

BOOK OF ABSTRACTS

International Conference

› ANCIENT ARMENIA IN CONTEXT (II BCE – III CE)



MÜNSTER, 26 – 28 JUNE 2019



Institut für Klassische Archäologie
und Christliche Archäologie /
Archäologisches Museum





Institut für Klassische Archäologie
und Christliche Archäologie /
Archäologisches Museum



Centrum für
Geschichte und
Kultur des östlichen Mittelmeerraums



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**SORBONNE
UNIVERSITÉ**

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International Conference

ANCIENT ARMENIA IN CONTEXT (II BCE – III CE)

26 June – 28 June 2019, Münster

The Kingdom of Great Armenia was located in the South Caucasus between Anatolia and Iran. For European and North American research, ancient Armenia is a relatively neglected state, usually known as a point of controversy or as a "buffer state" between Rome and Iran. The conference, co-organized by Achim Lichtenberger (Münster University) and Giusto Traina (Sorbonne) aims to situate ancient Armenia in a larger geopolitical context as a case study of global history. For the classical studies usually consider the Kingdom of Great Armenia as a marginal state. They refer mostly to Armenia only if the country was involved in a military crisis between East and West. In fact, this country had not only an important geostrategic position, but also a vast territory and rich natural resources. This explains the efforts of neighboring empires to establish military control over Armenia. The conference will focus on the pre-Christian period, with views on Christian Armenia; but these views are always in a *longue durée* perspective.

The conference is divided in four sections, which build on each other, and relate and interlink literary and material sources. Central to the conference is the contextualization of Armenia in a broader geopolitical context.



Wednesday, 26 June 2019

- 13:00 Registration
- 13:45-14:15 Welcome and Introduction

State of the Art and Methodology

- 14:15-15:00 GIUSTO TRAINA (Paris)
Ancient Armenia: Evidence and Models
- 15:00-15:45 KLAUS GEUS (Berlin)
Armenia in Ptolemy's *Geography*
- 15:45-16:15 *coffee break*

Armenia and Iran

- 16:15-17:00 EDWARD DĄBROWA (Kraków)
Parthian-Armenian Relations from Second Century BC
to the End of First Century CE
- 17:00-17:45 CARLO CERETI (Roma)
Narseh, Armenia and the Pāikūlī Inscription
- 18:00-19:30 *Keynote Lecture:*
TOURAJ DARYAEE (Irvine)
Armenia and Iran: The Birth of Two Nations in Late Antiquity
venue: Fürstenberghaus, Domplatz 20-22, F 4
- 20:00 *Dinner for Speakers*

Thursday, 27 June 2019

Armenia and Rome

- 9:15-10:00 PIERANGELO BUONGIORNO (Lecce/Münster)
The Roman Senate and Armenia
- 10:00-10:45 ANAHIDE KÉFÉLIAN (Paris)
Armenia and the Armenians in Roman Coins
- 10:45-12:00 *coffee break*
- 11:15-12:00 MICHAEL SPEIDEL (Warsaw)
Provincia Armenia in the Light of the Epigraphic Evidence
from Armenia

The Borders of Armenia

- 12:00-12:45 MICHAŁ MARCIAK (Kraków)
The Upper Tigris Region between Rome, Iran and Armenia
- 12:45-13:45 *lunch*
- 14:00-14:45 HAMLET PETROSYAN (Erevan)
Politics, Ideology and Landscape:
Early Christian Tigranakert in Artsakh

Armenia and the Caucasus

- 14:45-15:30 TIMO STICKLER (Jena)
Armenia and Iberia
- 15:30-16:15 MURTAZALI GADJIEV (Makhachkala)
Armenia and the Land of Maskutes (3rd – 5th century AD):
Written Sources and Archaeological Data
- 16:15-16:45 *coffee break*

- 16:45-17:30 LARA FABIAN (Freiburg)
The South Caucasus and the Steppe, 500 BCE–300 CE
- 17:30-18:15 General Discussion
- 19:00 *Dinner for Speakers*

