ARRC – Acculturation, Romanisation, Roman Culture: Processes of Integration Across the Roman Empire

Edited by László Borhy, Kata Dévai, Linda Dobosi, and Csilla Sáró

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Edited by
László Borhy – Kata Dévai – Linda Dobosi – Csilla Sáró

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Callatis

A Greek city in the Roman Empire

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Abstract: Although integrated into the Roman world from an early date, Callatis remained a Greek city, little, if at all, permeable to Roman civilisation, owing to the particularly favourable legal status acquired through an alliance treaty with Rome. An important contribution was made by the orientation of its commercial relations towards areas of Greek culture in the Pontus Euxinus, such as Heraclea Pontica, or, in the case of long-distance commercial circuits, towards Byzantion, the Marmara Sea, the Greek islands, Cyprus, Rhodes, and the East: Egypt, Syria, and Palestine. This was a specific development determined by the persistence and resilience of Greek culture in the face of Roman culture. For comparison, one may consider Tomis (Constanța, Romania), which became the capital of the province of Scythia, a city in which Romanisation took place on a much greater scale than at Callatis. Unlike the Danube bank, where the army was the principal promoter of the phenomenon of Romanisation, no important military units are attested at Callatis; here, the urban area preserved its Greek character, with some oriental intrusions in respect of the funerary ritual. In the rural territory, Romanisation was mainly due to Roman colonists.

Keywords: Callatis, Dobrudja, Romanisation, acculturation

Introduction

In the following, an attempt is presented to trace the main directions of the social and political changes brought about by the Roman conquest in this micro-area of the Pontic basin. The chronological limits are represented by the first penetrations of Rome into the western Pontic area and the 4th century AD, when the expansion of Christianity modified the mental structures of the population, resulting in a relative homogenisation of society.

Acculturation can be defined as a process of interaction and mutual influence between two different civilisational cultures, producing visible and detectable changes in at least one of them through the adoption of ideas and objects and the replacement of ideas and objects from the indigenous culture.[1] Acculturation is considered to be a component of the phenomenon of Romanisation.

Romanisation is a complex process with many variants, adapted to local conditions, sometimes imposed by force, but more often achieved through persuasion and voluntary adherence, aiming at the intensive integration of the conquered territories, primarily by attracting local elites, through colonisation, and through the influence of the army as a means of expanding Roman culture, with the adoption of the Latin language as its principal characteristic.[2]

1 Cherry 1998, 78; Mihăilescu-Bîrliba – Dumitrache 2013, 75–92.

2 Rubel 2011, 13–27 with a critical review of opinions regarding these processes.

✉ Corresponding author

According to the information provided by Pseudo-Skymnos, Callatis or Kallatis (Fig. 1), a Dorian city, was founded by the Greeks of Heraclea Pontica at the end of the 6th century BC, during the reign of the Macedonian king Amyntas I (540–498 BC). As evidenced by early archaeological discoveries, the settlement underwent significant development from the 4th century BC onwards, and became one of the most important cities on the western Pontic coast. However, it became embroiled in the conflicts arising from the disintegration of Alexander the Great's empire. It led an uprising against Lysimachus, King of Thrace, but, after two lengthy sieges, finally surrendered to the illustrious general. Nevertheless, in the course of events it demonstrated its resilience and exceptional defensive capabilities. The following period was characterised by Rome's inexorable advance. The Roman army first arrived in the region during the Third Mithridatic War, when M. Terentius Varro Lucullus, the proconsul of Macedonia, captured the cities of West Pontus. Then, about ten years later, a revolt broke out against the abuses of the governor Gaius Antonius Hybrida, resulting in the loss of Roman control of the Danube estuary. Following a brief period under the rule of Burebista, leader of the Geto-Dacians, and the subsequent civil wars that erupted after Caesar's death, the Romans re-established their presence in the Lower Danube region with M. Licinius Crassus' expedition in 29/28 BC. This marked the beginning of more than 600 years of Roman domination. On this occasion, the Greek cities on the Pontic coast, Histria, Tomis and Callatis, were annexed by the Romans, and the rest of the region was assigned to the client kingdom of the Thracians until AD 46, when the territory of present-day Dobruja was annexed to the province of Moesia. Because of the increasingly serious problems arising on the Danube, the emperor Domitian divided this province in AD 86 for strategic reasons, establishing Moesia Superior in the west and Moesia Inferior between the Danube, the Black Sea, the Balkan Mountains to the south, and the Tibrita River to the west. The Romans imposed a typical provincial organisation in this area, but with a flexible policy adapted to local conditions, characterised by the presence of a large Getic population, as well as the Greek cities of the West Pontic region.[3]



Fig. 1. Map of the Black Sea (after Radu in prep.).

