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ARCHAEOLOGICAL AND EPIGRAPHIC EVIDENCE ABOUT THE RELIGIOUS LIFE OF THE ROMAN GARRISON IN TYRAS¹

KATERYNA SAVELIEVA

ABSTRACT:

This article offers a review of the evidence that give insight into the religious ideas and cultic practices of soldiers and officers in the garrison of Tyras. In the southern part of the citadel, two structures were discovered, identified by the researchers as temples. A votive altar dedicated by a military sailor to the god with an epithet *Invicto* (Mithras or Hercules) and three fragmentary votive slabs with dedicatory inscriptions were also discovered at this area. A fragment of the limestone pediment of a small building with a dedicatory inscription in honor of the emperor was found within the citadel area. In the northern part of the citadel a marble relief depicting Artemis/Diana and a marble statuette of Priapus were discovered. A structure located outside the citadel may be associated with the religious life of the Tyras garrison. It has an apse leaning against it on the east side. This structure might have been a sanctuary, dedicated to some unofficial cults of the Roman army, probably a Mithraeum. Indirectly, this assumption is confirmed by the fragments of reliefs depicting a Thracian horseman and a *Mithras Tauroctony* found in the adjacent area.

REZUMAT: DOVEZI ARHEOLOGICE ȘI EPIGRAFICE DESPRE VIAȚA RELIGIOASĂ A GARNIZOANEI ROMANE DIN TYRAS

Acest articol oferă o trecere în revistă a dovezilor despre ideile religioase și practicilor de cult ale soldaților și ofițerilor din garnizoana romană din Tyras. În partea de sud a cetății au fost descoperite două structuri, identificate de cercetători drept temple. În această zonă au fost descoperite și un altar votiv dedicat de un marinar militar zeului cu epitetul *Invicto* (Mithras sau Hercules) și trei lespezi votive fragmentare cu inscripții dedicate. În zona cetății a fost găsit un fragment din frontonul de calcar al unei mici clădiri cu o inscripție dedicată în cinstea împăratului. În partea de nord a cetății au fost descoperite un relief de marmură înfățișând pe Artemis/Diana și o statueta de marmură a lui Priapus. O structură cu absidă pe latura de est, situată în afara cetății, poate fi asociată cu viața religioasă a garnizoanei Tyras. Ea ar fi putut fi un sanctuar, dedicat unor culte neoficiale ale armatei romane, probabil un Mithraeum. Indirect, această presupunere este confirmată de fragmentele de relief care înfățișează Cavalerul trac și tauroctonia lui Mithras găsite în zona adiacentă.

KEYWORDS: Tyras, Roman garrison, citadel, sanctuary, Roman time.

CUVINTE CHEIE: Tyras, garnizoana romană, citadelă, sanctuar, epoca romană.

The ancient city of Tyras in the 2nd – first half of 3rd centuries AD was part of the Roman Province of Lower Moesia. During this time a Roman garrison was stationed here. The garrison consisted of vexillation (regular field troops), auxilia (auxiliary units) and classiaries (naval officers). At different times, the vexillation in Tyras included units of the *Legio V Macedonica*, *Legio I Italica* and *Legio XI Claudia*. This is evidenced by epigraphic sources and stamps with the names of legions on tiles.² The Roman citadel was explored during 1963–2015. In different periods it was excavated by I.B. Klejman, S.D. Kryzhitskij, N.O. Son, A.O. Rosokhatskij and T.L. Samojlova. Several sections of defensive walls, two defensive towers and several buildings were discovered (Fig. 1). Excavations at the citadel yielded artifacts that give insight into the religious ideas and cultic practices of the soldiers and officers of the garrison. Some artefacts have also been found outside the citadel, but directly near the defensive walls, so

¹ This research work was conducted as part of DAI project “Documenting, Recording and Saving Ukrainian Archaeological Heritage”.

² Karyshkovskij and Klejman 1985, 98–99; Son 1993, 31–37.



