

International Symposium
Thrace – local coinage and regional identity:
Numismatic research in the digital age
Berlin, April 15th to 17th, 2015

Ceremonial Address

Johannes Nollé (München, DAI, Kommission für Alte Geschichte und Epigraphik)

Die Thraker — Spurensuche nach einem verschollenen Volk

Weitaus stärker als die Kelten sind die Thraker aus dem kulturellen Gedächtnis Europas geschwunden. Obwohl sie einst die Geschichte und Kultur unseres Kontinents wie auch Kleinasiens nachdrücklich geprägt haben, bringt heute fast niemand mehr dieses Volk mit Orpheus, Troja, Athen und Byzantion in Verbindung. Leicht gerät in Vergessenheit, dass Archilochos, Kimon und Thukydides Halbthraker waren, und dass in vielen Orten des Imperium Romanum thrakische Militäreinheiten standen. Im Hohen Mittelalter wusste man beinahe nichts mehr von den Thrakern, so dass der Konstantinsbogen irrig als Thrakerbogen bezeichnet wurde. Schließlich hat der moderne Ausstellungsboom vor allem dem sehr einseitigen Bild von den goldbesitzenden und alkoholliebenden Fürsten der Thraker Vorschub geleistet.

Papers

Ulrike Peter (Berlin, Berlin-Brandenburgische Akademie der Wissenschaften)

Corpus Nummorum Thracorum — a research tool for Thracology and an example of digital numismatic collaboration

With joint efforts the Berlin Münzkabinett and the Berlin-Brandenburg Academy of Sciences and Humanities have developed and created a web portal for ancient Thracian coins. We started by entering the coins and plaster casts of the collections of the two institutions but of course there exist many more Thracian coins all over the world. That is why we also import coins from other public and private collections, naturally after having acquired the permission to do so. Furthermore we offer the opportunity for a direct data input into the portal. In this way it is possible for museums, institutional collections, as well as for private persons, to document and publish their coins through the portal. This digital publication includes a unique

reference number, image, weight, and repository information. Thus it becomes an effective measure of protection for the ancient cultural heritage.

The portal represents not only a collection of all accessible Thracian coins, but is also a powerful research tool. We document the concrete specimens, arrange them according to the die as designating criterion, and in the end additionally according to the type, as a next level of classification. Moreover the coins are described according to a consistent schema. The description is given in English and German. One can thus enter, search, and find data in both languages. Ultimately the project provides a URI for every coin. The dies and types will hopefully also receive stable URIs from nomisma.org.

Moreover we offer further information: Features as the glossary, the PDF-library, a bibliography and useful links make the portal also a promising education tool.

The creation of the web portal aims to answer the challenges and the interests of different kinds of user groups. Thus the system is well-equipped to meet the requirements and to become part of the new digital era of numismatics. We understand the online database as a constant work in progress, which makes our tool more flexible and open for innovations.

Hopefully in the near future there will be more portals by including other regions and thus all will contribute to the creation of the badly needed online corpus of Greek coin-types. This effort can only be realised by international collaboration. In the new digital age all of us would benefit from such a collaboration as the *Corpus Nummorum Thracorum* shows.

Bernhard Weisser (Berlin, Staatliche Museen, Münzkabinett)

Das Webportal www.corpus-nummorum.eu als Beispiel für Kulturgüterschutz

Am 15. April 2015 ist der Zweite Weltkrieg noch keine 70 Jahre beendet. Europa und die Welt sind in Kriege verwickelt. Plünderungen und Vandalismus in Museen und Ausgrabungsstätten dienen einerseits der Finanzierung der Warlords und haben andererseits teilweise die Auslöschung des kulturellen Gedächtnisses zum Ziel. Zerstörung ist zum Mittel der Politik und Propaganda geworden. Vor diesem aktuellen Hintergrund soll aus Sicht der Museumskuratoren diskutiert werden, inwiefern Dokumentation und Veröffentlichung von Objekten zum Kulturgüterschutz beitragen können. Insbesondere für Numismatiker, die zunächst nicht unmittelbar von den Konflikten betroffen zu sein scheinen, bietet sich hier ein Weg an, um zur Bewahrung des Weltkulturerbes beizutragen. Folgende Punkte hinsichtlich des Webportals www.corpus-nummorum.eu sollen angesprochen werden:

1. Dokumentation und Veröffentlichung ist aktiver Kulturgüterschutz (Provenienzforschung, Diebstahlschutz, objektbezogene Forschung, Öffentlichkeitsarbeit).
2. Das Web-Portal www.corpus-nummorum.eu als Beispiel für kooperative Erfassung des kulturellen Erbes der antiken Region Thrakien.
3. Die Schaffung von Kompetenzzentren für die Normierung numismatischer Beschreibungen und Daten.
4. Dauerhafte Fachkompetenzen in der Koordination von Regionalstudien und Aufbau langfristiger Beziehungen: www.corpus-nummorum.eu als Langzeitprojekt mit internationaler Ausrichtung.

Frédérique Duyrat (Paris, Bibliothèque nationale de France) and Andrew Meadows (Oxford, University of Oxford)

Our future - the new approach not only to Thracian but all ancient Greek coins

The new CNT project has demonstrated how the future of a corpus project can be digital. This talk will discuss how the basic approach adopted by CNT - Linked Open Data - can, and arguably should serve as the basis for the creation of a series of digital projects that may draw Greek numismatics into the 21st century. Using examples from recent work in the field of Roman numismatics, it will be suggested that the online corpus can be used to bind together numismatic tools such as collection catalogues, commercial databases, site-find publications and hoard inventories. The challenge, it will be suggested, is to build such a corpus using common standards, but in a series of devolved projects, independently managed and realised, on the path that CNT has laid down.

Kerstin P. Hofmann (Berlin, Freie Universität / Excellence cluster TOPOI)

Coined Identities? Prolegomena zu einer numismatischen Identitätsforschung

Münzen wurden in den letzten Jahren zunehmend als Quellen für die Identitätsforschung entdeckt. Der Vortrag bietet eine kurze Einführung in die Diskussion um das sozialwissenschaftliche Konzept der Identität und problematisiert seinen Transfer in die Altertumswissenschaften. Der Fokus liegt dabei – entsprechend der Tagung – auf kollektiven, raumbezogenen Identitäten. Es werden zunächst damit verknüpfte philosophische Grundfragen offengelegt und verschiedene Forschungsstrategien vorgestellt. Anschließend wird die Wechselbeziehung von Raum und Identität näher betrachtet. Im Resümee wird betont, dass man – unter anderem um Essentialisierungen zu vermeiden – besser nicht von coined identities sprechen, sondern lieber vermeintlich eindeutige raumbezogene Identitäten hinterfragen und ihre Formation und Transformation anhand des Wechselspiels von Materialisierung und Materialität im Rahmen konkreter Fallstudien untersuchen sollte.