Prior to the expansion of Rome, this region was characterised by the presence of an urban area comprising the Greek cities along the Black Sea coast, their rural territory *(chora)*, mixed Greek-indigenous communities, and political formations of the indigenous Getic population led by various

3 Suceveanu 2001, 307–311; Whately 2016, 11–49; Alexandru 2024, 46–59.

local dynasts: Cassius Dio, in the context of the expedition of M. Licinius Crassus in 28–29 BC, mentions three Getic leaders: Rholes, who ruled in south-western Dobruja and became *"amicus et socius populi Romani"*; Dapyx, who ruled in central Dobruja; and Zyraxes, in northern Dobruja.[4] The Getic population, augmented by various alogenous elements and Roman colonists, became a solid basis of Dobrujan Romanity in the following centuries.[5]

Alliance treaty with Rome

One of the most significant epigraphic documents preserved at Callatis is the Treaty of Alliance concluded with Rome. Its stipulations are as follows:

> "[…] The Callatian people will not allow their domains, or those over which they exercise authority, to be used by their adversaries and enemies to launch war against the Roman people or those under Roman authority. Nor will they provide them with arms, ships or subsidies to do so. The Roman people will not, under any circumstances, allow the adversaries and enemies of the Callatian people to pass through their domains or those over which the Roman people exercises its authority. If anyone declares war on the Roman people or those under its authority, the Callatian people will immediately grant assistance. If anyone declares war on the Callatian people or those under their authority, the Roman people must immediately provide assistance to the Callatian people […]".[6]

Dated either to 114/107 BC or renewed in the era of Octavianus Augustus, the treaty was applied only after the Romans had firmly established themselves on the Lower Danube. The treaty was crucial in preserving the city's traditional internal organisation, including the council, the assembly of the people, and the civil and religious institutions. As a *civitas foederata*, the city had the right of jurisdiction over the entire rural territory, at least for a period of three centuries.[7]

In evaluating the consequences of the interaction between the two cultures, it is imperative to recognise their divergent trajectories of development. The Greeks established the foundations of European civilisation by opening new intellectual and artistic horizons, as well as innovative political and social systems, particularly in the domain of governance. Their dissemination was facilitated by the process of colonisation. In contrast, Rome was "forced to win in order to exist, to conquer in order to defend itself, to dominate in order not to be dominated",[8] and aimed to "guarantee order and well-being throughout its dominion, for the benefit of all peoples and with their participation".[9]

The disparities in social and cultural attitudes between the Greeks and the Romans were exceptionally summarised by Maud Gleason: "Greeks imagined themselves more as a kinship group, speaking a common language, descended from common ancestors (both historical and mythological), and worshipping a common pantheon, whose Olympian universality was balanced by deliberately distinctive forms of local cult. A Greek's first loyalty was always to his city, but the Greeks' prickly civic particularism was to some extent balanced by a tradition of joint activities in leagues. They saw 'Romans' sharing, not a kinship group, but a value-system, one that was conservative, respectful of social hierarchy, and scrupulous in the observation of religious taboos. 'Romans' were people whose own self-discipline, combined with their power to mobilize the labour of others, imposed a

4 Dio Cass., LI. 26, 2–3.

5 Vulpe – Barnea 1965, 33–34; Rădulescu – Petolescu 2001, 656–657.

6 ISM III, 1.

7 Avram 1999b, 144–145; Ruscu 2000, 57–68.

8 Vulpe 1968, 14.

9 Vulpe 1968, 19.

rational order over much of the known world. This rationalization of space involved a network of centuriated farmland, roads, and aqueducts whose critical nodes were cities, each of which replicated, on a grand or humble scale, the basic infrastructure of the capital city itself: *fora*, temples, *porticos*, and baths."[10]

