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REVIEW: *CORPUS SIGNORUM IMPERII ROMANI. NORTH MACEDONIA, VOLUME 1/1. SCULPTURE IN THE ROUND*. EDITED BY VERA BITRAKOVA GROZDANOVA, ALEKSANDRA NIKOLOSKA, MACEDONIAN ACADEMY OF SCIENCES AND ART AND RESEARCH CENTER FOR CULTURAL HERITAGE “CVETAN GROZDANOV”, SKOPJE, 2022, PP. 302, ISBN 978-608-203-358-7. 210

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ERIKA MANDERS, DANIËLLE SLOOTJES (EDS.), *LEADERSHIP, IDEOLOGY AND CROWDS IN THE ROMAN EMPIRE OF THE FOURTH CENTURY AD*, HEIDELBERGER ALTHISTORISCHE BEITRÄGE UND EPIGRAPHISCHE STUDIEN, BAND 62, FRANZ STEINER VERLAG, STUTTGART 2020, 200 PAGES, ISBN 978-3-515-12407-2. 213

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Reviews

Erika Manders, Daniëlle Slootjes (eds.), Leadership, Ideology and Crowds in the Roman Empire of the Fourth Century AD, Heidelberger althistorische Beiträge und epigraphische Studien, Band 62, Franz Steiner Verlag, Stuttgart 2020, 200 pages, ISBN 978-3-515-12407-2.

Although there has been more research on the Late Roman Empire and Late Antiquity almost every year, it is still far from the desired level. For this reason, all qualified works on these periods are followed with great interest by the scientific community. The book reviewed here is an important work published in the last few years on the subject of Late Antiquity. Leadership, Ideology and Crowds in the Roman Empire of the Fourth Century AD, edited by Erika Manders and Daniëlle Slootjes, published as part of the Heidelberger althistorische Beiträge und epigraphische Studien series, covers a wide spectrum of topics related to the Late Roman Empire. It is the outcome of the international conference “Medial (re)presentations - various messages: leadership, ideology and crowds in the Roman Empire of the 4th century AD”, organised by Georg-August Göttingen and Nijmegen Radboud Universities and held in Germany on February 19th-20th 2015.

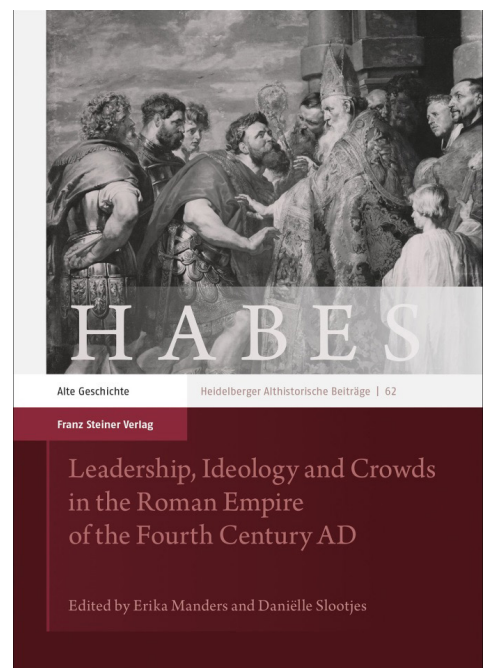
The *Introduction: Leadership, Ideology and Crowds in the Roman Empire of the 4th Century AD* [pp.9-18], contributed by Jan Willem Drijwers, as well as the editors E. Manders and D. Slootjes, discusses how the emperor persona was recognised in the Late Roman Empire, the instruments of ruling power, and the contribution of the army, elites and Christianity to the emperor's leadership. As a sharp distinction, the new type of emperor that began with Constantine I and the new leadership approach he formed are explained as being different from those of the past. This chapter provides an overview of a chronological process of change and transformation and provides valuable information for understanding the Roman emperors in the Late Antiquity, followed by a brief description of the book's purpose, research methods and contributors.