Angela Berthold (Berlin, Staatliche Museen, Münzkabinett)

Wie lässt sich Identität auf Münzen konstruieren und illustrieren?

Viele verschiedene Faktoren können zur Definition und Konstruktion von Identitäten beitragen. Welche dies sind und wie sie im Medium der Münze bildlich wiedergegeben werden können, möchte dieser Beitrag am Beispiel der antiken Region Thrakien aufzeigen. Dabei soll ein besonderes Augenmerk auf den Raum als identitätsstiftenden Faktor und seine Verbildlichung gelegt werden.

Geographisch ist Thrakien einerseits geprägt durch die Küstenlandschaften der Ägäis und des Schwarzen Meeres und andererseits durch dahinterliegende fruchtbare Ebenen, die in eine Gebirgslandschaft übergehen, welche in der Antike reiche Bodenschätze lieferte. Bewohnt war dieses Gebiet in der Antike von indigenen thrakischen Stämmen, dann auch ab dem 7. Jh. v. Chr. parallel von griechischen Siedlern und später von den Römern. Sowohl die geographischen Gegebenheiten und die Möglichkeiten, die sich aus ihnen ergaben, wie auch die unterschied-

lichen Bewohner formten ein Gesamtbild Thrakiens, das sich v. a. in der Münzprägung dieser Landschaft nachvollziehen lässt. Die Münzbilder sind dabei wichtige Hinweisgeber auf ein Selbstbildnis der thrakischen Städte sowie auf eine erwünschte Außenwahrnehmung dieser. Auf den Münzen präsentieren sich die Städte aber nicht nur, sondern sie bemühen sich, teils hochkomplizierte Konstrukte ihrer Identität in einem prägnanten Bild zu bündeln. Die Dechiffrierung dieser durch die Münzbilder vermittelten Botschaften und Bildprogramme erforderte von den Rezipienten einen reichen Erfahrungs-Pool nicht nur visuellen sondern auch narrativen Wissens.

Aus heutiger Sicht bedarf eine Untersuchung des numismatischen Materials bezüglich solcher Fragestellungen nicht nur des Einsatzes ‚konventioneller‘ historischer und klassisch numismatischer Methoden, sondern auch gerade eine bildwissenschaftliche Herangehensweise kann neue Perspektiven auf die Thematik eröffnen.

Simone Killen (Berlin, Deutsches Archäologisches Institut)

Parasema als Identitätsmarker griechischer Poleis in Thrakien?

Wie die Untersuchung zu Parasema, also zu offiziellen städtischen Symbolen griechischer Poleis und Bundesstaaten, zeigen konnte, lassen sich für elf Griechenstädte in Thrakien ebensolche Symbole in klassisch-hellenistischer Zeit nachweisen. Diese Symbole treten nicht nur in der Münzprägung auf, sondern sind überdies auf Marktgewichten, Maßgefäßen, Amphoren, Ziegeln, Siegeln und Urkundenstelen der betreffenden Städte in Thrakien zu finden. Es ist davon auszugehen, dass die Städte ihre Symbole bewusst auswählten: zum einen definierten sie dadurch den Herrschaftsbereich im Innern (beispielsweise waren nur städtische Marktgewichte beim Handel auf der Agora erlaubt). Zum anderen förderten sie die Identität der Bürgergemeinschaft (etwa durch massenhaftes Auftreten und Wiederholen auf Instrumenta publica). Ferner hatten Parasema aber auch – vor allem auf Münzen, die außerhalb der Stadt umliefen – eine repräsentative Wirkung nach außen. Die Städte konnten sich dadurch im Kampf um Ansehen und Ehre positiv von Konkurrenten absetzen.

Im Vortrag soll zunächst ein Überblick darüber gegeben werden, in welchen thrakischen Städten welche Parasema zu welchen Zeiten verwendet wurden. Dann wird exemplarisch zu erörtern sein, welche Bedeutungsebene ein bestimmtes Symbol hatte, die letztlich zu seiner Wahl geführt haben mag. Lassen sich hierbei möglicherweise allgemeingültige Kriterien feststellen, die einen besseren Einblick in das Selbstverständnis der Poleis und damit auch in die lokale Identität gewähren? Entstammen die Symbole der griechischen oder der thrakischen Ikonographie? Und letztlich wird der Frage nachzugehen sein, was es aussagt, dass die Städte in Thrakien nicht nur das griechische Phänomen der Münzprägung, sondern auch dasjenige der Parasema übernommen haben.

Gabriel Talmațchi (Constanța, Museum for National History and Archaeology)

About identity symbols specific to the west-pontic autochthon environment in the world of Dobrudjan polis from the perspective of forms of monetary exchange

The colonization of the west shore of Pontus Euxin (istro-pontic area) imposed the establishment of some close relationships between local and Greek communities, putting on

the two known forms of approach, Ionic and Doric. Local communities have acted as collaborators and partners in the establishment of primordial trade, economic and political relations. The attraction of the local population was achieved by acquiring and assimilating, of some identity symbols from a wide variety of symbolic images. The first forms created in the spirit of these ideas were the monetary signs. A later stage was the actual coin, issued in the Dobrujan west coast colonies mints, which in general iconography borrowed sacred symbols. Its role and functions were seen in the area of the local communities both as a circular product and as a status symbol.

Actually, not only the Greek coin felt the influences from the autochthon world (iconographic). Some elements are found also in the shape of burials (tumulus), in the dwelling (hut), kitchen dishes (coarse pottery Gaetic) etc. Each aspect represents a component part of a relations ensemble specific to the autochthon Greek world whose identity varied according to the historical evolution.

Oğuz Tekin (Istanbul, University of Istanbul)

The lion of Lysimachea and the Hermes' throne of Aenus: parasema of the two cities on their coins and weights

The paper deals with the parasema of Lysimachea and Aenus – two Greek cities in Thracian Chersonesus and Thrace respectively – in the light of coins' and weights' evidence. In the paper, the role of the coins and weights of these two cities are evaluated together. The paper seeks answers to the following questions: Why did Lysimachea choose the lion as its parasemon and where did she take it from, what are the similarities or differences between the lion of Lysimachus and the lion of Lysimachea? For Aenus: what is the throne of Hermes; relationship between the throne and the xoanon of Hermes and its myth in Greek literature; depiction of the throne on the coins and weights of Aenus; may the throne itself be accepted as a xoanon or cultus statue?

