

**LEXICON
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AND
PLACE NAMES IN ANTIQUITY**
Ca 1500 B.C. - Ca A.D. 500

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D. Ackermann

Cephaloedion, Κεφαλοίδιον, is the ancient town corresponding to modern Cefalù (Palermo, Italy); it is located in the central stretch of the northern coast of Sicily, 165 km west of Messina and 70 km east of Palermo. It owes its name to the form of the promontory it is situated on, resembling a head, in Greek κεφαλή. The town is mentioned in several literary sources, Greek as well as Latin. Strabo refers to it as a πολίχθιον, “small town” (VI 2. 1, transl. by Jones) in the description of the northern Sicilian coast and places it 30 m. p. from Alaesa and 18 m. p. from the river Imera, obtaining the information from an anonymous Chorography, often attributed to Agrippa. Indeed, a few lines later Κεφαλοιδίς (sic!) is defined πόλις like Tyndaris and Alaesa showing that even the northern coast of the island was “fairly well peopled” (VI 2, 5, transl. by Jones). The same town might figure in an earlier epigraphic itinerary (BCH 45, 1921, p. 1-85), datable between the late 3rd and the early 2nd century BC, the so-called great list of Delphi's θεοροδοκοί (definition by Georges Daux, which has become a classic), which offers relevant geographical information, because it is divided in regions and records many toponyms according to the routes travelled by sacred ambassadors. The relevant part of the stone is poorly preserved and the integration Κ[εφαλοίδιον] is strongly discussed among scholars.

Most references in following literary sources (Pliny the Elder, Ptolemy and late itineraries) are related to the geographical position of the town on the northern coast and on the route along it, while only a few of them help us reconstruct the historical development of the settlement and the surrounding area. Two other categories of sources mention the toponym and its ethnonym: coins, on which we read ΚΕΦΑΛΟΙΔΙΤΑΝ as well as ΗΕΡΑΚΛΕΙΩΤΑΝ ΕΚ ΚΕΦΑΛΟΙΔΙΟΥ or only ΚΕΦΑΛΟΙΔΙ(ΟΥ), and two bricks bearing the inscription ΚΕΦΑ.

Anthropic occupation is documented since prehistoric times, mostly by some findings, including a painting, in two caves on the northern side of La Rocca (the promontory on which the city was built), whose function has yet to be ascertained. At least another piece of archaeological evidence is dated before the classical period and treated in literary sources: it is an older cistern, dating back to the 9th century BC. This structure was included in later centuries in a new building, the so-called Temple of Diana, a megalithic sanctuary erected at the end of the 5th century BC and mainly devoted to the worship of water, but also with a defensive function as *monopyrgos*, due to its position.

In the same context megalithic-type walls were built, the most relevant evidence of ancient Cephaloedion, largely preserved thanks to restorations in following periods. Originally, they encircled the pre-Hellenistic settlement, corresponding to today's city, on three sides, even along the rocks in front of the sea, the fourth one being naturally protected by the hill called La Rocca. The center rose at the end of the 5th century: in Amedeo Tullio's opinion, its foundation followed the abandonment of the site of Himera in 409 BC, as well as Thermai, now Termini Imerese. Indeed, Cephaloedion was likely to be an indigenous settlement strongly connected with its Greek and Punic components, as broadly documented by the cultural *koiné* in this part of Sicily. Its defensive function was fundamental since its creation, as attested by the definition of φρούριον given by the sources. Apropos of this, it is relevant to point out that the polygonal stone walls are unique in Sicily and this has suggested the participation of Southern-Italic mercenaries in the foundation of the town, as attested in Alaesa, not too far from Cefalù.

Between the 5th and 4th centuries some modifications regarding the political framework and the organization of settlements occurred in western Sicily, as a consequence of the establishment of the Carthaginian *epicrateia*. In fact, Cephaloedion is mentioned first by Diodorus of Sicily (XIV 56, 2; 78, 7) with reference to 396 BC when the indigenous people allied with Carthaginian commander Himilcon but were conquered by means of treason short afterwards by Dionysius I of Syracuse. In this period, and for the entire 4th century BC, Cephaloedion minted in silver and bronze (see above) with legends which have been considered a clue for the fact that the Italian mercenaries settled there were the minting authority. As early as the 4th century, the city seems to have had a regular urban structure, organized with perpendicular axes and secondary roads converging towards the main road and buildings with a north-south orientation. This urban planning scheme and the materials found especially in the deeply investigated Hellenistic-Roman necropolis testify to the inclusion of Cephaloedion in the dynamic cultural scene predominant in the whole island, deriving from the Hellenistic ambience, and the richness of its individuals. The necropolis, located south-west of the city, is the largest space investigated as for the Hellenistic-Roman age, with an extension of 125,000 m² and 783 tombs discovered, covering the broad timelapse between the end of 4th and the beginning of the 1st century BC. Among other factors, the high rate of tombs surmounted by *epitymbia* is very peculiar, attested also in other parts of the island and elsewhere in the Mediterranean Sea, above all in Alexandria, so that some scholars refer to “cultura degli *epitymbia*”. In addition to *epitymbia* in the form of stepped pyramid, some sarcophagi also highlight the derivation of models from Alexandria.

The next event mentioned in the sources (Diod. Sic. XX 56, 3; 77, 3) is the conquest of the town by the Syracusan king Agathocles in 307 BC, who first chose Leptimes as its governor, then kept the city itself and Termini Imerese as his private property. Approximately 50 years later, during the first Punic war, the town was taken by the Romans who named it Cephaloedium; afterward, it became a *civitas decumana* within the province of Sicily, i.e., obliged to pay taxes in the form of tithe of corn. We are informed of its fiscal statute by the Ciceronian Orations against Verres (II 3, 103) which also refer that the Cephaloeditani themselves were oppressed by him (II 2, 128-130). The town minted again under the Roman rule and coins display the name of local magistrates. For the rest, it is poorly documented by sources: epigraphic documents are not relevant for the history of the community, whereas archaeological evidence in the area of modern downtown shows at least a domus with a polychrome mosaic floor and probably a public area under the cathedral. Outside the monument two perpendicular roads were discovered, oriented north-south and east-west, showing some interventions dating to the 1st century BC; more generally, the plant of the Roman city was based on a *cardo* and *decumanus* following the previous Hellenistic scheme and this is still visible in downtown Cefalù. At least for the Republican age, the most important archaeological evidence is the above-mentioned necropolis with its last phases. The scarcity of evidence for the Roman Empire has suggested to Tullio an early abandonment of the town, also linked to a catastrophic event,

such as an earthquake and recently, Francesca Scalisi has proposed to date it to the mid-2nd century AD; nevertheless, at some time under the empire the harbour of Cephaloedium was of some relevance, since it is mentioned by Silius Italicus (XIV 252). With the fall of the Roman Empire, the settlement moved from the plain to the already mentioned La Rocca, and there are traces of fortification works, as well as churches, barracks, water cisterns and ovens. However, the old city was not completely abandoned, as shown not only by the restorations of its walls, but also by the recent discovery of a Christian cult building with a mosaic, dating back to the late 6th century AD, i.e., to the Byzantine phase.

Archestr. fr. 21; Diod. Sic. XIV 56, 2; 78, 7; XX 56, 3; 77, 3; Cic. *Verr.* II 2, 128-130; 3, 103; Strab. *Geogr.* VI 2. 1, 5; Sil. Ital. XIV 252; Plin. *Nat. Hist.* III 90; Ptol. *Geog.* III 4, 3; Tab. Peut. VII 1;

V. Bruno, *L'itinerario dei theoroi di Delfi in Sicilia. Una proposta di ricostruzione*, *Historiká* 9, 2019, p. 193-232; R. Calciati, *Corpus nummorum Siculorum. La monetazione di bronzo*, I, Milano 1983, p. 369-375; E. Manni, *Geografia fisica e politica della Sicilia antica*, Roma 1981, p. 158-59; G. Nenci, G. Vallet (eds.), *Bibliografia topografica della colonizzazione greca in Italia e nelle isole tirreniche*, Pisa-Roma 1987, vol. V p. 209-21; S. Pope, *New Coin Types in Late Fifth-Century Sicily*, in D.B. Counts, A.S. Tuck (eds.), *KOINE. Mediterranean Studies in Honor of R. Ross Holloway*, Oxford-Oakville 2009, p. 131-37; F. Scalisi, *Le strutture difensive delle colonie greche di Sicilia. Storia, tipologie, materiali*, Palermo 2010, p. 159-69; A. Tullio, *Cefalù Antica*, Cefalù 1984; A. Tullio, *Cefalù. La necropoli ellenistica* – I, Roma 2008; S. Vassallo, *Trasformazioni negli insediamenti della Sicilia centro-settentrionale tra la fine del V e il III secolo a. C. con una nota preliminare sul teatro di prima età ellenistica di Montagna dei Cavalli*, in R. Neudecker (hrsg.), *Krise und Wandel. Südtalien im 4. und 3. Jahrhundert v. Chr. Internationaler Kongress anlässlich des 65. Geburtstag von Dieter Mertens*, Palilia 23, Wiesbaden 2011, p. 55-77; S. Vassallo, *Dinamiche e trasformazione dell'insediamento nella Sicilia centro-occidentale tra VI e IV sec. a. C.*, *Pallas* 109, 2019, p. 215-27.

