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## DEDICATION TO PAN FROM THE PANTIKAPAION SUBURBS\*

Construction work on the territory of a private household in Kerch's micro-district of Michurino (Fig. 1), near the Mithridates mound ridge, led to the accidental discovery of a marble block with an inscription. In antiquity, the necropolis of Pantikapaion was situated there, and in the 19<sup>th</sup> century there was a village named Scassi's Fountain.<sup>1</sup> Yu. L. Belik, who was studying 18<sup>th</sup>-century military fortifications, received this find from the workers in 2022. For some time, the artefact was kept on the territory of the Kerch Fortress. In 2023, it was brought to the Lapidarium of the Eastern Crimean Historical and Cultural Museum Preserve for restoration. Later, it was deposited for safekeeping in the museum stocks.

This marble block turned out to be a pedestal with a dedicatory inscription. In secondary use, it was converted into a basin.<sup>2</sup>

The pedestal had the shape of a parallelepiped. Its front plane and side edges were sanded (Fig. 2). The upper plane was carefully hewn and sanded. There is a shallow recess on its surface for the installation of a stone statue (Fig. 3, 4). The reverse side was polished with a final trimming. Its dimensions are: 25.5 cm high, 56.0 cm long, and 48.5 cm wide. The five-line inscription was carved on the front facade, above the small, partially chipped, 8 cm-high shelf.

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<sup>1</sup> Sanzharovets 2019 [В. Ф. Санжаровец, “Скасиев Фонтан и его основатель Р. А. Скасси (опыт историко-топонимического исследования)”, 201–202.

<sup>2</sup> There are many examples of the secondary use of stelae with inscriptions among the Bosphoran lapidary items. In modern times, they were used as building material, including material for hydraulic structures. For example, P. Pallas mentions a find of a marble tombstone with an inscription. It was “taken from the lining of an old fountain located near the road to Kerch, on the western side” (Pallas 1871, 279, Tab. 18, no. 2; *CIRB* 833). According to I. Stempkovsky, in the 1820s a pedestal with a dedicatory inscription was used as a decoration of the Kerch fountain (*CIRB* 50).

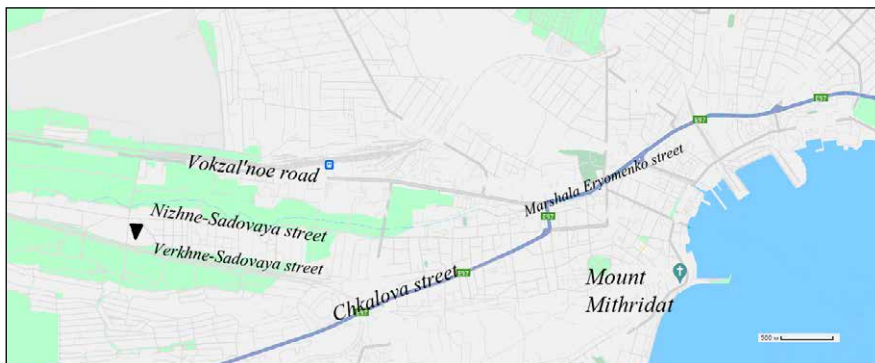


Fig. 1. A map of Kerch indicating the location where the inscription was found.