Kamen Dimitrov (Sofia, Institute of Thracology)

The early coinage and the foundation of Mesambria Pontica

According to Herodotos Mesambria Pontica was founded by Megarian settlers from Byzantion and Chalkedon, most probably ca. 519-510 BC. Her contacts to the hinterland are mentioned in the inscription of Sadalas (mid-3rd c. BC) and in a passage of Strabo naming Mesambria "the city of Melsas", a Thracian mythical founder of the city. Mesambria's earliest silver coinage was evidently influenced by Chalkedon both in iconography and weight standard. The sequence of the Mesambrian reverse types: 1/ incuse, 2/ wheel in incuse and 3/ wheel, no incuse undermines the theory that the facing head with Corinthian helmet, combined with reverse 3/, should refer to Melsas. It is rather to be connected with the head of Athena with Corinthian helmet to the left, combined with the earliest reverse 1/. Numismatic data about Thracian involvement in the city's foundation can thus not be cited supporting the Herodotos' version. The myth of Melsas was most probably fabricated later when Mesambria had to flirt with local dynasts as Sadalas who accorded them civic honors and privileges. The strong popularity of the

myth of Melsas in late Hellenistic and Roman times points to its significance as mean of propagation facilitating the contacts between Mesambrians and Thracians.

Olivier Picard (Paris, Académie des Inscriptions et Belles-Lettres)

Les monnayages de Thasos dans leurs relations avec les monnayages thraces

Dès la fondation de leur cité, les Thasiens ont manifesté un vif intérêt pour les mines d'argent du continent (qu'ils appellent leur Épire). Cet intérêt se manifeste dans la circulation de leurs monnaies en Thrace et par l'influence qu'ils ont exercée sur plusieurs monnayages thraces. Notre étude se limitera à la première série, au type du Silène (513-404). Trois moments seront considérés :

- Lors de la création de la monnaie dans la région, que nous plaçons au moment où les Perses imposent un tribut aux peuples et aux cités de la région, nous étudierons ce que l'étroite parenté iconographique et technique que l'on constate entre les statères de Thasos du 1er groupe et ceux au type de l'enlèvement de la ménade par un centaure nous apprend sur les relations entre les Thasiens et certains peuples thraces. Nous examinerons aussi le cas des statères représentant la poursuite de la ménade par un silène.
- L'interruption de ces premiers monnayages thraces vers 470/460 ne met pas fin à la circulation des statères thasiens du 2e groupe. Ceux-ci font l'objet d'imitations en pays thraces, que nous analyserons.
- La guerre du Péloponnèse voit l'apparition de petites émissions attribuées à des dynastes thraces, qui reprennent des types thasiens du 3e groupe, cependant que les petites fractions frappées alors en très grand nombre par Thasos sont très abondantes autour du domaine continental de Thasos.

Le monnayage apporte une information inédite sur la perte de son Épire par Thasos.

Arif Yacı (Istanbul)

Observations on the coin finds of 2011–2012 Thracian Chersonnesos survey

63 bronze coins, 36 of which could be identified, have been found during the Thracian Chersonnesos Survey of 2011–2012 that was carried out under the directorate of Prof. Dr. Mustafa H. Sayar. These 36 coins are in the focus of this study. They chronologically reach out from late classical times to the byzantine era. All coins except one have been found in the area where Kardias and Lysimacheia were localized - on the isthmus of the peninsula.

These coins reflect the chaotic situation of the peninsula especially during the Hellenistic times. The earliest coins of the group belong to Kardias and right after those come the coins of Philippos II and Alexandros III. As has been known, having founded the city of Lysimacheia, Lysimachus made the people of Kardias and Paktye move to his new capital. 21 coins of 36 refer to that new era. Aside from these Ptolemaic and Seleucid coins, also such of Kavarios the Celtic King, whom we know for his activities on the northern coast of Marmara for some time, are represented in this group of finds.

Karsten Dahmen (Berlin, Staatliche Museen, Münzkabinett)

Die Münzprägung der Stadt Lysimacheia

Das 309 v. Chr. anstelle des alten Kardia durch Lysimachos gegründete und nach ihm selbst benannte Lysimacheia (heute bei Bolayir) stellt aus vielerlei Gründen einen Sonderfall dar. Die hellenistische Residenzstadt und Prägestätte der königlichen Münzprägung des Lysimachos wurde nach ihrer Zerstörung 144 v. Chr. nicht überbaut. Die kurze Existenz der Stadt bietet damit einen vergleichsweise engen chronologischen Rahmen. Eine eigene Münzprägung im Namen der Stadt ist in 14 Münztypen überliefert, welche sich wahrscheinlich auf das 3. Jh. v. Chr. beschränkt. Der Vortrag will einen Überblick über diese städtische Münzprägung geben und Datierungs- und Ordnungskriterien skizzieren.

Jannis Hourmouziadis (Falkensee)

Materialzusammensetzung thrakischer Münzen

Im Rahmen eines Projektes zur Entwicklung einer zerstörungsfreien Ermittlung der Materialzusammensetzung von Bronzemünzen wurden eine Reihe von griechischen Münzen aus Maroneia, von thrakischen Königen und einige römische Provinzialprägungen untersucht. Die Stücke wurden mit RFA (Röntgen-Fluoreszenz-Analyse) analysiert und ihre elektrische Leitfähigkeit gemessen. Nach mechanischer Entfernung der Patina wurden die Messungen wiederholt und die Zusammensetzung des Kerns ermittelt.

Es zeigt sich, dass durchweg viel Blei in den Bronzelegierungen vorhanden war. Zink wurde in den griechischen Münzen kaum gefunden. Es wurde erst im 1. Jh. v. Chr. von Mithradates VI. in die Münzherstellung eingeführt und später von Augustus für römische Münzen übernommen. Das Vorhandensein von Zink vor dieser Zeit ist ein klares Indiz für Fälschungen, weil heute grundsätzlich Messing für modernen Präzisionsguss verwendet wird. Provinzialprägungen wiesen häufig Zinkbestandteile auf. Die Menge des untersuchten Materials reicht jedoch nicht aus, um Prägestätte und -zeit zu korrelieren.

Mit dem erwähnten zerstörungsfreien Verfahren wurde die Zusammensetzung der Münzen des thrakischen Königs Teres III. ermittelt und diese im Paper entsprechend dargestellt.