Fig. 1. Roman citadel in Tyras (drone snapshot taken by O. Hymanov 2020, modified by the author 2023).
 1 – vexillation building; 2-5 – fragments of defensive walls; 6 – location of discovery of a fragment of a defensive wall; 7-8 – defensive towers; 9 – location of construction no. 497; 10 – monumental building with porticoes (structure no. 702); 11 – building with an apse (room no. 610);

A – finding spot of the limestone votive altar and the approximate finding spot of fragments of marble votive slabs with inscriptions; B – finding spot of the marble slab with a dedicatory inscription to Asclepius and Hygeia; C – approximate finding spot of the limestone pediment with an inscription in honor of the emperor; D – finding spot of the marble relief depicting Artemis/Diana and the marble herm of Priapus; E – approximate finding spot of the marble relief of Mithras; F – finding spot of the marble relief of the Thracian horseman.

they may also be associated with garrison cults. All the findings are divided into several groups. The largest group consists of epigraphic evidence. It includes several votive slabs, an altar and a fragment of a limestone pediment of a small building with dedicatory inscriptions. All inscriptions are in Latin. The second group consists of votive reliefs. Several terracotta figurines and a marble sculpture were also found, and they are included in the third group. A significant amount of the finds derives from the southern part of the citadel where remains of buildings have been documented.

Investigations in the Southern Part of the Citadel

Remains of a large building have been discovered 10 m north of the southern defensive wall (construction no. 497, excavations 1988 by I.B. Klejman). These consisted of several layers of limestone slabs and blocks. Among them, steps made of large slabs, a fragment of a column frust and a slab 0.66 m long and 0.46 m wide with a spherical through-hole were discovered. Since epigraphic materials were found near this structure, I.B. Klejman suggested that this might have been a temple.³

In 2000–2002, a monumental building with porticoes was discovered a few meters east of construction no. 497 (structure no. 702, excavations by T.L. Samojlova). The remains of two colonnades, which formed the north-western corner of the structure and two stylobate slabs from the third row of columns were excavated. Two streets running from the south and west of the building were also investigated. Excavations of the structure have not been

³ Klejman 1999, 104.

completed. According to T.L. Samojlova, it might have been remains of a peristyle courtyard that belonged to a cult building.⁴

A number of artifacts related to cultic practices have been discovered in this area, in particular, a limestone altar dedicated by a military sailor to the god with an epithet *Invicto* and three fragmentary votive slabs with dedicatory inscriptions (Fig. 2/1–4). Among them, one was dedicated to the health of the emperor and the other was dedicated by two warriors of the *I Italica legion* and military doctors to Asclepius and Hygeia. However, there is no reason to assert that the buildings next to which they were found were temples. These structures could also be administrative buildings, like a *principia*, which had a sanctuary room (*aedes principiorum*), where legionary signs, altars, statues of the gods of the official Roman religion and emperors were stored. Besides that, votive plates, altars, reliefs or other objects on which gods are represented may have been stored in buildings that have other functionality than that of sanctuary or temple.⁵ So, the plate with a dedication to Asclepius and Hygeia may have been placed in a hospital. Some of these objects could also be stored by soldiers in barracks.⁶ But such structures in the Tyras' citadel have not yet been localized.

Building with an Apse Outside the Citadel

Since 1996, the area western defensive structures of the citadel have been excavated. Outside the defensive walls very interesting construction was discovered (Room no. 610, excavations 1996–1998 by A.O. Rosokhatskij, continued by T.L. Samoiloa since 1999).⁷ It adjoins the outer side of the defensive wall no. 552 (Fig. 3/1). The building is partially blocked by the road to the gates of the medieval fortress. Its length of is unknown, but more than 12 m. The eastern wall is 11.9 m long, 0.76–0.79 m thick. The construction has an apse leaning against it on the east side. The width of the apse is 2.6 m, the depth is 1.4 m. It has a plastered floor. To the right of the apse on the same level as it, there is a window (or door) 1.45 m wide. The wall consists of a ground part and a foundation. The ground part is constructed from limestone slabs with lime mortar, plastered on the outside and inside. The foundation is made of rough stones with clay mortar. The floor inside the room was completely destroyed. Many marble facing tiles were discovered, which probably covered it. The floor level of the apse rises about 1 m above the lower level of the ground part of the wall (this could be approximately floor level of the room). A low partition separates the apse from the main room. A Roman lamp was found behind the partition on the floor of the apse (Fig. 4/1). A.O. Rosokhatskij and T.L. Samojlova identified this construction as an early Christian Basilica.⁸ V.M. Zubar believed that it belongs to the Roman times. In his opinion, this room could have been part of *thermae* or a *principia*.⁹ R. Karasiewicz-Szczypiorski suggested that the building is the sanctuary of the Roman garrison, probably a *mithraeum*.¹⁰ He cites a number of sanctuaries similar in construction from different points of the Roman Empire to confirm his assumption.