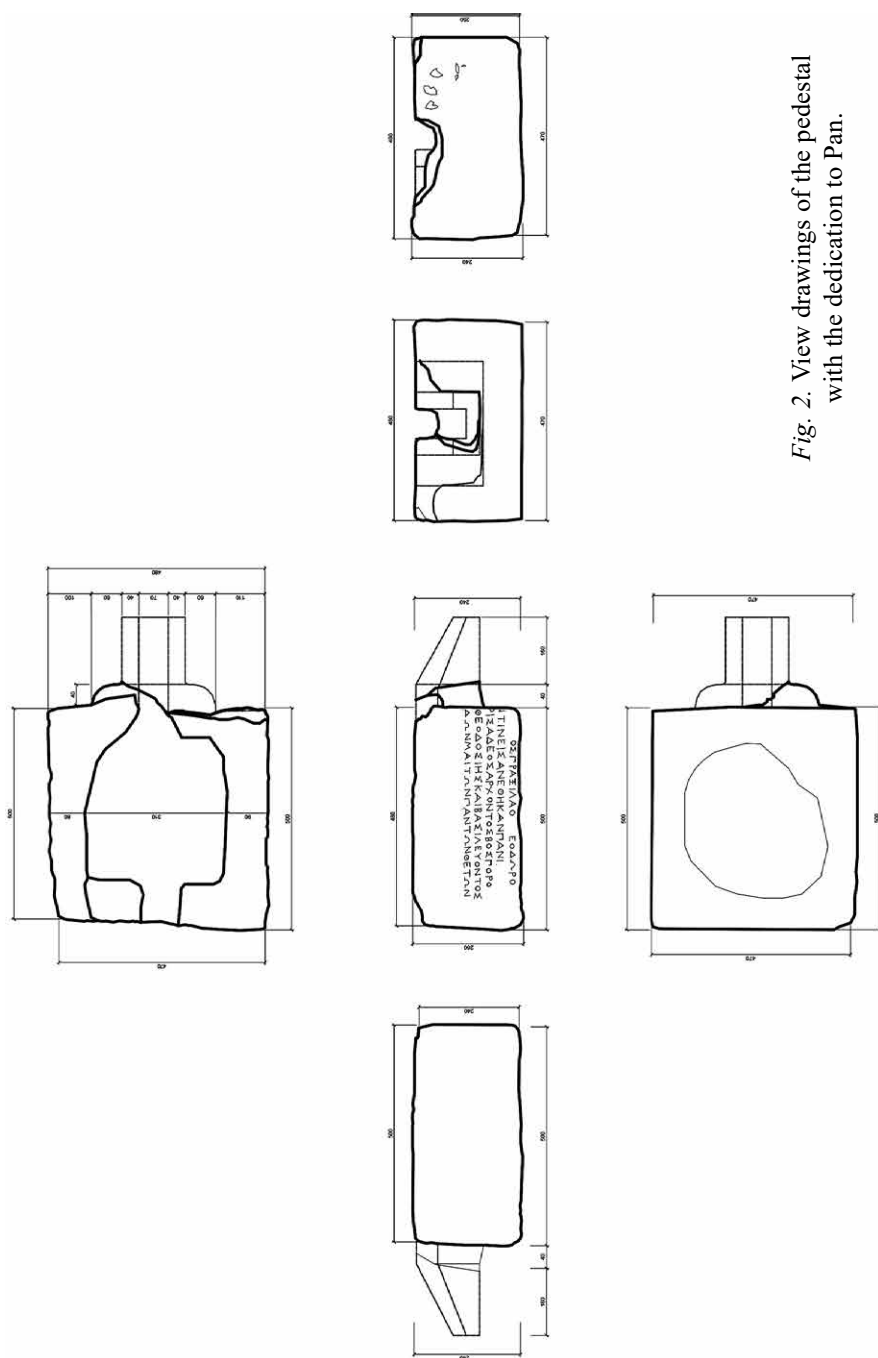
In the 19<sup>th</sup> or early 20<sup>th</sup> century, in the construction of a fountain, the pedestal was used as a building material for a bowl-shaped water reservoir with vertical walls and drains.

The terrain where the artefact was found is a fertile valley teeming with sources of fresh water. The valley is known for its gardens. This is reflected in the toponyms Skassiev Fontan (Scassi's Fountain) and Skassievyy sady (Scassi's Gardens), named after R. Scassi.<sup>3</sup> In the 1830s, Scassi, who planted a garden there, also constructed a water distribution system that existed until the 1960s. V. F. Sanzharovets suggests that Scassi's Fountain was not a well, but a hydraulic structure, a fountain that could have been constructed as early as the Middle Ages.<sup>4</sup> Apparently, R. Scassi restored the destroyed captured spring and used its water to irrigate his own garden.

