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THE COINAGE OF ANCHIALOS

DISSERTATION ABSTRACT

*on dissertation in fulfillment of the requirements for the degree
of "Doctor of Science" in the field of higher education*

2. Human Sciences, professional track

2.2 History and Archaeology (Numismatics)

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The dissertation has been discussed and presented for award by the extend members of the Department of History and Archeology at the Faculty of Humanities at the University of Shumen Bishop Konstantin Preslavski – Shumen.

The dissertation award shall take place on July 31, 2019, at 2:00 pm, in Hall 309, Building I, University of Shumen Bishop Konstantin Preslavski – Shumen at an open session of the scholars jury.

The dissertation consists of a cover page, content, introduction, eight chapters, conclusion – summary of the research results and the advanced essential conclusions, bibliography, list of abbreviations, and catalog.

The dissertation total volume is 751 pages, of which 365 pages text and 386 pages catalog.

The documents for the award procedure are available to concerned in the Department of History and Archeology at the Faculty of Humanities of the University of Shumen Bishop Konstantin Preslavski – Shumen.

DISSERTATION CONTENT

INTRODUCTION

The coins of ancient cities are authentic historical sources for their history, economy, culture, religion, and politics.

On the territory of present-day Bulgaria, the ruins of thirteen cities which minted coins during the Roman imperial era have been identified and localized.

Only six of them are studied according to contemporary numismatic methods: Augusta Trayana, Nicopolis ad Mestum, Deultum, Mesembria, Dionysopolis and Apollonia Pontica.

The subject of this study is the coinage of Ulpia Anchialos. Spanning over a century, the coinage of this Roman city is distinguished by its variety and splendor.

A large number of publications by foreign and Bulgarian authors are devoted to Anchialos coins. A detailed list of those published until 1999 is contained in the bibliography of the German researcher E. Schönert-Geiss.

M. L. Strack's study, published a hundred years ago, was the first attempt to present an overall picture of Anchialos coinage. In his study, the author includes all coins about which he had information and to which he had access.

In the catalogue to his study, Strack publishes only the reverse dies (one of each iconographic type), thus illustrating one hundred and eleven out of three hundred and fourteen specimens. The author also sets chronological limits of the city coinage hiatus, ranging from 211 to 235 AD. He also records the difference in the coins' weights of the same denomination and of same series, minted according the al-marco method. Some of M. Strack's conclusions are still valid today, though others have long been anachronistic, and it is time to replace them with more accurate ones.

Over the past decade, publications of popular rather than scientific character have been issued and a comprehensive scientific work that approaches all aspects of Anchialos' coinage is still lacking. The limited numismatic material available to the various authors is the cause of inaccurate chronological systematization and partial visualization of the coins described in their publications. The numismatic material discovered during the period between 1912-2015 is massive both in size and type variety, and with the results of the archaeological excavations carried out in recent years, pose the need for a thorough study of the city coinage, meeting the contemporary numismatic methods.

With this study we will try to correct the inaccuracies accumulated over the years and solve the many problems of Anchialos' coinage.

The main objective of the study is to collect and analyze the coins minted in Anchialos and to complete both their chronological and typological systematization. In order to achieve it, we have completed the following **major tasks** for each city mint:

1. Systematization of the iconographic types, variants and sub-variants of the reverse dies of processed coins.
2. Determination of the number of reverse types for the coins studied.
3. Re-identification and new interpretation of several reverse images.
4. Determination of the number of emissions (for known specimens) and their most accurate chronology for each individual princeps and his family members.
5. Determination of the number of obverse and reverse dies of studied coins and the links between them.
6. Identification of the mutual reverse dies for the members of each imperial family.
7. Identification of denominations issued for each individual princeps and his family members.
8. Production of a catalogue of all known up to date Anchialos coins in chronology system, nominal values, numbers of the obverse and reverse dies, full metric parameters, dies' position relative to the blank, current place of conservation of each copy, and the publication in which the respective coin type was first mentioned.

The research groundwork includes all Anchialos coins from museum funds and private collections from the country and abroad, to which we have been granted access. For the sake of completeness, we have also included photos of specimens and information from auction catalogues and Internet sites in the study.

In order to achieve the study purpose in **methodological terms**, we have applied several lines of analysis:

1. Iconographic and stylistic analysis;
2. Paleographic analysis;
3. Comparative analysis;
4. Metrology-statistics method.

The territorial scope of the study includes the territory of present-day Republic of Bulgaria, which was part of the Roman provinces of Moesia and Thrace.

The chronological scope of the study covers the period from the reign of Emperor Hadrian (117-138) to the reign of Emperor Gordian III (238-244). The lower limit marks the emergence of Anchialos' city coinage, and the upper limit is fixed at the end of Gordian III's rule when the frequent barbaric invasions put an end to the coinage of Anchialos.

The results from the handling and analysis of the massive numismatic material accumulated over the last century are of significantly better quality than the hitherto available ones concerning all aspects of Anchialos' coinage.

The relevant chapters and sections of this dissertation focus in detail on all the aspects of problems that have been raised within the study purpose, namely the production of an Anchialos coinage corpus meeting present scientific standards of numismatics. All aspects of urban coinage are covered: types, denominations, legends, chronology, countermarks, circulation and distribution, and counterfeits.

A detailed catalogue of the known coins of Anchialos is produced where coins are ordered chronologically, and their nominal value, the numbers of the obverse and reverse dies, their full metrics, deviations out of the blanks, location of each exemplary specimen, and publication where the type of coin was first mentioned, are all listed. All illustrated specimens are in real size.

CHAPTER ONE

The purpose of the first chapter, **“Notes on the History of Ulpia Anchialos from 2nd to 3rd c.”**, is to understand and analyze correctly and completely all aspects of Anchialos coinage within the historical, political, and economic framework in which it took place. The chapter is ten pages long.

Taking into account the study subject, the primary and secondary sources concerning the Roman city (information from ancient authors, epigraphic and archaeological monuments, studies of Bulgarian and foreign scholars, and study of the current archaeological situation) are studied for the period starting with its foundation in the beginning of the 2nd century until the end of the Emperor Gordian III's reign.

The concise overview of this variety of sources, makes it clear that the information of the ancient authors about Roman Anchialos was too laconic, and the number of epigraphic monuments concerning our period of interest was also scarce. The archaeological excavations resumed in 2007 are still at an early stage, and important breakthroughs are yet to come.

With the current state of available primary and secondary material it is plain that Anchialos' city coins are authentic historic sources presenting invaluable information. The lack of an in-depth scientific work covering all aspects of Anchialos' extensive coinage necessitated the need for an in-depth study to meet today's high requirements of numismatics to provide logically well-grounded answers to unresolved issues and to correct the mistaken hypotheses accumu-

lated over the years about urban coinage. The new results made it possible to draw very important insights into the political, economic, cultural and religious development of Anchialos during the Roman period, as well as to fill some gaps in the history of the Roman city.

CHAPTER TWO

The second chapter, “**Reverse Iconographic Types**”, has four sections with one hundred and eight pages.

The iconographic images portrayed on the Anchialos coins’ reverse dies presented in this study are arranged in the following groups: imperial types; Greco-Roman deities, personifications, heroes and their attributes; eastern deities; local types.

The reverse dies of Anchialos coins in the study are classified in typological (iconographic images), and not chronological (by imperial families) way, as traditionally arranged until recently. The arrangement of the reverse images is completely illustrated with individual photographs and allows any observations, comparisons and future studies on the development of the reversed types, variants and sub-variants known until now.

Spanning over a century, Anchialos’ coinage is illustrious, with extremely versatile variety and opulence. The present study arranges 56 types reverse images in 130 types with 149 variants and 26 sub-variants.

The reverse iconographic repertoire of the Anchialos mint has been growing and enriching throughout the entire period of its activity. The great variety of urban coins is an indication of Anchialos’ economic and cultural development during this period. Unlike the neighboring Western Pontic cities on the Bulgarian Black Sea coast - Apollonia, Mesembria, Odessos, and Dionysopolis (ancient Greek polises), Ulpia Anchialos does not have centuries-old traditions in coinage. However, Greek deities, personifications, heroes and their attributes are represented on the reverse dies. The number of dies portraying eastern deities is more limited.

Particular attention in the book is paid to the reverse types representing the Roman princeps and those being of local nature. They provide valuable information about Anchialos’ local history, architecture, politics, religion, economy and culture.

Since the first half of the 1st century AD, the old Greek polises on the west Pontic coast have paid tribute to the ultimate political power and the divine origin of the Roman princeps. In the newly founded Roman cities and colonies in Thrace and Moesia the cult to the emperor is quick to spread. In these cities the emperor is honored as a founder or ‘restitutor’.

The figure of the Roman princeps is portrayed in various compositions and appears on the reverse dies of almost all provincial coins in Thrace and Moesia.

Within the framework of the political and religious traditions of the East (where the royal power is considered not only to be God given but is also merged with the deity), the Severan dynasty requires honors owed to their divine rank. During this period the imperial types massively come into the iconographic repertoire of the Eastern mints.

Coin issues with reverse dies representing the Roman princeps in Anchialos are struck for all emperors from Antonin Pius to Gordian III. To date, eight reverse types have been classified, three variants and four sub-variants.

Of the imperial types, struck in Anchialos, the type represented by the largest number of dies is the one of the Emperor-rider (11 dies).

Striking off such large number of reverse types representing the Emperor is probably inspired by specific historical events. These types should not be taken only as patterns borrowed from the Central Roman coinage or from neighboring cities. Each individual iconographic type has to be interpreted individually in the context of the historical events that took place in the region during the specific period when the respective issue was struck.