Julia Tzvetkova (Sofia, St. Kliment Ohridski University)

Hoards with Philipp II and Alexander III bronze coins in Thrace: An attempt for GIS based analysis of their distribution

Die moderne digitale Ära stellt die traditionelle Forschung auf dem Gebiet der antiken Geschichte vor eine Reihe von Möglichkeiten, aber auch vor Herausforderungen. In dieser Hinsicht nehmen die Geoinformationssysteme (GIS) einen besonderen Platz ein. Ihre Anwendung in verschiedenen wissenschaftlichen Bereichen ist in den letzten Jahrzehnten sehr populär geworden, z. B. in der archäologischen Forschung, die grundsätzlich räumlich gebunden ist, und wo entsprechend schon längst die Anwendung von GIS-Methoden für Analysen weit verbreitet ist. Die Möglichkeit, große Datenbanken zu erfassen, zu speichern, zu visualisieren und zu analysieren, sind nur manche ihrer Vorteile. Im Vergleich zur Archäologie ist in der historischen

Forschung, und speziell in der Alten Geschichte oder der antiken Numismatik die Anwendung von GIS noch in einer Anfangsphase. Andererseits ist die Numismatik besonders gut für GIS-Methoden geeignet, da sie auch, aus rein statistischer Sicht, mit zahlreichen Daten arbeitet, die geographisch gebunden sind (Fundort, Prägestätte, aber auch der Aufbewahrungsort der Münze). Gleichzeitig bieten die Münzen auch andere, in der GIS-Terminologie sogenannte attributive Informationen (wie Beschreibung, Gewicht, Maße, Metall, Symbole, Monogramme, bei den Schatzfunden deren Zusammensetzung usw. – eigentlich alles, was in einer numismatischen Datenbank gespeichert werden kann). Die modernen Online-GIS-Anwendungen liefern ihrerseits weitere Möglichkeiten für das Organisieren einer solchen Datenbank im Rahmen des World Wide Webs.

In der vorliegenden Untersuchung dient als Beispiel für die Möglichkeiten einer solchen GIS-Analyse die Dokumentation der Schätze mit Bronzemünzen von Phillip II. und Alexander III. in Thrakien. Der eigentliche Grund ist ein ziemlich neu entdeckter, aber noch unpublizierter kleiner Schatz von 44 solcher Münzen. Seine Entdeckung bei den Ausgrabungen des Bergheiligtums am Ada tepe bei Krumovgrad (Ost-Rhodopen) wirft noch einmal die Frage nach dem Vorkommen dieser Münzen im Inneren Thrakiens, und speziell in den dortigen Berggebieten, auf.

Man muss darauf hinweisen, dass bei einer solchen Untersuchung die Anwendung von GIS-Methoden nicht das Ziel, sondern der Zweck zur Erläuterung der Ziele ist, die sich prinzipiell wie folgt zusammenfassen lassen: Verfolgung der Prägeintensität, der Verbreitung und der Konzentration von Fundtypen; Aufzeichnen von Abhängigkeiten (von geographischen, aber auch von politischen Faktoren) u. a. Die erhaltenen Resultate bilden die Grundlage für die nächste wesentliche Etappe der Untersuchung, um eine Antwort auf die Frage nach den Gründen ihres Eindringens und ihrer Verbreitung und die Frage nach der Identität ihrer Rezipienten und ihrer ethnischen und politischen Wurzeln zu suchen. Weiter ist es ein Versuch, die thrakische Wirtschaft zu charakterisieren und zur Aufzeichnung der Intensität des politischen Lebens in Thrakien gezielt beizutragen. Die Betrachtung der Schätze im gesamten Bild des Münzumschlags in Thrakien in der zweiten Hälfte des 4. Jh. v. Chr. würde eine Möglichkeit liefern, eventuelle regionale Besonderheiten in der praktizierten Geldwirtschaft zu skizzieren.

Marius Mielczarek (Torún, Nicolaus Copernicus University)

Why on the North-Eastern border of Thrace Thracian coins are rare?

The problem of the presence of coins struck in Thrace outside of Thrace was already a number of studies. A lack of discussion on coins minted in Thrace, discovered on the north-eastern border of Thrace, primarily in the region of lower Dniester, is visible. In Antiquity Tyras (Dniester) river was treated as the border between the Thracian world and the Scythians.

Finds of coins produced in Thrace in the lower Dniester region are very few. They form a very small part of the coin-finds in the area, including the coins recovered during the excavation. The vast majority of Thracian coins comes from Tyras and Nikonion.

The coins of the Thracian rulers dominate. These are emissions of Sparadokos and Rhoemetalces. Single pieces represent emissions of Apollonia and other cities. Coins of trans-regional nature are omitted in the presented discussion.

A small amount of Thracian coin-finds registered in the lower Dniester area does not correspond to the archaeological image of the region, created on the basis of rich archaeological evidence. For instance, Thracian handmade ceramics is very popular in the region. Thanks to the analysis of ancient texts, with particular reference to the discussion on the work of Herodotus, the answer to the question why the Thracian coins are so few in the north-eastern border of Thrace seems possible.

Sergei A. Kovalenko (Moscow, Pushkin Museum of Fine Arts)

Thracian traces in the North-Western Black Sea? On the coinage of ancient Tyra

The ancient city of Tyra, founded by the Milesian colonists at the second half of the 6th century BC on the right bank of the river Dneestr (Tyras) near its mouth, could not be ranked to the Greek poleis playing an important role in the history of the region. Rather it might be considered as indicative example of a small provincial town, which for a long time existed in alien barbarian environment. Situated in the north-western corner of the Black Sea littoral, on the very border between Scythian and Getic tribes, Tyra from the very beginning obviously faced the task to survive and establish appropriate relations with the local population. Archaeological and epigraphical materials originating from the city excavations clearly demonstrate a process of gradual penetration of the barbarian (first of all, Thracian) elements in the city's material culture, art and religion.

Until recently Tyrian coins have not been consistently considered as evidence reflecting not only local peculiarities, but also the position of Tyra as integral part of some bigger political, cultural and religious entity. So, this paper represents an attempt to show that despite its remoteness from the main Greek centers in Thracia and Moesia Tyra, nevertheless, could have been involved in the historical events, preserved for us by written and epigraphic sources. Tyrian coins from the Hellenistic times until the end of the city's coinage in the first half of the 3rd century AD have been used to confirm this suggestion. Analysis of coin typology and especially that of issues dating from the turn of 2nd–3rd century AD allows also assuming that at this period Tyra was developing according to the same trends as better known Greek poleis of Thrace and Moesia.

