pls. 149, 167.

Height 21.8 cm; diameter 22.8 cm. Silver, gold. The tip of the tail is missing. The silver is oxidised.

The body, which is coiled into three loops, is made of silver wire 2 – 2.45 mm in diameter. The neck supporting the down-turned head is raised 16 mm above the coils that form

the body. The head and neck are made of very thin gold foil. Although the head has dimensions measured only in millimetres it shows the muzzle with well-defined nostrils, jaws, and eyes. The length of the golden neck and head together is 11.6 mm; length of head 5.2 mm; width of head 4.4 mm.

Publication: Gilevič 1988, 73, fig. 1, 3.

Parallels: Kruglikova 1969, 308, fig.; Kruglikova 1975, 81, fig. 35, 2.

**G 18 = N 14**. U6 room 12. Find list 6/61. 1971.

Spacer-bead decorated with two representations of human faces. Pls. 149, 176.

Height 3.4 cm; diameter 1.9-2.0 cm; diameter of bore 0.9-1.0 mm. Coloured glass.

Badly burnt, iridescent.

Cylindrical bead with a wide bore; produced by core process; traces of the core are preserved inside the bore. The glass is opaque dark blue. On both sides of the bead there is a relief representation of a human face. The faces are white with big blue-and-white eyes and are framed by hair and beards of dark blue glass fused together. Around both the upper and lower ends of the bead is a row of six white balls (some of which have broken off). The faces are separated from each other by thin applied cylinders of white glass.

Publication: Gilevič 1988, 73, fig. 1, 2 (to the left).

Parallels: Haevernick 1977, type 6; Seefried 1979, type F<sub>1</sub> (var.); Alekseeva 1982, 41, type 469, pl. 47; Kunina 1997, no. 45 var.

**G 19 = N 15**. U6 room 12. Find list 6/62. 1971.

Bead with two representations of human faces. Pls. 149, 176.

Height 3.1 cm; diameter 1.8 cm; bore diameter 0.9 cm. Coloured glass.

Badly burnt, iridescent.

Similar to **G 18**.

Publications: Alekseeva 1982, 41, pl. 47, 5; Gilevič 1988, 73, fig. 1, 2 (to the right).

Parallels: Haevernick 1977, type 6; Seefried 1979, type F<sub>1</sub> (var.); Alekseeva 1982, 41, type 469, pl. 47; Kunina 1997, no. 45 var.

**G 20**. U6 room 13. Find list 8/51. 1971.

Terracotta egg. Pls. 149, 175.

For details see **M 22**.

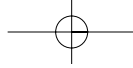
Find-spot: on the floor together with **G 12** and **B 203a**.