The advantages offered by the new Roman administration, which allowed them to develop a flourishing economic life and to integrate into the great international trade circuits, led the Pontic cities to support Roman policy actively. At Callatis, the new political context brought important changes at the administrative, religious and social levels. This new era was felt to be a second foundation of the city. It is important to note that the construction of the Early Roman city wall was undertaken at an earlier date, with a smaller area, of about 50 hectares, protected by the enclosure wall.[11]

Roman citizens in Callatis

The earliest Roman name belongs to Tiberius Plautius Silvanus, 'son of the city', whose father acquired Roman citizenship during the time of Governor Tib. Plautius Silvanus Aelianus (ca. AD 57–67), but was written in Greek.[12] An inscription dedicated to Emperor Trajan (AD 98–117), dated between AD 103 and 116, refers to a *conventus civium romanorum*. The formula *cives Romani consistentes* was first used in Trajan's era and refers to a community of traders established in Callatis. This Roman penetration occurred at the same time as Roman inscriptions and names appeared in Callatis[13]. Although Roman citizens are documented in Callatis, the vast majority of them came from the Greek-speaking eastern provinces of the Empire (Asia Minor, especially Galatia, Pontus, and Bithynia, but also Syria). They only slightly influenced the ethnic and linguistic structure of the city.[14] However, the city of Callatis retained its ethnic structure, remaining largely impermeable to the penetration of Roman citizens, who are attested in a very small proportion: only 36 Roman citizens and the *collegium* of *cives romani consistentes* are documented, although the city's population has been estimated at around 5,000–10,000 inhabitants. There are few examples of people with Roman names in Callatis, probably because Roman citizenship was not highly sought after by the Callatiani, owing to the privileges offered by the city's status as a *civitas foederata*. Even after AD 212, there are only a few examples of Imperial names and six people with non-Imperial names:[15] Flavii,[16] Aelii,[17] Aurelii,[18] Iulii,[19] Claudii,[20] Herennios,[21] Minucius,[22] Valerius,[23] Plautius,[24] Turpilius,[25] and Rufus.[26]

10 Gleason 2009, 228.
11 Alexandru *et al.* 2012, 441; Alexandru 2024, 84, 109–110.
12 ISM III, 174.
13 Avram 2007, 91–93.
14 Curcă – Zugravu 2005, 317–327; Mihăilescu-Bîrliba 2009, 157; Mihăilescu-Bîrliba 2018, 367.
15 Ruscu 2014, 477–478.
16 ISM III, 74, 75, 117, 118, 184, 242, 249.
17 ISM III, 70, 74, 99, 100, 102.
18 ISM III, 92, 187, 237, 242.
19 ISM III, 74, 83, 84.
20 ISM III, 84.
21 ISM III, 74.
22 ISM III, 99–100.
23 ISM III, 74.
24 ISM III, 174.
25 ISM III, 83.
26 ISM III, 101.

Imperial cult at Callatis

Among the first attestations of Roman influence on the city of Callatis is the imperial cult. The imperial cult is widely regarded as one of the earliest manifestations of Roman influence there, as evidenced by the numerous historical sources that have survived to the present day. The discovery of eleven inscriptions referring to the imperial cult demonstrates the significance it held for the Callatians.[27] The practice was initiated by Roman emperors as a means of ensuring the loyalty of the inhabitants. In fact, the imperial cult represented one of the main factors that modified the internal political activity of the Greek cities within the Roman Empire.[28] The earliest evidence of the imperial cult is an inscription,[29] referring to a *portico* dedicated by the citizens of Callatis to Octavianus Augustus during his lifetime, the only reference to this type of sanctuary in Dobruja, but also to the introduction of the *festival of* Κεισάρεια in honour of the emperors from the mid-1st century AD.[30] In parallel with this development, the institution of the *gerusia* came into being, denoting an association entrusted with the oversight of the affairs pertaining to a single major cult or, alternatively, with performing the tasks associated with the Imperial cult. The majority of *gerusiae* that emerged throughout the Greek-speaking part of the Empire in the 1st and 2nd centuries AD were associations of aged people. These *gerusiae* engaged in activities around a certain cult or cults and around a *gymnasium*. It is also noteworthy that these *gerusiae* often included former magistrates and councillors. They were held in high esteem and enjoyed a significant degree of prestige and respect. A notable figure within the civic framework of Callatis, Apollonios,[31] is cited in the mid-1st century AD as a founding member of the *gerusia*.[32] In the same direction, the association of Western Pontic cities was also established: the West Pontic *koinovn* was created in the Roman era, during the reign of Augustus or Tiberius, in parallel with the incorporation of this region into the province of Moesia. At first, five cities set up the association: Histria, Tomis, Callatis, Dionysopolis and Odessos, but later Mesembria was also added. This association was a structure created to facilitate relations between the Greek cities of this area and the imperial authorities, a means by which they could demonstrate their loyalty to the emperor through the practice of the Imperial Cult. Among the *pontarchs* (leaders) of this association, nine Callatians are attested, out of a total of 29 *pontarchs*.[33]