Friday, 28 June 2019

Artaxata

- 9:15-10:00 MKRTICH ZARDARYAN (Erevan)
Artashat-Artaxata:
Armenian City on the Crossing of Trans-regional Interactions
- 10:00-10:45 ACHIM LICHTENBERGER (Münster) / MKRTICH ZARDARYAN (Erevan)
The Armenian-German Artaxata Project
- 10:45-11:15 *coffee break*
- 11:15-12:00 TORBEN SCHREIBER (Istanbul)
The Archives of Artaxata.
Archival practice in the capital of ancient Armenia
- 12:00-12:45 ACHIM LICHTENBERGER / GIUSTO TRAINA
General Conclusions and Final Discussion
- 13:00-14:00 *lunch*

GIUSTO TRAINA

Sorbonne Université, Paris

ANCIENT ARMENIA: EVIDENCE AND MODELS

The history of the kingdom of Greater Armenia (II BCE- V CE) has been generally interpreted from two different standpoints, an “inner” and an “outer” one. The latter is more familiar to the historians of Rome, and mostly concerns the role of Armenia in a general geopolitical context. Roman historians have been little attracted by the “inner” standpoint, which concerns the balance of power within Armenian kingship and the subject principalities (*naxarar*), except when it encroaches on their understanding of Armenian international relations. Armenology has mostly developed this situation, although, for the Pre-Christian period, i.e. before the fourth century CE, evidence is more fragmentary, or is conditioned by the peculiar standpoint of Armenian sources, that follow different logics. Therefore, it is very difficult to evaluate the real stakes of the balance of power.

As a matter of fact, a very few moments of the history of pre-Christian Armenia can resist to the critical sieve of a rigid positivistic method. Our chronological and dynastic data are often imprecise. The literary and epigraphic sources on the kingdom of Armenia, and on its relations with the other kingdoms and powers, are relatively scarce. Over all, we lack a “guide-text” which could provide the historian with a space-temporal web of some precision. Even the most elaborated and thoughtful reconstruction -which Hakob Manandyan called the “critical history” of Armenia- necessarily stops in front of the limited number of sources.

The value of Armenian historiographical sources is one of the most delicate issues. In fact, it is difficult to compare the Greek and Roman sources with Armenian authors such as Agat'angelos, the *Epic Histories* or Movsēs Xorenac'i. The latter is particularly complex, as he usually mixes local oral traditions with heterogeneous Greek and Roman sources; the result is a chronological hodgepodge. Such a documentary chaos aroused harsh

criticisms, leading many scholars, especially in the West, to reject his historical value; an authoritative voice, such as the late Robert Thomson, remarks that Xorenac'i's *History* is not only controversial, but also basically untrustworthy.

However, the Armenian sources can represent a most valuable contribution to fill the gaps in the puzzle of the history of the kingdom. Of course, it would be absurd to put together in a positivistic frame the elements provided by, say, Strabo, Tacitus, or Movsēs Xorenac'i, without a thorough examination of all the problems presented by these texts. Moreover, the gaps in the historical narrative would never allow us to create a continuous account. In my opinion, Xorenac'i's *History of Armenia* is a still misunderstood masterwork of late antique historiography. By disavowing the Armenian "Father of History", we actually throw the baby out with the bath water. To exclude this "disturbing" source, as several Western scholars do, is not a solution. In fact, once Xorenac'i's *History* is properly "decoded", its historical value can be reassessed, as it actually yield solid factual information on the political history, on the social system of ancient Armenia, and also on some episodes of non-Armenian history.

KLAUS GEUS

Freie Universität Berlin

ARMENIA IN PTOLEMY'S *GEOGRAPHY*

Ptolemy's *Geography* (ca. AD 150) consists mainly of a huge list of cities and peoples. Of the more than 8,000 toponyms, ca. 6,400 are defined by coordinates, i.e. longitudes and latitudes. This makes the *Geography* the most comprehensive repository of geographical knowledge in antiquity. Nevertheless, modern scholarship casts doubts on the usefulness of this work, pointing to Ptolemy's many "errors", among them doubles of cities, switches in the sequential description of harbors along coastlines, displacements of toponyms to neighboring provinces, "90 degree rotations" of whole regions et sim.