## NOTES

1. Ivanova, Čubova, Ščeglov *et al.* 1976, no. 60; Ščeglov 1994a, 140.
2. Nalivkina 1940; Karasev 1965; Vysotskaja 1968; Ščeglov 1978, 124 f., fig. 66; Ščeglov 1994.
3. Popova and Kovalenko 1996; Popova and Kovalenko 1997.
4. Nalivkina 1940, 111 ff., fig. 3.
5. Ščeglov 1987, fig. 14.
6. Babinov 1974, 21 f.
7. Babinov 1974, 22. Here the author deals only with finds from the northern Black Sea area.
8. The *Passeriformes* are the most widespread and numerous order of bird in Crimea: 111 species are known. See Ptušenko 1948, pls.; Sungurov 1966, 51. We should note that the only find of an accumulation of bird bones in western Crimea (at the settlement of Tarpanchi (2nd century B.C.)) contained 196 bones and belonged to 34 birds. Of those, 23 (67.6%) were birds of the order of passerines.
9. Zajceva 1997, pl. 5.
10. *Cf.* Zajceva 1997, *passim*, pl. 5. For new finds in north-western Crimea (Kalos Limen) see Kutajsov and Užencev 1994, fig. 12, 2, 3.
11. Zajceva has recorded 37 samples found in Olbia and its territories, in Chersonesos, and in the cities and settlements of Bosporos. The chronological range of handmade *thymiateria* is from the 6th to 1st centuries B.C. I would like to take this opportunity of thanking Dr. Zajceva for her kind permission to use the MS of her 'Late 6th-1st century B.C. handmade bowls on stems from the northern Black Sea area' (in Russian).
12. Zajceva 1962, 188-194, figs. 6-9.
13. Belov, Strželeckij and Jakobson 1953, 168, 170, figs. 7-9.
14. Sparkes and Talcott 1970, 217 f., no. 1853.
15. Crane and Graham 1985, fig. 9A.
16. Jones, Graham and Sacket 1973, 391 ff., fig. 12; 397 ff. (The height of beehive no. 135 (p. 391) is given incorrectly in their publication as 0.36 m; according to the drawing on p. 392 (fig. 13) it must be 0.46 m.). Ceramic beehives and fragments of such from Trachones (Geroulanos: Appendix I) and Sounion, Attica (Jones: Appendix II) are published in the same work. See also Jones 1976, 80 ff.
17. See Crane and Graham 1985, 20, pl. 2. As it can be seen from the plate, the maximum body width (excluding the rim width) of the beehives in relation to their length varies in the range 1:1.53 – 1:1.67 and more for the latest ones (taking into account the correction in the length of the vessel from Vari – *cf.* note above). The vessel from the Athenian Agora (Sparkes and Talcott 1970, no. 1853) and one of the pieces from Chersonesos (Belov, Strželeckij and Jakobson 1953, fig. 7) have the proportions of 1:13 – 1:14; another vessel from Chersonesos (Belov, Strželeckij and Jakobson 1953, fig. 9) and **G 14** are about 1:1.2 – 1:1.22.
18. Belov, Strželeckij and Jakobson 1953, 168, fig. 2a, 7. Probably a sanctuary of Herakles existed here too. The set of coins and other objects from this house are dated to the second half of the 3rd or beginning of the 2nd century B.C.; however, the stratigraphy and constructional remains suggest the second half or the last quarter of the 4th century B.C. as the date of the building of the house.
19. Belov and Strželeckij 1953, 45 ff., fig. 16.
20. They are described in the catalogues of other sections. Particulars of the sanctuaries and the material from them are presented on pp. 45-52.
21. Ivanova, Čubova, Ščeglov *et al.* 1976, 79-95; Kolesnikova 1973, 37-47; Ščeglov 1978, 48 ff.