The language of Roman period inscriptions from Callatis

Compared to the neighbouring towns of Istros (Histria, Romania) and Tomis (Constanța, Romania), in which, even though the number of Greek inscriptions far outweighs that of Latin inscriptions, the latter are still fairly well represented, Callatis provides only a small sample of Latin inscriptions: out of 260 entries, only 30 are in Latin. This is even less significant because most of these are either official documents (sometimes bilingual) or monuments originating from the territory of Callatis, which was inhabited during the Imperial period by a relatively small number of Roman colonists.

The first category includes:

- the Latin text of the Treaty between Rome and Callatis;[34]
- three of the five preserved fragments of the *limitatio* of Callatis' rural territory;[35]

27 ISM III, 31, 32, 58, 73, 75, 99, 100, 104, 112, 120, 122.
28 Bottez 2015, 51–52.
29 ISM III, 58.
30 ISM III, 31.
31 Avram 1999a, 267.
32 ISM III, 31; Ruscu 2014, 480–482.
33 Avram 1999a, 56–60, 71; Nawotka 1993, 342–350; Bărbulescu 2007, 145.
34 ISM III, 1, probably paired with a Greek translation.
35 ISM III, 52–53, 55, accompanied by their Greek translations.

- a dedication to Trajan;[36]
- the bilingual dedications erected under the governors T. Vitrasius Pollion[37] and M. Valerius Bradua;[38]
- other dedications from the Antonine period;[39]
- a dedication to Emperor Gordian III (AD 238–244) and his wife, Sabinia Tranquillina. It contains the official form of address to the emperor and his wife in Latin, while the rest of the text is in Greek;[40]
- a dedication to Emperor Aurelian from AD 274;[41] and
- the five milestones dated to AD 163.[42]

The second category, which includes monuments erected by the Romans, comprises the dedication of the *cives romani consistentes*,[43] as well as inscriptions from various rural sites: a boundary marker with the inscription *F(ines) terr(itorii) Call(atidis)*, discovered at Tvarditsa, BG,[44] and funerary inscriptions.[45]

The numerical relationship that can be established between the Greek and Latin inscriptions once again testifies to Callatis's predominantly Greek character during the Imperial period. Apart from the treaty between Rome and Callatis, which dates from around 100 BC and was exhibited from the time of Augustus, there are no Latin inscriptions prior to the reign of Trajan.

Roman soldiers and military units in Callatis

The presence of Roman soldiers in Callatis was negligible and incidental, with a total of only six soldiers recorded.

- An officer, *tribunus militum* Monianios, from the end of the 1st century BC and the beginning of the 1st century AD, was the beneficiary of a decree of gratitude from the council and the people;[46]
- Publius Aelius Villanus, *ex decurione alae*, from the 2nd century AD, dedicated a monument to a deity in Callatis;[47]
- Oulpios Paulos (Οὔλπιος Παῦλος), a veteran originating from Colonia Flavia Pacis Deultensium (Deultum in Thracia, today Debelt, Bulgaria), also from the 2nd century AD, is attested by his funerary inscription;[48] and
- Herennios Apollinaris, *beneficiarius consularis*, and other members of the hunting association dedicated an inscription for the health of Emperor Gordian III (AD 238–244) and his wife, Sabinia Tranquillina.[49]

36 ISM III, 59.
37 ISM III, 60.
38 ISM III, 97; the Greek text: ISM III, 98.
39 ISM III, 62, 64, 85.
40 ISM III, 74.
41 ISM III, 96.
42 ISM III, 195–199.
43 ISM III, 83.
44 ISM III, 241, dedications: ISM III, 247–249.
45 ISM III, 237, 250–253.
46 ISM III, 30.
47 Pázsint 2024, 31.
48 IG X, 3, 3, 1, 167; Pázsint 2024, 31; Matei-Popescu 2010, 50, no. 259.
49 ISM III, 74; Săveanu – Rădulescu 1968, 307–317.