The location directly outside the citadel and some objects found inside the room allows us to associate its functioning with the Roman garrison. Most likely, it was a sanctuary dedicated to some unofficial cults of the Roman army. To confirm or refute this assumption, the publication of all research results is required. However, there are some features typical of Roman sanctuaries. The apse, viewed from the room, formed a niche that probably had a vaulted ceiling. Reliefs or sculptures depicting gods were installed in such niches.¹¹ The lamp found on the floor level of the apse was probably one of the cult attributes. Two terracotta figurines were found inside the room: a miniature statuette of a naked man (Apollo?) and part of a horse's head (Fig. 4/1–2). Indirectly, this definition of the functionality of this room is confirmed by fragments of the reliefs depicting the Thracian horseman and Mithras Tauroctony that were found nearby. Thus, it is difficult to determine for sure whether the construction belongs to a specific cult. It is possible that several deities were worshiped in the same sanctuary.¹²

⁴ Samojlova and Cojocar 2002, 109–111; Samojlova 2013, 457.

⁵ Marcu 2007, 98–99.

⁶ Davison 1989, 245.

⁷ Only some results of the 1996–1999 excavations have been published. During this time, the external facade of the eastern wall with the apse and partially the layers inside the building were excavated, see Samojlova, Cojocar and Boguslavskii 2002, 178–180.

⁸ Samojlova and Rosokhatskij 1997, 31–32; Samojlova, Cojocar and Boguslavskii 2002, 178–180.

⁹ Zubar 2004, 143.

¹⁰ Karasiewicz-Szczypiorski 2018, 193–194. The only thing that should be noted is that the dimensions of the room are incorrect in this work.

¹¹ In particular, in the cult of Mithras, the semi-circular shape of the niche and vault imitated the celestial sphere, see Beck 2006: 105; Szabó 2018, 308.

¹² For example, a sanctuary with an apse on the east side in Sexaginta Prista was dedicated to Apollo and the Thracian Horseman, see Varbanov 2013, 57.

Artefacts

I. Epigraphic monuments

1. Limestone altar with a dedicatory inscription (Fig. 2/1).¹³ It is 0.60 m high, 0.34 m wide and 0.35 m thick. The altar was found in the southern part of the citadel during the excavations of I.B. Klejman in 1975. The storage location is Odesa Archaeological Museum, inv. 85823. The date of the dedication was ascertained by the text – 214 AD. The military sailor Ulpius Valens dedicated the altar to the god with an epithet *Invicto*. The first line of the inscription is damaged, so the name of the god is unknown. P.O. Karishkovsky believed that the altar was dedicated to Mithras, since the epithet *Invicto* was often used to this god.¹⁴ According to A.I. Ivanchyk, the most likely restoration of the lost line is *Herculi*, but *Deo Soli* is also possible.¹⁵ Therefore, it should be stated that it is impossible to know for sure which deity the altar was dedicated to. It seems very probable that Hercules Invictus, who was considered the patron of the Roman army, was the addressee of the dedication. Due to the influence of Roman religious propaganda, the cult of Hercules Invictus was very popular in the province of Lower Moesia. The format of the dedications indicates that he was worshiped as a deity of the official pantheon.¹⁶
2. Fragment of a marble slab with a dedicatory inscription¹⁷ (Fig. 2/2). It is 0.148 m high, 0.13 m wide and 0.04 m thick. The fragment was found in a mixed layer in the southern part of the citadel during the excavations of I.B. Klejman in 1975. The storage location is Odesa Archaeological Museum, inv. 85826. It dates to the second half of the 2nd century AD. The slab was dedicated to the health of one of the emperors named Antoninus by a person with the cognomen Bassus. The last line mentions the legion in which the dedicant served or perhaps his post (a legate).
3. Fragment of a marble slab with a dedicatory (?) inscription (Fig. 2/3).¹⁸ It is 0.148 m high, 0.155 m wide and 0.166 m thick. The fragment was found in the southern part of the citadel during the excavations of T.L. Samojlova in 2001. It was used as a construction material in a later building. The storage location is Odesa Archaeological Museum, inv. 92875. It dates to the second half of the 1st or 2nd century AD. The text probably mentions the dedication (or perhaps construction or repair) of the temple.
4. Marble slab with a dedicatory inscription (Fig. 2/4).¹⁹ It is 0.315 m high, 0.243 m wide and 0.065 m thick. Fragments of the slab were found in 1981 during repair work in a trench at the intersection of Ushakova and Popova streets (about 40 m to the east of the building with porticoes no. 702). The storage location is Odesa Archaeological Museum, inv. 88200. It dates to the last third of the 2nd century AD. The dedication was addressed to Asclepius and Hygeia. The names of the gods in the text are written in their Greek form. Four persons were dedicants, among them two warriors of the *I Italica legion*, the doctor of the vexillation and the doctor of the *Classis Flavia Moesica*.