22. Ščeglov 1978, fig. 19, 4, 5.
23. Kruglikova 1969, 308; Kruglikova 1975, 80. The date proposed by this author is *extremely* doubtful. *All objects* published belong to the 4th century B.C. The composition of the set of objects gives us to suppose that there was probably a household sanctuary here. *Cf* note 58 below.
24. Kassapoglou 1993, 253, B 179, fig. 7. The author dates the complex to not later than the second half of the 3rd century B.C. (1993, 248). There are, at any rate, good grounds to suppose that there had been a home sanctuary in room *x* where an accumulation of ritual objects was found.
25. Novičenkova 1993, 62, fig. 5, 4. *Cf* also: Trejster 1998, 77, fig. 11.
26. *Anticnaja chudozestvennaja bronza* 1973, 92, cat. no. 225 (Z.A. Bilimovič).
27. Canarache *et al.* 1963, 109 f., figs. 55-57. The authors admit that it may be a representation of Glykon.
28. Gilevič 1989, 73 ff. In addition to the arguments of this author, *cf* Zlatkovskaja 1974, 102, 106 ff.
29. *Cf. e.g.* Küster 1913; Zlatkovskaja 1974 (snake in the cults of Dionysos, Asklepios, Demeter, Thracian divinities, *etc.*). On the association of snakes with chthonic cults see also Bodson 1978, 70. Kassapoglou tentatively assigns the ritual set of small bronzes from Eretria to the cult of Isis (Kassapoglou 1993, 251 ff.).
30. Haevernick 1977, 161, 159, Abb. 3, 200 ff., nos. 378-462 (catalogue).
31. Seefried 1979, 19, fig. 19.
32. Alekseeva 1982, 47.
33. *Cf. e.g.* MAR 13, 1894, 75 (A.S. Lappo-Danilevskij); Kisa 1908, 93.
34. Haevernick 1977, see also Goročovskaja and Zyrkin 1985, *passim*. The latter authors accepted Haevernick's hypothesis. Their consideration of the Black Sea material is based wholly on her catalogue, and takes no account of Alekseeva's corpus.
35. Pendants of Type C2 according to Seefried's classification (1979, 19 f., fig. 8) were found in building complex XVIII at Elizavetovskoye, and the amphora was in the fill of the pit of the contiguous building complex XVI. Both complexes were probably related. See Brašinskij 1981, 98; Žitnikov and Marčenko 1984, 167 ff., fig. 5, 3, 5. For parallels to the amphora see Eiseman 1973, 17 ff., figs. 7, 18, 20 (The Porticello shipwreck which yielded amphorae of Type 2E and Type 2F; the latter are the most similar parallels in terms of the shape of their bases); also Cerda 1987, 483 ff., nos. 671-673, fig. 138 (The El Sec shipwreck which yielded amphorae of Type Sec C'). The fact that Mendean amphorae were found together with the Punic ones in the wreck at Porticello is a helpful indicator for tracing shipping routes (Eiseman 1973, 13 ff., figs. 1-3). The material from El Sec – the site of a supposed shipwreck near the coast of Majorca – is still more indicative. Greco-Italian and Korinthian amphorae as well as examples from other Aegean centres – Samos, Mende, Thasos *etc.*, (see Cerda 1987) – were recovered from the sea together with amphorae of the Punic type. The most important thing for us is that among these finds was the neck of a Sino-pean amphora bearing a stamp of Grakov's first group (see Cerda 1987, 472 ff., no. 631, fig. 128, pl. XVII; the stamp is misread here). The latter fact suggests that ships carrying cargoes from the western Mediterranean including Carthage possibly also visited the Black Sea.
36. *Cf.* Weinberg 1971, 146, pl. 80a. Pendants of Type D2 according to Seefried's classification (1979, 19, fig. 13) were manufactured in the glass-making workshop on Rhodos. The workshop is dated to the late 3rd or early 2nd century B.C. (Weinberg 1971, 151).
37. Alekseeva 1982, 34 ff.; Kunina 1997, 253, nos. 41-44 (this scholar assigned the production of pendants of Seefried's type C2 to the eastern Mediterranean area).
38. Alekseeva 1982.
39. Kunina 1997, 29, 254, no. 45.
40. Haevernick 1977, 202, nos. 406, 407.
41. Haevernick 1977, 200, nos. 378-386.