M. Vitelli Casella

Cepi Milesiorum, Κῆποι on the Cimmerian Bosphorus. The toponym is Κῆποι, the ethnic Κηπίτης. Located on the Taman peninsula, on the Asian side of the Cimmerian Bosphorus, three kilometers to the north-east of Phanagoria, in the present-day Krasnodar Krai in Russia. The settlement was located on an island by the mouth of the Antikeites/Hypanis river (the present-day river Kuban). The total area of the settlement is estimated to be 20-25 km². Cepi was a colony established by the Milesians at the beginning of the 6th century BCE, in the land of the Sindoi. During the 5th century BCE, Cepi was probably part of a *symmachia* grouping the small settlements of the Bosphorus, probably dependent of Panticapaeum, under the rule of the Arkhaianaktidai. A grave epitaph dated from the late 4th century BCE and found in Panticapaeum, bears the name of a Theompompos, son of Aiantides, using κηπίτης as an ethnic, indicating the existence of a civic identity. In the Hellenistic period, it was controlled by the kings of the Cimmerian Bosphorus, who (according to Aeschines) made a present of a place called "the Gardens" to Gylon, the grandfather of Demosthenes. Another inscription is linked to the erection of a statue to Aphrodite, under the reign of Spartokos III (ca. 304-284 BCE). The town reached its peak in the 1st century AD, but the Huns and Goths put an end to its prosperity in the 4th century. Despite the bad state of conservation, because of quarry workings, two excavation campaigns were carried out in 1957-1970 by N.I. Sokolskii and N.P. Sorokina, and in 1984-1990 by V.D. Kuznetsov. The archaic and classical layers were destroyed in Antiquity, but remains of stone and mudbrick dwellings were found, as well as several archaic pits containing numerous ceramic sherds. The earliest pottery dates from 590-570 BCE, confirming a foundation by the Milesians during the early 6th century BCE. Along with a unique head of an archaic *kouros*, more than 400 burials were discovered, mainly Archaic and Classical, and two shrines of Aphrodite. One, in the north-western area of the site, provided the foot of a late 6th century BCE cup, bearing the inscription "to Aphrodite while Molpagoras was a priest". The second sanctuary, in the south-eastern area, provided a marble statue of a possible Greek goddess (the "Aphrodite of Taman"). These discoveries, as well as a head of another Aphrodite's statue, seem to indicate that Cepoi was a major centre for the cult of the goddess in Bosphorus.

Ps. Scylax, *Peripl.* 72; Harp. 50; Aeschin. *In Ctes.* 17; Diod. Sic. 20.24.2; Ps. Scymn. 886; Strab., 11.2.10; Plin. *Nat. Hist.* 6.6.1; *Suda*, ka.1529 Κῆπος; Procop. *De Bell.* 8.5.26; SEG 21:469; ID 104 (11); IMT Kyz Kapu Dağ 1460; R. Heberdey, A. Wilhelm, *Reisen in Kilikien*, Vienna 1896, 44, 109; *IK Anazarbos* 652; *CIRB* 188.

M.G. Abramzon, N.A. Frolova, *A hoard of silver coins of the 6th-4th centuries B.C. from the Taman Peninsula*, *Revue numismatique* 6, 160, 2004, p. 27-48; J. Hind, *Kepoi: A Milesian colony on the Asian Side of the Cimmerian Bosphorus*, *Ancient West & East* 18, 2019, p. 285-98; D.D. Kačarava, G.T. Kvirkeviā, *Goroda i poseleniā Pričernomorā antičnoj ėpohi: majj ěnciklopedičeskij spravocnik*, Tbilissi 1991; G.A. Koshelenko, I.T. Kruglikova, V.S. Dolgorukov (eds.), *Antichnye gosudarstva Severnogo Pričernomor'ja*, Moscow 1984, p. 84-86; G.A. Koshelenko, V.D. Kuznetsov, *Очерки археологии и уcmopuu Босnopa*, Moscow 1992; V.D. Kuznetsov, *Kepoi-Phanagoria-Taganrog*, in D.V. Grammenos, E.K. Petropoulos (ed.), *Ancient Greek Colonies in the Black Sea*, Thessaloniki 2003, p. 895-955; G.R. Tsetschladze, V.D. Kuznetsov, *On the cult of Aphrodite in Kepoi*, in G.R. Tsetschladze, A.J.N. Prag, A.M. Snodgrass (eds.), *Periplous: Papers on Classical Art and Archaeology Presented to Sir John Boardman*, London-New York, 2000, p. 353-60; D.V. Žuravlev, G.A. Lomtadze, T.A. Il'ina, N.I. Sudarev, *Kurgan 17 (18) from the necropolis of bosporan town Kepoi*, *Eurasia antiqua* 13, 2007, p. 215-55.

A. Delahaye

Ceraïtae, Κεραῖται (Pisidia). The Pisidian Keraïtai is located within the Bucak municipality in Burdur province of Turkey, about 8-9 km to the northwest of Cremna, on a conical-shaped rock mass, known as Çere Sivrisi by the locals. The first part of the modern toponym preserves the ancient name in vestigial form, while the second part (Sivri) means 'peak'. It lies one or two kilometres from the modern village of Belören, commanding a wide view toward the Caystrus valley overlooking the plain of Çeltikçi. Coins of Asia Minor bearing the letters KEPA were attributed in the late 19th century to the city of Keramos, but one example in the Numismatic Museum in Athens was purchased by a certain Γ. Χωναῖος who lived in Pisidia, which indicated that the coins originated from a site in Pisidia. Publication of the first examples of the spectacular joint silver coinage of the Cremnaeans and the Keraïtai (see below) in the last decade of the 19th century made it clear that the Keraïtai who had struck the coins bearing the letters KEP lived in the neighbourhood of Cremna. The name of the Pisidian Keraïtai is given in full on the joint coinage, and on the latest independent issues of Keraïtai, bearing on the reverse the legend ΚΕΡΑΙΤΩΝ, in both cases in a Dorian dialectal form in common with the Cretan Keraïtai. It was at first suggested that the population of Cremna were colonists from the Cretan Keraïtai, then, when it was realized that the two communities were separate, that the Pisidian Keraïtai were colonists from the Cretan Keraïtai.



3. Cerameicus, the Pompeion, from the east. 4th c. B.C.

Towards the city a series of large successive building complexes (Z, Z1, Z2, Z3, Z4, Z5, Y and X) were constructed in the 4th, 3rd and 2nd centuries B.C. which eventually were destroyed by Sulla. They were used as mansions, hotels, restaurants or places for courtly meetings and workshops. From roman times till late antiquity (AD 6th) the area acquired a purely industrial use in lamp production and bronze casting objects.

Upon the discovery of the funerary stele of Agathon in 1863 professor of archaeology A. Roussopoulos exclaimed “we are indeed in Cerameicus”. His conviction was verified by the discovery of the boundary stone ΟΡΟΣ ΚΕΡΑΜΕΙΚΟΥ a few years later. Greeks and Germans collaborated in the excavations until 1913 when the Greek State entrusted the work exclusively to the German Archaeological Institute which continues research work to the present day (2022).

Aristot. *Ath. Pol.* 3. 3; 55.3; 58.1; Demosth. *Or.* 12.4; 18. 36; 19.280; 43.62; Harpokr. s.v. Ανθεμόκριτος; Hesych. s.v. Θριάσιαι, Κεραμεικαὶ πύλαι Κεραμεικός, Τριτοπάτορας; Herod. *Hist.* III, 115; Is. or. 6. 20-21; Him. *Or.* 47; Paus. *Descr. Graec.* I. 1.3,1; 2,4; 19,5; 29,2.15; 30,2; 36,3.4.6; 7,2,1; 9,25,1; Plin. *Nat. Hist.* 15.36.119; 35.40.140; 37.31.32; Plut. *Kim.* 13,7-Plut. Per. 13,7; 28,4; 30,3-Plut. *Sol.* 21; Strab. *Geogr.* IX 1,19; XV, 1,67; Thuc. I 1. 89, 90, 93; 2.35-47; 6. 6, 57, 58.

E.S. Banou, L.K. Bournias, *Kerameikos*, J.S. Latsis Public Benefit Foundation, Athens 2014; A. Brueckner, *Der Friedhof von Kerameikos*, Berlin 1909; Θ. Ηλιόπουλος, *Το Αρχαιολογικό μουσείο του Κεραμεικού*, Αθήνα 2009; W. Hoepfner, *Das Pompeion. Kerameikos Heft 1*. Athen 1971; J. Frel, *Panathenaische Preisamphoren. Kerameikos Heft 2*, Athen 1973; U. Knigge, *Der Kerameikos von Athen*, Athen 1988; Kerameikos (excavation publications) Kerameikos 1 (1939)-18 (2007); K. Mylonas, *Αι παρά το Δίπυλον ανασκαφαί*, Prakt.1890, p. 19-25; W-D. Niemeier, *Der Kouros vom Heiligen Tor. Ueberraschende Neufunde archaischer Skulptur im Kerameikos in Athen*, Mainz 2002; A.S.Roussopoulos, *Ανασκαφή εν τη αγία Τριάδι*, ArEphem 1862, p. 11-12, 279-84, 295-301; I. Scheibler, *The Archaic Cemetery. Kerameikos Heft 3*. Athen 1973; P. Siewert, *Literarische und epigraphische Testimonien uder “Kerameikos” und “Kerameis”*, AM 114, 1999, p. 1-8; J. Stroszcek, *Ο Κεραμεικός των Αθηνών. Ιστορία και Μνημεία εντός του αρχαιολογικού χώρου*, Γερμανικό Αρχαιολογικό Ινστιτούτο, Bibliopolis, 2017 (bibliographical references up to 2013); E. Spathari, *Kerameikos. A Guide to the Monuments and the Museum*, Athens 2009; Ch. Stoupa, *Γ’ΕΠΙΚΑ*, ArchDelt. B1 Chronika, 2001-04, p. 56-59; J. Travlos, *Pictorial Dictionary of Ancient Athens*, New York 1971 (1980), p. 301 s.

E.S. Banou

Cerami (Enna, Sicily): Literary sources lack any type of information about the ancient settlement corresponding to this modern town. It is located on the southern slope of the Nebrodi mountain range and stands on high ground, approximately between 1,055 and 950 m above sea level.

The evidence regarding antiquity consists mainly in archaeological items, among which only one bears an inscription, and some coins.