Cults of Asclepius and Hygeia were widespread among the military. The number of different monuments (altars, statues and inscriptions) dedicated to the healing deities discovered in the fortress of the *I Italica legion* in Novae.²⁰ A small temple (*sacellum*) dedicated to Asclepius was explored there. It is located in the courtyard of the Roman military hospital. Some inscriptions found at the site indicate that the cult had an official character.²¹

5. Fragment of a limestone slab with a dedicatory (building) inscription (Fig. 2/5).²² It is 0.23–0.30 m high, 0.26–0.37 m wide and 0.17 m thick. The fragment was found near the vexillation building in the late antiquity paving during the excavations by I.B. Klejman in 1978 (excavations of this site by N.O. Son). The storage location is scientific funds of the Institute of Archaeology of the National Academy of Sciences of Ukraine, BD-78/210. The slab dates to middle of the 2nd century AD. It is a part of a pediment of a small structure of the Roman-Doric order, possibly a two-column portico. Such structures are well known in the centers of deployment of

¹³ Karyshkovskij 1979, 85–88, Fig. 4.

¹⁴ Karyshkovskij 1979, 87; Karyshkovskij and Klejman 1985, 119.

¹⁵ Ivanchik 2021, 107.

¹⁶ Aleksandrov 2010, 99–102; Rabadzhiev 2015, 269.

¹⁷ Karyshkovskij 1979, 82–85, Fig. 3; Ivanchik 2021, 99–100, № 23.

¹⁸ Samojlova and Cojocar 2002, 112, Fig. 4; Ivanchik 2021, 112–113, № 30.

¹⁹ Karyshkovskij 1987, 52–56; Ivanchik 2021, 94–97, № 20.

²⁰ Aleksandrov 2010, 112; Dyczek and Kolendo 2010, 35.

²¹ Aleksandrov 2010, 114.

²² Son 1986, 60–68; Son and Buiskikh 2013, 242–246; Ivanchik 2021, 118–121, № 35.

Roman legions on the territory of Lower Moesia.²³ The inscription attests that the structure was built in honor of Antoninus Pius and Marcus Aurelius by the Roman garrison under the tutelage of the centurion *Legio V Macedonica*. The dedicant's name is unknown, but it is stated that he comes from Ankyra.²⁴