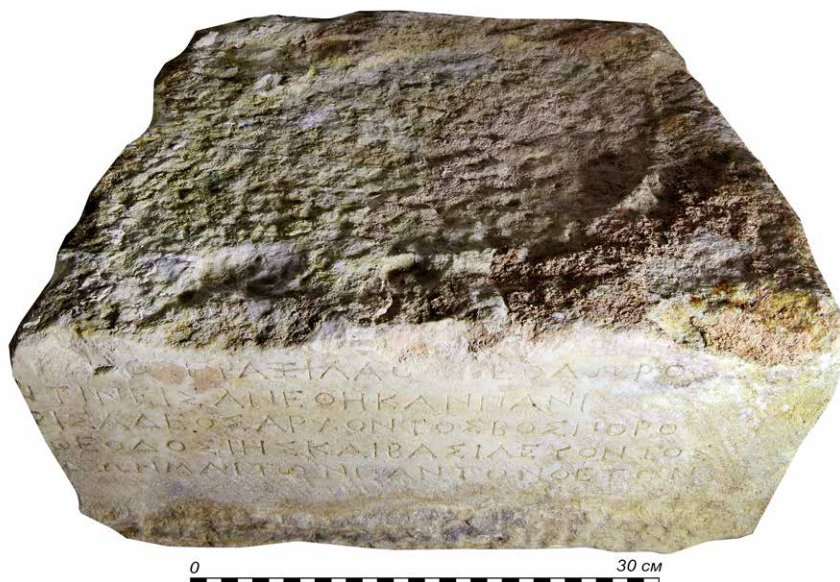
V. F. Sanzharovets suggests a reconstruction of Scassi's Fountain as follows: a few (according to various sources, from two to ten) stone "troughs" were located in a cascade along a wall. They had a special

<sup>3</sup> Rafael Scassi (1785 – no earlier than 1834) was of Genoese origin. He was one of the initiators of the establishment of the city government in Kerch and the opening of a port there. He was involved in organizing trade with the highlanders of the Caucasus (the Adyghe and Abazinians). He owned a house in Kerch as well as a country house. P. I. Keppen admired the magnificent garden Scassi had planted 3 versts away from Kerch, where the trees and grapes he had brought from southern France had taken root perfectly. He had a reputation as an adventurer and a smuggler. He collected antique coins and other Bosphoran antiquities and conducted excavations in the Pantikapaion acropolis (Tunkina 2002 [*Русская наука о классических древностях Юга России (XVIII – середина XIX в.)*], 157–158).

<sup>4</sup> Sanzharovets 2019, 211.



*Fig. 2. View drawings of the pedestal with the dedication to Pan.*



*Fig. 3.* The upper plane of the pedestal with the hollow for a statue's installation and the front facade with the inscription.



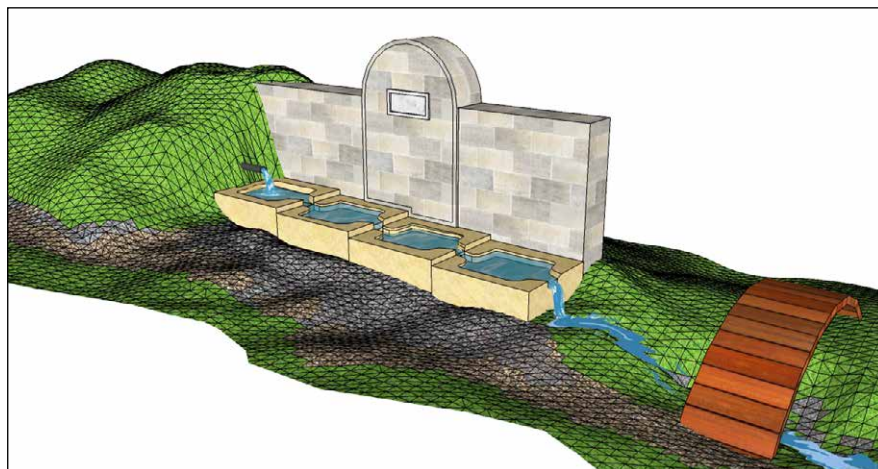
*Fig. 4.* The upper plane of the pedestal with the hollow for a statue's installation.

profile with hollows in the sides for pouring water into the lowest reservoir and then into an artificial channel feeding a river tributary. The big round basin was constructed in front of the “troughs”. It was more than 3 m in depth and approximatively 2.5 m in diameter (Fig. 5). Gradually the level of the aquifers was depleted. The fountain dried up and was abandoned. In 1964, V. V. Veselov witnessed the remains of the “so-called Scassi’s Fountain”.<sup>5</sup>

It is tempting to identify the pedestal with the dedicatory inscription as the one of the “troughs” mentioned in the description of Scassi’s Fountain, once situated along the road. However, it is unlikely that Scassi, who was one of the first to realize the value of Kerch’s archaeological antiquities, decided to cut off a part of the ancient Greek inscription for decoration purposes during the reconstruction.

Probably the marble block belonged to another captured spring with a similar structure. The fact that the pedestal was intentionally redesigned as a fountain basin is confirmed by the changes to its construction.