The first chapter in the book is Verena Jaeschke's *Architecture and Power: Defining Tetrarchic Imperial Residences* [pp.19-34]. The chapter focuses on imperial residences in the Tetrarchy, which was used as a model of governance in the late third century. Jaeschke gives a brief historical overview of the Tetrarchy, followed by the continuing importance of the tetrarchic residences (i.e., Nicomedia, Augusta Treverorum, Mediolanum and Thessalonica and Antioch, Sirmium, Aquleia and Serdicca, where there were periodic stays). The main point here is to explain that the architecture in these cities (especially the circus and palace buildings) reflected the emperors' desire to establish a steady, authoritarian, hierarchical and centralised state structure. In this sense, the author emphasises the changing and transforming aspects of architecture as a propaganda tool.

The second chapter presents Adrastos Omissi's *Rhetoric and Power: How Imperial Panegyric Allowed Civilian Elites to Access Power in the Fourth Century* [pp.35-48]. As it is well known, panegyricus was considered an important intellectual activity in the late Roman world. As Omissi notes,

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Libanius, Themistius, Julian, Symmachus, Ausonius, Claudian and others produced remarkable works in this form. In Omissi's study, he addresses the neglected role of panegyric as an important part of the late Roman intellectual and literary milieu. The author provides specific examples from Symmachus, the panegyrici latini and many other orators on the secondary topics in these panegyrics, such as giving gratitude, presenting requests, asking for mercy and communicating. According to Omissi, panegyrics functioned as a bridge between the late Roman emperors and administrators and the subjects, orators as representatives for cities and peoples. The works of orators were a very effective means of access to the authorities. Undoubtedly, the greatest contribution of his study is emphasising that panegyrics and orators, which have for a long time been largely treated within the framework of philological studies, provide valuable information about social and political life as a whole.

The third chapter, *Coins against Christianity?: Maximinus' "Persecution Issues" in Context* [pp.49-60], is written by Erika Manders. This short chapter, centred on coinage, is further elaborated with a table of legends in Latin and four different charts. Manders argues that the details of the coins struck at local mints during Maximinus' reign had less to do with anti-Christian opposition than with the revival of local coinage and the restoration of local autonomy in important cities (Alexandria, Nicomedia and Antioch). She also hypothesises that these practices would have helped Maximinus increase his authority after Galerius.

The fourth chapter, prepared in German by Elisabeth Herrmann-Otto, is entitled *Moral und Rhetorik im Codex Theodosianus: Konstantins Strategien zur Beeinflussung der römischen Bevölkerung* [pp.61-80]. Through several case studies, Herrmann-Otto analyses how Constantine reached out to and influenced the people through his laws. At the centre of her study are the "leges generales", which were addressed "ad populum", i.e., to the people of Rome and Constantinople, or "ad provinciales", i.e., directly to the people of the various provinces [see p. 66]. According to the author, Constantine I also used effective rhetoric for his own purposes with the prologues and epilogues in these legal texts, which can be seen in the Theodosian Code, and strengthened his propaganda with moral arguments. The main conclusion is that the tradition of using rhetorical and moral elements in legal texts to influence the public began with Constantine I and was continued by successive emperors.

Another chapter, "His blood be upon us": *Protecting the Jews in Late Antiquity* [pp.81-97], by John Curran, focuses on the situation of the Jews in Late Antiquity. Curran first discusses modern linguistic and historical interpretations of the concept of Judaism and then focuses on the ancient word *iudaei* and the *Adversus Judaeos*, anti-Semitic works. Indirectly opposing various views that characterise the fourth century as a period of extreme religious persecution and legal difficulties for Jews, the author notes that Constantine I and his successors had a variety of imperial decrees that favoured their legal position alongside those that were openly hostile to Jews [see pp.87-88]. Curran supports the idea that despite the anti-Semitism of the Christian bishops

in the fourth century, imperial policies were far from being equally aggressive.