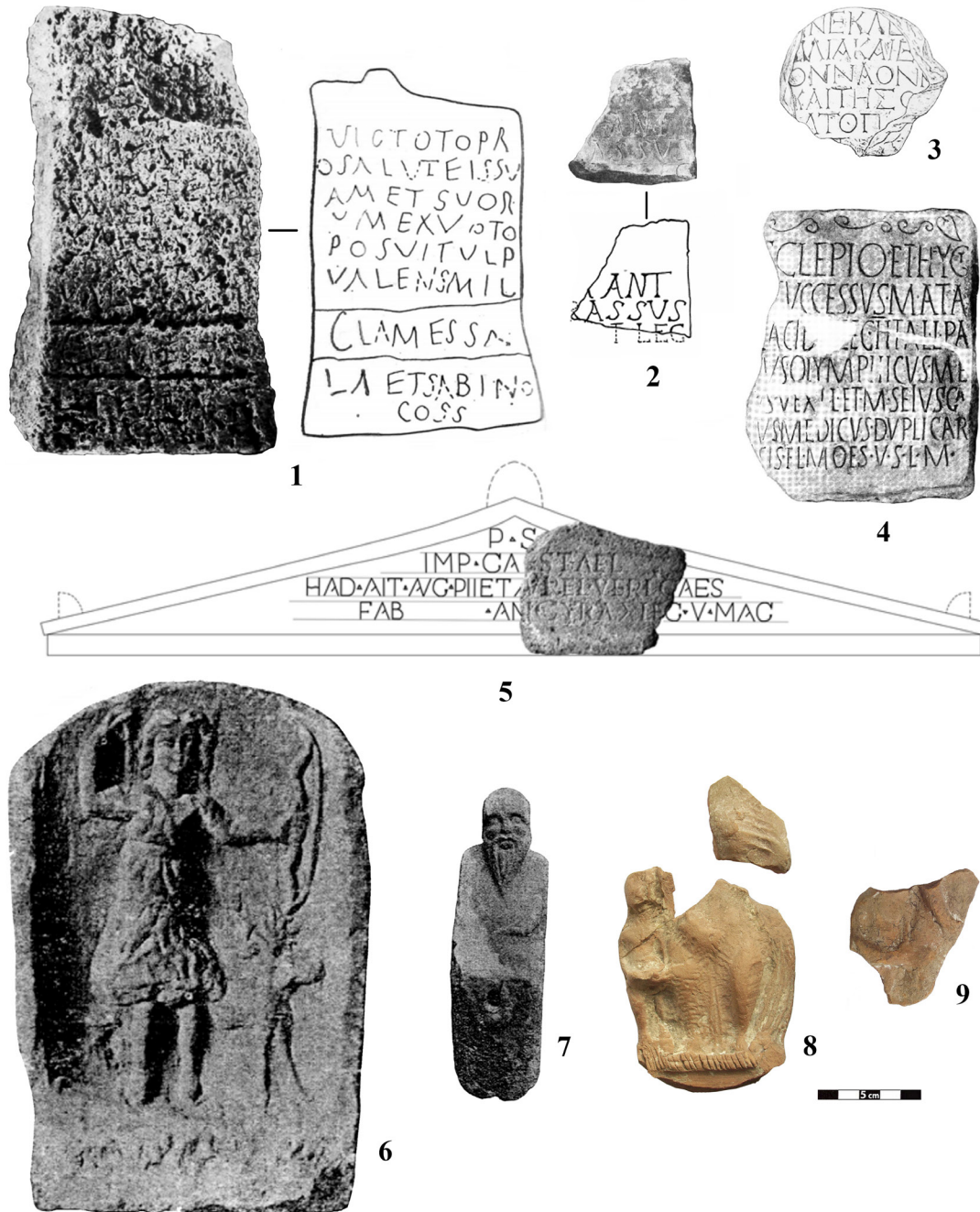
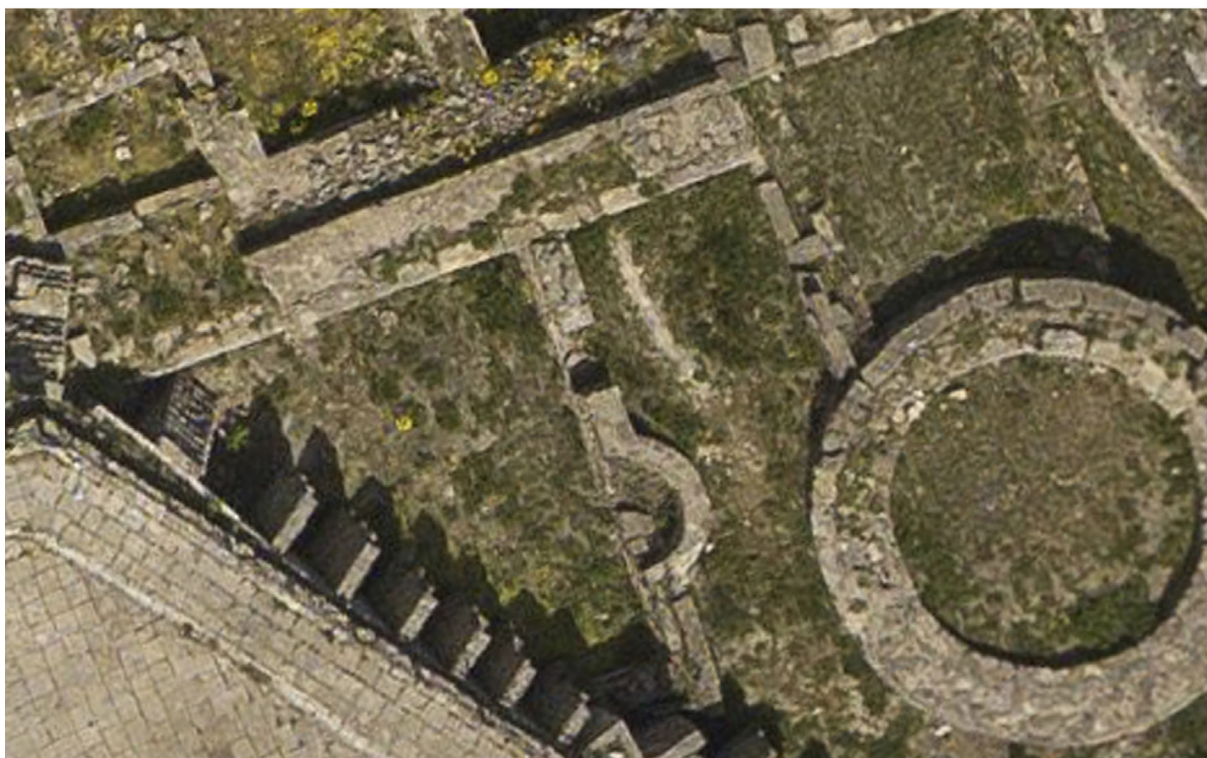


