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PÁZSINT, A.-I. *PROSOPOGRAPHIA PONTI EUXINI: CALLATIS ET ODESSUS*. CLUJ-NAPOCA 2024. MEGA, 308 P.

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Annamária-Izabella Pázsint's *Prosopographia Ponti Euxini: Callatis et Odessus* offers a comprehensive prosopographical investigation of two urban centres on the western Black Sea coast, Callatis and Odessus, with the aim of reconstructing their social and demographic profiles through identifiable individuals. Rather than approaching these cities primarily through political history or institutional frameworks, the author assembles and analyses all persons attested in literary and epigraphic sources who can be associated with either community. In doing so, the volume moves beyond a conventional historical overview and seeks to address a long-standing documentary gap in regional scholarship by providing a systematic catalogue of the populations of both cities. Financially supported by the Romanian Ministry of Research, Innovation and Digitisation and conceived as part of the broader *Prosopographia Ponti Euxini* series, the work also functions as a methodological contribution, demonstrating the analytical potential of prosopography for the study of the Black Sea world.

The conceptual framework of the study is grounded in a critical engagement with the history of prosopographical research and its application to ancient societies. Pázsint situates her approach within the scholarly traditions that have shaped both Black Sea studies and prosopographical methodology, outlining the principal stages of their academic development and the methodological shifts that have occurred over time. The central objectives of the work are to establish as complete a register as possible of the populations attested in inscriptions and other primary sources, to define the social roles occupied by these individuals, and to describe in detail the social and political dimensions of the communities to which they belonged. To this end, the author adopts a methodology that relies primarily on epigraphic and onomastic analysis, supplemented by literary evidence where available. The careful classification of source types not only clarifies the evidentiary basis of the study but also provides a method-

ological guide to the ways in which ancient demographic structures may be approached and interpreted.

The first urban community examined, Callatis, is introduced through a brief outline of its historical development, followed by a systematic analysis of 768 individuals attested on inscriptions dating between the 4th century BC and the 4th century AD. The demographic evidence is necessarily fragmentary: only thirteen inscriptions preserve information on age at death, ranging from three to seventy years, while the causes of death remain largely unknown. This uneven documentation requires that demographic patterns be inferred indirectly rather than reconstructed with statistical precision. In this context, the author emphasises the limited interpretative value of onomastic data for determining ethnic composition and consistently avoids drawing conclusions that cannot be securely supported by the sources. Instead, individual identities and social affiliations are evaluated primarily through institutional, professional, and relational indicators, allowing the population of Callatis to be analysed as a structured social body rather than as an aggregate of isolated names.

The professional and institutional spectrum attested at Callatis, though limited in scope, provides important insights into the city's social composition. Epigraphic evidence records a small number of civilian occupations, including a stone mason, a fisherman, and a female medical practitioner, indicating the presence of specialised labour beyond the political elite. Military affiliation, however, seems to be more prominently documented. Individuals identified as a *tribunus militum*, three *veterani*, and two *beneficarii consulares* attest to the integration of Callatis into the Roman military system and to the social visibility of soldiers within the urban community. Religious life is reflected through dedications to deities such as Zeus Polieus, Athena Polias, Dionysos, and Herakles, suggesting a civic pantheon closely tied to both local and broader Greek traditions. Patterns of geographical mobility are likewise reconstructed primarily through epigraphic and literary testimonies, which reveal both outward movement of *Kallatianoi* and the presence of foreigners in the city. Mobility is interpreted in relation to military service, political engagement, and economic activity, thereby situating Callatis within wider networks of circulation across the Black Sea and the ancient world.

Social relations within Callatis emerge most clearly through the reconstruction of personal networks. Familial ties constitute the core of these networks and are identifiable through funerary and votive inscriptions as well as through *alba*. These internal relations highlight the importance of kinship as a structuring principle of social life. Beyond the family unit, external networks are shaped by participation in religious associations, military service, and political or professional interest groups. The presence of *cives Romani consistentes* further points to the coexistence of different legal and civic identities within the

urban population. Although the available evidence does not allow for a complete mapping of these networks, the material nonetheless demonstrates that social integration in Callatis operated through overlapping spheres of family, cult, and institutional affiliation rather than through isolated individual trajectories. The author, who approaches this subject in a highly detailed and meticulous manner, has also prepared figures for individual networks, which can be identified on a broad scale.

The analysis of Callatis' social structure underscores the unequal visibility of different groups within the epigraphic record. Political elites are most readily identifiable through offices, honorary titles, and references to Roman citizenship, which collectively signal their privileged position within the civic hierarchy. Slaves and freedmen appear only sporadically, and their juridical status can rarely be defined with certainty, rendering any generalisation necessarily tentative. Although women constitute only a small proportion of the attested population, their roles are nevertheless examined in detail, particularly in relation to family structures and commemorative practices. Social and economic inequalities are further inferred from the qualitative differences in funerary monuments, which function as indicators of status and means. Overall, the evidence confirms that elite groups dominate the documentary landscape, while the lower strata remain largely underrepresented, a disparity that reflects both ancient social realities and the selective nature of epigraphic survival.