The present author considers it improbable that a scientist of Ptolemy's caliber could have committed such many mistakes. Instead, he advances the hypothesis that nearly all errors, attributed to Ptolemy, boil down to a single one: the wrong circumference of the Earth. The paper will discuss the mathematical and cartographical consequences of Ptolemy's use of 180,000 stades instead of the traditional (Eratosthenic) number or 250,000 stades for the circumference of the Earth. Ptolemy's description of Armenia is used here as a prime example in order to show that, based on trigonometrical recalculations, a reconstruction of the original geographical data, to which Ptolemy had access, is not only possible but also confirms (and sometimes refutes) some traditional identifications. It will also be shown that Ptolemy's source material for Armenia is based on (probably unpublished) data collected by the Roman military and administration.

EDWARD DĄBROWA

Jagiellonian University in Kraków

**PARTHIAN-ARMENIAN RELATIONS FROM SECOND CENTURY BC
TO THE END OF FIRST CENTURY CE**

The aim of this paper is to present Parthian-Armenian relations from the end of the second century BCE to the treaty of Rhandaia (63 CE). This covers the time from the first contact of both states to the final conclusion of long period of military conflicts between the Arsacids ruling the Parthian empire and Rome, over Armenia. The author discusses reasons for the Parthian involvement in Armenia during the rule of Mithridates II and various efforts of the Arsacids to win control over this area. He also identifies three phases of their political stance towards Armenia in the discussed period.

CARLO G. CERETI

Sapienza University of Rome

NARSEH, ARMENIA AND THE PĀIKŪLĪ INSCRIPTION

Narseh son of Šābuhr I reigned from 293 to 302, once he had won the dynastic war that saw him opposing his grand-nephew, Wahrām III he narrated the events in the great Pāikūlī inscription, which also presents the names of a long list of nobles who payed obeisance to the new king. In Šābuhr's inscription at Naqš-ē Rostam Narseh bore the title of « King of Hindestān, Sagestān and Tūrān up to the seashore », while later, perhaps already under Wahrām I, he became King of Armenia where he stayed in office until 293, when he moved south to challenge his nephew's right to the crown. Crossing from the lower ranges of the Zagros on his way to Mesopotamia, Narseh met the nobles loyal to his cause near the pass of Pāikūlī, about 100 Km south of the modern city of Sulaimaniya. Recent archaeological excavations on the site have brought to light a number of new inscribed blocks that allow for a better understanding of the structure of the monument, of the position of the two inscriptions as well as of Narseh's royal ideology and of the ideological continuity between Šābuhr I and Narseh, underlined in many a passage of the inscription. Furthermore, Narseh's itinerary from Armenia to Mesopotamia will be briefly presented together with the geographical context of the monument.

TOURAJ DARYAEE

Irvine

**ARMENIA AND IRAN:
THE BIRTH OF TWO NATIONS IN LATE ANTIQUITY**

This essay discusses the importance of the relations between the Sasanian Iranshahr and Armenia in the third century CE which brought about new identities for both civilizations. It is suggested that in the third century the idea of an Iranian and Armenian identity rose based on a complex set of understandings on the Iranian Plateau and the Caucasus. The Sasanians not only created an idea of Iranshahr, but also saw Armenia and the Caucasus differently which was at odds with the Armenian historical tradition. Furthermore, it was not Christianity that brought about the break between Iran and Armenia, but rather the nature of Zoroastrian practice in the former “Parthian Commonwealth,” and the militant piety of Sasanian Zoroastrianism.

PIERANGELO BUONGIORNO

Università del Salento, Lecce / Westfälische Wilhelms-Universität Münster

THE ROMAN SENATE AND ARMENIA

The Senate was the institution that, during the *libera res publica*, addressed the foreign policy of Rome. Thus, already appeared in the eyes of Polybius (VI.13.8-10). In the 2nd Century B.C. the Greek historian observed that «if one were staying at Rome when the Consuls were not in town, one would imagine the constitution to be a complete aristocracy: and this has been the idea entertained by many Greeks, and by many kings as well, from the fact that nearly all the business they had with Rome was settled by the Senate». This must have been the impression that even the first kings of Armenia made, who came into contact with Rome.