Fig. 2. Artifacts from the Roman citadel: 1 – limestone votive altar with a dedicatory inscription to the god with an epithet *Invictus* by a military sailor (after: Karyshkovskij 1979, 85–86, Fig. 4); 2 – fragment of the marble votive slab with an inscription for the emperor's health (after: Karyshkovskij 1979, 82–83, Fig. 3); 3 – fragment of marble votive slab with an inscription (after: Samojlova and Cojokaru 2002, 111, Fig. 4); 4 – marble slab with a dedicatory inscription to Asclepius and Hygieia from warriors of the *I Italica* legion and military doctors (after: Karyshkovskij 1987, 52); 5 – fragment of a limestone pediment with a dedicatory inscription for the emperor's health (after: Son and Buiskikh 2013, 247, Fig. 2); 6 – marble votive relief depicting Artemis/Diana (after: Nicorescu 1924, Fig. 8); 7 – marble herm of Priapus (after: Nicorescu 1924, Fig. 7), 8–9 – fragments of a terracotta figurines of Aphrodite/Venus and Priapus (photos by author).

²³ Son and Buiskikh 2013, 242–243.

²⁴ Son 1986, 60–63.



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Fig. 3. Room no. 610: 1 – drone snapshot (taken by O. Hymanov 2020); 2 – east wall, excavations 1997 (after: Samojlova, Cojocararu and Boguslavskii 2002, Pl. XLVI).

II. Votive reliefs

1. Marble relief depicting Artemis/Diana (Fig. 2/6).²⁵ It is 0.32 m high, 0.22 m wide and 0.075 m thick. The relief was found in a trench A excavated near the cliff of the plateau on the side of the Dniester estuary during explorations by P. Nicorescu in 1919. This area is probably included in the northern part of the citadel. The current storage location is unknown. The plate has a rectangular shape and a rounded top. There is an inscription in the lower part, but it is very faded. The relief is depicted a female figure wearing a chiton tied below the chest. She is standing frontally. She has a quiver on her back, strapped around her chest. In her left hand she is holding a bow, with her right hand she is pulling out an arrow from a quiver. She is wearing short boots on her feet. Her hair is combed back in waves. A deer is standing to the left of the woman, and probably a dog is standing behind of her legs to the right.

A significant number of similar reliefs were found in places where Roman garrisons were deployed.²⁶ They have some variations, but most of them depict a huntress with a bow and arrow, accompanied by a dog preparing to kill a deer. Dedicatory inscriptions attest to the popularity of the cult of Diana among the officers in Lower Moesia; a part of them had an official character.²⁷

2. Fragment of a marble relief depicting the Thracian horseman (Fig. 4/4).²⁸ It is 0.09 m high, 0.07 m wide and 0.02 m thick. It was found a few meters south of the round defensive tower during the excavations by O.A. Rosokhatskij in 1996. The current storage location is unknown. A part of the horse's rump and the rider's legs are depicted. Another fragment was found during excavations in the same year (Fig. 4/5).²⁹ The precise archaeological context of the fragment is unknown; it is marked as an accidental find in the excavation report. We have reason to believe that it was found in the same area as the previous fragment. Probably these fragments are parts of the same relief. The storage location is Bilhorod-Dnistrovskiyi Lore Museum, inv. A-10706. It is a part of the slab with a triangular top 0.098 m high, 0.14 m wide and 0.02 m thick. A full-face head and the upper edge of a horse's mane are depicted. The rider is going to the left. At the left edge, we can see a tree and a snake wrapped around it.