The homage paid to the Roman princeps is also reflected in the city architecture, which is the most visible and lasting of its manifestations. Urban squares (agoras and forums) in the eastern part of the Roman Empire are structured so as to provide the right space and atmosphere for celebrations. Thus, the roles of both parties are emphasized: the honored and the honoring.

In Anchialos, during the reign of Antonin Pius (138-161), there was a cult to the Emperor. The iconography of the type "the Emperor standing right, holding a phial over an altar in his right hand; in front of him - a male figure (most likely the cult's archiereus), giving gifts; behind the priest - an honorary column with a statue on it," and the metric data (31 millimeters, 17.67 grams) of the only well-known specimen suggest that the issue was probably emitted on a special occasion.

Most probably, during the mandate of the provincial governor of Thrace, Iulius Commodus, in Anhialos, an honorary column was erected in the city's agora in honor of Antonin Pius with his statue on top. The occasion was marked by emitting a coin issue of nominal V.

The reverse dies of the Anchialos' coins portray a great number of deities in their Greek outlook. In addition to the traditional types known from the central coinage and that of the neighboring cities, there are also a large number of types with Anchialos-specific iconography.

Apollo is among the most popular Greek gods. Since the archaic period his cult has enjoyed common Greek propagation. The image of Apollo is often exhibited on the coins in Thrace and Lower Moesia. On the Anchialos coin dies, Apollo is presented by himself in eight different

iconographic types, some of them with several variants, in total with thirty-one dies and two types with five dies between the columns of tetralic and hexalic temples.

Apparently, Apollo was one of the most revered deities in Anchialos. Most likely, there was a temple of Apollo in the city, judging by its numerous stand-alone and temple images exposed on coin seals. Whether it was tetris or hexastic will prove future archaeological research.

According to researchers, the engravers recreate real Apollo statues in the specific city.

It is known that during the Roman era the copying of famous sculptural works became fashionable. Of particular interest were the works of Praxiteles, Lysippos and their students. In the mass-produced bronze or marble copies, the Roman copiers tried to follow as close as possible the theme and style of the original prototypes. The enriched cities in the Eastern Roman provinces seem to have competed to secure more replicas of famous originals, which they vainly propagated on their coins.

During the Roman era, Athena is identified with Minerva and is very often depicted on coinage as the goddess of justice, war and wisdom.

In the Anchialos iconographic repertoire, Athena, with her six types, most of them with two variants, takes one of the leading places in the number of presentation types.

In the Roman era, Homonoia is identified with Concordia, personification of agreement between people and the senate, between Rome and the provinces. Her image is often seen on the reverse coins minted by the city authorities in the Eastern parts of the Empire.

In Anchialos, Homonoia image is identified on a hundred and eight (albeit all from just one reverse type with two variants) dies made for all imperial families.

Throughout the period of urban coinage, the Anchialos engravers recreate different themes and composition scenes and images of Heracles on coin dies. He is featured in the emissions of Antonin Pius, Commodus, Septimius Severus, Caracalla, Maximinus I Thrax and Gordian III. Five iconographic types with variants and subdivisions are differentiated.

The type “Heracles right, naked, back with a right hand, folded and placed behind the back,” engraved for Gordian III is a specific iconographic image for Anchialos.

According to some researchers, Ares is rarely pictured on the provincial city coin dies of Thrace. In Anchialos however, the god of war is represented on the coin dies with high nominal value issued for Marcus Aurelius, Commodus, Maximinus I Thrax and Gordian III.

Until recently, the earliest image of Ares on Anchialos’ coinage was known from Commodus issues. In the process of working on the current corpus of Anchialos coins, we identified an earlier die made for Marcus Aurelius. It was used to strike Lucius Verus coins as well.

An interesting aspect of Anchialos' coinage is the iconographic type of the goddess and guardian of the Olympic family – Hera .

Her image appears on coins struck for Septimius Severus but the greatest number of dies are engraved for Gordian III with Tranquillina.

Hera, whose divine role relates to family, marriage, and women patronage, is surprisingly missing from the reverse dies of coinage for Faustina Minor, Lucilla, Crispina, Julia Domna and Tranquillina. Twelve dies known to date to have been made for their husbands.

The cult of Dionysus is honored in all West Pontic cities and Anchialos is no exception. The Anchialos dies show Dionysus in five iconographic types on his own, in two with his companions - satyr and menada, and two more types representing his attributes – grape and crater.

The rest of the Greek gods: Zeus, Demeter, Poseidon, Asclepius, Hygie, Hades, Hermes, Aphrodite, Nike, Nemesis and their attributes, exposed in independent reverse types with variants and sub-variants, also find their place in the iconographic repertoire of Anchialos.

The Eastern deities have an excellent reception in the Empire, some of them not only tolerated but also politically supported.

The cults of Cybele, Sarapis and Isis have been widespread since the Republican era. During the Imperial Age throughout the Empire the authorities tolerate numerous cults provided that they do not challenge the Roman law.

The tolerance of the Roman imperial power is also echoed in its attitude to local deities.

The Great God is a local Thracian deity of the earth womb, vegetation and fertility. His cult arose in the lands populated by the Thracian tribes around the Hellenic polises Odessos and Dionysopolis, whose inhabitants perceive and worship him. The Great God is also a popular deity in Roman Anchialos.

During the Roman imperial era, the image of the deity appears on the reverse dies of provincial coins of high nominal value struck by the West Pontic cities. According to an opinion by the end of the 2nd century the cult of the Great God merged with the cult of Darzalas. The name or the cognomen is defined as Thracian.

In Anchialos, the image of the Great God appears on the coin dies during the Severan dynasty's rule and remains until the end of urban coinage.

The presence of images of architectural monuments on the reverse dies of urban coins shows that religious cults occupy an essential part of the iconographic repertoire of the Thrace's and Lower Moesia's mints. The domination of temples with statues of gods on coin dies shows that religious cults are a key element of urban identity, and Anchialos is no exception.

The images of temples on urban coins should not be considered as absolutely exact reproduction of ancient cult buildings, however, given the conservative nature of this type of constructions, it can hardly be assumed that the actually built temples looked very different.

During the Roman era in Ulpia Anchialos, there were certainly temples, the question is how many there were and to what deities they were dedicated to. At present, the data from the numismatic monuments are extremely valuable sources of information.

On the Anchialos dies representing temples, in the middle of their pronaos, there are identified statues of Sarapis, Artemis, Homonoia and Apollo.

During the reigns of Antonin Pius and Marcus Aurelius, facing increasing dangers of barbarian invasions, the Romans undertook to consolidate a number of cities in Thrace and Lower Moesia, so it is not strange that the second most frequently present architectural monuments after temples on the provincial coins' reverse dies in Thrace and Lower Moesia are fortifications. Mainly parts of the fortification systems - fortified walls, towers or city gates, are shown.

Most of them are pictures of fortification gates, which are the most characteristic part of a city fortification system. This is the reason why they are represented with significant dimensions, occupying almost the entire mint die.

There are images of city gates flanked by two towers designed to secure the gate defense. A distinctive feature of some cities' coinage is the depiction of sculptural monuments on the city gate. Dies with whole groups and with separate statues are known.

During the Severan dynasty the number of cities with city-gates on their coins increases. During the dynasty's rule city gates are mainly represented flanked by two towers with different variations in the images. There are differences in the way the doors are displayed - shape and position (open or closed), as well as in the exterior of the tower roofs. At the time of the Antonin and the Severan dynasties these usually finish with two or three rectangular cusps or flat roofs, while for later emperors, in most cases the towers are shown with double slope roofs in conical form.

Eight different iconographic types of city gates, each presented in several variants, are differentiated on the studied Anchialos dies. Both in terms of number of stamps, and number of types and variants, the artistic images of these architectural monuments in Anchialos far outnumber the temple images.

Coins with images of city gates are struck for Commodus, Septimius Severus, Caracalla, Geta-August, Maximinus I Thrax, Gordian III, and Gordian III with Tranquillina. A total of sixty-four dies are known, most of which are published for the first time.

Of all the reverse types representing architectural monuments, those that most clearly express the identity of the city that struck them are the types showing its fortress. The significance of these types is determined by the fact that in most cases they show structures that have disappeared without any trace of their existence. Coins are often the only surviving material evidence that a specific building has ever existed. Coin images certainly cannot be considered as accurately reproducing existing buildings. The information from building images on coins is limited by the amount and type of architectural data that can be deduced from them. An important limiting factor is the choice of buildings that are shown on coins. Examples from the territory of Lower Moesia and Thrace alone are numerous – the amphitheaters of Dionysopolis, Marcianopolis, Philippopolis, Serdica; the walls of Dionysopolis, Mesembria and Apollonia are not shown on their coin dies. Probably, there was no strict rule as to which architectural monuments would be shown on urban coins.

Different cities prefer to represent different architectural types on their coins. In most coins cult buildings dominate, while for Anchialos and Byzie dominate the fortresses.

According to M. Strack, the frequent appearance of the city gates and walls on the Anchialos coins is due to the constant concern for their consolidation, caused by the frequent barbarian-pressure on land and by water.

Anchialos coins represent four main types of ships. Each individual type is shown in several variants. There are thirty-eight different dies engraved for all emperors after Antonin Pius. The earliest die is for Marcus Aurelius, and the latest one for Gordian III with Tranquillina. There is no other West Pontian city which struck coins with images of vessels in whose repertoire is present such a large variety of types and variants.

The main sources from which we collect information about the sports and gladiatorial games in Ulpia Anchialos are the urban issues with sport and hunting themes on the reverse dies.

Coins with agonistic images (tables with winning crowns and winning athletes) are struck by the Severan dynasty, Maximinus I Thrax and Gordian III. The images of tables with winning crowns are presented with two reverse types and eleven variants, and those of athletes with five reverse types of dies.