Interest in the ancient heritage of this town started with its entry in the *Dizionario corografico dell’Italia* (late 19th century), already mentioning some architectural remains as well as objects. These clues were confirmed by the excavations carried out in the seventies, which showed that the centre dating to the classical age occupied to some extent the same area as the medieval and modern settlement, i.e., the crest of the hill and its southern flank. There, human presence is attested since prehistoric times; after that, the site is mainly of the Hellenistic period, as confirmed by the excavations, which identified more than one occupied area within the modern settlement, above all beneath the castle. However, the largest one is the necropolis discovered along via Roma and in the neighbouring streets, covering in several of its phases the period between the end of the 4th and the mid-end of the 2nd century BC. The largest group of findings, just beneath 30 earthen tombs, was discovered in piazzetta S. Lucia, including the only item bearing an inscription: a black-glazed mug with a graffito, dating to the late 4th century BC. Necropolises of different periods have been found in different contexts of the territory of Cerami; of particular importance is the group of 15 tombs “a grotticella” found not far from the city centre, in the locality of Grottelletta, as these were typical in Sicily before the Greek colonization and thus represent a trace of a prehistoric settlement. Clues of an early occupation also come from another district in the same municipality, Contrada Rahal, where the findings have indeed shown a village of the Early Bronze Age and afterwards also inhabitation in the Hellenistic-Roman age until the Byzantine period. Evidence of the Hellenistic-Roman age seems to be of relevance, because, among the different items, theatre masks and a small statue of the goddess Demeter/Ceres were found, clearly linked to the production of wheat; Dionysus was another likely-worshipped deity. The Byzantine phase is attested not only in Contrada Rahal, but also in the city centre and in the district of Contrada Raffo, at the border with the territory of Capizzi.

Finally, it is worth mentioning the very recent discovery of at least 14 monoliths below Contrada Sotto Mersi. At the moment, they are interpreted as the first menhirs discovered in Sicily, dating back to the passage from the Copper Age to the Bronze Age and are put in relation with contemporary well-known cases of Mediterranean megalithism, especially in Malta and Sardinia, but the research about this extraordinary complex is still in its early stages. In light of their orientation, a preliminary hypothesis suggests that they were in a sacred place and had, among others, an astronomical function, helping people in the observation of the vault of heaven, especially at crucial times of the year, above all equinoxes and solstices.

A. Amati, s.v. *Cerami*, in A. Amati (ed.), *Dizionario corografico dell’Italia*, Milano [1868], vol. II, p. 889-90; F. Maurici, A. Scuderi, *Il territorio di Cerami fra medioevo e megalitismo*, Galleria 2 (2), 2021, p. 19-32; G. Nenci, G. Vallet (eds.), *Bibliografia topografica della colonizzazione greca in Italia e nelle isole tirreniche*, Pisa-Roma 1987, vol. V, p. 244-45.

Cerameicus sinus (Κεράμειος or Κεραμικός κόλπος; *Kerámeios/Keramikòs kólpos, sinus Ceramicus*; modern Gökova Körfezi or Kerme Körfezi), is situated in Caria, nowadays the gulf of Bodrum (known as Halicarnassus in Ancient Greece). It is a narrow gulf approximately 100 km long. At the exit of the bay, there is Kos island. The coast length is about 400 km.

According to modern historians, the Cerameicus Sinus is mentioned by Pliny as Doridis Sinus (5.107.1). He states that Doris begins at Cnidus and that Halicarnassus is between Cerameicus and the Iasius. Therefore, the Cerameicus mentioned by Pliny is either different from the Doridis Sinus, or it is one of the gulfs comprised in the Doridis Sinus. Also, Pliny places in the Doridis Sinus Euthene or Eutane, which Mela places in a gulf between Cnidus and the Cerameicus Sinus (1.16). As a result, Mela's Cerameicus is a smaller gulf in the Doridis Sinus.

One of the most important areas in the region is Sedir Island, also known as Ketra, Setra, Sedir or Şehirliöğlü Island. The island is located in the southern part of the Gulf of Gökova. Modern excavations brought to light inscriptions from the Hellenistic and Roman periods.

Cedar Island, also known as Cleopatra Island, Cedar Island, Cedrae, takes its name from the Cedar Tree (*Cedrus*). Today, there are only ruins from the Hellenistic-Roman period on the island. The history of the island begins when the Spartans conquered it after the Peloponnesian War and all the inhabitants were sold to slave traders.

The island, which was later included in the Roman Province, was conquered in B.C. following many wars and sieges. It was captured by the Romans in 129. In later periods, it came under the rule of the Ottoman Empire with the Byzantine period and Turkish sieges. Nowadays, there are still artifacts from the Byzantine period on the island.



Ceramicus Sinus

Hdt. 1.174; Mela 1.16; Plin. *Nat. Hist.* 5.107.1.

W. Hazlitt, *Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane*, London 1851, p. 102; W. Smith, *Dictionary of Greek and Roman Geography*, London 1854, 589.

H. Perdicoyianni-Paléologou

Ceramus (Κέραμος) is a town in south-western Caria on the northern coast of the gulf named after Ceramicus sinus, removed from the coast by the delta formation of the -- in the end subterranean -- Koca Çay, modern Kemerdere (Çanakkale Province, Turkey). Strabo places Ceramus between Cnidus and Halicarnassus (*Geogr.* 14.2.15). According to Ptolemy (5.2.10), Ceramus is situated on the south side of the bay. It was Hellenized from the 6th century BC. In 454-453 BC, it was a member of the Delian League.

Paus. 6,13,3f; Plin. *Hist. Nat.* 5.109; Ptol. 5.2.10; Strab. *Geogr.* 14.2.15.

W. Hazlitt, *Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane*, London 1851, p. 102; H. Kaletsch, s. v. Ceramus, in H. Cancik, H. Schneider (eds.), *Brill's New Pauly*, English Edition by Chr. Salazar, Classical Tradition volumes edited by M. Landfester, English Edition by Fr. Gentry. Consulted online on 13 July 2023 http://dx.doi.org/10.1163/1574-9347_bnp_e612890

H. Perdicoyianni-Paleologou

Ceranae is a town of Katakekaumene or Catacecaumene (Greek Κατακεκαυμένη), a district in Lydia (modern western Turkey), on the borders of Phrygia.

Strab. *Geogr.* 18.8.18; Plin. *Nat. Hist.* 5.41.

C. Stephano (Charles Estienne), *Dictionarium historicum, geographicum, poeticum*, New York 1976 [Reprint of the 1596 ed. published by J. Stoer, Geneva], s. v.; W. Hazlitt, *Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane*, London 1851, p. 102.

H. Perdicoyianni-Paléologou

Cerassai (Κέρασσαι), a Lydian toponym, but not-precisely localized place name in central Lydia, which was mentioned by Nonnus as a wine country where the wine was prepared from the "sweet stone" (*Dionysiaca* 13.468):

A possible *terminus ante quem* could be supplied by the foundation of the Pisidian Keraítai (q.v.), which seem to have been founded shortly after the end of the Pisidian War fought by the Attalids against the Pisidian Selgeans in about 154 BC. The community of the Pisidian Keraítai was presumably founded by Cretan mercenaries serving in the Attalid army who could not return to their homes in Crete, including Cretan Keraítans.

Presumably the city of the Keraítai was captured and annexed by either the Kydoniates or Polyrrhenians, or was partitioned between the two, like Rhaukos was between Knossos and Gortyn. A second-century tombstone of one Simias son of Euphronios a Kydoniate has been found at Mesklá (*ICret* II xxii, 7 p. 236). The deceased would not have stated his ethnic unless he was interred in a foreign land. If the tombstone could be dated to after the fall of the Keraítai then it would be an indication that their territory had been annexed in its entirety by the Polyrrhenians, but the inscription could easily date from a period when the Keraítai were still independent.

An inscription from Gortyn (*ICret* iv 207 k, p. 282) lists some of its *proxenoi*, including Bolagoras son of Neokoudios a Keraítan (Κεραΐτας). The same inscription also lists the Gortynian *proxenoi* in Apollonia, presumably the Cretan Apollonia which was destroyed in 171 BC, and in Rhaukos, which was partitioned between Gortyn and Knossos in 167/6 BC. So the latest possible date for the inscription is 167/6 BCE, but, on the other hand, there is no reason not to date the inscription earlier in the second century, even before the last certainly dated reference to the Keraítai in the inscription of 183 BC. The same argument holds true for the *proxenoi* at Apollonia. So, the latest date at which the Keraítai were certainly still independent remains at 183 BC.

L. Bürchner, *Keraia etc. (1)*, in *PW* 11.1, Stuttgart 1921, col. 252, 44-69; L. Bürchner, 'Κεραΐτης' in *PW* 11.1, Stuttgart 1921 col. 253, 34-39; P. Faure, *La Crète aux cent villes*, *Krētika Khronika* 13, 1959, p. 171-217 at p. 210; P. Faure, *Cavernes et sites aux deux extrémités de la Crète*, *BCH* 86, 1962, p. 36-56 at p. 53; P. Perlman, *Keraia*, in M.H. Hansen, T.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis*, Oxford 2004, no. 966, p. 1168-69; A. Plassart, *Inscriptions de Delphes, la liste des Théorodques*, *BCH* 45, 1921, p. 1-85 at p. 19 III, 112; N.V. Sekunda, *Land-use, ethnicity, and federalism in West Crete*, in R. Brock, S. Hodkinson, *Alternatives to Athens. Varieties of Political Organization and Community in Ancient Greece*, Oxford 2000, p. 327-47; N. Sekunda, *The Cretan and Pisidian Keraítai*, in A. Meadows, U. Wartenberg (eds.), *Presbeus. Studies in Ancient Coinage Presented to Richard Ashton*, New York 2021, p. 335-64; W. Smith, *Dictionary of Greek and Roman Geography*, London 1854, p. 592; J.-N. Svoronos, *Numismatique de la Crète ancienne*, Macon 1890, p. 45-47, pl. iv, 16-20; L. Zgusta, L. (1984), *Kleinasiatische Ortsnamen*, Prague 1984, p. 247 § 484.

N. Sekunda

Cereae is a place in Asia Minor, located by the Table Itinerary between Mastrum, also known as Amastris (nowadays Amasra), and Sinope. The Table places Tium (Τίον) 20 miles east of Amastris, and Cereae 15 miles east of Tium.