Another soldier, the former *praetorian* Aurelius, son of Dalenus, is documented in the Callatian rural territory at Vicus Amlaidina (nowadays possibly 23 August village; Fig. 2), where his wife, Aurelia Cuthis/Uthis, erected his epitaph. They have Thracian names and obtained Roman citizenship under Caracalla, adopting the family name Aurelius. Based on their names, they were Romanised Thracians. After serving in the Praetorian Guard, Aurelius returned to Moesia Inferior (ISM III 237, 2nd–3rd centuries AD).[50]

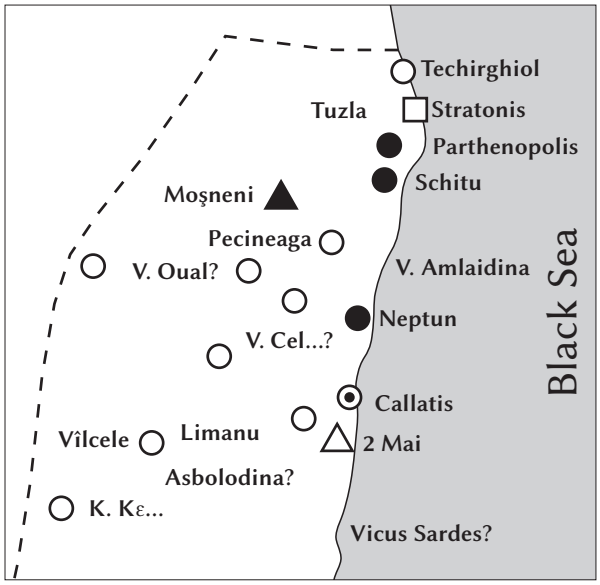


Fig. 2. Detail map of the Callatian rural territory (Chora) (after Radu in prep.).

Flavius Agathenodoros, possibly a Roman citizen, is also mentioned in a Greek inscription in the Callatian territory, at Vîlcele (Fig. 2).[51]

At Dionysopolis, M. Pompeius Lucius dedicated an altar to Deus Dolichenus (AD 212–217), as *beneficiarius consularis* of the *I Italica Antoniniana* legion and *bouleutēs* of the city councils of Dionysopolis, Callatis and Marcianopolis, probably in recognition of the services rendered to these cities in ensuring the security and safety of the inhabitants.[52]

The invasion of the Costoboci in AD 170 had serious repercussions for the city. Once the danger had passed, epigraphically documented restorations *ad fundamentis* of the city walls, defence towers, and other structures at the city gates were carried out under the supervision of the provincial governor, Marcus Valerius Bradua.[53] These events prompted the Roman authorities to deploy troops to the western Pontic cities and to reinforce the new defensive system with numerous intermediate fortifications. The *V Macedonica* legion may have had a temporary mission at Callatis, as evidenced by the discovery of bricks bearing the legion's stamp. From the third quarter of the 2nd century AD, however, local inscriptions[54] attest to the presence of centurions from the *XI Claudia* legion. Two other stamped bricks prove relations with soldiers of the *I Italica* and *XI Claudia* legions.