Strabo's account (XI 14.15) informs us that already in 190 B.C. the Senate formally acknowledged the new regime of Artaxias I, that had come to power in Armenia. A number of sources indicate that this initial diplomacy may be accounted for by considering the Senate's overall approach in regard to the maintenance of stability and balance in the Eastern frontier of Roman control sphere.

From that moment it began a dialectic that was often conflicting but nevertheless fruitful in the relations between Rome and the Armenian world.

The purpose of the paper is to investigate the evolution of the role of direction played by the Senate in Rome's relations with Armenia, even after the advent of the Empire, proceeding to the examination of the senatorial decrees of which we know from the sources, with particular attention to the decrees of the first imperial period, between Augustus and Tiberius. These decrees can be reconstructed analysing some important epigraphic texts (the *Res Gestae divi Augusti*, the *Senatus consultum de Cn. Pisone patre*, the *Senatus consultum de honoribus Germanico decernendis*) and a source of absolute importance as the *Annales* of Tacitus.

ANAHIDE KÉFÉLIAN

Université Paris-Sorbonne

ARMENIA AND THE ARMENIANS IN ROMAN COINS

Roman Numismatics is one of the available sources which bring us not only documentation about Armenian and Roman diplomatic relations events, but also the way they have been perceived and represented. Because of the lack of Armenian and Parthian contemporary available sources, Roman issues, struck between 35 BC and 169 AD, is relevant in the Armenian studies.

First of all, that subject lets us to study numismatic issues and, therefore, Roman Empire, Armenian and Parthian Kingdoms relations and the way they involved over the years thanks especially to the coronation or the celebration of victories types.

Roman numismatic issues, are closely connected to the Roman prism and the large diffusion scale. Therefore, we are invited to reflect on the monetary image of Armenia, as a Roman vector of domination. Thus, an analysis of the iconographical symbols of Armenia (tiara, cidaris, arc, arrows) and postures will be undertaken.

On a wider scale, this subject leads us to question about the choice and meaning of iconographical types and issues, according especially to the metal and the targeted audience. The folder of the called « Armenian coins » which represent, both Roman imperial – Augustus – and Armenian royal effigies – Artawazd III and Tigran IV, will be discussed too in order to analyze the issuing authority and the sense of these issues.

MICHAEL A. SPEIDEL

University of Warsaw

***PROVINCIA ARMENIA*
IN THE LIGHT OF THE EPIGRAPHIC EVIDENCE**

In the early stages of Trajan's Parthian war (114-117 CE), the kingdom of Armenia was occupied by Roman troops and turned into a new Roman province. Two Latin inscriptions, one from El Djem in Tunisia (anc. Thysdrus in *Africa Proconsularis*) and one from Anzio (Antium) in Italy (ILAfr 43 = ILTun 109 and CIL X 8291) reveal the name of the new governor, L. Catilius Severus Iulianus Claudius Reginus (cos. suff. 110, cos. ord. 120), as well as the circumscription of his *provincia*: *Armeniae maior et minor et Cappadocia*. Catilius Severus received a substantial number of military decorations from Trajan for his battle field successes during the Parthian war, but little has so far been known of his achievements as provincial governor of *provincia Armenia*. A review of the hitherto known epigraphic sources from *Armenia maior* will be at the centre of this presentation. It will provide some insight into the process of introducing Roman structures and institutions to Armenia in the years between 114 and 117, and thus shed some light on the future role Rome envisaged for Armenia.

MICHAŁ MARCIAK

Jagiellonian University of Kraków

**THE UPPER TIGRIS REGION
BETWEEN ROME, IRAN AND ARMENIA**

The aim of this paper is to provide an overview of the geopolitical status of the Upper Tigris area in antiquity, with a special focus on the period between ca. 401 BCE and the sixth century CE. Despite the popular impression that this area had a distinctly Armenian character, a closer look at its history shows that it was rather a territory with many local geopolitical entities that many neighboring countries periodically fought to possess. This area was strategically significant as a transit region located on the crossroads of important long-distance communication lines. Likewise, its natural resources were undoubtedly crucial to the neighboring countries. Indeed, powerful neighbors around the Upper Tigris area, including Assyria, Urartu, Armenia, the Iranian kingdoms of the Parthians and Sasanians, and Rome, sought to control this area, which was often located on the fringes of their states and as such was inevitably doomed to be contested by these empires on many occasions. This situation can be acutely seen in the conflict between Rome and the Iranian kingdoms of the Parthians and Sasanians, when northern Mesopotamia became a real battleground between the competing empires. In particular, the paper will sketch the development of the geopolitical status of several small geopolitical entities in this region – Sophene, Osrhoene, Gordyene, and Adiabene – especially with relation to the contemporary states of Greater Armenia.