The cult of the Thracian horseman was very popular in Lower Moesia and Thrace, from where Thracian soldiers brought it to the locations of Roman garrisons in the Northern Black Sea region.³⁰ Based on information from onomastic studies, it is known that the Thracians made up a part of the population of Tyras.³¹ Two votive plates with depictions of a Thracian horseman had already been recorded in Tyras before that.³² They were found in a large residential building located near the citadel, so this may indicate that the cult of the Thracian horseman spread beyond the garrison. It is possible that the owner of the house and a worshiper was a veteran of the Roman army.³³

3. Fragment of a marble relief with a depiction of Mithras Tauroctony (Fig. 4/6). It is 0.082 m high, 0.078 m wide, 0.035 m thick and has a 1 cm wide frame. It was found in the area between the structure no. 610 and the round defensive tower during the excavations by O.A. Rosokhatskij in 1997. The storage location is Bilhorod-Dnistrovskiyi Lore Museum, inv. A-9678. This is the upper left part of the relief. It depicts the head of a man in a Phrygian cap (most likely he is Cautopatus), above him is a bust of the god Sol, to the right of the man's head we can see the edge of Mithras' cloak on which a raven is sitting. Although the fragment is small, the depiction easy to identify due to the large number of similar reliefs spread throughout the Empire. In Tyras, a relief depicting a tauroctony scene was found for the first time. Considering the small size of the relief, it was rather a votive, and not a central image in the sanctuary.

III. Marble sculpture and terracotta figurines

1. Marble herm of Priapus 13 cm high (Fig. 2/7).³⁴ It was found in the trench A during explorations by P. Nicorescu in 1919. The current storage location is unknown. Priapus has a bald head with a sharp beard. According to

²⁵ Nicorescu 1924, 392–393, Fig. 7; Son 1980, 132–133, Fig. 2; Son 1993, 123–124, Fig. 18.

²⁶ Deoudi 2010, 26; Plemić 2017, 49–50.

²⁷ Aleksandrov 2010, 97–98.

²⁸ Batizat and Rosokhatskij 2005, 7–8, Fig. 3, 1.

²⁹ Batizat and Rosokhatskij 2005, 7–8, Fig. 3, 2.

³⁰ Shcheglov 1969, 136–137; Buisikh and Novichenkova 2021, 31–32, Fig. 18, 3–5.

³¹ Karyshkovskij and Klejman 1985, 112–113; Son 1993, 105.

³² Furmanska 1965, 158–160, Fig. 1–2; Son 1993, 111, Fig. 13.

³³ Savelieva 2022, 28–29.

³⁴ Nicorescu 1924, 392, Fig. 7.



Fig. 4. Findings in and around Room no. 610: 1 – lamp found on the floor of the apse (photo by author); 2–3 – terracotta figurines (photos by author); 4 – fragment of the marble votive relief depicting a Thracian horseman (after: Batizat and Rosokhatskij 2005, 7–8, Fig. 3, 1); 5 – fragment of the marble votive relief depicting a Thracian horseman (photo by author); 6 – fragment of the marble votive relief depicting a tauroctony scene (photo by author).

P. Nicorescu's description, in the upper part of the herma on the sides there are small holes in which the hands were probably fixed. There is also a hole in the place of the genitals, likely the phallus was fixed here.

2. Fragments of a terracotta figurine of Aphrodite/Venus and Priapus (Fig. 2/8).³⁵ There are two parts of 10.5 cm and 5.3 cm high. They were found in the south-eastern part of the citadel in the later pit no. 262 (excavations by I.B. Klejman in 1974). The storage location is Odesa Archaeological Museum, inv. 85729. The statuette

³⁵ Klejman 1980, 101, Fig. 4/1.

had an oval shape, the back side was flat. It is made quite carelessly; many details are not clear. A woman with short thick legs is depicted. Her right hand is at the level of the lower abdomen, it is keeping the edge of the himation. The folds of the himation are covering the right leg and hanging on the left side of her body. To the right of Venus is standing a small male figure with an unidentified object at the level of the genitals. Probably, he is holding a flat object (a dish?) with both hands or he is holding the edge of the garments with his right hand, and his phallus with his left.