J.A. Cramer, *A Geographical and Historical Description of Asia Minor*, vol I, Oxford 1832, 239; W. Smith, *Dictionary of Greek and Roman Geography*, London 1854, 592.

H. Perdicoyianni-Paléologou

Cereatae Marianaе, Κερεάται, was a Roman settlement identified in correspondence with the area occupied by the abbey of Casamari (municipality of Veroli, Frosinone, Italy). Its geographical identification was not certain until some inscriptions mentioning the toponym were found; in particular, CIL X 5782 = EDR143465 is a statue base erected by the municipal council (*ordo Cereatinorum Marianorum*) for a civic *patronus* discovered in the foundations of the abbey, showing that used to be a public space of the town. In fact, the most ancient source mentioning it is Strabo (V 3. 10), listing the πόλις located on the left side of the via Latina, on the mountains over Praeneste. Here, it appears as an autonomous city, contrary to the definition κόμη for Arpinum provided by Plutarch (*Mar.* II 1) with reference to the birth of C. Marius, who indeed was born there, so that the town assumed the title of Marianaе in his memory. These two references allow us to outline the administrative evolution of this centre lying near the torrent Amaseno Ernico, a left affluent of the river Liri, on the road connecting Sora and the via Latina. Cereatae first belonged to Arpinum as a minor settlement (maybe a *pagus*), then it detached itself administratively and it was probably renamed on that same occasion. The date of its separation is still uncertain; however, it should be placed in the period between Cicero's death and the advent of Augustus. In literature we also find another more complex reconstruction hypothesis of reconstruction, which adds a previous phase: Marius himself would have been responsible of the promotion of his hometown, abolished shortly afterwards by Sulla and then resumed during the first triumvirate on the initiative of Caesar, aimed at reconnecting to Marius' memory through the political line of the *populares*. Regardless of the time of this promotion, the inhabitants of Cereatae were included in the Cornelia tribe, and the entire western part of the territory of Arpinum (Boville Ernica, Castelliri, Fontana Liri, Monte S. Giovanni Campano, Strangolagalli) was likely ascribed to the newly-created centre. The town was administered by *duoviri*, but it is still in doubt whether Drusus the Elder deducted a colony or not. Even if we are not able to go into more detail about it, it must be remarked that in that sector of Latium, Strabo does not list other πόλις, such as Verulae and Arpinum: this seems to be a clue of a prominent position obtained by Cereatae Marianaе, at least in the Augustan age.

The territory was also inhabited in prehistoric and protohistoric times, starting from the Copper Age. Before the Roman conquest, the area was disputed between two peoples, Volscians and Ernicians. In particular, the frequentation of the sanctuary in Antera (municipality of Veroli), known above all for its 3rd-2nd centuries BC votive offerings, seems to date back to the 7th century BC. According to medieval sources, the abbey was erected in the 11th century AD on a temple dedicated to Mars. In fact, there are numerous remains of the Roman settlement, inhabited between the 3rd century BC and the 5th century AD. It was built on several levels on the side of the hill and seems to have maintained a peculiar structure organised with several villages around the aggregation centre created between the late Republican and Early Imperial age. Among the archaeological evidence, we must mention at least the structures of a single-arch bridge over the Amaseno dating back to the 1st century BC and used until the World War II, a stretch of paved road, a floor mosaic with geometric ornamentation in black and white, likely referred to the seat of the collegium of the *fabri tignarii*, mentioned by an inscription found nearby (AE 1968, 119 = EDR074814). The first monument was restored in the imperial age on the initiative of two *Augustales*, as attested by two identical inscriptions (EDR144179, EDR144175), recently reinvestigated and explicated by M. R. Picuti. To stay on the topic of infrastructures, important restoration works promoted by the *duoviri* on the main road are attested epigraphically (CIL I² 2537 = EDR072867; CIL X 5688 = EDR141774). Considerable

epigraphic finds have made it possible to recognize with certainty the presence of other structures: a temple dedicated to Serapis, as well as honorary statues in the forum, among which the base of the one dedicated to Mario, currently housed in Arpino at Palazzo Cardelli (CIL X 5782 = EDR143322). As for the forum, some rooms belonging to a public building and traces of another column building have also been discovered.

Cereatae Marianae shows evidence of graves of all levels, from simple cappuccina tombs, often with stamped tiles, to monumental funerary constructions, also diffused in the territory, in private estates, like the funerary relief with a pair of gladiators from Castelliri. In the historical development of the town, a significant moment is highlighted by the epigraphic attestation of *pueri et puellae alimentariae* (AE 2009, 207 = EDR144049): this is proof that the centre benefitted from the imperial alimenta program. With the end of the Roman Empire and the well-known dangers, most inhabitants abandoned Cereatae M. and took refuge in the near Verulae, better defensible.

The territory (Fontana Liri, Forli, Pagliaro Murato, Rio S. Lucio, S. Lorenzo, Strangolagalli) was dotted with *villae rusticae* linked to the abundant agricultural production, among which those in the localities of Pagliaro Murato (Veroli) and S. Lorenzo (Castelliri) are worth mentioning due to the considerable stretches of walls, in addition to many other findings. The first one had several building phases from Sulla's age until the late 3rd century AD and displays structures clearly belonging to a high-level residential house, such as a nymphaeum.

In the *ager* of the town there were also at least three big sanctuaries: one is the already mentioned one of Antera, frequented until the 1st century AD for the veneration of healing deities; then, in the 4th-5th century AD, on the same area a Christian cultic place was installed. The second one is located on the top of a mountain higher than 1000 metres above sea level in Pozzo Favito (Veroli), dedicated to Iuppiter Atratus and the Dei Indigetes. In addition to a well-preserved throne dug into the rock, the sacred complex included a portico, an aedicula and the base, all mentioned in inscription CIL X 5779 = EDR081319, which consular dating places in the year 4 BC. Finally, on the hill called Monte del Fico (Boville Ernica) abundant evidence of different types has come to light: a long stretch of wall in polygonal masonry, part of a podium, a number of votive objects and an inscription, referring to an unidentifiable public work commissioned by the Senate of Arpino when Cereatae M. was still included in that territory (CIL I² 3101a = AE 1973, 19 = EDR075496). The identity of the venerated deities is uncertain, but it is certain that the location represented an aggregation place for people settled in a broad area, regardless of the administrative boundaries. The identification with Satricum (not to be confused with Satricum on the Pontine coast) remains hypothetical.

Strab. *Geogr.* V 3. 10; Plin. *Nat. Hist.* III 63; Plut. *Mar.* II 1; *Liber coloniarum* 233.

A. Cerro, *Da Cereatae Marianae all'abbazia di Casamari*, Roma 2016, p. 19-82; P. Fortini, s.v. *Cereatae Marianae*, in *Enciclopedia dell'arte antica classica e orientale*, suppl. II (1971-1994) 2, Roma 1994, p. 102-03; M.R. Picuti, *Museo dell'Abbazia di Casamari. La raccolta archeologica*, Casamari 2008; M.R. Picuti, *Le iscrizioni del ponte di Casamari: frammenti epigrafici e copie settecentesche*, in H. Solin (a cura di), *Le epigrafi della Valle di Comino. Atti del Sesto Convegno Epigrafico Cominese. Atina, Palazzo Ducale 31 Maggio 2009*, San Donato Val di Comino 2010, p. 67-91.

M. Vitelli Casella

Cerebelliaca *Statio* in Gaul, between Valence and Augusta. Known by the *Itinerary from Bordeaux to Jerusalem* (4th century; Milia12 554.4: between Valence and Augusta). Several locations have been proposed: in Crest district, in the Drome Valley, at Pontoison, where numerous Septimius Severus silver coins have been discovered, and at Sainte Cerbelle (Sainte Cerville), in Ourches area where Roman tombs and ceramics have been found; or in Chabeuil District, at Upie, where undated tumuli and tombs, ceramics and an honorary stele are known as well as a milestone column in the name of the Emperor Constantine, or at Montmeyran, where some undated tumuli have been identified. Maybe it could be linked to the domain of a Dea Cerebella. There is no archaeological confirmation of this *statio*.

P. Geyer, *Itinerarium Burdigalense*, in *Itineraria et alia geographica*, Turnhout 1965, p. 2.

G. Barrauol, *Les peuples préromains du sud-est de la Gaule. Étude de géographie historique*, RAN Suppl. 1, Paris 1969, 2nd ed. 1976, 3^d ed. 1999, p.76; M. Bois, *Chapitre 5. Les occupations du site de Saint-Martin (Chabrilan, Drôme)*, in O. Maufras (dir), *Habitats, nécropoles et paysages dans la moyenne et la basse vallée du Rhône, VIIe-XVe s.*, DAF, Paris 2006, p.79-93; M. Bois, *L. Schneider, Chapitre 23. Conclusion*, in O. Maufras (dir), *Habitats, nécropoles et paysages dans la moyenne et la basse vallée du Rhône, VIIe-XVe s.*, DAF, Paris 2006, p.655; X. Delamarre, *Noms de lieux celtiques de l'Europe ancienne (-500 / +500)*, Arles 2021, p.112; J. Desaye, *La voie romaine de Valence à Gap et la plaine de Valence, Études drômoises* 2-3, 1989, p. 36-42; G. Lucas, *Anonyme, Itinéraire d'Antonin, in Vienne dans les textes grecs et latins : Chroniques littéraires sur l'histoire de la cité, des Allobroges à la fin du Ve siècle de notre ère* [en ligne]. Lyon, 2016 (<<http://books.openedition.org/momeditions/1014>>. ISBN: 9782356681850. DOI: <https://doi.org/10.4000/books.momeditions.1014> (généré le 04 janvier 2023), n°45; J. Sautel, *Carte archéologique de la Gaule romaine, XI. Drôme*, Paris 1957, n° 96, p. 78 ; n° 97, p.79; n°103, p. 80-81; n°104, p.81; p.145-46 (inscriptions n° 66, 67, 88E) ; R.J.A. Talbert, *Rome's World. The Peutinger Map Reconsidered*, Cambridge-New York 2010, p. 272.