According to data from the currently available numismatic material, the first sports games in Anchialos are held in honor of Septimius Severus and the local nymphs. The games are called Severan Nympheos. There is no other information about these games.

The cult of the nymphs is related to the famous mineral springs of Anchialos. The images of professional athletes on Gordian III's Anchialos dies suggest that the competitions held in his honor were awarded with cash prizes.

According to researchers, the first games took place during the joint reign of Septimius Severus and Caracalla about the year 205, and the latter in 242 when Gordian III led a large army through Moesia and Thrace against the Persians and may have stayed in Anchialos for the games.

The iconographic type, showing the name of the city where the issue is struck, written in the middle of a laurel wreath, as in the neighboring cities, which was used to strike Gordian III's emission, is part of Anchialos' repertory. By displaying it on coin dies, the local authorities probably wanted to highlight the important place their city had in the cultural and economic progress of the Roman province of Thrace.

The laurel is a symbol of victory, glory, immortality, eternity and superiority. Wreaths of laurel tree are awarded to the winners of the Olympic Games. The laurel wreath is the insignia of the Roman emperors.

Despite the brief period of its functioning and lack of tradition in coin production, Anchialos' mint ranks among those with the richest iconographic repertoire, exceptional diversity of coin types (130 reverse types with 149 variants and 26 sub-variants) and large issues. It stands as the most intriguing mint on the West Coast of the Pontus.

CHAPTER THREE

Chapter three, “**Coins Legends**”, provides an in-depth analysis of the paleographic and orthographic features of Anchialos' coinage, because the studied items are part of the official inscriptions of the coin-issuing cities. Chapter three consists of thirty pages describing in detail all the features and the several variants of writing the obverse and reverse coin legends subject to the study.

During the Roman imperial era in Thrace, a region belonging to the eastern provinces of the Empire, Greek is still the official language. The inscriptions on the obverse and reverse dies of Anchialos' coins are written in Greek as being part of the polis inscriptions.

The obverse legends present the titles and the names of the princeps or members of their families for whom the respective coins are struck. Most often the names are implied with only one or more initials. The emperor names for whom the coinage is intended are most often preceded by the transcribed Greek titles: IMPERATOR • CAESAR = AVTOKPATOP • KAICAP.

The titles are presented in abridged form in several ways: AVT KAICAP; AV KAI; AV K; AV KA; AVT K or only AVT when KAICAP is not on the coin.

On the early coins struck for Antonin Pius the title CEBACTOC in the short version CEV is inscribed after his name, which is missing on later coins. The obverse legends of almost all

Maximinus I Thrax and Gordian III coins are complicated by the addition of the abbreviation AVT of the title AVGUSTUS, often inscribed in ligature.

On two obverse dies of coins of first denomination, struck for Gordian III the legend is arranged differently from the traditional way – the titles AVTOKPATOP KAICAP are written in abbreviated form AV KAI after the name of the princeps.

On some coins struck for Caesars (Marcus Aurelius-Caesar and Geta-Caesar), the name KAI-CAP - in full or abbreviated form - is written only with the letter K.

The legends engraved around the portraits of the Empress are relatively simpler. They contain only the name, followed or preceded by the CEBACTH title, written in full or abbreviated form. Only on coins of second denomination for Tranquillina the title AVGUCTA, abbreviated to ligature appears after the name.

The obverse legends of the earliest Anchialos coins (pseudo-autonomous) of second denomination, contain only the name of the mythical founder – heros, in nominative: ANXIAAOC and in genitive: ANXIAAEQN and AΓXIAAEQN.

Some of the obverse legends of Anchialos dies are cut by various attributes: the top of the spear; the leaves of the laurel wreath on the emperor head; the crown rays, or the Empress diadem.

On many obverse dies between the different parts of the legend more significant intervals are left, depending on the engraver technical abilities or aesthetical judgment. The distinct parts of the obverse legends are often separated with points. When inscribing the names and titles, the Anchialos engravers often make use of ligatures of two or three letters. Such striving for abbreviations is rooted in Latin epigraphy. Its style was perceived in Greek inscriptions during the Roman era. In the pre-imperial era abbreviations are rarely used in Greek epigraphy. This manifestation of dubious taste, considered by the middle and lower social classes to be something elegant - especially when bizarre combinations appear, in fact hinders reading and interpreting, and in some cases also the process of restoring damaged sections of the legend. Ligatures are used for letters in a consecutive sequence with the insertion of one letter above the other and the insertion of some letters within the other.

Unlike neighboring Apollonia, where ligatures are not used, in Anchialos they are about twenty.

All the obverse legends of Anchialos coins issued between 138 and 244 AD are written in nominative and always from left to right (clockwise) and where there is not enough room – the last part of names and titles are transferred under the portraits horizontally (the obverse dies engraved for Gordian III with Tranquillina).

The reverse legends of the Anchialos coins contain valuable information about the chronological periods in which they were issued. All reverse legends are in genitive and written from left to right.

On the reverse dies of the pseudo-autonomous coins, only the demoticon is written in two variations: ANXIAΛEΩN and AΓXIAΛEΩN.

The epithet OYΛΠΙΑ (Emperor Trajan nomen gentilicium) is observed for the first time on the reverse dies of the fifth, fourth and third denomination coins struck for Emperor Antoninus Pius during the mandate of provincial governor Iulius Crassipes (138 – 139 AD) in ligatures: OYΛ and OYΛΠ.

On the reverse dies of Anchialos coins of fifth denomination struck for Antoninus Pius, Marcus Aurelius, Commodus, and on the earliest coins for Septimius Severus (issued before mid-195 AD) the names of seven prominent governors of Thrace are inscribed.

The title ΗΓΕΜΟΝΟΣ is presented in abbreviated form in variants ΗΓ and ΗΓΕ, in front of the respective provincial governor names.

In the second stage of the Anchialos coinage for Antoninus Pius during the mandate of the provincial governor Iulius Commodus (154-155), Trajan nomen gentilicium is not written on the reverse dies. The epithet OYΛΠΙΑ is missing from the reverse legends of Anchialos coins for seventy years. It reappears in 205 AD on the fifth denomination coins dies issued for Septimius Severus and Caracalla, and remained on the reverse legends of the fourth and fifth denominations coins, as well as on medallions, until the end of the city's coinage. On the reverse dies of coins representing individually the emperors' wives and on the Geta-Caesar coins, the epithet OYΛΠΙΑ is also missing.

After 204 AD, the city mints in the province of Thrace ceased to engrave the provincial governors' names on the reverse dies of their coins.

The reverse legends of the fourth and fifth denominations of Anchialos coins issued after 204 AD, and on the medallions, confine only to the demoticon, written in different versions after the Emperor Trajan nomen gentilicium, and those of smaller denominations (third, second and first) only to the demoticon. Exception is made only on one reverse die engraved for the third denomination coins of Maximinus I Thrax of type Aphrodite Pudica, on which besides the demoticon the adjective OYΛΠΙΑ is also inscribed.

The reverse legends, as well as the obverse ones, are framed by the various attributes of represented deities: phial, spear, parasonium, rod, torch, caduceus, thunder, military trophy, the fortifications towers, and parts of their bodies - beaks of eagles, hands or heads of deities.

When they inscribed the reverse legends, the Anchialos engravers use one, and often two, ligatures. The usual practice – to write the legend in a circle around the image, in some cases has been changed by the specifics of the reverse type. In a Gordian III die, the demoticon is inscribed in three horizontal lines one below the other, and at the Maximinus I Thrax medallion is placed in front of and behind Zeus sitting on the throne.

Although rarely, the engravers made mistakes when inscribing the coins. The mistakes in both Greek and Latin inscriptions are explained with carelessness at work but also with the practice of engravers to work step by step, first by embossing the letters with vertical and horizontal hastas leaving for later stage to add the circular letters or the circle parts of letters, something they sometimes forgot to do. This method of work explains a great deal of the mistakes made.

Against the background of the enormous number of obverse (288) and reverse (915) dies that served to strike the coins included in the study, the errors made are extremely small in numbers compared to those found in the coinage of other Thracian mints.

CHAPTER FOUR

Anchialos' coinage spans from the reign of Emperor Hadrian (117-138) to the end of the reign of Emperor Gordian III (244). During this century, the city mints coins for nine princeps and members of their families.

The main purpose of the study in chapter four, “**Metric Parameters and Denominations**”, is to establish how many and what denominations the Anchialos mint struck for each one of them. The chapter has eleven pages.

The present study covers two thousand three hundred and twelve coins of regular urban issues and twenty-nine medallions. The metric data (diameter and weight) were measured only for comparatively well-preserved specimens. Corroded coins or those from whose blanks lack fragments are not included in the denominations survey. Considering the large number of studied coins, we are convinced that through the results we have come closest to the exact weights and sizes of the individual denominations struck for each ruler.

The metric data of the processed specimens are arranged in comparative tables for each par value.

It is noteworthy that during the reign of Hadrian in Anchialos there are no emissions struck with his portrait images. During this initial period for the urban coinage, only small denomination coins with images of Greek and Eastern deities on the obverse and reverses, the so-called pseudo-autonomous coins, were struck.

The contributions of M. Strack, E. Schönert-Geiss and Y. Yurukova are of most important contribution for the explanation of Anchialos coins' denominations.

The main problem of these up-to-date at time of publication studies but rather anachronistic today studies is the limited number of specimens available to the authors. This, in our opinion, is the main reason for the inaccuracies that have been made in determining the denominations of some of the city emissions.

We have established two main deviations during the analysis of specimens from the individual denominations.

The first are the variations in the average weight of coins of the same denomination struck in Anchialos during different chronological periods.

The second deviation are the differences in the weights of coins of the same denomination struck for the same ruler.