3. Fragment of a terracotta figurine of the previous type (Fig. 2/9). It is 7 cm high. The fragment was found 10–20 m to the east of the vexillation building in a mixed layer (excavations by I.B. Klejman in 1968). The storage location is Bilhorod-Dnistrovskiyi Lore Museum, inv. A-7139. A part of the body of Priapus and part of the right side of the body of Venus are depicted.
4. Terracotta figurine of a naked man 5,2 cm high³⁶ (Fig. 4/2). It was found in a layer in the room no. 610 during the excavations by T.L. Samojlova in 2000. The storage location is Odesa Archaeological Museum, inv. 92320. A standing man (Apollo?) is depicted. His clothes hanging from his left arm. The head and right arm are broken off.
5. Fragment of a terracotta figurine (Fig. 4/3).³⁷ It is 6,5 cm high. The fragment was found in a layer in the room no. 610 during the excavations by T.L. Samojlova in 2000. The storage location is Odesa Archaeological Museum, inv. 92500. The type is not known, only part of the horse's head and neck has been preserved.

In conclusion, evidence about the religious life of the Roman garrison in Tyras is not numerous. This does not allow us to draw statistical inference about the degree of popularity of a particular deity. We can conclude that the official cults of the Roman army, as well as Eastern and Thracian cults, are attested here. Among the artifacts discussed here, at least two testify to the cult of the emperor. Asclepius and Hygiea, Diana, Venus and Priapus occupied a certain place in the religious preferences of the soldiers of the garrison. Probably Hercules Invictus was also worshiped here. Perhaps some of these cults had an official character. At present, none of the buildings explored in the citadel can be identified as a temple, although some cultic activities may have taken place in them. It seems that the Thracian Horseman and Mithras were worshiped outside the citadel. The structure that was investigated there has some features typical of Roman sanctuaries. Archaeological excavations on the territory of the citadel have not been completed; moreover, not all the results of excavations of the last 20 years have been published. This review of evidence can form the basis for further study the religious ideas and cultic practices of soldiers and officers of the Roman garrison in Tyras.

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³⁶ Saveliev and Savelieva 2012, 99, Fig. 6,2.

³⁷ Saveliev and Savelieva 2012, 100, Fig. 2,7.

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Lista ilustrațiilor

Fig. 1. Cetatea romană din Tyras (instantaneu cu dronă realizat de O. Hymanov 2020, modificat de autor 2023).

Fig. 2. Artefacte din cetatea romană: 1 – altar votiv din calcar cu o inscripție dedicată zeului cu epitetul *Invicto* de către un marinar militar (după: Karyshkovskij 1979, 85–86, Fig. 4); 2 – fragment din placa votivă de marmură cu o inscripție pentru sănătatea împăratului (după: Karyshkovskij 1979, 82–83, Fig. 3); 3 – fragment de lespede votivă de marmură cu o inscripție (după: Samojlova și Cojokaru 2002, 111, Fig. 4); 4 – placă de marmură cu inscripție dedicată lui Asclepius și Hygeia (după: Karyshkovskij 1987, 52); 5 – fragment de fronton de calcar cu inscripție dedicată pentru sănătatea împăratului (după: Son și Buiskikh 2013, 247, Fig. 2); 6 – relief votiv din marmură reprezentând Artemis/Diana (după: Nicorescu 1924, Fig. 8); 7 – herm de marmură a lui Priapus (după: Nicorescu 1924, Fig. 7), 8–9 – fragmente de figurine de teracotă ale Afroditei/Venusului și Priapus (fotografii după autor).

Fig. 3. Încăperea nr. 610: 1 – instantaneu cu dronă (realizat de O. Hymanov 2020); 2 – zidul de est, săpături 1997 (după: Samojlova, Cojocaru și Boguslavskii 2002, Pl. XLVI).

Fig. 4. Descoperiri din interiorul și exteriorul Încăperii nr. 610: 1 – lampă găsită pe podeaua absidei (foto după autor); 2–3 – figurine de teracotă (fotografii după autor); 4 – fragment din relief votiv de marmură înfățișând Cavalerul trac (după: Batizat și Rosokhatskij 2005, 7–8, Fig. 3, 1); 5 – fragment din relief votiv de marmură înfățișând Cavalerul trac (foto după autor); 6 – fragment din relief votiv de marmură înfățișând tauroctonia lui Mithras (foto după autor).

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