Marta Oller Guzmán (Barcelona, Autonomous University of Barcelona) and Johannes Nollé (München, DAI / Ludwig-Maximilians-Universität)

Investigating the Thracians in Asia Minor: Literary traditions, inscriptions, and coins

Commonly Thrace and the Thracians were connected with the southeastern part of the Balkans, particularly with modern Bulgaria and the European part of Turkey. But what is commonly overlooked is that the Thracians have influenced large parts of Asia Minor and have left their mark there in the form of toponyms, hydronyms, anthroponyms as well as in local lore. Greek and Roman authors, coins, inscriptions and archaeological evidence tell us very intriguing stories about historical and mythic connections between the Thracian heartlands in Europe and the expansion areas of the Thracians in Asia Minor. These observations will show how difficult it can be to draw boundaries —for example between Europe and Asia— and how much remains to be done in order to detect the Thracians' geographical extension and cultural significance.

Jarosław Bodzek (Krakow, Jagiellonian University)

Thracian kings, Macedonian kings and Persian satraps: Same time – different identity

Following the conquest of Lydia in around 546 BC, the Achaemenids adopted the custom of using coins. The royal money which they produced was characterized by its unique iconography and fabric, as well as (to a certain extent) its ore. However, the coinage produced by the Great King was not the only kind in circulation. In both dependent territories of the Achaemenid dominion and parts of the world free from Persian rule, separate minting practices developed and were carried out by Greek poleis, dependent and independent leaders and other individuals. Relatively early, from the beginning of the 5th century BC, the leaders of Macedonia began to strike coins and they were then followed by the Thracian kings. Within the Achaemenid Empire itself, the satraps (military and ‘civilian’ representatives of the Great King) also issued money, although this particular phenomenon is hard to precisely explain. The aim of this article is to briefly point out the main characteristics of these coinages, their similarities and differences, any possible connections between them and their relation to the issues of the Achaemenid Empire.

Martin Gyuzelev (Burgas)

Coins of Thracian rulers (4th c. BC – 1st c. AD) from the numismatic collection of the Archaeological Museum Burgas

47 coins of the numismatic collection of the Archaeological Museum in Burgas are presented here. Most of them have not been published at all or have been mentioned in short reports only. The earliest coin belonging to the autonomous Thracian rulers is a bronze coin of Metokos (the end of the 5th - beginning of the 4th c. BC). Next are the coins of Seuthes III struck in the last quarter of the 4th c. BC (6 coins), Mostis (the end of the 2nd-1st c. BC) - 4 coins, Cotys (ca. 57-48 BC) - presented with one tetradrachm which is an imitation of Thasian coinage and one bronze coin. The most numerous are the coins of one of the representatives of the Thracian dynasty of Bizya, i.e. Rhoemetalces I (30 coins). Coins of other rulers belonging to the same dynasty are the ones of Rhoemetalces II (2 coins), Cotys V (one coin) and Rhaescuporis III (one coin). The findspots of the coins give further opportunities for analysis. For example, 10 of the coins have been discovered at the sanctuary with warm mineral springs situated near today's Burgas Spa – the Roman mansio/mutatio Aquae Calidae; the rest of the coins originated from areas of well-attested Thracian population – the Eastern Balkan Mountains, Strandja Mountain, Burgas Lowland and the Black Sea coast adjacent to it. For 17 of the coins the provenance is not known.

The case of the ΜΕΛΣΑ coins: A reappraisal

The first bits of information for a coin bearing the legend ΜΕΛΣΑ seem can be traced about twenty-one years ago. During an actually shorter while and especially quite recently these rather elusive bronze coins have generated controversial views on their identity and interpretation. For the problem of the issuing authority several proposals have been made. Back in 1997, when the first known specimen appeared in trade, a suggestion was made that the issue might be attributed to a small inland Bulgarian town called Melta in Roman times (mod. Lovech). Towards another direction, as early as 1998 the hypothesis that the coins might have been produced by an otherwise unknown Thracian chieftain named Melsas was put forward; later this view was tentatively adopted again, for instance when a second specimen appeared in trade in 2011. In 1998 and more extensively in 2007 a hypothesis was advocated by S. Topalov claiming that the coins in question were struck by a port called Messa (Melsa), during the first half of the 2nd century BC, at the site where subsequently came to stand Anchialos. In 2012 this theory was proven to be untenable, as the said location had to be discarded due to lack of hard evidence, while in the light of a couple of overstruck ΜΕΛΣΑ coins a chronology closer to the early 3rd century BC became more reasonable (Y. Stoyas). In the latter study a proposal was advanced that the coins were possibly issued by a sanctuary in the name of a legendary ruler Melsas; due to an impasse with regard to Messambria and its colonies, as well as due to a lack of solid coin circulation evidence at that time, the location area for this sanctuary was tentatively sought in the vicinity of Byzantion. More recently S. Topalov (with the contribution of the late Y. Tachev) revisited the topic, having now firmer data on the provenance of several coins reportedly originating from the area of Shabla in NE Bulgaria; in this proposal for a so far unknown civic mint, however, certain interpretation elements and more importantly the proposed dating seem quite debatable.

Furthermore, several crucial questions remain rather unresolved: If the minting location could be pinpointed more plausibly near Shabla, who is the issuing authority after all? Can it be the nearby Karon limen or portus Caria mentioned in ancient sources? Was this port a city that could mint coins at some point but not issue them by its own name? Evidently this is a matter that can be included in an always interesting discussion of who can actually mint coins. Could another obscure, perhaps indigenous, settlement be alternatively opted for? Is the option of an uncertain ruler to be totally excluded? And would the suggestion for a sanctuary of a mythical person be still valid? In fact, what we really know for the said site near Shabla and the broader district, as well as how the available data may bond with the circumstances that could have led to the striking of these intriguing coins, is a discussion still largely open. This paper consists an attempt to provide some answers and to shed more light to the whole matter maybe with some better insights.

Carmen Arnold-Biucchi (Cambridge, MA, Department of the Classics and Harvard Art Museums, Harvard University)

Attributing and dating the lifetime Lysimachi

This paper presents work in progress on the lifetime coinage of Lysimachos, King of Thrace from 306/05 to 281 BC. While the coinage of Alexander the Great and those of the Successors as well as those of later Hellenistic rulers have been well classified and studied, that of Lysimachos still lacks a comprehensive and user's friendly publication on the model of Martin J. Price, *The Coinage in the Name of Alexander the Great and Philip Arrhidaeus* (Zurich-London, SNS – BMP, 1991). Though not as large as that of Alexander, it presents challenges that so far in spite of the works of Ludwig Müller, Edward T. Newell, Margaret Thompson and Martin J. Price, as well as Henry Seyrig and others for the posthumous issues, still have not been satisfactorily resolved.