HAMLET PETROSYAN

Yerevan State University

POLITICS, IDEOLOGY AND LANDSCAPE: EARLY CHRISTIAN TIGRANAKERT IN ARTSAKH

Tigranakert in Artsakh founded at the end of 90s BC by the Armenian King Tigranes II the Great (95-55 BC), in the Early Christian period continued to play a role of an important military-administrative and religious center. As a result of excavations the Early Christian square of the Central district with two churches, with remains of a monumental stela with a cross, as well as an Early Christian underground reliquary and a graveyard were unerthed.

The sepulcher-reliquary was opened under the floor of the small church of early Christian Square. It has only the eastern entrance. As had been shown by further excavations eastern entrance had also St. Grigoris's sepulchre-reliquary in Amaras. And only eastern entrance has also St. Stephanos's reliquary in Vachar. All these three structures are related to 5-6th centuries. In early Christian East the tomb has only one, eastern entrance: it is Holy Sepulchre in Jerusalem.

Analysis of the data on Vachagan the Pious, king of Albania (which included since the middle of 5th century the eastern provinces of Greater Armenia – Artsakh and Utik), allows us to conclude that at the end of V century the king initiated the ecclesiastical reform, trying to link the origin of the Albanian church of Jerusalem. One of the manifestations of this reform was the creation of the legend of the Apostle Yeghishe, arrived in Albania from Jerusalem. Comparative analysis of archaeological, architectural and written data leads to the conclusion that all three tombs to the east entrance are the result of the reformist activity of Vachagan the Pious, and the eastern entrance, most likely, was taken from the tomb of the Holy Sepulchre in Jerusalem.

A new approach to the localizations of Early Christian sanctuaries in and near Tigranakert allows to compare this sacred area with of Jerusalemian early Christian sacred topography.

TIMO STICKLER

Friedrich-Schiller-Universität Jena

ARMENIA AND IBERIA

During the period covered by the conference (2nd century BC to 3rd century AD), Armenian-Iberian relations can be reconstructed only partially. This issue arises out of the structure of the written tradition, which consists of relatively few occurrences in Greek and Roman historiography and usually has its focus on the relations between the great powers, i. e. the Roman and the Parthian respectively Persian Empire. Some particular epigraphic sources from Rome, Iran and Iberia itself can be added, but are to be used only selectively to enrich and modify the overall picture. The late antique and early medieval Armenian and Iberian tradition is quite rich, but occasionally hard to harmonize with the Graeco-Roman one.

In my presentation I will offer an overview of the relations between Armenia and Iberia from the 2nd century B C to the 3rd century AD, trying to single out principles and returning elements of the historical development. A particular focus is put on this development during the Roman imperial period. Special attention will be given to the subjection of Armenia and Iberia to the Sāsānians in the 250s and 260s AD. In addition, using the concept of action-oriented social geography, developed by Benno Werlen, I will try to show an option how the Armenian and Georgian tradition can be used for reconstructing relations between Armenia and Iberia in antiquity, regardless of the fact that this tradition often contradicts the deducible history of events and is insofar “false”.

MURTAZALI GADJIEV

Institute of History, Archaeology and Ethnography, Daghestan Center,
Russian Academy of Sciences, Makhachkala

ARMENIA AND THE LAND OF MASKUTS (3RD – 5TH CENTURY AD): WRITTEN SOURCES AND ARCHAEOLOGICAL DATA

Since the early 4th century, ancient Armenian authors (Buzand, Khorenatsi, Agatangelos, Daskhurantsi, Ashkharatsuyts) begin to mention the “Land of Maskuts” (Arm. *ašharh maskutḳ*), located in the East Caucasus. The Sarmato-Alan burial mounds of plain Dagestan of the 3rd-5th century (Lvov, Palasa-Syrt, etc.) are attributed to this ethnic community. In 216 AD these tribes invaded Armenia through the Derbent pass (Arm. *durn Čoray*) (Khorenatsi. 2,65), and took part in the Armenian-Iranian war in the middle of the 3rd century.