The significant differences in metric data (diameter and weight) can be explained by changes in political and economic situation in the province and the fact that in Antiquity the weight of bronze coins struck is not a constant dimension. The so-called *al marco* practice, does not calculate their weight precisely.

In Anchialos letters of value appear only on the late issues of the Severan dynasty. The letter "Γ" appears on the third denomination coins struck for Julia Domna, and the letter "Δ" on several fourth denomination issues struck in parallel for Septimius Severus, Caracalla and Geta-August. The letter "E" appears on some of the emissions of Maximinus I Thrax and Gordian III.

The lack of value letter "E" on earlier emissions should not mislead the researchers to believe that fifth denominations in Anchialos are struck only with Maximinus I Thrax and Gordian III.

The early issues for Antoninus Pius are the most massive, with the size starting to diminish with Marcus Aurelius and Commodus, and continuing to diminish with emissions struck for the next princeps and members of their families. After the end of the hiatus in Anchialos coinage, which lasted between the end of 211 and 235 AD, the city coinage is restored. In addition to the greater coin sizes, the number of reverse types increases in comparison to the previous chronological periods. At the time of Maximinus I Thrax and Gordian III the coin sizes reached up to 80% of the weight of Antoninus Pius' emissions.

In addition to regular urban issues of the **I, II, III, IV** and **V** denominations in Anchialos, extraordinary mints are also issued - the so-called medallions. They have been identified by some researchers as coins of 10 aeses or prestige coins.

Until now are known Anchialos medallions struck for Maximinus I and Gordian III.

Within the framework of urban coinage in Thrace and Lower Moesia, the striking of medallions is related to a major event in the political and cultural history of a city. The medallions are celebrated in honor of real or supposed imperial visits, on the occasion of organization of sports competitions, military victories, etc.

Besides Anchialos, in the West Pontus cities at the same time medallions are struck in Odessos, Tomis and the inwardly located Marcianopolis. All of these cities are located along the main road from the Danube delta to the Bosphorus, and were probably visited by the imperial couple Gordian III and Tranquillina on their way to Asia Minor.

It is noteworthy that the weight of the Anchialos medallions is higher than that of the medallions struck in Odessos, Tomis and Marcianopolis. The extraordinary emissions of the last three cities are considered by the researchers as a homogeneous group, struck with common obverse dies. But the Anchialos medallions struck for Gordian III at the same time (242 AD) have their distinct iconography and workmanship style. There are no common obverse dies of Anchialos and the mentioned cities.

In the cities and the emporia of the eastern Roman provinces, the bronze coins struck by the city authorities, serve the needs of market turnover. They have the same functions as the senate emissions of sestertii, dupondii and aesi.

The number of individual iconographic types and denominations of Anchialos coins in their metric parameters (weight and diameter) reflects both the periods of economic growth and periods of crisis and instability in the Roman city.

CHAPTER FIVE

Any detailed study of the specific aspects of Anchialos' coinage should address one of the most important questions - dating of individual urban emissions in possibly narrowest chronological limits. We devote the one hundred and twenty-three pages of Chapter Five, "**Relations between Coin Dies and Emissions Chronology**", to answering this question.

In the analysis of different chronological emissions, we used different research methods. The point is that the landmarks for dating Anchialos' coinage during various chronological periods are different.

The chronology and specific analysis of Anchialos' coinage is first carried out for all the earliest issues of urban coins, i.e. the so-called pseudo-autonomous ones, and then for every princeps or other member of the imperial family for whom coins were struck in the city mint, with the goal of providing a complete picture of the coinage specifics during the chronological periods.

In this chapter, completely exemplified with illustrations, all the obverse and reverse dies of processed coins and the connections between them are presented. These connections are decisive for dating both the earliest urban coins (i.e. the pseudo-autonomous), and the emissions and coinage specifics for individual princeps and members of their families.

The obverse and reverse dies of the processed specimens have been systematized individually for each prince or family member for greater clarity.

During the urbanization of the province Thrace, Trajan (98-117), organized the newly established cities, among them Anchialos, similar to the Hellenic polis.

The coinage of Anchialos begins most probably during the reign of the Emperor Hadrian (117-138). During his reign, Anchialos is probably a fully-built city with its administrative structure, a city square with temples, administrative buildings, its mint and its eponymous god – Anchialos.

The first issues of the Anchialos mint are coins of two denominations, each with two reverse types. These small coins are intended for Anchialos' local economy and are unknown to the treasured hoards made up of later provincial coins minted in the Thrace and Lower Moesia cities.

Early Anchialos coins, intended for the local market, circulate mainly in the outskirts of the city.

In the published numismatic corpuses, studies and articles, the relative date of the pseudo-autonomous urban coins preceding the coins with emperor portraits has so far been determined by comparisons of iconography, production style, and metrological data with those of small-scale urban coins with imperial portraits. Thus, their relative chronology dates back to the first half of the third century, that is, almost a century after their striking. Chimaeric prerogatives, and not the need for money wanted for the local economy in the early period of its development are cited as reason for issuing coins without imperial portraits. We believe that after the Dacian wars, it is impossible to find a logical explanation for the indiscriminate demonstration of independence by the city administrations in Thrace and Lower Moesia, expressed only in minting small coins.

Unlike neighboring West Pont polises with centuries-old traditions in coinage, or the Roman colony Deultum, where veterans are placed with their *Praemia militae*, equal to twenty salaries, Anchialos is a peregrine city, i.e. granted Latin right along with promotion to municipal status, in need of its own currency for its growing economy.

Created on the model of old Hellenic polises, the new towns, as well as the old-fashioned Thracian settlements, have begun, imitating the old Hellenic colonies, to strike their own urban

coins. On the obverse and reverse of these earliest provincial emissions, the city officials placed the most revered deities and mythical founder eponymous and protector god.

We studied twenty-six coins of the first Anchialos emissions, struck in total with ten obverse and twelve reverse dies. The coins of the first denomination (struck with four obverse and three reverse dies) do not reveal common obverse dies for the two types.

The coins of the second denomination are struck with six obverse and nine reverse dies. Two obverse dies are common to both iconographic types (Asclepius and Hygeia) and are associated with several reverses. The use of the same obverse die for two different iconographic types is a reliable indicator of synchronous coinage and parallel circulation.

It is noteworthy that all dies are completed with exquisite and precise workmanship. Most likely the officials of the young Roman city have hired for their beginning mints experienced engravers from the neighboring Hellenic polises.

The emissions analysis found that Anchialos' urban coinage began in the reign of Emperor Hadrian (117-138) with coins of two denominations - first and second, each with two reverse types. Of the processed twelve reverse dies, not only does none of them coincide, but they also do not even come close to the reverse dies of later emissions with the same iconography.

The earliest issues of the Anchialos mint with its specific strikes and iconography are a single group of coins that can be called early urban or pre-imperial emissions.

During the reign of Antoninus Pius, a new stage has begun in the coinage of Anchialos.

The emperor portrait is shown in two versions - bust or only head, and appears on the obverse dies of the city coins. Antoninus Pius emission are struck in two stages - in 138-139 and 154-155 AD.

On the reverse dies of the **V** nominal coins is inscribed the name of the provincial governor Iulius Crassipes. This situation dates the issues in narrow chronological limits. It is known that Iulius Crassipes was the provincial governor of Thrace in 138-139, when the first issues for Antoninus Pius were struck.

When dating the coins of the **IV**, **III**, **II** and **I** denominations and their referral to the period of the first stage of the Anchialos coinage for Antoninus Pius, we used the method of stylistic analysis. The similar style of representation of the imperial portrait on five above-mentioned denominations, as well as the coin strikes, indicates their synchronous coinage. The emperor is represented in the same way - with short hair and beard, fresh face, without a laurel wreath and taenia, unlike the later emissions, where he is shown with a lantern jaws and a laurel wreath tied with taenia. Apart from the apparent style similarity between the portraits of the above-

mentioned denominations and types, for the greater credibility of our hypothesis we compared Anchialos obverse dies with those of Roman aureus, denarii, and bronze Senate emissions.

During the mandate of the provincial governor Gaius Iulius Commodus (154-155), the Anchialos mint struck coins of **V**, **III** and **II** denominations for Antoninus Pius. Throughout this period, coins of the fourth and the first denominations were not struck, but instead the total number of the reverse types increased from ten to seventeen. The mint's iconic repertoire doubled, and the style of coinage was also improved. All dies engraved in Anchialos for Antoninus Pius are distinguished by exquisite and precise workmanship.

The same style of representation of the imperial portrait on the obverse dies of the three different denominations – facial features and ruler insignia – is a dating reference confirming the synchronization of emissions. The imperial portrait's engraving style is so similar that the obverse dies of the small denominations resemble small copies of the big ones, but with different legends. Compared to the aureus and Senate emissions, Antoninus Pius' portrait has the closest style similarity to dies engraved in the period 154-156 AD.

The coin issues struck during the second stage of Anchialos' coinage for Antoninus Pius were dated more than a century ago by M. Strack for the years of the provincial governor of Thrace Gaius Iulius Commodus Orfitianus' (154-155) mandate. At the time of his study, Strack did not know the earlier coin dies with the name of the provincial governor Iulius Crassipes (138-139), so he did not differentiate between the earlier and later emissions. The coins minted during the first stage of Anchialos' coinage for Antoninus Pius are included in the catalogue annexed to Strack's survey, but since they do not have the name of a provincial governor, they are not distinguished from the later ones, although the styles of the imperial portrait and the insignia with which he is portrayed are very different.

In 139, Marcus Aurelius was given the title Caesar. For the period up to March 7, 161 (his inauguration), the Anchialos mint struck for him coins of **III** and **I** denominations.