S. Bouffier

Ceressus, Boeotia (Greece), was a fortified site in the valley of the Muses, N of Mt. Helikon, NW of Thespieae in Boeotia. Along with Askre it belonged to the territory of Thespians where about the middle of the 6th c B.C. according to Pausanias, they (Thespians) withdrew to the site of Ceressus at the time of the Thessalian invasion under Lattamyas; the victory of the Boeotians liberated Greece. "The Thespians, apprehensive of the ancient hostility of Thebes and its present good fortune, resolved to abandon their city and to seek refuge in Ceressus; it is a stronghold in the land of the Thespians in which once in days they had established themselves to meet the invasion of the Thessalians. On the occasion the Thessalians tried to take Ceressus, but the success seemed hopeless. So they consulted the god at Delphi...." (Paus. 7.2.2, and 9. 14.2). The oracle insisted "...when the day of fate has come. Then may Ceressus be captured, but at no other time" (Paus. 9. 42.3). The battle at Ceressus and the victory of Boeotians against the Thessalian forces was mentioned by Plutarch (Cam.19.2) as the oldest and most glorious-thus an extremely important one-which along with the victory at Leuctra almost two hundred years later (371 B.C.) set Greece free. After the battle of Leuctra the Thespians took again refuge in Ceressus, which Epaminondas succeeded in capturing. Then the time had come! Thereafter there is no further mention of the site. According to Papahadjis the abandonment of the site would account for the paucity in Pausanias' and Plutarch's work on the subject of Ceressus.

Ceretapa, Κερέταπα, a city of unknown location in southwestern Asia Minor. The name is also given as Chairetopa (Χαιρέτοπα) or similar and the city is sometimes called Diokaisareia (Διοκαισάρεια). That “Ceretapa” and “Diokaisareia”, which appear separately in most instances, in fact refer to the same city is borne out by coins from the reigns of Antoninus Pius and Marcus Aurelius that show both names in combination (Κερεταπέων Διοκαισαρέων; v. Aulock). According to the few available sources, Ceretapa is likely to have been situated in the border region of Phrygia, Pisidia and Caria, i.e. somewhere within the triangle defined by Kibyra (Göhlisar, Burdur province) in the south, Laodikeia (near Denizli, Denizli province) in the northwest and Lake Askania (Lake Burdur, Burdur province) in the northeast.

The sources that attest the existence of Ceretapa and/or Diokaisareia are few and far between; they range from the Roman Imperial period to the Byzantine and consist of literary, numismatic and epigraphic evidence. The oldest literary mention seems to be by Claudius Ptolemaeus who situates Diokaisareia between Kibyra and Sanis (an unknown city, unless it is a mistake for Sanaos); this is also the only reference in literature before the Byzantine age. At about the same time, under Antoninus Pius (138-161 A.D.), coinage starts and runs until the reign of Septimius Severus (193-211 A.D.). Inscriptions in which the city of Ceretapa is mentioned are rare with only two (or possibly three) known texts. One of these is a dedication of Ceretapa for the temple of the emperors in Ephesos from the reign of Domitian (I. Ephesos 234). The second text, from the second half of the second century A.D., was inscribed on a monument of gladiators and *venatores* under a highpriest of the imperial cult, who was a citizen of Ceretapa (SEG LVIII 1537); it is now kept in the museum at Denizli, but its exact provenance is unknown. The third inscription was found in Aphrodisias in Caria, but the name of Ceretapa is not completely preserved and therefore not certain (MAMA VIII 512).

Ceretapa occurs much more often in Byzantine sources, where it is frequently spelled Chairetopa or similar. In the 6th century, Hierokles mentions it as a city in Phrygia Pacatiana between Kolossai and Themisionion (the location of the latter is unknown). The city was a bishopric, at the latest from the 4th century onwards; starting in the 9th century it is attested as a suffragan diocese of either Laodikeia or Chonai (near Kolossai) in Phrygia.

The location of Ceretapa has so far eluded historians. There have basically been two different suggestions. Ramsay identified the city with the village of Kayadibi at the shore of Lake Salda to the west of Lake Burdur. Among his arguments feature the depiction on coins of a god named Ἀὐλινδηνός (v. Aulock 122 nos. 450-452), who Ramsay supposed to represent Lake Salda, and a dedication on an altar reading Διεὶ Καίσαρι, found in Kayadibi (Smith); further arguments concern the order of cities in the Byzantine sources (see above). Robert, however, tried to prove that Ceretapa should be sought at the place of the modern village of Kayser/Kaysar (now Yeşilyuva, some 20 km west of Lake Salda), the name of which he argued is a direct derivation of (Dio)Kaisareia; he also cautiously suggested that the double name Keretapa-Diokaisareia may have been caused by the merging of two distinct towns, one of which was perhaps located at Kayadibi.

Robert's view has since then been challenged, particularly by v. Aulock (followed by, e.g., Nollé 54), who returned to Ramsay's suggestion that Ceretapa-Diokaisareia should be located at modern Kayadibi, whereas Belke-Mersich and Milner remain cautious. Archaeological evidence at Kayadibi and its surroundings is rather inconclusive. On the plateau on top of a steep hill between Kayadibi and Lake Salda there is a huge, fortified site that is, based on the ceramics found there, presumably of archaic age. In the village itself, some inscriptions dating to the Imperial period were found, and east of the village numerous remains equally from the Imperial period were discovered, particularly a necropolis (Corsten-Hülden). However, nothing proves that these remnants are what is left of Ceretapa-Diokaisareia, so that the location of the city must remain undecided.

Claudius Ptolemaeus V 2, 26 (p. 496 Stückelberger-Grashoff); Hierokles, *Synekdemos* 666, 2; *I.Ephesos* 234; *MAMA* VIII 512; *SEG* LVIII 1537.

W.M. Ramsay, *AJA* 3, 1887, p. 360-361; A.H. Smith, *Notes on a Tour in Asia Minor*, JHS 8, 1887, p. 264 no. 54; L. Robert, *Villes d'Asie Mineure. Études de géographie ancienne*, Paris² 1962, p. 105-21, 318-38; H. von Aulock, *Münzen und Städte Phrygiens I*, Tübingen 1980, p. 65-70, 121-27; K. Belke, N. Mersich, *Tabula Imperii Byzantini 7: Phrygien und Pisidien*, Vienna 1990 s.vv. *Chairetopa, Kaisareia, Kayadibi, Yeşilyuva*; N.P. Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region. Conducted by A.S. Hall*, (The British Institute of Archaeology at Ankara, Monograph 24), Oxford 1998, p. 53; H. Hellenkemper, F. Hild, *Tabula Imperii Byzantini 8: Lykien und Pamphylien* (Vienna 2004), Teil 2 s.vv. *Aulindenos, Chairetopa*; J. Nollé, *Beiträge zur kleinasiatischen Münzkunde und Geschichte 6-9*, *Gephyra* 6, 2009, p. 54 note 289; T. Corsten, O. Hülden, *Zwischen den Kulturen: Feldforschungen in der Kibyris. Bericht zu den Kampagnen 2008-2011*, *Istanbuler Mitteilungen* 62, 2012, p. 48-54.

Th. Corsten

Cereura is a port of Limyrica in India. It is located in the South East of Bacari.

W. Hazlitt, *Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane*, London 1851, p. 103.

H. Perdicoyianni-Paleologou

Cerfennia. The toponym is attested rarely in ancient literature: it appears only as *statio* in late-antiquity itineraries and corresponds to the modern town of Collaramele (L'Aquila, Italy) in the territory once inhabited by the Marsi. Its most important attestation is an epigraphic one; on a milestone dating 48-49 AD found near Chieti (CIL IX 5973 = EDR115152), emperor Claudius announces the construction – or at least the renovation – of the road named via Claudia Valeria from Cerfennia to Ostia Aterni, today's Pescara, on the Adriatic Sea. This road was the continuation of the via Valeria coming from Rome and Tibur. Cerfennia thus became the junction where the new stretch crossing the Apennines and then following the valley of Aternus diverged from the one moving southwards to Marruvium. Claudius' work was clearly connected with his interventions on the Fucine Lake.

The toponym could have first belonged to a pre-Roman hillfort, an *oppidum* (*ocri-Cerfennia* in the local language) differently located by scholars, which was moved downstream after the Roman conquest, in the 3rd-2nd century BC, while the previous one remained in use as *arx*. Anyway, the *vicus* (**Cerfenninus* ?) was well populated in the Roman age, as proved by the number of inscriptions found; however, it never obtained the status of autonomous community, being included in the *ager* of the municipium Marsi Marruvium. The toponym was maintained in the Early Middle-ages by the church of S. Felicitia in Cerfennia, located on the hill above the *vicus*, while the ancient settlement was abandoned, like many others in inland Abruzzo.

The identification with the Volscian town of Cesenna / Σεπεννία conquered by the Romans from the Samnites in 305 BC (Liv. IX 44. 16; D.S. XX 90. 4) is hotly debated.

Itin. Ant. 309. 4; Tab. Peut. VI 2; Cosmogr. Rav. IV 35 ; Guid. 46.