The next chapter is *Imperial Leadership: Constantius II* [99-116], written by Gerda de Kleijn. The author analyses the leadership characteristics of Constantius II through the perspectives and narratives of Ammianus Marcellinus, Zosimus, Eutropius, Aurelius Victor and the author of the *Epitome de Caesaribus*, and tries in her own words to enable a different perspective [p.114]. She notes that all these figures, who emphasised the hierarchical power of the emperor, also agreed that the emperor was far from having a welcoming relationship with the subjects. The originality of this chapter is that it analyses Constantius II's understanding of leadership within the framework of modern concepts such as "transactional leadership", "transformational leadership" and "autocratic leadership".

Chapters 7-9 mainly examine the leadership of Christian clergy and bishops in three different regions. The first of these, *Damasus and the Charioteers: Crowds, Leadership and Media in Late Antique Rome* [pp.117-133], was written by Marianne Saghy. This chapter analyses the fierce, bloody rivalries and succession between the Christian clergy and their followers in Rome. Saghy examines in detail how Damasus, the famous bishop of the city, used the cult of martyrs, catacombs, religious concepts and religious instruments such as religious inscriptions to mobilise the masses in his model of leadership. The eighth chapter, "Venerabili episcopo atque doctissimo Nicetae": *Niceta of Remesiana and Episcopal Leadership in Fourth Century Illyricum* [pp.135-149], was written by Carmen Angela Cvetkovic. Similar to the previous contribution, Cvetkovic analyses episcopal authority and leadership in the fourth century through a Christian cleric in Illyria named Niceta (mainly through the narratives of Paulinus of Nola). The travels and possible motives of Niceta, who seems to have been active on the Illyrian side of an important network of bishops in favour of the Nicene creed and in the surrounding regions, are examined as the main problem.

The ninth chapter, written by Julio Cesar Magalhaes de Oliveira, is entitled *Controllers of Crowds? Popular Mobilisation and Episcopal Leadership in Late Roman North Africa* [pp.151-161]. The author discusses the historical development of the North African bishops as "political initiators" in their use of preaching and various resources to mobilise the crowds. Based on events in Numidia in the mid- and late fourth century, Oliveira emphasises the political aspect of the bishops while also pointing out that the people they mobilised (or were willing to mobilise) were "conscious" political individuals. As a result, the view that the fourth century created new and stronger leadership models not only for emperors but also for bishops is effectively conveyed in three different regions. When these three works are analysed as a whole, they shed light on religious mobility in various parts of the Roman Empire in the fourth century, along with the social and political aspects of the bishops.

In *Keeping up Appearances: Evaluations of Imperial (In)Visibility in Late Antiquity* [pp.163-179], Martijn Icks examines the emperors' contact with the people they ruled, focusing on orators and various literary sources. He argues that emperors who were visible and accessible in the

public sphere were generally received favourably during the principate, whereas this was not a decisive consideration for emperors and Christian writers in Late Antiquity. The final chapter in the book was contributed by Meaghan Mcevoy. *An Imperial Jellyfish? The Emperor Arcadius and Imperial Leadership in the Late Fourth Century AD* [pp.181-197] examines the leadership of the last emperor of the fourth century (the Eastern Roman Emperor), Arcadius, and the visibility of the emperor, similar to the study by Icks. Mcevoy notes that Arcadius had the appearance of a civilian emperor and was harshly criticised during his reign, yet he left behind a strong administration in Constantinople and participated in many civic celebrations and events there [p.195]. These two chapters show that the changing figure of the emperor and the conventional understanding of leadership in the Late Antiquity were harshly criticised by fourth-century writers (as the title refers to Synesius' analogy of the jellyfish), while the emperors of this period were not weak, powerless and out of touch with the people.

This book, which includes an introduction and a total of 11 different chapters, analyses political, religious and social issues and concepts in the fourth century which shaped the so-called Late Antiquity. Most of the chapters offer new perspectives and are critical of both ancient sources and the results of modern research. Making effective use of a wide range of sources, from coins to legal texts, letters to panegyrics, the book concludes that the fourth century was a transitional phase not only for the Roman people but also for the emperors. This book, which is expected to contribute to the current study of Ancient and Late Antiquity, also provides new perspectives on existing research topics, revises accepted understandings and allows us to read about the changing Roman world and the understanding of leadership through "rulers", such as emperors or bishops.