At the beginning of the 4th century the post of “bdeašx from the Maskuts” (Agatangelos. 874) appears in administrative apparatus of Armenia, which shows the military and strategic value of the Land of Maskuts. At the same time, the family dynastic ties are apparently established between the ruling houses of Armenia and the kingdom of Maskuts (Ashkhen, Ashkhadar, Trdat, Sanesan, Khosrow). The importance of this kingdom can be seen by the events of the 330s’ – the struggle for the Armenian throne after the king Trdat’s death in c. 330 AD, in which the different tribes led by Sanesan, the King of Maskutes, took active part.

The discontinuance of the Maskut burial mounds in the middle of the 5th century might be explained, on the one hand, by the possible annexation of the Maskuts by the Huns during the invasion of Transcaucasia and the seizure of the Derbent pass in circa 440 AD; on the other hand, by the subsequent forceful displacement of the Maskuts and the Huns from the territory to the south of Derbent along with the strengthening of Sasanian Iran in the East Caucasus in the 440s’ and regain of control over the Derbent pass, which can be traced both in written sources (Elishe, History of Karka de Beth Selok) and fortification monuments (mud-brick fortifications of Derbent and Torpakhkala).

LARA FABIAN

Albert-Ludwigs-Universität Freiburg

THE SOUTH CAUCASUS AND THE STEPPE, 500 BCE–300 CE

Relationships between ancient populations in the South Caucasus and their steppe neighbors played a central role in shaping regional organization and history. However, these ties, ephemeral in both the textual and archaeological records, have been easy to overlook in favor of better-attested engagements with imperial powers to the south and west. When the relationships between the South Caucasus and steppe is discussed, it tends to be framed as fundamentally antagonistic – i.e., in the form of raiding parties and military incursions – in a contemporary continuation of tropes inherited from classical authors.

This paper considers specifically Armenia's northern neighbors along the Kura River, the territories that consolidated into the polities of Iberia and Albania over the Hellenistic period. It traces a *longue durée* story of interaction between the residents and political authorities along the Kura and their mobile pastoralist neighbors, known over time by the ethnonyms Scythian, Sarmatian, and Alan (among others). Approaching the question from both a textual and material perspective, I consider descriptions of geography, dynamics of movement, and material flows north-south across the Greater Caucasus range, as well as along seldom-acknowledged Circumcaspiian pathways. Although interpretation of the material evidence is hampered by the current state of archaeological confusion about steppe groups, it is nevertheless possible to see a range of models of interaction, which taken together demonstrate the depth and complexity of the relationships with the steppe.

On the basis of this material, I argue that the South Caucasus should not be understood as the stage for a bipolar meeting of Iranian and Mediterranean cultural forces, but rather as a multipolar site of negotiation between the steppe, and the empires of the Iranian, Near Eastern, and Mediterranean worlds.

MKRTICH H. ZARDARYAN

National Academy of Sciences, Yerevan

ARTASHAT-ARTAXATA: ARMENIAN CITY ON THE CROSSING OF TRANS-REGIONAL INTERACTIONS

Among the Classical cities of Armenia Artashat-Artaxata stands out for its high *index of reference* in Greek-Roman, Armenian and other narrative sources (Strabo, Dio Cass., Tacitus, Plutarch, Castorius, Movses Khorenatsi, Pavstos Buzand, Agatangeghos, Eghishe, the Codes of Justinian etc.). Along with a number of other circumstances, this fact is stipulated by the considerable role of the city in the system of trans-regional trade of the 2nd B.C. - A.D. 6th centuries.

The operation of the Great Silk Road and the beginning of wide economic interaction along the “East-West” (as well as “South-North”) axis has coincided with the political and economic rise of Armenia. And, naturally, Artashat located on one of the important trade crossroads, got actively engaged in these evolving processes. Besides the communicational and resource potential of the country and its capital, such involvement was also supported by the political situation in the Near East and even by some climatic factors.