M. Buonocore, G. Firpo, *Fonti latine e greche per la storia dell'Abruzzo antico*, Padova 1991, vol. I, p. 122-23; M. Buonocore, G. Firpo, *Fonti latine e greche per la storia dell'Abruzzo antico*, L'Aquila 1998, vol. II, p. 274-78, 965-69; G. Grossi, *Topografia antica della Marsica (Aequi-Marsi e Volsci): quindici anni di ricerche, 1974-1989*, in *Il Fucino e le aree limitrofe nell'antichità. Atti del convegno di archeologia (Avezzano 10-11 novembre 1989)*, Avezzano 1991, p. 199-237; C. Letta, *Discussione*, in *Epigrafia e Ordine Senatorio II*, Roma 1982, p. 197-98; C. Letta, 'Oppida', 'vici' e 'pagi' in area Marsa. *L'influenza dell'ambiente naturale sulla continuità delle forme di insediamento*, in M. Sordi (a cura di), *Geografia e storiografia nel mondo classico*, Milano 1988, p. 217-33; C. Letta, *Rileggendo le fonti antiche sul Fucino*, in E. Burri, A. Campanelli (eds.), *Sulle rive della memoria. Il lago Fucino e il suo Emissario*, Pescara 1994, p. 202-12; U. Pappalardo, s.v. *Cerfennia*, in H. Cancik, H. Schneider (eds.), *Brill's New Pauly, Antiquity*, 2006. http://dx.doi.org/10.1163/1574-9347_bnp_e230490 (consulted online on 1 June 2023); A. Staffa, *Abruzzo tra tarda antichità ed alto medioevo: le fonti archeologiche*, *Archeologia Medievale* 19, 1992, p. 792-93.

M. Vitelli Casella

Cerge/Kerge (Κέργη) is a formerly unlocalized site in Mysia on the south coast of Propontis (mod. the Sea of Marmara), mentioned by Hierocles and quoted by Albert Forbiger (1798–1878), who suggests that the name ought to be Certe, as in the 19th cent. there is a small village Kerteslek on the Rhyndacus (mod. Mustafakemalpaşa River), where, Forbiger believes, that there are ruins of ancient Cerge. W. I. Hamilton who was at the place, mentions, however, only about the remains of a castle upon a hill, commanding the pass of the river, which are probably of Byzantine period (Hamilton 1837, 35).

In the adjoining parts of Mysia and Bithynia several ancient sites discovered by Hamilton and others remain unnamed, since it would be arbitrary, given the complete lack of archaeological, historical, epigraphic or literary evidence, to attribute the names known only from *Synecdemus* of Hierocles and the *Notitiae episcopatum*. In particular, Hierocles' list enumerated 66350 in *Synecdemus* included the settlements in the middle parts of the Macestus (mod. Susurluk Çayı) and Tarsius (mod. Kocaçay) Valleys. These are Hadrianotherae (mod. Balıkesir), along with Miletropolis (mod. Melde Bayırı), Germae or Germe (near Karaçam in Savaştepe), Attaos (Attaea? Ovbayındır above the Macestus River), Cerge, Zagara, Pionia or Pioniae (near mod. Gömeniç), Coniosine or Conisium (mentioned by Pliny the Elder in *Naturalis historia*), Argiza (mod. Pazarköy), Xios Trados (Hamaxitus?, mod. Babakale), Mandacanda (mentioned in Plinius § V, 33) and Ergasteria (mod. Balya Maden) (for all these sites, cf. Belke 2020, 235-236, 243, map 2), whereas, we have almost no information about the city of Cerge (Türk 2019, 31, 64). Only with the Byzantine ruins near Kerteslek one could perhaps think that Cerge comes just after Miletropolis and Germae (Franz 1870, 33). Klaus Belke believes that the question whether Beyköy, which is located c. 12 km north-west of Balıkesir represents Hierocles' Cerge or Sagara remains open (Belke 2020, 237-238, 243, map 2). From Beyköy two tumuli are known which are located side by side on the plain on a hill rising from a deep valley towards the north and east in Kumlu locality near Beyköy. Both of these tumuli have lost their natural height and many destroyed pits have occurred due to illegal excavations. According to the website of the Municipality of Karesi where local archaeological sites are presented, there are pottery sherds of Roman period and rubble stones on the plain in the eastern and western parts of these tumuli. For this reason, this part of Beyköy was most probably used as a necropolis area perhaps with further burials.

E. Honigmann (ed.), *Le synekdèmos d'Hiérokless et l'opuscule géographique de Georges de Chypre : Texte, introduction, commentaire et cartes*, Corpus bruxellense historiae byzantinae, fasc. 1, Brussels 1939, 12-48.

W. I. Hamilton, *Extracts from notes made on a journey in Asia Minor in 1836*, *The Journal of the Royal Geographical Society of London* 7, 1837, p. 34-61; J. Franz, *Fünf Inschriften und fünf Städte in Kleinasien: Eine Abhandlung topographischen Inhaltes*, Berlin 1840; M. Türk, *Balıkesir Çevresinde Hadrianoutherai Örneğinde Eskiçağ Kentleri* [Ancient cities around Balıkesir: the case of Hadrianotherae], doctoral thesis, İstanbul Üniversitesi, İstanbul 2019; K. Belke, *On some locations of settlements in the Propontic area*, in: *Propontis ve Çevre Kültürleri / Propontis and the surrounding cultures*, Parion Studies 3, İstanbul 2020, p. 223-233

Karesi Belediyesi, *Arkeolojik Sit Alanları* [Archaeological sites in the Municipality of Karesi] <<https://www.karesi.bel.tr/statik/arkeolojik-sit-alanlari>> (accessed on 1 January 2023).

E. Lafli

Cerillae/i, Κηρίλλαι, is commonly identified with the modern town of Cirella (municipality of Diamante, Cosenza, Italy), located on a promontory along the Tyrrhenian coast of Calabria. It is situated in a favourable position and from a maritime point of view it represents a landmark and one of the safest harbours in this unwelcoming stretch of coast, with an islet in front of the shore, always used as a port across the centuries. Κηρίλλαι is attested by Strabo only in his description of Λευκανία and Βρεττία (corresponding to modern Basilicata, Calabria, and southern Campania), indicated as the western point of the isthmus "which extends from Thurii to Cerilli (a city near Laüs), the isthmus is three hundred stadia in width" (VI 1. 4, transl. by Jones). The Amasean geographer places Thurii, the colony founded in 444/3 BC after the destruction of Sybaris, on the opposite side, i.e. facing the Ionian Sea. This is the northern isthmus of the two mentioned by Strabo stretching from the Tyrrhenian to the Ionian Sea: in his mental map, it separates the lands of the Leucani in the north from the Brettii in the south and connects the Calabrian peninsula with the rest of Italy. The town also appears in Silius Italicus' *Punica* (VIII 579) with reference to its destruction by the Carthaginians in the Second Punic war, as occurred to other neighbouring cities, such as Laos and Terina. Afterwards, with the exception of Strabo's *Geography*, Cerel(l)is (*sic!*) is mentioned only in itinerary sources of the Late Antiquity and Early Middle Age (the Peutinger Map, the Ravenna Cosmographer and Guido of Pisa), while it is not included in the description of Italy in the *Natural History* or in the *Antonine Itinerary*.

Nevertheless, on the narrow strip of land along the northern Tyrrhenian seaboard of Calabria under the Catena Costiera, there had been an axis of communication since prehistoric times. Unlike the valley of Crati and the Ionian seaboard, it seems to have been not that relevant after the Roman conquest. Indeed, the earliest and most famous Roman road built in Calabria in the second half of the 2nd century BC, the Via Capua-Regium, often called Via Popilia or Annia, followed the easiest way to access Calabria: passing

through the Vallo di Diano, the valleys of the rivers Mercure/Lao and Coscile, it reached the Sybaris Plain and, moving southwards, the Tyrrhenian Sea and the Gulf of Saint Euphemia. The Tyrrhenian road in its northern stretch is certainly rougher and its absence in the Antonine Itinerary sparked a debate. A widely accepted hypothesis identifies centres of limited relevance, at least with regard to the *annonna militaris*; for that reason, the road was used mainly by locals and not for long distance journeys. Indeed, this interpretation must not be confused with a general economic weakness of Cerillae and the coastal region, because archaeological and epigraphic evidence referring to the Early Imperial Age goes in another direction, as better explained hereafter. In the TP, the Tyrrhenian route is represented as uninterrupted and the best one from Lucania to Rhegium. Cerellis is mentioned as a stop on this road between Lavinium in the north and Clampeia in the south, both with an uncertain and debated location. According to Gioacchino F. La Torre, the former could be identified with a post station on the north bank of the river Lao – maybe Fischia di Scalea – and the latter with San Lucido. Indeed, Guido and the Anonymus Ravennas mention more road stations along the route and in their works Cerellis is followed southwards by (H)erculis, an intermediate stop before Clampetia, perhaps situated in the vicinity of Belvedere Marittimo.

Thanks to its favourable position, the area of Cirella was inhabited since the Palaeolithic, as attested by finds in the natural caves at Scoglio di S. Giovanni, destroyed when the railway station was built. The attested frequentation of other caves in San Nicola di Grisolia dates back to the Middle-Bronze Age, on the hills about 3 km north-east of modern Cirella, which on the contrary displays no traces of settlements in that period. Afterward, this stretch of seaside did not attract the Greek colonization due to the scarcity of land for farming, but the coastal sea route was certainly known to seamen, especially with regard to its geographic characteristics, first of all the harbours used for shelter, usually bays near capes, river mouths and coastal islands. Cerillae can be considered an exemplary situation, being on a promontory, with the mouth of the stream Vaccuta to the north and the homonymous islet to the south. Anyway, it was not even affected by the sub-colonization of the 7th-6th centuries BC carried out along the Tyrrhenian coast by the already established Greek colonies of the Ionian shore: an example is Poseidonia, founded by the Achaeans of Sibari. The finds on the islet of Cirella and in the mirror of water between the islet itself and the mainland, above all amphoras, bear witness to frequentations for trade activities since the archaic period, when however the area might have been under the control of the major indigenous settlement of S. Bartolo di Marcellina. The islet may have served as landing place for loading and unloading foodstuffs, which were transported to the mainland with smaller boats.