The aim of this paper is to lay out questions for discussion; it cannot bring solutions yet but a look at the historical and numismatic evidence, in particular the die linkage, the hoard evidence and the style, may at least point the way towards a better understanding.

The first challenge is that of mint attribution. At his death in 1941, E.T. Newell left an unfinished manuscript on the mints of Lysimachos, summarized by M. Thompson in 1968 and in her 1986 publication of the Armenak hoard (IGCH 1423), without really explaining the reasons for the various mint attributions. Newell observed several die-links between coins that he attributed to different mints, to which more have been added since. Were there really so many mints striking for Lysimachos? Some examples of certain and uncertain attributions will be presented.

The chronology presents the second major challenge: does the historical and numismatic evidence support Newell's dating for the beginning of Lysimachos coinage in 306 BC for the Alexander type issues and only in 297 BC after the death of Cassander for the coinage in his own name? Some coinages, like that of Pergamon, can be dated precisely, but others, especially those of the major mints of Lysimacheia and Lampsakos, remain to be established.

François de Callataÿ (Brussels, Royal Library of Belgium)

What does the dense network of Thracian overstrikes in Late Hellenistic times reflect?

At the turn of the 2nd and the 1st c. BC, tetradrachms produced in Thrace or having circulated in the Thracian area were heavily overstruck. The catalogue of these overstrikes is still growing. Only for Thasos we possess more than 30 cases, implying many other mints (late alexanders of Odessos and Mesembria, late lysimachi of Byzantium, Maroneia, the quaestor Aesillas, Athens, Alexandria Troas, Tenedos and even Ephesos. In some cases (Athens and Aesillas), these overstrikes are very numerous and afford a detailed study. Historically, research has mainly tried to identify them, then to take advantage of them for chronological purposes. This paper aims to going further and asks the question of why one felt necessary to overstrike coins of the same Attic weight-standard.

Charikleia Papageorgiadou and Maria-Gabriella Parissaki (Athens, National Hellenic Research Foundation)

Friends and 'Friends' in the client kingdom of Thrace. The evidence of coins

The emergence of the client kingdom of Thrace during the second half of the 1st century BC signaled a turning point in Rome's handling of Thracian affairs. For since the provincialisation of neighboring Macedonia in 146 BC and for almost a century, Rome tried to deal with the different tribes of inland Thrace on an 'individual' basis, only to realize that even those alliances that could be qualified as more or less operative to her eyes could as easily turn out against her (cf. Cicero's accusations in *In Pis.* 34.84). During this first period, the repulsion of Thracian attacks against the Roman province of Macedonia or the organization of preventive campaigns in inland Thrace became a major preoccupation for the Roman governors of Macedonia. But after the creation of the client kingdom of Thrace, which resulted from the unification of two major tribes of southern and eastern Thrace —the Sapaioi and the Astai—, the handling of Thracian affairs was left to this new local power, with Rome intervening only in cases of serious disruption, caused either by internal dynastic disputes or by serious rebellions. The precarious character of this new kingdom, combined to the limited information offered by ancient sources, leaves many aspects of its history, territorial extent and internal organization still inadequately known. The aim of this paper is to combine the information offered by these sources —mainly ancient Greek and Roman authors as well as a handful of inscribed texts— against that offered by the monetary production and coin circulation, in order to address questions concerning the extent of its authority over the tribes of inland Thrace, the limits of its realm and, finally, its very identity.

Evgeni I. Paunov (Sofia/Vienna)

Coinage of the Thracian king Rhoemetaces I – local or interregional?

Identity is one of the key problems of the Thracian numismatics. It is particularly valid for the coinages of the late kings of Thrace. Rhoemetaces I (r. ca. 12/11 BC – AD 12) was the last ruler of Thrace who produced a substantial royal coinage. The extant amount of his bronze issues currently exceeds 2,500 coins (from published records and examined public collections). Sixteen types and variants were struck at least in four different denominations (Юркова/Youroukova 1992, 188-197; RPC I, 1704-1720). Iconographic types with Augustus always depicted on reverse clearly shows the subordinate position of Rhoemetaces I to the princeps of Rome, and the client status of the Thracian Kingdom.

Rhoemetaces' coinage falls into two main groups. The first group is only of small denomination and has no royal portraits (types RPC 1704-1707). The second group of larger denomination has portraits on it – respectively with 2 portraits (Rhoemetaces / Augustus, RPC 1714-1720), with 3 portraits (Rhoemetaces and his queen Pythodoris / Augustus sole, RPC 1711-1713, and finally with 4 portraits (Rhoemetaces and Pythodoris / Augustus and Livia, RPC 1708-1710).

The fashion of jugate portraits of the king and his wife was clearly influenced and copied from the provincial coinages of Asia – from the mints of Smyrna (cf. RPC 2466) and Ephesus (RPC 2610; SNG Copenhagen 366), where Augustus' and Livia's heads are featured in the same way. This is not surprising since the portrait series of Rhoemetaces are produced not far from these mints at Byzantium.

The four denominations of Rhoemetalces' bronzes represent a local Thracian equivalent of mainstream Roman coins of Augustus minted after 19 BC (equal to *sestertius-dupondius-as-quadrans*), which further confirms the Roman nature of its coinage, although with eastern design.

It appeared that the bronze coinage of Rhoemetalces I served as a recognizable and well-accepted medium of small change in a much wider area of distribution – not only in Thrace proper but also in Byzantium and Bithynia, Propontis and the entire North Aegean coast, and up north to Tyras in Scythia.

Marina Tasaklaki (Komotini, 19th Ephorate of Prehistoric and Classical Antiquities)

Changes of cultural and religious identity through the iconography of the so called pseudo-autonomous coins of the cities of Roman Thrace

Ten cities of the Roman province of Thrace issued so-called pseudo-autonomous bronzes without imperial portrait but the head of a god or hero. These issues ran parallel to the provincial coinages of these cities. Their metrological system is the one used by the city that issued these coins. Thus, these coinages were struck for local use. What distinguishes these coins is their iconography. Their types refer to the old iconographic traditions of the cities that issued them, e.g. Maroneia. However, coin types in some cases reveal that these served as imperial propaganda, as at Augusta Traiana. The aim of this paper is to trace the changes that occurred during this period and to analyze the impact of the Roman Empire on the religious and cultural life of local societies through the coin types of the pseudo-autonomous issues.