The results of the archaeological research of Artashat performed since 1970 had enlightened the chronology and dynamics of city’s participation in the trans-regional interactions of the Classical World, various spheres of its foreign trade, etc. The characteristics of the city’s monetary circulation, the main assortment and geography of importation and the range of the most popular goods among different social groups of population have been also revealed.

In respect of the objective examination of economic ties of Artashat, three collections of clay sealings (bullae), found in different quarters of the city are of special importance. The total quantity of the latter reaches almost eleven thousands. These collections, dated to the beginning of A.D. 1st, the beginning of 2nd and the second half of 4th centuries, include impressions made of stamps (gems) from Eastern states, Greek and Roman world, as well as Armenia.

The collections of imported items, coins and bullae, found in Artashat, considerably deepening the narrative data on the role of the city in the economic structure of the Classical World, also provide an opportunity of an extensive review of the issue in the political, social and other fields. The correlative analysis of the archaeological, narrative and geographical data, in frames of specific methodology, allows also to concretize the trade routes, which provided the economic ties of the city.

ACHIM LICHTENBERGER / MKRTICH H. ZARDARYAN

Westfälische Wilhelms-Universität Münster

National Academy of Sciences, Yerevan

THE ARMENIAN-GERMAN ARTAXATA PROJECT

In 2018, a new Armenian-German project, directed by the speakers, was initiated to investigate the settlement history of Artaxata/Artashat. The project focusses on the lower city east of the major hills of Artaxata. The small hill XIII is in the centre of the project. The first fieldwork campaign 2018 involved a small sondage at the northern slope of the hill and extensive magnetic prospections undertaken by Eastern Atlas, Berlin. The results obtained by the magnetic survey show constructions in this part of the city. The layout is well-planned and some of the buildings display a clear monumentality. It is the aim of the paper to present and discuss the results of this first campaign.

TORBEN SCHREIBER

Deutsches Archäologisches Institut Istanbul

THE ARCHIVES OF ARTAXATA.**ARCHIVAL PRACTICE IN THE CAPITAL OF ANCIENT ARMENIA**

During the excavations in Artaxata on hill V about 8000 impressions of seals were found in a house complex close to the western gates of the city.

The impressions applied to document closures originate from 1035 different seals depicting portraits of kings, queens, rulers and other individuals, images of fauna and flora, gods and goddesses, symbols etc. On the basis of the accompanying finds, the excavators dated the archive and the associated inventory to the period from 180 BC to 59 AD.

The excavators have interpreted the complex on hill V as a 'private' archive or as a kind of (provisional) 'chancellery'. Due to the unfinished excavations and the strong erosion in this area, however, a clear picture of the architectural features can hardly be achieved. Therefore, the inventory is particularly important to clarify the nature of the archive. In the lecture, the seal impressions already published in 2008 will be examined again – as well as the smaller amount of seal impressions coming from hill VIII – in order to answer questions regarding the character of the archive (private vs. public) and the classification of the findings in the overarching context by comparison with other known archives of the Hellenistic-Roman world, such as Seleucia on the Tigris, Kydissos, Doliche and Delos.

It has already been recognised that an essential feature of the Artaxata archive inventory is that the seal motifs used allow conclusions to be drawn about trade relations and/or cultural influences from Rome, Egypt, Asia Minor, Mesopotamia and Syria, among others. This will also be reviewed on the basis of selected examples in order to ask to what extent the archives of Artaxata and their inventories can serve as a source for research into the history of the city.