In the Hellenistic period, Cerillae was probably a mainly, but not only, Leucanian settlement, with a maritime vocation within the $\chi\acute{o}\rho\alpha$ of Laos, and its being mentioned by Strabo also supports this interpretation, as it refers to that age. The archaeological evidence of this phase is rather scarce and not properly investigated; the finds of objects and structures are concentrated in the localities of Vaccula and Cirella Vetere, on the hills just north of the promontory. This fact led to the logical – although not verifiable – hypothesis that this settlement was Strabo's Κηρύλλοι , also provided with a defensive function thanks to its position allowing control of the southern portion of the coastal Plain of Lao and the mouth of the stream Vaccuta. In ancient times, its final stretch was navigable and could therefore serve as port, a fact that might be corroborated by an uncertain Plinian reference (*Nat. Hist.* III 72). In addition to that, the mention of the town in Silius Italicus' *Punica* (8.579) cannot be used as proof; just like the polis Laos, it was destroyed by the Carthaginians and abandoned after the Hannibalic war. As a consequence, in the following centuries the network of settlements and the territorial organisation changed completely. In the course of the 2nd century, nearly all previous indigenous centres were no longer inhabited, while new settlements were created, including Latin and Roman colonies and many villas, and through the economic system based on the late Republican villa, the area became one of the richest in Calabria. In this stretch of coast only Blanda was not abandoned completely and survived that crisis, so from the second half of the 1st century BC it flourished and a colony was deducted. Apart from that case, the general phenomenon affected Cirillae as well; even if it did not reach the level of *municipium* or colony, from that time onwards the remains are much more numerous, concentrated on the promontory and in Contrada Riviere, to the south of it. More particularly, the promontory is divided into two smaller capes towards the sea, north and south. Around the first one, the traces of an aqueduct which probably brought water to the villa located on the southern cape are still recognizable; according to old reports, the initial part of the pipe was in Contrada Petrosa, then it might have carried water from the springs on the close bank of the river Salice northwards towards the hills behind the town, reaching the northern promontory.

Most Roman remains are on the southern tip of the promontory, and further south on the terraces descending to the seaside. On the former there are relevant remains of wall structures, belonging to an elegant maritime villa, which stretched over the hilltop and the terraced slopes following the direction of the coast. The side facing the sea was of course the most precious element of this residential complex: it was equipped on one side with a lookout point towards the cliffs and on the other side probably with a portico façade to enjoy the spectacular view from the Gulf of Policastro to the cape of Diamante. The building is datable to the Early Imperial Age according to similar well-known cases on the Campanian coast and belonged to a high-ranking person, as suggested by its architectural style, typical of the Roman elite. Moving southwards, the shore in front of the islet was occupied by buildings whose function can no longer be identified on the basis of their remains – perhaps residential complexes or public *thermae* connected to a road station –. Above this strip of shore, along the modern road S.S. 18, 39 tombs dating to the 2nd-3rd centuries BC were discovered, pertaining to a wider necropolis of the settlement, which unfortunately cannot be excavated further; not far from there – the main road probably crossed this area in ancient times – the most characteristic remains of Cerillae are still visible: the so-called mausoleum, quite unique in terms of typology. It is a cylindrical funerary monument built in *opus caementicium* covered with bricks, accessed through a *pronaos* facing the sea; originally, due to its location on the first hills above the coastal strip, it dominated the necropolis. The type of building and consequently its date are hard to identify because it lacks analogous specimens in the region. In fact, after the most similar monuments in Campania from Allifae, S. Maria Capua Vetere and Pozzuoli, this can be seen as an evolution of those models and should be placed probably under Hadrian or in the Antonine age. It surely belonged to a rich family, maybe local, who was familiar with an architectural style associated with the Empire elite and thus chose this type of monument, otherwise not attested in Bruttium: for this reason, the craftsmen employed came from abroad. It would be unsurprising that also a villa on the shore belonged to the same owners. The mausoleum is relevant for the history of the settlement, because in association with the necropolis it bears witness to the vitality of the settlement between the 2nd and 3rd centuries AD, as it seems to have reached a relatively high level in that context. Indeed, this evidence would be in agreement with a piece of information from an inscription found in Rome dated 186 AD (AE 1933, 95 = EDR073199): here the town of Ceri(lae) is likely to be mentioned as *municipium*, as the other cities appearing in that document.

To outline a historical evolution, after the territorial reorganization following the Roman conquest, at least from the 1st century BC, the settlement grew around some villas located on the shore or on the terraces above it and a road station. The position of these villas makes it difficult to point out the agricultural exploitation, broadly spread in Calabria, as in the rest of Central-Southern Italy since the 2nd century BC, but, according to the patterns of the local economy, the same rich families were likely to own large estates in the countryside, which constituted the base of their wealth. According to similar specimens we can just hypothesise that the villas were provided with facilities for fish farming and related productions. Cerillae might have then developed during the Early Imperial

Age until it reached the municipal level during the 2nd century AD, as a result of another reorganisation of the region, somehow replacing the role of the neighbouring Blanda and Tempsa, whose evidence already reveals signs of decay in that period. The relative prosperity of Cerillae, or at least its prestige as a town, did not stop in the transition to Late Antiquity, because it is an ancient episcopal see mentioned in a document concerning the Synod of 649 AD, but scholars tend to anticipate its presence, following the attested development of the neighbouring towns. In general, the coastal stretch continued to be inhabited, at least in its major settlements, until the Byzantine resistance in Calabria, around the mid-7th century AD. At that time, the Arab menace led to the abandonment of all settlements on the shore: as for Cirellae, the plain of the Lao was no longer cultivated and turned into marshland, while a new settlement on the hill of Cirella Vetere was born, which could also exploit the port, but was better defensible.

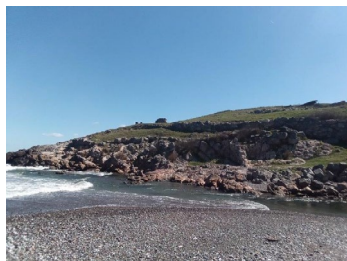
Strab. *Geogr.* VI 1. 4; Sil. Ital. VIII 759; Plin. *Nat. Hist.* III 72; Tab. Peut. VI 2; Cosmogr. Rav. IV 32, V 2; Guid. 32, 74.

G. Fiaccadori, *Calabria taroantica*, in S. Settis (a cura di), *Storia della Calabria antica. Età italica e romana*, Roma-Reggio Calabria 1994, p. 705-62; G.P. Givigliano, *Percorsi e strade*, in S. Settis (a cura di), *Storia della Calabria antica. Età italica e romana*, Roma-Reggio Calabria 1994, p. 241-362; E. Greco, A. Schnapp, *Laos: topografia e storia*, in E. Greco, S. Luppino, A. Schnapp, *Laos I. Scavi a Marcellina 1973-1985*, Taranto 1989, p. 47-55; G.F. La Torre, *Kerilloi, Cerillae, Cerelis. Dati per la storia di un insediamento minore della Lucania tirrenica*, Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia dell'Università di Messina 5, 1990, p. 67-89; G.F. La Torre, *Blanda, Lavinium, Cerillae, Clampetia, Tempsa. Lucania et Bruttium I (Forma Italiae 38)*, Firenze 1999; G.F. La Torre, *La romanizzazione del Tirreno cosentino: il ruolo di Blanda*, in G. De Sensi Sestito (a cura di), *La Calabria tirrenica nell'antichità. Nuovi documenti e problematiche storiche. Atti del Convegno (Rende 23-25 novembre 2000)*, Soveria Mannelli 2008, p. 497-517; M. Paoletti, *Occupazione romana e storia delle città*, in S. Settis (a cura di), *Storia della Calabria antica. Età italica e romana*, Roma-Reggio Calabria 1994, p. 476-77.

M. Vitelli Casella

Cerinthus (Κήρινθος) is a town of Ellopia in Euboea Greece, east of Artemisium promontory, on the east coast of the island facing the Aegean. The site extends on an elongated hill, today Kastri, near Budorus river, N of modern Mantudi at the beach of Krya Vrissi. The name Cerinthus derived from the plant κηράνθεμον or κήρινθος (Dioskour. 5, 17), which was the bee-feeding flower par excellence; phonetically the name can be ascribed to the pre-hellenic indo-european linguistic substratum, echoing perhaps the language of the population that inhabited the area before the arrival of the Greeks. Despite the fact that no neolithic finds have been hitherto found, it has been suggested that the alluvial plain between Kastri and Prophitis Elias, nowadays the valley of Peleki, back in the 5th millennium B.C. could had been a suitable bay for safe ship anchorage and probably had been used for seasonal habitation. Cerinthus is described by Homer as a “coastal site” (B 538) and as such is listed in poet’s catalogue of ships contributing a small fleet to the Trojan War. The city flourished from the Geometric to the Hellenistic period. According to Strabo Cerinthus was founded by Kotho or his brother Ellops well before the Trojan war; the geographer described it as “a small city by the sea in the neighbourhood of Histiaea and near it is the Budorus River” (X, 1.5); a Kethos, one of the Argonauts, is mentioned by Apollonius of Rhodes as being of cerinthian origin. At late 7th c. B.C., the poet Theognis of Megara to avoid his political opponents fled to “the vinerous Cerinthus”. It is not known when the city was finally destroyed nor by whom. The site was visited by modern travelers only in 1938 and soon was identified with the ancient Cerinthus on the grounds of topography and ancient sources.

The acropolis drops abruptly to the sea. This rocky formation has been artificially leveled in two terraces, in a 38m and 36m cliff respectively. Kastri along with another spur, Prophitis Elias (55m), some 700m to the south, constitute the northwest endings of the Gerovouno spine (251 high). Large sections of the fortification wall are visible on the N side constructed of irregular polygonal blocks, probably dated to the archaic period the destruction of which Theognis attributed to the Corinthians (Kypselids). The ancient peribolos was strengthened in the Classical/Hellenistic period with the construction of double-faced walls built in the isodomonic (in courses) manner with square towers on the N, S, and W sides. Traces of a cross-wall (diatichisma) connect the E tower of the N side with the tower of the S side. A straight street passed through the only gate of the *diatichisma* leading west to the hilltop. Rectangular building blocks and streets are laid out according to the cardinal points (the so-called Hippodamean system). At the fringes of the settlement, particularly in front of the cross-wall a 25m wide area was left free of any structure possibly to facilitate the inhabitants during defense operations. At the highest plateau pioneer researchers spotted three column bases which may have belonged to a temple. An inscription recently discovered, which dates to the 4th c. B.C., refers to the construction of an important structure. This, along with the carefully refurbishment of the city implies that during the 4th c. B.C. the city underwent a new building program. No definitive Roman pottery has been retrieved from the area. Nowadays numerous tumbled wall blocks are visible along the shore, where Budorus merges into the sea.