42. Table 1 is based on Haevernick's catalogue and on my own supplements to Alekseeva's corpus, as well as some other data. Haevernick (1977, 200-205, nos. 378-443) includes 67 finds with recorded provenances and two with the general definition 'Südrussland'. Having excluded these latter, I have added the specimens that were published after Haevernick's work had appeared or that were communicated to us by the publishers of other excavations. Unfortunately, we have to note numerous factual errors in Haevernick's catalogue, which must therefore be treated with great caution. Some errors were pointed out by N.Z. Kunina (1997, 254, no. 41 = Haevernick 1977, no. 425). We may add one further example. The find of spacer-beads in the kurgan of Karagodeuashkh (near the Cossack village of Krymskaya in the region of the Lower Kuban, *i.e.* in the western foothills of Caucasus) was transferred by Haevernick (1977, 203, nos. 412, 413) to Novosibirsk (Siberia) *i.e.* almost 4000 kilometres to the east of the actual place of discovery! There have been no finds of spacer-beads anywhere in Siberia.
43. See Čimbuleva 1964, 58, no. 10, fig. 8a; Haevernick 1977, no. 398. For the find from Kallatis see Bärlădeanu-Zavatin 1980, 217 ff., pl. II, 7 (the grave has been dated to the first half of the 3rd century B.C.). Here I assign Histria to the western Pontos instead of the north-western economic and geographic region of the Black Sea, as is normally the case in modern Russian studies. The reason for this is that the principal social and trading contacts of Histria were with the Thraco-Dacian population of the Carpathian and Danubean regions, rather than with the nomads of the steppe zone.
44. *Cf.* Haevernick 1977, 204 f., nos. 434-441.
45. *E.g.* kurgans near the village in Lyubimovka of the Kakhovka Region Khersonskaya Oblast', Kanev, Cherkasskaya Oblast'; the town-site of Basovskoye in Sumskaya Oblast'; Haevernick 1977, 202 f., nos. 409, 411 (this scholar did not consider the find at Basovskoye. *Cf.* Illins'ka 1965, 60, fig. 10, 12).
46. *Cf.* Alekseeva 1982.
47. Alekseeva 1982.
48. In what follows, I take no account of the Transcaucasian region, since it is a special subject.
49. *Cf.* Haevernick 1977, 168 (on the basis of the publications consulted, she dated the majority of beads to the 4th century B.C., and only the spacer-bead from the necropolis of Mesembria was assigned to the 3rd century B.C.). Seefried (1979, 18, fig. 1) settled on a very wide time-span for the beads: 500-250 B.C. Kunina (1997, 254) prefers the summary dating of 4th-3rd century B.C. However, taking our determination of the period of existence of the sanctuary in building U6, Alekseeva (1982, 34) assigned all cylindrical spacer-beads (and pendants) with masks to the late 4th century B.C.
50. *Cf.* Farmakovskij 1914, grave 30; Kozub 1974, 153, no. 164. On the basis of an Attic stemless black-glazed kylix (*cf.* Sparkes and Talcott 1970, no. 494) and a lekythos with grid decoration discovered therein, the grave is dated to the end of the 5th or beginning of the 4th century B.C.
51. Excavations by A.M. Leskov in the Kakhovka Region of the Khersonskaya Oblast'. Central grave no. 3 at kurgan no. 38 of the group of kurgans near the village of Lyubimovka (see Leskov 1972, 53, fig. 23; Leskov 1974, 63, fig. 52 (the author dates the burial summarily to the 4th century B.C.). Haevernick 1977, 202, no. 409 (but no provenance or other information). The grave contained a black-glazed lekythos with encircling bands of the same colour as the clay (and close in shape Sparkes and Talcott 1970, no. 1126).
52. Haevernick 1977, 159, Abb. 3. *Cf.* Seefried 1979, 22, fig. 19.
53. Finds from the Karagodeuashkh kurgans, *e.g.*, have L/D ratios of 1:1.19 and 1:1.5 (MAR 13, 1894, *passim*; Lappo-Danilevskij and Malmberg 1894, 75, fig. 55; also Haevernick 1977, 203, nos. 412 and 413, with adjustment for the error in stating the provenance, *cf.* note 42 above). *Cf. e.g.* the finds from the kurgan of Karagodeuashkh and from kurgan 1 at the village of Mastyugino near Voronezh (Liberov 1965, pl. 37, 31 – L/D=1:1.39; Haevernick 1977, 204, no. 433). However, we dismiss the possibility that some earlier imports were put into burials.



54. An example is a find from kurgan 1 belonging to the 'Chastye Kurgany' group near Voronezh (Zamjatnin 1946, 16, fig. 2, 5; Haevernick 1977, 202, no. 408 with incorrect dimensions).
55. Cf. Ščeglov 1985, 190 ff.
56. Cf. e.g. Kisa 1908, 94; Haevernick 1977, 152 (with references).
57. Cf. Seefried 1979, 26. L.P. Goročovskaja and Yu.B. Zyrkin (Goročovskaja and Zyrkin 1985, 207) share this view. Alekseeva (1982, 34 ff.) considers the pendants to have a cult meaning, Kunina (1997, 29) takes them to be amulets. As to the spacer-beads, Kunina believes that 'their purpose is not altogether clear: since the beads had a wide central hole, they possibly served as finger-rings' (*ibid.*).
58. In addition to the examples published here, see Kruglikova 1975, 80 ff., figs. 35, 36. Judging by Kruglikova's description and the actual material from room marked 'III' at the settlement of Andreevka-Yuzhnaya in eastern Crimea (the territory of Bosporos), we are dealing in that case with a household sanctuary similar to that of Demeter and Sabazios in building U6. In addition to the spacer-bead, a figured pendant and a small silver snake were found there (*cf.* note 21 above).
59. Alekseeva 1982, 34.
60. Gilevič 1989, 72.
61. Their disposition as discovered *in situ* suggested that they were originally suspended vertically.