The modest number of Anchialos coins for Marcus Aurelius-Caesar has been divided into two groups. The first group chronologically precedes the second one by a few years. On one of the reverse dies of the **III** denomination is presented the head of Marcus Aurelius with a beardless youth face, short curly hair. The absence of one of the most significant insignia of the full imperial power - the laurel wreath, and portrait characteristics are the essential iconographic signs typifying the young Marcus Aurelius. They serve as chronological reference points for the early dating of this group of coins. The portrait has a close stylized finish with the denarii, aureus and metropolitan Roman bronze coins minted between 145 and 147. In parallel with the coins for Marcus Aurelius-Caesar, during the period (probably in 147 or shortly thereafter) the

Anchialos mint struck coins of **III** denomination for his wife Faustina Minor, whom he married in 145. The common reverse dies support the hypothesis of synchronous emissions.

In the second (later) group of Anchialos coins for Marcus Aurelius-Caesar, on the obverse of **III** denomination coins is shown the bust of Marcus Aurelius in a draped garment in profile to the right. His face is now depicted with a short beard and is more masculine. Compared to metropolitan Roman emissions, this portrait of Marcus Aurelius has the closest resemblance to the obverse dies used in the period 148-152 AD.

In parallel with the third and first denomination coins for Marcus Aurelius-Caesar, the Anchialos mint struck a third denomination coins for his wife Faustina Minor.

Throughout the period 161-180 AD, the Anchialos mint struck for Marcus Aurelius-August coins of **V** and **III** denominations.

Anchialos coins for Marcus Aurelius-August were issued during the mandate of the provincial governor Appius Claudius Martialis (166-169). After this period of activity in the activity of the city mint, there was a hiatus that lasted about a decade.

The surviving coins for Marcus Aurelius-August are very small in numbers, but we still can get an idea of the types and denominations struck for the emperor during his reign.

For Marcus Aurelius' wife - Faustina Minor, in Anchialos are struck only coins of the third denomination. Until present, nine different reverse types are known, some of which we publish for the first time. The coinage for Faustina Minor was carried out in two stages.

Earlier coins for Faustina Minor were struck in parallel with those of Marcus Aurelius-Caesar, most probably in the period 147-152 AD. The distinguished two common reverse dies attest to the synchronization of both emissions and the detailed comparative style analysis with metropolitan Rome emissions confirm the proposed date.

Later emissions for Faustina Minor were issued in parallel with those for Marcus Aurelius-August during 166-169. AD. The portrait of the Empress resembles at first glance that of the posthumous metropolitan Rome emissions. The findings of the coinage study (both provincial and metropolitan) for Faustina Minor have shown that the determining aspect of the emissions (regular or posthumous) is the obverse legend, as posthumous emissions on which Faustina minor is shown without a veil are known. On these coins, the Empress is shown without diadem and always with the legend: DIVA FAUSTINA, while on the late Anchialos dies the legend reads: ΦΑΥΚΤΕΙΝΑ ΚΕΒΑΚΤΗ. The absence of the explanatory epithet DIVA (divine) and the presence of a diadem are certain evidence that the late Anchialos emissions were minted during the Empress' life.

Until recently no Anchialos coins were known for Lucius Verus. In the course of our work, we came across a copy of a coinage of **III** denomination, not published until now in the specialized numismatic works.

The coinage for Lucius Verus was struck in parallel with those for Marcus Aurelius and Faustina Minor during the mandate of the provincial governor Appius Claudius Martialis (166-169). The co-ordination of emissions for both co-Emperors is confirmed by the identified common die.

Anchialos coins of **II** denomination for Lucilla was struck in parallel with those for Lucius Verus in the period 166-169 AD. Annia Aurelia Galleria Lucilla married Emperor Lucius Verus in Ephesus in 164 AD.

The Anchialos coins for Commodus have been struck during the mandates of three provincial governors: Titus Suelius Marcianus (177-180), Publius Iulius Castus (184-185) and Marcus Caecilius Servilianus (186-?).

The earliest emission was issued during the joint reign of Marcus Aurelius and Commodus (177-180). Until now, only one early Anchialos coin emission of **V** denomination has been known.

During the mandate of the provincial governor Publius Iulius Castus (184-185) coins of **V**, **III**, **II** and **I** denominations were struck.

During the mandate of the provincial governor Marcus Caecilius Servilianus (186-?) coins of **V**, **III**, **II** and **I** denominations were struck again. The name of the provincial governor is inscribed on the reverse dies of the **V** denomination coins. The emissions from the other denominations are arranged according to the characteristics of the Emperor's portrait features, which serve as a chronological reference. The comparative analysis shows that a large part of the obverse dies of the **V** denomination, as well as the coins of **I** denomination were produced by the same engraver – evidence for the emissions' synchronicity. The Commodus coins included in the study were cut with thirty-four obverse and sixty-seven reverse dies. At present, thirty-seven reverse types are known, most of them with several variants. It is obvious that after the end of the Marcomanni Wars (166-180) and the subsequent stabilization in Thrace, the Anchialos mint increased its production significantly.

New reverse types emerged, reflecting the triumph of the Romans (guaranteeing the peaceful prosperity of the province) by combining the image of the young Emperor with the symbolic images of military accomplishments and successes: the Emperor on horseback, the Emperor on ship, and Nike with Biga.

Emissions of coins of **III** and **II** denominations for Crispina were struck during her short-term marriage with Commodus. In 178 she married the young Emperor and four years later (in 182) Crispina fell in disgrace and was exiled to the island Capri.

The currently known Anchialos coins for Septimius Severus are struck in four phases. The first stage is before mid-195 AD; the second stage - after January 22, 205; the third stage - in 208; and the fourth stage - October / November, 210 - 4 February, 211.

In the first period, the Anhialos' mint strikes coins of the **V**, **II** and **I** denominations for the emperor. With Obv.1 besides in Anhialos, coins of **V** denomination are also issued in Marcianopolis. This common die has long been known. By precise analysis we found that with Obv.2, besides in Anhialos, **V** coins were issued in Odessos and Apollonia. Obv.3 is also common to the Anhialos' and the Odessos' coinage. In addition to the common obverse dies designed for coins of **V** denomination, we also identified a common die (Obv.7) for coins of **II** denomination that was used to issue coins in Anchialos and Marcianopolis. In this case, besides the common obverse, the reverse type of the two cities also coincides.

The absence of coins emitted for Caracalla-Cesar puts terminus ante quem on the emissions for Septimius Severus before mid-195 AD. This circumstance suggests that in the period 195-198 AD, Anhialos' mint was most likely not functioning.

During the earliest period of the Severan dynasty's coinage in Anchialos, apart from issues for the Emperor-father, some of the well-known coins for Julia Domna are struck.

During the second coinage period for Septimius Severus only **V** denomination coins were struck.

The eventual landmark dating points for Septimius Severus without a provincial governor indicated on the reverse dies concentrate mainly on the formula of transmitting his name and specifics of his portrait image, especially his beard. During this period, along with emissions for the Emperor-father, emissions for all other members of the imperial family are struck: the young co-emperor Caracalla, Julia Domna, and Geta-Cesar with a prenomen Publius.

Coin synchronicity for the two co-emperors is confirmed by the large number of common reverse dies identified. Only the demoticon "OVAPIANQN AΓXIAAEQN" is written on them. The practice of writing the names of the provincial governors of Thrace on the reverse legends was dropped in 204 AD. Quintus Sicinnius Clarus (201-204) is the last Roman legate whose name is on the reverse dies of Thracian provincial coins. The lack of correctly illustrated Anhialos coins for Plautilla put terminus post quem on the Septimius Severus coins described above after January 22, 205 AD. The year of the change of Geta-Cesar's prenomen from Lucius to Publius was 204, and on 22 Jan. 205, Plautilla's father (the commander of the Praetorian

Guard) Gaius Fulvius Plautianus was murdered and she was exiled to the Island Lipari. The results of the comparative analysis of his portrait image and that of precisely dated Central-Roman emissions are added to the chronological references given in the dating of the coins for Septimius Severus. The Emperor's portrait traits are most similar to those of the 204-207 emissions. During this period (205) of the activity of Anchialos' mint, part of the small-denomination coins for Geta-Cesar with a prenomen Publius was also emitted. During this period of the coinage for Septimius Severus, common obverse dies were once again found with other provincial cities. Through a careful comparative analysis, we found that with the same obverse die were issued coins both in Anchialos and in Hadrianopolis.

During the third stage of the Anchialos coinage for Septimius Severus, the amount of surviving coins that came to us due to the activity of the city mint is by far the largest (400 out of 640 copies) with different iconographic reverse types, part of which presented in several variants. Here, common dies with other cities can be found again. With the same obverse die for Septimius Severus we found there were issued coins of **V** denomination not just in Anchialos, but also in Macianopolis.

The dating of Anchialos coins struck for Septimius Severus during the third period (208) is possible thanks to a few dating references. Apart from the portrait features and the formula for the Emperor name, dating is also possible thanks to the recovered chronology of the games ΣΕΒΗΡΙΑ.

The typological and chronological arrangement of Anchialos coins issued for Septimius Severus, Caracalla and Julia Domna allows us to affirm with a great confidence the assumption that there were three occasions of games during the Severan dynasty: in 205, 208 and 211. In 208, the coins with agonistic themes described above were struck. During this period of city mint activity, apart from the Emperor-father, coins of **V** denomination for the young co-Emperor - Caracalla, most of the known types for Geta-Caesar and three types of coins **III** denomination for Julia Domna are struck. The synchronicity of Septimius Severus and Caracalla emissions is confirmed by the large number of identified common replica dies and identical iconographic types. An additional orientation for dating provides us the comparative stylistic analysis carried out between the Anchialos and Marcianopolis obverse dies. The Anchialos obverse of coins struck for Septimius Severus during the third period have the closest similarity to those from Marcianopolis on whose reverses is inscribed the name of Lucius Iulius Faustianus, the provincial governor of Lower Moesia from the mid-207 to mid-210.