Ap. Rhod. *Argon.* 79-80; Dioscor. *Medica* 5, 17; Homer, *Il.* II 538-39; Strab. *Geogr.* X.1.5; Plin. *Nat. Hist.* 4.12.s.21.

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E.S. Banou

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R. Cebrían

Cersosimo (Potenza, Basilicata) is a town in the basin of the river Sarmiento, on the northern side of the Pollino massif, which separates Basilicata and Calabria. The ancient settlement was located above the modern one, on the top of the Castello hill (732 m above sea level) and it is there that the first archaeological investigations were conducted at the end of 19th century AD. The Castello (castle) is a natural stronghold, difficult to knock down because of the steep slopes and the canal flowing around it. The earliest evidence is a hut dating back to the 15th century BC found at the median level of the hill, while some structures of the 6th-5th centuries BC are recognizable on the plateau on the top, but the most important occupation phase is between the end of the 4th and the 2nd centuries BC. The walls were built following the contour lines and encircled an area of approximately 900 m². Within it, a residential complex is attested with two habitation stages, corresponding to two different names: the early one is called “grande complesso a peristilio”, the later one “edificio dei *pithoi*”. The first one seems to have been conceived in relation with the plan of the walls, as its entrance was aligned with the monumental southern gate, which does not seem accidental. The house was built in the late 4th century and is identified as a Lucan luxurious residence: it was organised around a porticoed courtyard, the peristyle, with different rooms, according to Greek patterns well attested in other indigenous sites not far from there, such as Tolve and Roccafloriosa. In the following occupation phase (from the end of the 3rd/beginning of the 2nd century BC), the complex witnessed the reuse of some structures, the destruction of others and new constructions, according to the needs of the owners: in particular, a second floor, a kiln and two basement rooms were added. The latter were aimed at stocking food commodities, e.g. almonds, olives and cereals. This habitation stage ended in the late 2nd century when the structures collapsed and the site was abandoned, until it was inhabited again in the Middle Ages.

The residential complex is a mirror of the historical development of the area: initially, it belonged to a Lucan élite following contemporary Hellenistic trends. The family seems to have been predominant over the whole protohistoric settlement, as attested by the alignment between the gate and the main entrance of the “grande complesso a peristilio”. Its abandonment was related with the Roman conquest and its turbulent consequences, which produced strong changes concerning local society and the occupation of the territory. The replacement with the new building represents another stage of the housing culture, when more attention was put on food production and conservation rather than on residential spaces. This was not an actual *villa rustica* but had some features referring to that model. Afterwards, the proto-historic settlement of Cersosimo was not renewed according to Roman patterns, but it was ruralised without walls, even if its links with the precedent phase were not completely cancelled.

Supplementary information about the habitation stages derives from investigations on villages in the countryside. Among these, the farm Madarossa is datable to the early 3rd century BC, and it seems plausible that in those turbulent times many farmers moved to a better defensible site, i.e. the one on the castle.

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M. Vitelli Casella

Cersunum, province of *Sardinia et Corsica*, currently located near the city of Nebbio, in Saint-Florent (Haute-Corse, France). The first mention that appears in writing corresponds to Claudio Ptolemy in his work *Geographia* (III. 2.), where he reviews the different Roman cities that are located on the Corsican coast. Specifically, in the part that he describes the northern villages in the interior of the island. Despite the location of Ptolemy, there is no historical news of that city. However, the existence of a Christian community is perceived during the Vandal stage of the island, later evolving into the bishopric of Nebbio, verified from the X AD. Despite these mentions, there is no archaeological knowledge of this site, except for small, delocalized discoveries, such as a Republican denarius (108-107 BC) or various ceramics that testify to a settlement from the end of the Republic, relating to coastal anchorages and the commercial transit. Currently, following the line described by A. Ambrosi (1933), the aforementioned Cersunum tends to be located in the vicinity of the Saint-Florent cathedral in Nebbio.

Ptol. *Geog.* III. 2.

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J. Nesbitt-Prosser

Cervaria Pr., Gallia Narbonensis, present-day Cerbère/Cervera, department of Western Pyrenees, France. This promontory is mentioned twice by Pomponius Mela. The first mention, in his *Chorographia* 2.84, shows that the place constituted the natural boundary between Hispania Tarraconensis and Gaul: '[...] between spurs of the Pyrenees, come the saltless Port Venus and the district of Cervaria, the boundary of Gaul'. The second reference, 2.89, gives a more physical description of the place: 'If, however, you coast along the shores, right after Cervaria comes the cliff that thrusts the Pyrenees out into the sea, next the Tisis River near Rhoda, next Clodianum near Emporiae, and then Mt. Jupiter'. Since the Treaty of the Pyrenees in 1659, Cerbère/Cervera has marked the boundary between France and Spain because Pomponius Mela's works were undoubtedly used to justify and define the boundaries between the two nations.

Pomp. *De Chorogr.* 2.84, 2.89.

C. Rico, *Pyrenées romaines: essai sur un pays de frontière (III^e siècle av. J.-C. - IV^e siècle ap. J.-C.)*, Casa de Velázquez, Madrid 1997, p. 162. G. Castellvi, C. Descamps, M. Salvat, *Port-Vendres dans l'Antiquité: mouillage entre Gaule et Hispanie*, in M. Camiade (ed.), *L'Albera: Terre de passage, de mémoires et d'identités*, Presses universitaires de Perpignan 2006, p. 37-47; P. Parroni, *La Spagna di Pomponio Mela*, in G. Cruz Andreotti, P. Le Roux, P. Morret (eds.) *La invención de una geografía de la Península Ibérica, II La época imperial, Actas del Coloquio Internacional celebrado en la Casa de Velázquez de Madrid entre el 3 y el 4 de abril de 2006*, Casa de Velázquez, Madrid 2007, p. 87; G. Castellvi, I. Duniach, *La cité de Pyrène, le temple d'Aphrodite et le port de Vénus ou «l'art médiatique de prendre l'archéologie en otage»*, *Archéo* 66, n. 33, 2018, p. 8-11.

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A. López García

Cervara/Cervariae refers to a part of the eastern neighbourhood of Rome, now Tor Cervara, sometimes called only Grotte di Cervara, located along the Aniene river and the via Tiburtina. The site was characterised already in antiquity by quarries; these were utilised for the extraction of red tuff which was then transported to Rome on the Aniene. The quarries were greatly damaged during the last century but were presumably similar to other better-preserved ones in the neighbouring area. The front of the quarry complex measured 900 m and is a sort of façade with large rectangular openings, marked by pillars, some of which are preserved: these, as well as the side of the hill, still reveal large openings, corresponding to the dimensions of the blocks needed for the *opus quadratum*. Demolition works in the sixties uncovered several ancient walls and especially some monumental pieces: a relief of Mithras and marble architectural elements, e.g., a column and two thresholds. The former is to be referred to a place of worship dedicated to the Iranian deity, the latter to a villa located nearby.

The villa was already excavated in the first half of the 21st century and named Villa delle Grotte di Cervara. It was used during two habitation stages between the 2nd century BC and the end of the 1st century BC. In the first phase, it was a Catonian villa specialised in the production of oil; later, in the 1st century BC, it was enlarged with the addition of a residential part consisting in a portico and some rooms opening onto it. Shortly afterwards, it was covered by quarry rubble around the Augustan age, which allowed scholars to set its exploitation phase in the second half of the 1st century BC up to the Augustan reign. In a following moment, the quarries stopped being utilised and a part of them was transformed into a Mithraeum, which must be dated to the late 2nd/early 3rd century AD, when the *opus quadratum* building technique had been already abandoned. Another element of the site worth being mentioned is a small catacomb in the hill with narrow passages and loculi on six/seven levels, which was made visible by a modern stripping of the quarries.

M. De Franceschini, *Ville dell'agro romano*, Roma 2005, p. 131-33; L. Quilici, *Collatia. Regio I – Latium et Campania X (Forma Italiae 19)*, Roma 1974, p. 62-78.

M. Vitelli Casella

Cerveteri Italy (Rome) / **Caere**, rec. Etr. **Caisra* / *Ceisra*, Ph. KJSRJ, Gr. Ἐγυλλᾶ, Χαῖρε, Etruria (Regio VII), Italia. The ancient city developed on the top of a tufa plateau (around 150 ha, ca 80 m above the sea level), about 6 km from the Tyrrhenian coast. A few cremation graves dated to the Final Bronze Age (10th century BC) testify the first phase of the settlement. The plateau is bordered by two streams (Fosso del Manganello to the north, Fosso della Mola to the south). The area of the so-called acropolis, located in the southwestern corner of the plateau, stands out above the rest of the settlement and is divided from it by an artificial cutting (now Via del Lavatore). The city had three main necropolises, Banditaccia (north) and Monte Abatone (south-east) nearby the city, while the one in locality Sorbo is on a smaller and lower hill southwest of the plateau. The surrounding territory was defined by the Tyrrhenian Sea to the west, the rivers Mignone to the north and Arrone to the south, the Lake Bracciano to the east. The presence of Tolfa Mountains in the northern part of the territory assured ore deposits (at least galena, pyrite, cinnabar).

Between the Final Bronze Age and the beginning of Iron Age (10th-9th century BC), two necropolises are known, the one at Cava della Pozzolana northeast of the city (then extended towards the Banditaccia's plateau), and Sorbo's one at southwest. There is no evidence for Monte Abatone at this period. Another possible Villanovan funerary area is situated on the plateau, where the so-called "Elliptical Building" was constructed around 480 BC. Some inhumation graves, also dated to the Final Bronze Age, have been found in Sant'Antonio site amongst huts. Early Iron Age huts were found in several areas of the plateau, documenting a complex