Ivo Topalilov (Shumen, University of Shumen)

The political propaganda in Thrace according to numismatic material

The numismatic material in Thrace is one of the most available materials when studying the political propaganda of the cities in that province. Having in mind that the Thracian society was almost non-literary and having in mind the scanty epigraphic evidence in inner Thrace before the arrival of the Romans and the first decades of the Roman province, it is not surprising to find that it covers almost all main aspects of the political propaganda in local, provincial and 'inter-city' terms. It consists of the question of the founder and the foundation of the city, mostly bearing the Trajanic gentilicium Ulpia in the city-titles, which in some cases reflected the ongoing propaganda in Thrace about the honorary origin, various religious and honorary titles, homonoia in its political and economic aspect etc. In this presentation the main features of the political propaganda will be outlined and discussed emphasizing on a possible Bithynian origin of most of these practices.

Holger Komnick (Frankfurt/M.)

Lokales Geld – lokaler Umlauf – lokale Zielgruppen? Die thrakischen Städteprägungen der römischen Kaiserzeit im Spiegel des Münzumlaufs der Provinz Thracia

In der römischen Kaiserzeit waren Städte bei der Herstellung von lokalem Geld wohl weitgehend selbständig, sowohl was die Prägehäufigkeit als auch die Motivwahl anbelangte. Nach Ausweis der Münzfunde sind die Umlaufgebiete der Städteprägungen regional beschränkt.

Der Schwerpunkt der thrakischen Städteprägungen liegt in einer Periode, die vom Beginn des zweiten Drittels des 2. bis zum Ende des zweiten Drittels des 3. Jhs. n. Chr. reicht. In den bisher vorliegenden Publikationen zu den Münzfunden des thrakischen Raumes, die thrakische Städteprägungen des 2. und 3. Jhs. zum Gegenstand haben, fehlen in der Regel räumliche Vergleiche, die sowohl Schatzfunde wie auch Einzelfundreihen behandeln. Mit Hilfe der Vergleichsmethode soll anhand von publizierten Münzfunden der Versuch unternommen werden, der Frage nach der Existenz von regionalen Binnenstrukturen innerhalb Thrakiens nachzugehen. Der Einblick in die Strukturen des Geldumlaufs in Thrakien könnte möglicherweise auch erste Hinweise auf die Zielgruppen gewähren, die mit den Münzbildern angesprochen werden sollten. Mit einem exemplarischen Blick auf das Fundaufkommen in der benachbarten Provinz Moesia inferior soll der Aspekt, in welchem Grad das von thrakischen Städten in der Kaiserzeit geprägte Geld im weiteren Umfeld wahrgenommen werden konnte, erörtert werden.

Milena Raycheva (Sofia, St.Kliment Ohridsky University)

Emperor worship and local identity in the coinage of Roman Thrace

The study of the Roman Imperial cult has presented scholars with innumerable opportunities to debate over the influences of central authority as opposed to the expressions of indigenous traditions in the provinces. The historical background of an ethnically varied province like Thrace allows analysis of these two processes on many levels. Numismatic data add valuable information to epigraphic and archaeological evidence on emperor worship, and deserve special examination in that aspect.

The paper attempts to observe the problem of local identities in Roman Thrace in the context of the imperial cult: to what extent can they be reflected and traced in coinage? The main focus is set on iconography, such as buildings and events connected to emperor worship as represented on reverses, and on their value as sources. Special attention is also given to the information inferred from coin legends.

The depictions of panoramic cityscapes are comparatively rare in mints from Thrace, but the few instances suggest detailed and plausible views of the local environment. These often feature temples as landmarks – among the best known examples being Philippopolis, Pautalia, Perinthos. Many of these vast architectural compositions have been attributed to imperial worship. However, careful study shows that the buildings amidst realistic city settings do not demonstrate any direct relation to the imperial cult through an inscription or a scene. And rather the opposite – when legends of Thracian mints do explicitly relate to emperor worship (as in the case of the neokoros titles of Perinthos and Philippopolis), the images of temples appear to be completely standardized, without any traceable indigenous peculiarities or specific de-

tails. Furthermore, scenes depicting athletic events from imperial festivals are also strikingly standard, with no specific Thracian trend in iconography, while a local impulse is obvious in the names of imperial festivals in Philippopolis. Apparently, local traditions are only sometimes manifested in terms of emperor worship in Thrace. The analysis of the known mint production, combined with archaeological and epigraphic data, can offer some new insights on the complexity of this issue.

Bartosz Awianowicz (Torún, Nicolaus Copernicus University)

Some aspects of the Greek legends of the coins minted in Thrace for Septimius Severus and his sons

Many Thracian coins of Septimius Severus and his family are exceptional not only for their iconography with local deities and temples but also for their legends. Particularly significant are peculiarities in imperial Greek titulatures: 1. on the Septimius Severus coins minted in Thrace never appears the abbreviation CEB or CE (as a translation of the Latin AVG), 2. the abbreviation P or PE in the legends of Severus appears at least up to 203 AD, 3. in Caracalla's and Geta's titlature the abbreviated form of the Greek transliteration of the Latin „Augustus” is used, not its translation CEBACTOS, on many of Thracian coins of Caracalla one can see an abbreviated cognomen CEBHPOC that never appears on his imperial coins. The aim of my paper is to classify all main types of such epigraphical peculiarities and to discuss possible reasons for their presence in Severan coinage of the Roman province of Thrace.

Valentina Grigороva-Gencheva (Sofia, St. Kliment Ohridski University) and Lily Grozdanova (Berlin, Berlin-Brandenburgische Akademie der Wissenschaften / TOPOI)

The evidence for the health cult in Pautalia in the ancient sources

The health cult was traditionally important in the province of Thrace. Pautalia represents an intriguing research case in this sense. The city has mineral springs that are popular with their healing capability ever since the Antiquity.

The cult is evidenced by different types of sources. There are archaeological artifacts directly indicating the medicinal activity, such as a box with medical instruments and a tube with medicines. The provincial coinage minted in the city from the time of Antoninus Pius (AD 138–161) till Caracalla (AD 198–217) contains impressive diversity of types depicting the health cult theme. There are abundant reverses with Asclepios, Hygeia, Telesphoros, the Nymphs and the snake (including Glykon and the specific type of Asclepios on a flying snake). Attested are reverse types representing Asclepios and Hygeia in front of a temple, thus indicating the existence of such cult building functioning in the city. The importance of the health cult in Pautalia is further stressed by the inscription from the central Asclepion of Epidauros dedicated to the health gods of the city in question (IG IV.477). Despite the evidence and the several localization theories, the Asclepion of Pautalia remains with no certain location. And this is just one of the issues concerning the health cult there.