From the last, fourth phase of Anchialos coinage for Septimius Severus, the least numbers of coins have survived.

The identified reverse dies common to coins struck for the three co-Emperors confirm the synchronicity of the emissions. The Geta-August coins set the coinage terminus post quem (after his inauguration in October / November, 210), and the coins for Septimius Severus date the terminus ante quem before February 4, 211 (the date of his death). During this period, three types of **III** denomination coins were also struck for Julia Domna. Up to now no posthumous Anchialos coins have been found for the Emperor-father. After the death of Septimius Severus, the coinage of Anchialos was suspended for just over two decades. The activity of the city mint was renewed during the reign of Emperor Maximinus I Thrax (235-238).

The so-called Anchialos coins for Julia Domna have been issued in four phases coinciding chronologically with those in which the Septimius Severus coins were struck.

Only **III** denomination coins were struck for Julia Domna. The images on the reverse dies are mainly related to the economy of the peregrine city.

Julia Domna is the fourth wife of a Roman princeps after Faustina Minor, Annia Lucilla and Bruttia Crispina, for whom the Anchialos city officials struck coins.

The previously known Anchialos coins for Caracalla are issued in three phases, always in parallel with coins for Septimius Sever and Julia Domna.

The coins of **V** denomination for Caracalla, struck in the first period (205), differ from the rest of his coins and date, thanks to the identified common reverse dies with the coins struck for the Emperor-father. The lack until now of discovered and properly illustrated Anchialos coins for Plautilla place the terminus post quem on the above-described issues for Caracalla after January 22, 205. During this period, in addition to the **V** denominations for the two princeps, coins were also struck for Julia Domna and Geta-Caesar with prenomen Publius.

During the second period (208), again, only coins of **V** denomination are struck for Caracalla. The coincidence of the reverse iconography, as well as the large number of common reverse dies identified for the two co-Emperors, confirms the synchronicity of emissions. During this period of Anchialos' mint activity, emissions were struck for all members of the Severan family. Using a comparative analysis, we found, that with two dies, struck for Caracalla in Anchialos, there were coins of **V** denomination struck in Marcianopolis as well.

The third period chronological limits are October / November 210 – January / February 211.

During this period of city mint activity are introduced value letter signatures. Only **IV** denomination coins with value letter „**Δ**“ are struck for Caracalla.

It is possible to date the above-described coin types issued for Caracalla due to two main dating references noted by M. Strack. The introduction of a value letter on the reverse dies of the coins sets them into a group struck in synchronicity. Part of the coins included in this study

for Septimius Severus, Caracalla and Geta-August were struck with the same reverse dies. The explanation of the links between the reverse dies used for the three co-Emperors confirms the synchronicity of the emissions.

The coinage during the last chronological period (October / November 210 – January / February 211) was made possible thanks to the already existing title August on the Geta coins obverse. The terminus post quem of the synchronous emissions struck for the three princeps (signed with value letter Δ) is October / November 210, when Geta's inauguration took place, and the terminus ante quem is dated January / February 211. Septimius Severus died on February 4, 211 in York, and as we know after his death Anchialos' coinage suffered a hiatus continued till the reign of Maximinus I Thrax (235-238).

The previously known Anchialos coins for Geta-Caesar were issued in three stages: around 203/204, in 205 and in 208.

The absence of an explicit year of striking the Anchialos coins for Geta-Caesar (as opposed to some of the Asia Minor mints and that of Egyptian Alexandria) forces us to look for dating clues on coin dies. For Geta-Caesar coins, we cannot count on the reverse dies with the names of provincial governors whose mandate is dated, as only small denomination coins are known to date.

For dating the emissions, we stage on several basic points.

The first is found in coin legends on the obverse dies. The proposed study includes one hundred and thirty specimens issued in Anchialos for Geta-Caesar (including several copies known to M. Strack back in 1912). Only on one coin, Geta is with prenomens Lucius. On all other coins, the Geta praenomen is Publius. We know that the name change occurred in 204 AD.

The first emission for Geta-Caesar was issued around 203/204 AD, most likely shortly before the name change from Lucius to Publius.

So far, there is no reliable evidence (properly illustrated specimens) as well for Anchialos coinage for Publia Fulvia Plautilla. This is another reference point for dating the Geta-Caesar Anchialos coins with prenomens Publius.

The coins, on whose obverse dies Geta-Caesar is with prenomens Publius are dated in the period 205 – before October 210.

The terminus post quem is January 22, 205, when Plautian, the father of Plautilla and the commander of the Pretorian Guard, was murdered, and she was exiled to the island Lipari. The terminus ante quem is October / November, 210, when Geta was inaugurated.

In the present study, we have tried to arrange chronologically the known Geta-Caesar coins with prenomen Publius. We concluded that the Anchialos coinage for Publius Septimius Geta took place in two stages. The first one was in 205 when, along with the coins of **V** denomination for Septimius Severus and Caracalla and the **III** denomination coins for Julia Domna, coins of **II** denomination for the young Caesar were struck. The second stage is in 208, when again in parallel with the emissions for the rest of the family, coins of **II** and **I** denomination for Geta-Caesar are struck.

The differentiation in two chronological groups is possible thanks to the modifications in the portrait image.

The hundred and thirty specimens included in the study were cut with fourteen obverse and thirty-nine reversed dies, visibly made by several engravers. There is a relatively large issue of small par value coinage in Anchialos as compared to the limited ones in other West Pontus cities.

The Geta-August emissions were struck after October / November, 210, and most likely before February 4, 211. After that date (the death of Septimius Severus), the Anchialos mint stopped its activity until the beginning of the reign of Maximus I Thrax in 235.

Despite the *Damnatio memoriae* imposed on Geta after his death, to present highest number of his **IV** denomination coins have survived (we have found forty-four specimens), compared with Septimius Severus - thirty specimens, and Caracalla - twelve specimens struck throughout the last period of the Anchialos coinage for the Severan dynasty. In addition to the coins of **IV** denomination, during this period for Geta are struck coins of **III** and **II** denominations, as well as the coins of **III** denomination for Julia Domna.

The identified common reverse dies for Geta-August and Septimius Sever; for Geta-August and Caracalla; for Septimius Severus, Caracalla and Geta-August, prove the synchronization of these emissions, which took place between October / November, 210 and January / February, 211. The number of known reverse types (of the **IV** denomination), issued for Geta, is greater than that of the other two co-Emperors. Here too, as with the earlier synchronous emissions for Septimius Severus and Caracalla, there are slight discrepancies in the reverse images iconographic repertoire (incomplete coverage of the reverse types). Because of this, some scholars admitted the possibility that after the death of Septimius Severus (February 4, 211) to the murder of Geta (December 26, 211), the last issues for the two co-Emperors (of reverse type - table with award crown) and associated the appearance of this type with the (third) occurrence of the ΣΕΒΗΡΙΑ ΝΥΜΦΙΑ, held in 211.

After a hiatus which lasted for just over two decades (211-235), the activity of Anchialos' mint resumed during the reign of Maximinus I Thrax. For this Emperor, born in Thrace, the Anchialos administration struck the largest number of iconographically different reverse type (54), some of them with several variants and sub-variants, distributed along dies of six denominations. The first emission of Anchialos medallions was struck for Maximinus I Thrax.

Most likely the resurgence of the city's coinage (under the rule of this Emperor) is due to the authority Maximus I Thrax enjoyed after defeating the barbarians (Germans, Dacians and Sarmatians). His outstanding military capacities and the reinforcement of the Rhine and Danube limes have brought political and economic stability in the provinces of Moesia and Thrace. Probably his Thracian background played a role for the respect of Anchialos' government towards Maximinus I Thrax also played, and not least his cruelty. Moreover, the long-term hiatus in urban coinage has undoubtedly led to the need to issue a larger quantity of coins when resuming mint activity.

Although medallions are also used as a means of payment, their issue is an extraordinary event in provincial coinage.

With respect to the basic coin in turnover - the assarion, these large coins are multiplications of high-value - 9, 10, 12 assariones, called medallions or prestige coins.

Up to present, only one specimen is known. However, during the work on the proposed study, we received information about another copy of this limited extraordinary issue, which was found by treasure hunters in 2007 near the town of Pomorie but unfortunately sold abroad.

The reverse image of the medallion features an extremely complex composition, recreated with great skill by the engraver. This rare coin-alike monument is the most remarkable work of the Anchialos mint known to the present.

For Maximinus I Thrax, the Anchialos city officials struck the largest number of reverse types. Up to present, fifty-four different iconographic types are known, some of them with three or four variants and sub-variants. Some of the types are published here for the first time.

With the extraordinary emission, the Maximinus I Thrax denomination become six. Thus, this emperor, despite his too short reign, is ahead of all the remaining ones, both in number of reverse types and the number of denominations.

The lack of Anchialos coins for Maximus-Caesar testifies that the coinage for Maximinus I Thrax was completed before his son was incorporated into the imperial power. Most likely, all Anchialos coins for Maximinus I Thrax were issued in the first year of his reign (235-236).

Despite the short period when the coinage was completed, the presence of reverse types with the same iconography on coins of different denominations gives us reason to assume that it was completed in two stages.

The above-mentioned aspects of Anchialos' coinage indicate that the resumed mint activity during the reign of Maximinus I Thrax marks a new stage characterized by an increase in the metric parameters of the coins, an iconographic boom of reverse types and the production of the first urban medallions.