The evidence relating to Roman soldiers at Callatis is minimal and incidental. Two are attested in funerary inscriptions, one in a decree, and three in dedications. Two of the soldiers were *beneficiari consulari*, three were veterans (one was a former soldier from the *cohortes praetoriae* another an *ex-decurio* of the *ala*), and the last was a *tribunus militum*.[55]

Roman citizens documented in the rural territory of Callatis

During the early Roman period, Dobruja experienced an intense process of colonisation, with personnel from the provincial administration, veterans, and various businessmen arriving from all regions of the Roman Empire. This phenomenon affected the Callatian rural territory only to a

50 Pázsint 2024, 31; Mihăilescu-Bîrliba 2018, 70–71, 302; Mihăilescu-Bîrliba 2019, 133.

51 ISM III, 238; 2nd–3rd century AD; Rădulescu 1968, 332.

52 IGB I², 24; Matei-Popescu 2010, 83, 109, 283.

53 ISM III, 97–98.

54 ISM III, 56.

55 Pázsint 2024, 32.

small extent, but there is documented information regarding Roman penetration into the area. One of the earliest pieces of evidence is the Callatian *limitatio*, created during Trajan's reign to define the city's rural territory. Five fragments of this document, written in both Greek and Latin, have been preserved.[56] According to this document, the Callatian territory extended southwards to the locality of Tvarditsa in Bulgaria today,[57] located 25 km from Callatis, and northwards to the area of Lake Techirghiol.[58] This cadastral operation of the Callatian territory *(limitatio)* records, in addition to the old traditional settlements, the villages of the recently founded Roman colonists, an effect of the colonization process. Among the localities with Roman names, Vicus Amlaidina (perhaps at the present-day village of 23 August) stands out, the home village of the former *praetorianus* Aurelius Dalenus, who probably owned an *ager viritim adsignatus* in the respective area.[59] It is assumed that other settlements, κώμη Κε... and κώμη Ουάλ... (Vicus Oual...), were *vicii*, the typical Roman provincial form of organisation.[60] Other settlements with Roman organisation in the Callatian territory can also be considered: Stratonis (Tuzla), Parthenopolis (Schitu), V. Sardes, V. Cel..., and V. Asbolodina (Fig. 2).[61]

Another argument for Roman penetration into the territory of Callatis is the existence of *villae rusticae*, settlements in the rural Dobruja landscape that reflect the Roman method of agricultural organisation. An example of this can be found at Moşneni, 10 km north of Callatis, where a deposit of agricultural tools from the 2nd–3rd centuries AD was discovered, as well as traces of stone constructions from an important *villa*. However, these farms were, to a lesser extent, centres of Romanisation.[62]

A settlement and graves were reported from a site a few kilometres from Callatis on 2 Mai village of these, the tumulus grave of a Roman magistrate buried with a parade chariot and two sacrificed horses is particularly notable.[63]

The traditional relations established during the Hellenistic era were maintained in Callatis. This means that most of the rural territory was owned or leased by the city's citizens. However, there are also Roman influences in the form of *vicii*, albeit to a much lesser extent than in the other nearby Greek cities of Tomis and Histria.[64] Information on the rural area of Callatis, particularly regarding its population, is scarce.

Changes in funeral customs

Evidence of Rome's influence can also be seen in the daily lives of the Callatians, including changes to funeral customs and the widespread use of glass objects. Some graves, such as the particularly rich one discovered at Olimp,[65] belonged to rural farm owners. Both cremation and inhumation were practised in the Callatian necropolis, with inhumation being especially common. In terms of layout, cremation graves are of the *rug-busta* type, with the remains being placed in a simple pit or an urn. Burial graves could be simple pits protected by tiles or located in a lateral or longitudi-

56 ISM III, 51–55.
57 ISM III, 241.
58 Doruțiu-Boilă 1971, 325–333; Bărbulescu 2001, 63; Avram 1999a, 66.
59 ISM III, 237; Mihăilescu-Bîrliba 2019, 133.
60 Suceveanu 1977, 94.
61 Bărbulescu 2001, 61–67; Avram 2007, 92; Bounegru 2011, 238–240.
62 Suceveanu 1985, 113; Baumann 1983, 75–76.
63 Harțuche 1967, 231–257.
64 Suceveanu 1977, 55.
65 Rădulescu *et al.* 1973, 247–265.

nal niche. The niche was closed with a wall made of stones of various sizes. This type of burial in chambers with access shafts (42 graves have been discovered so far) may be associated with the presence of Orientals originating from the eastern Mediterranean, who arrived in context with the organisation of the Roman province or later, probably as officials or merchants, as evidenced by the discovery of a hoard of 15 Roman silver *denarii*, attributed to a wealthy person of eastern origin.[66] A distinctive feature of these graves is the abundance of glass vessels found within them. The first glass vessels appeared in Callatis during the Hellenistic period. Their number increased in the 1st century AD, reaching a peak in the 2nd and 3rd centuries AD. From the middle of the 4th century AD, however, they decreased considerably before finally disappearing from graves altogether as a result of changes in funeral rites determined by the precepts of the Christian religion.