The systematization and the simultaneous interpretation of the different types of sources have the potential to reveal aspects of the religious activity and importance of the city that are yet to be researched and clarified.

Lily Grozdanova and Ulrike Peter (Berlin, Berlin-Brandenburgische Akademie der Wissenschaften / TOPOI)

Pautalia and Philippopolis – a parallel analysis of the coinages

The mints of Philippopolis and Pautalia, two cities in the province of Thrace, are at the same time active in the Antonine and Severan periods. The parallel analysis of the coinages enables the detection of similarities and differences in the motif variety, designs, denominations, quantity of the issues etc. By way of such an analysis parallels in the choice and the characteristics of the coin types especially under the Severan dynasty became evident.

The coinages in question contain local motifs typical for the two Roman mints, as well as designs common and understandable for the entire Thracian provincial region. Even if there are no identical dies between Pautalia and Philippopolis found yet, the similarities in the coinages are more than well attested. The analysis of the numismatic materials supports an idea postulated by K. Kraft, and further developed by E. Schönert-Geiss and H.-D. Schultz. The concept suggests that the central Thracian cities belonged to a common “Lieferbezirk”, supplied by one workshop. The issues of the different cities were of course in the first place meant for the internal city market flow. Nevertheless based on the finds it seems possible to suggest that the common workmanship and cultural area made the individual city issues recognizable and probably convertible means of payment in the entire “Lieferbezirk”. The contents and the characteristics of the coin hoards analyzed here indicate that the production of this single workshop could at least to a certain extent circulate outside the issuing city. If this observation is correct, it brings us consequently to the question, which kind of identity construction could be achieved or was intended by these coins: Do these coins indicate a kind of special regional identity, or do they tell us not more than the simple fact of a common coin production? The parallel analysis of the coinages of Pautalia and Philippopolis offers a promising opportunity for the exploration of these questions.

Alexandros Andreou (Athens, Numismatic Museum)

The iconography of some Thracian Roman Provincial Coins (Pautalia, Philippopolis, Perinthus) in the NM collection. A case study

The scope of this paper is to present for the first time the Imperial Bronze Coins of the Thracian mints of Pautalia, Philippopolis and Perinthus in the General or National Collection of the NM. The coins shall be classified according to iconographical registers like deities and their attributes. It will be mainly focused on Asclepius and Hygeia referring to the thermal healing springs in the area of North Thrace, nowadays Bulgaria, river deities, athletic contests and depictions of constellations. We will also seek the influence of the Greek statues and mosaics in their depiction. Furthermore we will discuss the influence of the deities' iconography which has been possibly adopted from the coins of the mint of Rome. It seems generally that the Thracian

mints in some cases shared local common features, while in some other cases they followed the official iconographical standard of the other provinces of the Roman Empire.

Dilyana Boteva (Sofia, St. Kliment Ohridski University)

Cities' identity viewed through reverse types with fortification constructions

Back in 1933, in his study on the coinage of Pautalia, Leon Ruzicka published the following statement: "Bis zum 3. Jahrhundert n.Chr. scheint die Stadt keine Befestigungsmauern besessen zu haben, weil sonst Torbilder oder Mauerumfassungen auf den Münzen [...] nicht fehlen würden". This is however only one of the views on the reverse types with fortification constructions, published so far in the numismatic literature. The quite opposite view insists that such representations are just symbols without any documentary value. Other numismatists prefer an individual approach to each case, obviously being more than skeptical of a universal interpretation.

This paper presents some observations on the coinage of several cities in Roman Thrace concerning the types with fortification constructions and the conventional representation of the City Goddess with a fortification crown. The analysis of these coinages puts a strong emphasis on the historical development of the respective city and gives grounds for a common "reading" of the types under consideration.

Dimitar Draganov (Ruse, Numismatic Museum)

The coinages of Deultum and Anchialus: Iconographic parallels

Ancient Deultum and Anchialus were adjacent cities located between the old Greek West Pontic colonies of Mesembria and Apollonia Pontica. They both have struck coins only during the Roman imperial period. The careful analysis of the coin designs shows that the iconography and style of the coinage of Deultum seems to have been influenced by that of neighboring Anchialus. Probably both cities occasionally used the services of the same ateliers. The common iconographic types and stylistic similarities mark the inevitable connections and intercourse, common for neighboring cities.

Mariana Minkova (Stara Zagora, Historical Museum)

The influence of the eastern cults on the coinage of Augusta Traiana

Augusta Traiana (contemporary Stara Zagora in Bulgaria) minted coins from the times of emperor Marcus Aurelius (AD 161-180) and his brother Lucius Verus to emperor Gallienus (AD 253-268). The coinage of Augusta Traiana is an integral part of Roman provincial coinage. Besides the typical deities of the Greco-Roman pantheon, eastern deities are presented on the coins of Augusta Traiana. Egyptian deities as Harpocrates, Isis and Serapis are depicted on the pseudo-autonomous coins of the town. The first ones are Harpocrates and Serapis, next ones are Isis and Serapis. Harpocrates appears also on coins minted by emperor Geta (AD 209-212).

The images of Serapis and Cybele are often presented on the coins of Augusta Traiana. Serapis appears alone on a throne on the coins minted by the emperors M. Aurelius and L. Verus. The type ‚Serapis standing‘ is depicted on coins of Septimius Severus, Julia Domna and Caracalla. Serapis on throne with Cerberus appears on coins of Caracalla and Geta. Serapis inside a temple with four columns is known from the coins minted by Septimius Severus and Caracalla .

The type ‚Cybele on throne‘ is known from the coins of Marcus Aurelius and Lucius Verus. Cybele between two lions appears on the coins of Marcus Aurelius), Lucius Verus, Septimius Severus, Caracalla and Geta.

The types ‚Cybele on lion in the middle of a temple with four columns‘and ‚Cybele in the middle of a temple with six columns‘ appear only on the coins minted in Augusta Traiana by Septimius Severus.

The type ‚head of Tyche wearing a crown with three turrets‘ is known by Julia Domna coins only. Two other types with Tyche standing with kalatos and Tyche with crown are known from coins of Marcus Aurelius and Faustina II.

The appearance of the eastern deities on the coins shows their impact on the coinage of Augusta Traiana.