During the reign of Gordian III in Anchialos, coins of five denominations are struck. The current assertion that in the Thracian and Lower Moesia cities located in the eastern parts of the two provinces the minting production under the rule of Gordian III marks its peak, is not valid for Anchialos.

As mentioned above, the greatest peak in the peregrine city coinage is observed in the short reign of Maximinus I Thrax (236-238). Gordian III's reign (238-244) can be described as the second most intense period in the city's mint activity. In the studies devoted to provincial and metropolitan coinage, the coins emanating from Gordian III's administration are traditionally organized into two chronological groups: coins mined before and coins mined after Gordian III's marriage to Tranquilina, contracted on May 12, 241.

To the group of coins minted in Anchialos after Gordian III's marriage to Tranquilina can certainly be referred the coins of **V** denomination on whose reverse dies are presented the imperial pair busts, the coins of second and first denominations with the image of Tranquillina, and the medallions struck for Gordian III.

CHAPTER SIX

Countermarks from the western part of the Roman Empire have long been subject of in-depth studies. Three decades ago, the impressive work of J. C. Howgego dedicated to the countermarks from the eastern Roman provinces was published. This extremely valuable study unquestionably shows the great importance of data contained in countermarks to reveal the economic role of eastern provincial mints.

The sixth chapter, "**Countermarks**", contains the study of fifteen coins, grouped into groups according to their affiliation prior to countermarking and where the countermark was placed (in Anchialos or in some other mint). The study and its results are presented on eight pages.

The first, earliest, chronological type is a rectangular countermark representing the first three letters **ΑΓΧ** of the city demoticon, placed on the Thracian royal coins of Rhoemetalces I.

It is most likely that the Rhoemetalces I coins were struck in the city mint sometime during the second quarter of the 2nd century AD. With the emergence of provincial city coinage, the unnecessary ancient Thracian royal coins accessible in Anchialos' hinterland are counter-marked and converted into regular city coins.

The combination of two counterparts – “the head of Athens with a helmet” and **ΔX**, placed on the **V** denomination coins of Apollonia, Mesembria and on the Anchialos coin **V** denomination for Commodus, as well as the following combination: “head of Athens with a helmet to the right” and the countermark **X̄Δ** placed on the parallel, legalize the coins as regular urban ones of **IV** denomination.

The next countermarks – “a figure of Homonya” and **XΓ**, as well as only **XΓ**, reaffirm the par value (**III** denomination) of the city coins.

After we systematized and cataloged chronologically the Anchialos coins known to us from the pseudo-autonomous period to those of Gordian III and Tranquillina, we came to the conclusion that the last countermark on the city coins was probably completed at the last stage of the Severan dynasty coinage (October / November 210 – January 211). The reasons for our assumptions lie in the results of the huge quantity of processed numismatic material produced in Anchialos. The only city emissions noted by par value letters **Δ** and **Γ** were reported during the mentioned period, and all counter-signed coins with anchor values in Anchialos were issued at an earlier period.

It has long been established that in antiquity there was a practice, when the city council needed smaller denominations, to countermark own and foreign larger coins in order to provide the necessary denomination.

The Odessos countermarks **Δ̂Δ** и **Δ̂Γ**, placed on Anchialos coins issued for Julia Domna and for Maximinus I Thrax, have terminus ante quem 250 AD.

The two par value countermarks - **Δ** and **B**, placed on the Anchialos coins minted for Caracalla and Geta-Caesar, are probably with the same date - no later than 250 AD.

During the period between the reigns of Marcus Aurelius and Gordian III, several cities in Lower Moesia and Thrace signed their emissions with par value letters **Δ** and **B**.

Only on the basis of comparatively small number of published coins with par value countermarks **Δ** and **B** it is still difficult to establish exactly in which city of the two provinces the countermarking of the two Anchialos coins took place.

The provincial urban minting during the period 1st – 3rd century is part of the well-structured Roman coinage system. Coinage in the city mints is a valid payment element throughout the

Roman Empire, so it is possible that coins have been countermarked out of the territories of the provinces of Lower Moesia and Thrace and in the process of circulation to have once again found themselves on the territory of the city which struck them.

Any future in-depth research and publication of a larger number of counterstruck coins with par value countermarks will provide data for safer conclusions for the study of economic policies and history of provincial cities.

CHAPTER SEVEN

An important aspect of the study of Anchialos' coinage is the enquiry of coin circulation. In chapter seven, "**Circulation and Distribution**", consisting of twelve pages, we offer an analysis of the gathered information available.

Collective finds are a prime source of the economic and political history of the Roman provinces from the mid-2nd to mid-3rd century AD. Such findings spot the main communications arteries, while their simultaneous hidings in certain geographic area is most often the expression of dramatic enemy attacks that cause severe economic and politic upheavals. The large number of hoards hidden in the mid-3rd century provides a detailed picture of the Gothic invasions of Moesia and Thrace during the time of Trajan Decius, the movement of the Costoboci through Moesia-Thrace-Macedonia to Greece is reflected in the geographic distribution of hoards dated from the reign of Marcus Aurelius.

The written sources mention these facts in a rather concise form, making the information that collective finds provide even more valuable.

The solution of abounding interesting issues is possible only after the detailed publications of discovered coin finds.

A very large number of single Anchialos coin finds are known from the territory of Bulgaria. Some of them are registered in archaeological excavations, but most coins found fall into private collections. Individual copies of the extremely large coinage were also found outside the territories of the Republic of Bulgaria.

Anchialos coins have been discovered during archaeological excavations on the island Leucos (Snake island), in Ukraine. Also in Ukraine, an Anchialos medallion, issued for Gordian III, was found in archaeological excavations.

During the excavation of the ancient sanctuaries on the northern Black Sea coast, individual copies of Anchialos coins were also found. On the territory of the Republic of Belarus, an Anchialos coin struck for Gordian III was found in the 1970s.

Romanian archaeologists and numismatists report finding Anchialos coins during archaeological excavations of sites all over the territory of the Republic of Romania. The coins are found almost everywhere in Romania, from the Potaissa military camp (present Turda), Dacia province, to Kalathis (present Mangalia).

Anchialos coins are also found on the territory of the Republic of Turkey. From Hadrianopolis (present Edirne) are collected forty Anchialos coins from the renowned numismatic collection "Lyshine". The most western location, where an Anchialos coin (issued for Caracalla) is found is Carnuntum in the Roman province of Pannonia Superior, located some forty kilometers from present Vienna, while the most southern one is found in Corinth, Peloponnese, southern Greece, where a coin for Gordian III was found.

The geographic data of discovered collective and single findings, provide for the following important conclusions:

- the data on the distribution of Anchialos coins most possibly are incomplete; the places where the coins are found are certainly more than the registered ones; new additional information would certainly complement the map, but it will not change it significantly;
- the coexistence of provincial coins issued in various cities and provinces spread over a very large area proves that they have been valued as a currency with accepted purchasing power;
- the main payment means in Anchialos and its hinterland from mid-2nd to mid-3rd century were the city's own coins;
- the coins from the earliest urban issues, as well as those with small denominations, are mainly found in Anchialos and the nearest settlements and marketplaces; the same applies to specimens of limited emissions;
- in the collective finds, the Anchialos coins co-exist with coins of the neighboring peregrine towns of Hadrianopolis, Marcianopolis, Augusta Trajana, as well as those of the "free" polises Odessos, Dionysopolis, Tomis, and even the smaller denomination coins of the Roman colony Deultum;
- the number of collective and single finds with Anchialos coins north of Haemus reveals their massive participation in the circulation in the environment of the province of Lower Moesia and their rather limited penetration into Thrace;
- collective finds, in which Anchialos coins are found are most often hidden around important strategic roads used by both the Roman and Barbarian tribes in their attacks in Moesia and Thrace and precisely mark their movement;

- the Anchialos coins discovered outside Thrace and Lower Moesia have reached these points, which are separated by hundreds of kilometers from the mint along two main roads - on the trade journeys (North Black Sea coast, island Leucos, Hadrianopolis, Corinth, etc.) and probably carried by soldiers, who served in Thrace and Moesia, and then moved to Potaissa and Carnuntum.

CHAPTER EIGHT

In Chapter Eight, “**Counterfeits**”, we have proposed, apart from the purely scientific, also empiric argumentation concerning the need for detailed and in-depth studies for the ancient cities’ coinage. The chapter consists of eight pages on which examples from antiquity to the present have been studied, supplemented by relevant analysis and logical evidence.

While examining the Anchialos coinage, we processed and arranged according to typology, chronology and metric parameters three thousand two hundred and twenty-five coins issued by the city officials from the reign of Emperor Hadrian (117-138) to Gordian III (238-244) from museum funds and private collections in the country and abroad. Five copies of this huge in amount and variety of types numismatic material proved to be contemporary counterfeits. One medieval counterfeit is also known. To date, we have also known of one coin of **I** denomination designated as an ancient counterfeit. It was published with another eleven coins by D. Draganov as a collective find.

Eleven of the twelve coins published by D. Draganov are of **I** denomination, and only one – of second. This fact makes the "collective" finding non-specific, interesting, and raising many questions.

The opinion of colleagues, which we share, is that the coins of the **I** denomination are foreign to hoards. Collective finds of city mints’ bronze coins consist mainly of coins of big (**IV** and **V**) denominations. More than seventy collective Anchialos coins finds are known from the territory of Bulgaria. The vast majority (sixty-two) of the finds, similar to the one published by D. Draganov, are found in northern Bulgaria. Only one of all seventy discovered hoards is with small (**II**) denomination.

It is certain that counterfeits have been produced in Antiquity but the Anchialos coin published by D. Draganov is not one of them.

In the present study, we have pictured a better-kept copy of an authentic Anchialos coin (of the twenty specimens of this denomination and type processed by us and found in the ruins of Ulpia Anchialos in the Paleocastro area) cut with the same coin dies as the "fake" coin identified by D. Draganov.