The second urban centre under examination, Odessus, is introduced through a concise outline of its historical development, after which the analysis turns to the prosopographical material itself. In contrast to Callatis, the documentary record for Odessus is considerably richer, with 1,542 individuals attested between the 5th century BC and the 3rd century AD. Despite this larger number, the demographic data remain uneven: only sixteen inscriptions preserve information on age at death, ranging from six to seventy years, and in nearly all cases the cause of death is unknown. As with Callatis, the author underscores the limited explanatory value of onomastic evidence for determining ethnic composition and refrains from equating naming patterns with fixed ethnic identities. Instead, individuals are contextualised through their social roles, institutional affiliations, and participation in civic and imperial structures.

Occupational evidence from Odessus, though similarly restricted, reflects a different social profile. Epigraphic testimonies record the presence of a sculptor, an *archiatros*, and four gladiators, pointing to both artisanal activity and forms of public entertainment associated with Roman urban culture. Military personnel are also attested, including a *stationarius*, a *praetorianus*, and two *veterani*, indicating the city's integration into imperial administrative and security networks. As in the case of Callatis, the rural population connected to Odessus is treated only briefly, since it has already been the subject of detailed

study in previous scholarship. Patterns of geographical mobility are reconstructed through literary and epigraphic sources, revealing both outward movement of *Odessitai* and the presence of foreigners within the city. The comparison between incoming and outgoing mobility highlights Odessus as a node within wider circuits of movement shaped by military service, professional activity, and political connections.

Social relations at Odessus are likewise approached through the reconstruction of personal networks. Family structures constitute the core of these networks and can be traced primarily through funerary inscriptions and association records. Compared to Callatis, external networks are less clearly documented; nevertheless, the available evidence suggests that participation in the Roman army and in collegial or associative frameworks played a significant role in structuring connections beyond the household. The analysis of social hierarchy again reveals the disproportionate visibility of elite groups. Political status is identifiable mainly through official titles, while the juridical categories of slaves and freedmen appear only sporadically and remain difficult to define with precision. Roman citizenship is examined through onomastic indicators and is also central to the discussion of women, whose social presence is primarily visible through their legal status and commemorative representation. As in Callatis, social and economic inequalities are inferred from qualitative differences in funerary monuments, which function as material expressions of status and resources. The overall picture that emerges is one in which elites dominate the epigraphic record, while subordinate groups remain largely obscured.

The comparative perspective adopted in the concluding section brings into sharper focus both the shared features and the structural differences between Callatis and Odessus. Although Odessus yields a substantially larger number of inscriptions and therefore a higher number of attested individuals, the funerary material from Callatis proves to be richer in qualitative detail. Honorific and decreative inscriptions are more numerous in Callatis, whereas Odessus appears to place greater emphasis on funerary commemoration as a means of ensuring posthumous visibility. In both cities, inscriptions from the 2nd and 3rd centuries AD predominate, reflecting broader epigraphic trends in the Roman imperial period. The gender distribution follows a similar pattern in both communities where the male population being more visible, while age groups remain difficult to assess owing to the infrequent recording of age at death. Despite the greater numerical representation of elites in both cities, the evidence from Callatis allows somewhat clearer insight into non-elite strata. Horizontal interactions among peers are well attested in both cities, yet instances of vertical mobility are rare, suggesting a relatively stable social hierarchy. At the same time, both urban communities display signs of structural transformation from

the 1st century AD onward, including the introduction of new civic offices and the increasing presence of foreigners.

The prosopographical catalogue that forms the final and most extensive part of the book constitutes the empirical foundation upon which the preceding analyses are built. Individuals from Callatis are listed first, followed by those from Odessus, in alphabetical order; fragmentary names and *ignota* are grouped separately at the end of each section. All attested persons are included, even when they appear solely as patronymics, matronymics, or other secondary name forms. After the entries for fragmentary and unidentified individuals, a separate list of *legati* is provided for each city. The catalogue lists, in order: the name of the person listed, their familial connections, social roles and institutional affiliations, the type of inscription in which they are documented, the century to which the document belongs, the location of the document, the reference of the source in which the document was published, and, if available, their list numbers in other prosopographic studies. This systematic inventory is not merely a list of names but also serves as a handbook containing the biographical details and place in the literature of each individual. In total, the catalogue comprises 768 individuals and eleven *legati* from Callatis, and 1,542 individuals and three *legati* from Odessus. By assembling this material in a unified and systematically organised list, the work offers a durable research tool that will be used independently of the analytical chapters.

Taken as a whole, the volume stands out for its methodological consistency and for the breadth of material brought together within a single prosopographical framework. Its principal contribution lies not only in the reconstruction of the social landscapes of Callatis and Odessus but also in the demonstration of how prosopography can be applied to peripheral regions of the Greek and Roman worlds. By foregrounding individuals rather than institutions, the study reveals patterns of social organisation, mobility, and inequality that would remain largely invisible in purely narrative or institutional histories. At the same time, the author's cautious handling of fragmentary and uneven evidence underscores the limits of the available sources and avoids overstating the interpretative potential of the data. The book thus succeeds in combining empirical rigour with methodological reflection, positioning itself as both a reference work for Black Sea studies and a model for future prosopographical research on ancient urban societies.

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