For the secondary use, the pedestal was turned upside down. The plain square hollow (its sides are  $31.5 \times 31.5$  cm, its depth is 5.0 cm) with rounded corners in the front part was cut in its former lower plane. Two drains were cut there (Fig. 6). To decorate the basin’s front surface, at



*Fig. 5. The reconstruction of “Scassi’s Fountain”*  
(according to Sanzharovets 2018, 218–219; the reconstruction drawing  
was made by V. S. Karelina).

<sup>5</sup> Sanzharovets 2019, 218–219; Veselov 1964 [В. В. Веселов, “Водоснабжение старой Керчи”], 6.





*Fig. 6.* The upper surface of the block with the hollow and drains carved in the lower surface of the pedestal during its secondary use.



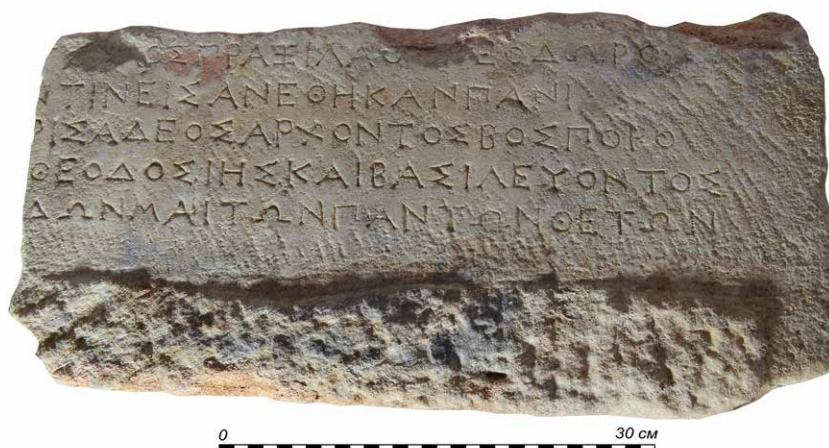
*Fig. 7.* The front facade of the block with the hollow and the drain in the form of a cartouche.

least 7 cm were removed from the left part of the pedestal. As a result, the first letters of each of the five lines were lost. The drain was cut in the form of a figure cartouche imitating a scroll (Fig. 7).<sup>6</sup> The left part of the pedestal became the front facade of the fountain's basin. It was again polished with final trimming, without sanding.

A thick and solidified layer of opus signinum solution covers the walls of the basin's bowl from the middle to the front surface. On top of it, some tool marks are visible in some places. The remains of opus signinum are also preserved on the lower plane and side edges of the artefact. Obviously, the "troughs" forming a cascade of water jets were bonded together with this solution.

The surface of the bowl's hollow and the back and left lateral surfaces of the basin are encrusted with a dense layer of biofoulers (brown algae), which confirms the use of the detail as the basin of a fountain.

A set of restoration works, including the local strengthening of the opus signinum daub on the edges of the basin's boards and the layer-by-layer clearing of the site's surface, was conducted in the Lapidarium of the Eastern Crimean Museum Preserve. The encrusted biofouler layers were partly removed. Their remains were neutralized by biocide cleaning. As a result of the conducted restoration, the text of the inscription was exposed (Fig. 8):



*Рис. 8.* The front plane of the pedestal with the dedication to Pan.

<sup>6</sup> According to an unconfirmed message in the social networks, another small fragment of the drain of the similar hydraulic structure was found in the same area.

[--]ος, Πραξίλαο[ς Κλ]εοδώρο  
 [Μα]ντινεῖς ἀνέθηκαν Πανὶ  
 [Παι]ρισάδεος ἄρχοντος Βοσπόρο  
 [καὶ] Θεοδοσίης καὶ βασιλεύοντος  
 [Σίν]δων, Μαῖτῶν πάντων, Θ<α>τῶν.

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Line 5: ΘΕΤΩΝ stone.

[ - ]os, Praxilaos, (the sons of) Kleodoros (?), the Mantineians, dedicated to Pan, during the times of Paerisades, the archon of Bosporus and Theodosia and the king of the Sindoi, all the Maeotai, Thatoi.

The inscription was made without visible underlining. It was probably aligned to the left like, for example, the dedications from the times of Leucon I and Paerisades I (*CIRB* 6, 8, 14, 971, 972). The lines are straight. The upper line is carved at a distance of from 1.0 to 2.5 cm from the upper edge and is chipped. The letters are 0.15 cm high, with *alpha* and *lambda* 0.17 cm high. *Omicron*, *theta*, *delta*, and *omega* are smaller than the other letters, at a height of 0.1 cm.