Amongst glass vessels, *unguentaria* predominate, being the most common types discovered in graves. It is difficult to determine their role, whether as containers for perfumed oils or for cosmetic or pharmaceutical use, intended for use by the deceased in the afterlife, since they generally have similar shapes. They have a flared rim, turned and made in the form of a circular tube, hollow inside, a shape specific to the early Roman period (1st–3rd centuries AD); later their shape changed, and the rim was simply cut and left unprocessed, or slightly rounded. A difference has been observed between the types of vessels placed in graves (small bottles, flasks, drinking vessels, etc.) and those used in everyday life: plates, serving platters, and large vessels are absent from graves. In general, the glass finds from Callatis fit into the typology of the glass record of the Black Sea area, as well as that of the eastern Mediterranean. The glass trade benefited from traditional trade routes; consequently, forms originating from the East clearly predominate. However, we also note western influences, such as Mercury bottles and *modioli* cups. The glass objects discovered in the Roman period necropolis of Callatis highlight the city's commercial relations with the Syro-Palestinian and Egyptian regions.[67]

Callatian economy

Traditionally, the Black Sea region was connected to eastern trade routes that reached the eastern Mediterranean, Asia Minor, the Aegean Sea, the Syrian-Palestinian region, and the city of Alexandria in Egypt. From the second half of the 1st century AD, these routes also connected the region to Italy and Central Europe, owing to Roman expansion. Following the conquest of Dacia, the Danube also became an important trade route connecting central Europe with the Euxine Pontus.

Coin finds attest to intense commercial relations established with Tomis, an important city at a short distance north of Callatis. Most coins come from Tomis, followed by various other issues from Istros, Odessos, Marcianopolis, Nicopolis, Adrianopolis, Anchialos, Dionysopolis, Mesembria, Byzantion and Nicaea.

Conclusion

Although it was integrated into the Roman world from an early date, Callatis remained a Greek city, little, if at all, permeable to Roman civilisation, a fact also due to the orientation of its commercial relations towards areas of Greek culture in Pontus, such as Heraclea Pontica, or, in the case of long-distance commercial circuits, towards Byzantion, Asia Minor, the Sea of Marmara, the Greek islands, Cyprus, Rhodes, and the Middle East: Syria and Palestine. An important contribution was also made by the particularly favourable legal status acquired through an alliance treaty with Rome.

66 Radu 2016, 130–131.

67 Radu in prep.

A unique development can be traced here, determined by the persistence and resilience of Greek culture in the face of the Roman one, with the city of Tomis (Constanța) as a term of comparison. Tomis became the capital of the province of Scythia and the metropolis of the Left Pontus, a city in which Romanisation took place on a much higher scale than at Callatis. Unlike the Danube bank, where the army was the main promoter of the phenomenon of Romanisation, no important military units are attested at Callatis; here, the urban area preserved its Greek character, and adopted some oriental elements, manifest in some funerary customs and glass vessels deposited in the graves. In the countryside, the principal agents of Romanisation were the Roman colonists.

As a consequence of the integration of the region into the Roman world, the number of changes to be observed is comparatively low in relation to those occurring in Western Europe. Greek remained the language of the administration and the educated elite, the celebration of the old cults continued, and Roman literature and Roman education were clearly ignored; however, the Roman baths, the theatre and the *gymnasium*, all attested at Callatis, were adopted. In this region, the limits of the acculturation phenomenon are clearly visible. The Greek elites were well-versed in Roman modes of living; however, they selectively adopted aspects that aligned with their interests, with the exception of the administrative changes that they were forced to implement.

One can conclude that at Callatis the phenomenon of acculturation was present, determined by the commercial globalisation favoured by the Romans; one of the related changes was the use of glass objects, accompanied by an incipient process of orientalisation due to a population of oriental origin established at Callatis. Traces of the latter can be identified in funerary contexts through the adoption of the niche tomb structure. However, one cannot really speak of Romanisation in this case because Roman influence remained fundamentally limited to the countryside.

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