CONVENERS

Prof. Dr. Achim Lichtenberger

Westfälische Wilhelms-Universität Münster

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VENUE

Conference & Accommodation

Tagungshotel agora: am Aasee
Room 3 (entrance: mensa | 1st floor)
Bismarckallee 11
48143 Münster

Keynote Lecture

Fürstenberghaus
F 4
Domplatz 20-22
48143 Münster

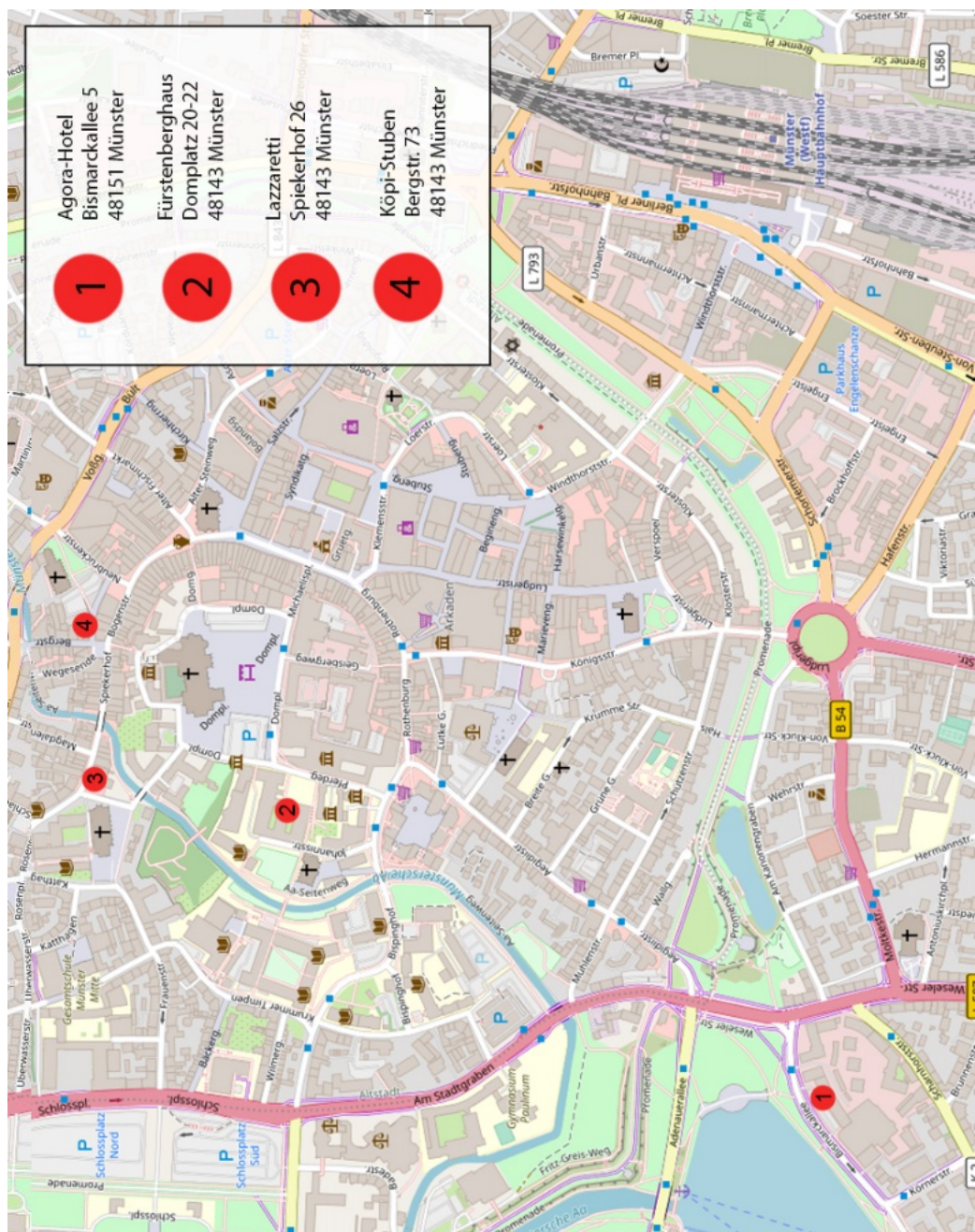
Speakers' Dinner

Wednesday, 26 June, 8 p.m.

Lazaretti
Spiekerhof 26
48143 Münster

Thursday, 27 June, 7 p.m.

Köpi Stuben
Bergstraße 73
48143 Münster



The logo features a stylized, dashed green line that forms a large, open, curved shape, resembling a checkmark or a stylized 'S'. This shape is positioned behind the text.

Fritz Thyssen Stiftung

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