The role of ancient counterfeits in the economy of the Roman provinces Thrace and Lower Moesia is yet to be established.

In the Department of Coins and Medals of the British Museum - London, under inventory number B.12783 is kept a bronze medallion acquired in 2013.

The medallion is an author interpretation (artistic replica), made probably in the 16th century (Giovanni da Cavino style), according to the curator of the museum collection.

As it has not been published in the scientific works, in this study we have advanced our reasons for such deduction and outlined the basic facts defining the medallion as a medieval counterfeit.

On the obverse die are inscribed in Latin the name and title of the Emperor Servius Sulpicius Galba (June 8, 68 – January 15, 69). He had ruled, though briefly, the Roman Empire for exactly half a century before the foundation of the peregrine city of Ulpia Anchialos. We know that urban coinage began during Emperor Hadrian's rule (117-138), and the first medallion issued in Anchialos was struck for Maximinus I Thrax (235-238) - a reverse type. A few years later, most probably in 242, the medallions for Gordian III (238-244) were struck - seven reverse types.

Apart from the chronological inconsistency, another decisive proof of the non-authenticity of the Galba medallion is the Latin language in which the obverse legend is engraved. Out of the eight peregrine cities whose ruins are located on the territory of the Republic of Bulgaria, only the Philippopolis mint is known to use Latin for obverse legends. The Roman colony Deultum also engraves its legends in Latin, but it has a different urban status than the peregrine Anchialos and the ancient Hellenic colonies of Dionysopolis, Odessos, Mesembria, and Apollonia.

In the making of his compilation, the artist used for sample the obverse image, most probably of Roman sestertii, while for reverse - the Anchialos medallion struck for Gordian III. The mistakes made by combining the obverse and reverse are indicative of the ignorance of the historical, political and economic context in which Anchialos' coinage took place.

By making Galba's fake medallion, the engraver sought to create a unique one, but his ignorance of the history of Roman Anchialos had caused mistakes that made it easy to identify as fake.

During the study of the coins included in the research, we found five copies, which proved to be replicas of ancient coins. These specimens, well-crafted, procured with antique coins look, ended into private collections in the country and were sold abroad by unscrupulous merchants.

These five replicas we call here modern counterfeits, as they are offered as antique Anchialos coins and sold as such by unfair dealers.

The coins are made in Bulgaria using authentic die technology. They are sold at prices from 5 to 20 BGN (for the bronze ones) with a certificate and can be freely exported abroad. Aged in an appropriate way however, these replicas are very close to authentic coins, and can trick collectors.

A precise comparative analysis is carried on of the old replica dies with those sold freely on stalls, in monasteries, museums, etc. It proved that they were cut on the same dies. In this case, this is enough evidence to identify the five specimens (sold at prices between 100 and 300 EUR) as modern counterfeits of Anchialos coins.

As further arguments, we will point out the differences in stylistic, iconographic and chronologic terms that the comparative analysis between the replicas and the authentic coins shed light. These deliberate differences prove that the purpose of the replica producer is the production and sale of souvenirs (i.e. imitations of antique coins with the required certificate) rather than counterfeits.

Of particular interest is the "earliest" in chronology counterfeit coin.

Until recently, a coin with an identical description was known only in the specialized works, but was not properly illustrated. The lack of a personally familiar to him copy of the Domitian issue forced Strack to include the previously described by von Agostini, Vaillant, and Mionnet coin in a footnote. Later authors also do not have a personal autopsy of the coin and owe their information to Strack.

Recently a coin with the corresponding description was put up for sale in a West European auction house and sold for the amount of 200 EUR.

A century ago Strack already noted the chronological discrepancy in the obverse and reverse dies. Domitian was Emperor from September 14, 81 to September 18, 96 AD, while Appius Claudius Martialis, whose name is engraved on the reverse, was the provincial governor of Thrace in the period 166-169 AD.

The archeological excavations prove that the Hellenistic emporion and the peregrine city are two different settlements. The first one existed during Domitian, but no coins were struck, while the second one was built during the reign of Emperor Trajan (98-117) and coins were struck from Hadrian (117-138) to Gordian III with Tranquillina (244).

We think that the possible logical explanations for an Anchialos coin to appear in the numismatic catalogs three centuries ago with such a significant discrepancy in the chronology of the obverse and reverse dies, are two. The first one is the incorrect reading of the legends of an

authentic coin, and the second is the existence at that time (17th century) of a late medieval counterfeit (artist interpretation), similar to the Galba medallion described earlier.

Which is the more likely explanation at present is hard to tell because there is only a description without a correct drawing or photograph in the catalogues.

A recent coin corresponding to the mysterious description appeared at auction in Western Europe and was sold for 200 EUR to a Bulgarian with initials E.P. living in Vienna. It turned out that the coin is a contemporary replica produced as a souvenir and officially sold with a certificate in Bulgaria.

From Antiquity to present days, counterfeit techniques are constantly being developed and perfected. With the emergence of collectors, counterfeiters began mass production of "antique coins" for their collections. Invented coins, result of combined images of authentic ancient coins, often come in possession of collectors, auction houses, and even museums for a solid amount, as customers do not doubt the correctness of images on them.

The artistic interpretations (fictitious coins) have been penetrating the Balkan peninsula since the end of the 18th and early 19th centuries, probably from Asia Minor.

In recent years, the percentage of overseas counterfeits of antique coins has steadily increased. According to the statistics from the services for fighting international traffic with mobile cultural assets, 80% of the coins with Bulgarian origin are contemporary counterfeits.

Such circumstances necessitate accurate description and publication of coins found during excavations as well as of the numismatic collections (both public and private) in order to carry out in-depth studies of all aspects of urban coinages and to draw up the corpuses of the ancient cities mints from the territory the present-day Bulgaria. It is only on this basis that it is possible to draw up a correct expertise concerning the identification of each specimen.

CONCLUSION

The twenty-four pages conclusion highlights the most important features of the study, its results and main findings.

The collected, analyzed in-depth and classified numismatic material presented for scholarly circulation also provides a solid ground for future researchers.

CATALOGUE

An integral part of the dissertation is the prepared catalogue consisting of three hundred and eighty-six pages on which 3112 coins are illustrated in 193 tables.

The processed coins are chronologically organized, their nominal, obverse and reverse dies numbers, their complete metric parameters, the position of the dies for the blanks, the current location of each specimen, and the publication in which the respective coin type was described for the first time.

All the coins included in the study are illustrated in real size.

REFERENCE

concerning scientific contributions in the dissertation

ANCHIALOS COINAGE

1. The present dissertation is the first comprehensive study of the west Pont polis Anchialos coinage.
2. The dissertation is the first publication in the specialized scientific field, which collects, studies, analyzes, dates in chronology, denominations, reverse images and catalogs significant amount of numismatic specimens – 3 112 coins issued in one ancient city.
3. For the first time all features of the context in which Anchialos coinage took place are classified and analyzed in-depth based on sources as ancient authors, epigraphy and archeology artifacts, research by Bulgarian and foreign scholars, and current archaeological situation.
4. The exact number of the obverse (288) and reverse (915) dies of the 3 112 coins included in the study was determined and the relationships between them established.
5. The number of individual issues for each Emperor family and their chronology are established.
6. Common reverse dies are identified for members of each imperial family as well as between the families.
7. The study identifies eight obverse dies which are also struck in issued in other cities (Odessos, Apollonia, Marcianopolis and Hadrianopolis) besides Anchialos.
8. All kinds of reverse images known to date are classified and their number is determined.
9. All known reverse types (130), including their variations (149) and sub-variations (26) issued during the period of functioning of the city mint are collected, analyzed, and systematized.
10. The reverse types, variations and sub-variations are classified, while their numbers and the numbers of reverse dies for each concerned type, Emperor or member of his family issues are determined.
11. All reverse dies (915) are classified according iconographic patterns, while the emergence and development of individual iconographic types and their deviations within the imperial families is also studied.
12. The existing chronology about the emergence of some reverse types is reviewed.
13. The study findings establish that the coinage of the peregrine city Anchialos lasts little more than a century, beginning with the issue of pseudo-autonomous coins during the Emperor Hadrian (117 – 138) reign and ended at the end of the reign of Emperor Gordian III (238 – 244).

14. Individual urban emissions are accurately dated within the closest chronology, and not referred generally to individual Emperor reigns.
15. Seven reverse images are re-identified and re-interpreted.
16. The dissertation publishes for the first time 47 new reverse types and 189 new variations, sub-variations and combinations of coin dies.
17. For the first time are studied in-depth and systematized by variations inscriptions for each individual emperor or member of imperial family in terms of paleographic and orthographic features of the obverse and reverse legends of Anchialos coins.
18. Based on large number of numismatic finds, the parameters of all types of Anchialos coins are correctly determined, as well as are established the denominations for each emperor or member of imperial family. Several inaccuracies found in previous scholarly publications for determining some city coins denominations have been corrected.
19. The study establishes how many denominations are issued and circulated in parallel in the local economy at any moment of the functioning of the city mint.
20. An iconographic, stylistic and metrological analysis has been carried out of the well-known countermarks of own (i.e. Anchialos), foreign civic and royal (Thracian royal) coins, classified by types of countermarks and related history of countermarking.
21. Accurately are located and classified in tables and map locations the finds of Anchialos coins.
22. Five copies of modern counterfeits of antique Anchialos coins sold by auction houses have been identified and published.
23. A detailed catalog is compiled for the studied 3 112 coins which are classified in chronology, listed denominations, numbers of their obverse and reverse dies, complete metric parameters, position of the dies in reference to the coin planchet, the place of storage for each specimen and the publication, which first mentions the respective coin type.