The letters are distinct. Some of them have apices at the end of the hastae in the form of straight lines, the others have triangular thickenings. *Alpha* and *lambda* have widely opened hastae. The *alpha*'s horizontal hasta is straight. *Alpha*, *delta*, and *lambda* have a vertical line on the top. The middle hasta of *epsilon* is shorter than the upper and the lower ones. *Theta* has a dot. *Kappa*'s slanting hastae are widely opened, their crossing hardly touches the vertical hasta. The *mu*'s hastae are slightly opened. The right lower corner of some *nus* is slightly raised. The *pi*'s right vertical line is shorter than the left. Some *sigmas*' lower and upper hastae become almost horizontal. *Chi* has an intermediate form between the standard one and the cross-shaped *chi*.<sup>7</sup> *Omicron* and *omega* are slightly smaller than the other letters.

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<sup>7</sup> To date, 18 inscriptions with the preserved or restored name of the ruler are known from the time of the reign of Paerisades I (preserved: *CIRB* 1, 9–11, 113, 971, 972, 1014, 1015, 1039, 1040; Vinogradov–Tolstikov–Shelov–Kovedyaev 2002 [Ю. Г. Виноградов, В. П. Толстиков, Ф. В. Шелов-Коведяев, “Новые декреты Левкона I, Перисада и Эвмела из Пантикапея”], 58–60; restored: *CIRB* 2, 5, 1041, 1042; Shelov–Kovedyaev 2018 [Ф. В. Шелов-Коведяев, “Декреты, найденные в Пантикапее в 2015 году”], 278–279; Shelov–Kovedyaev 2023 [Ф. В. Шелов-Коведяев, “Декрет Перисада I в честь саламинца?”], 169–173). However, the *chi* of this form appears in none of them.



These paleographic features, as well as the letters ΠΙΣΑΔΕΟΣ at the beginning of the third line, allow one to attribute this artefact to the time of the reign of Paerisades I.<sup>8</sup>

Since the form of this inscription is one of the standard varieties of the Bosporean dedicatory inscriptions of the 4<sup>th</sup> century BC (the names of dedicators, their status, the verb ἀνατίθημι, the deity's name in the dative case, the ruler's title in the genitive case), the three missing letters in the beginning of lines 3–5 and two missing letters at the beginning of line 2 can be restored with confidence. The difference in the number of letters is explained by the presence of the “narrow” *iota* in lines 3 to 5.

The first line is the worst-preserved, but the plural of the ethnicon [Μα]ντινεῖς and of the form ἀνέθηκαν indicate that the dedication was made on behalf of at least two Mantineians. ΕΟΔΩΡΟ is a part of the personal name in the genitive case. So, most likely, there were two names in the nominative case and the patronymic in the genitive case in the line 1.<sup>9</sup> Only the ending [-]ος of the first name was preserved.<sup>10</sup> It was probably followed by Πραξιλαο[ς]. Apparently, although this name was not found in Arcadian inscriptions,<sup>11</sup> the personal names with stems originating from πράσσω and λαός are relatively common in Arcadian inscriptions of the 4<sup>th</sup> and 3<sup>rd</sup> centuries BC.<sup>12</sup> The patronymic can be restored as [Θ]εοδώρο or [Κλ]εοδώρο. Both these names have been repeatedly witnessed from Arcadia in the 4<sup>th</sup> and 3<sup>rd</sup> centuries BC (*LGP*N III A. s. v.) However, since the size of the letter spacing ranges from 0.06 cm to 0.04 cm, the latter option seems more probable.

Up to now, three Bosporean epigraphic artefacts attributed to the Arcadians are known. These are the Pantikapaion decree of the Arcadian

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<sup>8</sup> Boltunova–Knipovich 1962 [А. И. Болтунова, Т. Н. Книпович, “Очерк истории греческого лапидарного письма на Боспоре”], 12, pl. II; Zavouyin–Zavouykina 2020 [А. А. Завойкин, Н. В. Завойкина, “Третий декрет Спартокидов из Фанагории”], 144; Bekhter 2023 [А. П. Бехтер, “Лапидарные шрифты Боспора VI–I вв. до н. э.”], 28–32.

<sup>9</sup> See, for example, the Pantikapaion epitaph of the second half of the 4<sup>th</sup> century BC: Ξενώ, Ξενοπειθής | Ξενοδήμο, “Xeno, Xenopeithes, (the daughter and son of) Xenodemus” (*CIRB* 214).

<sup>10</sup> Before *omicron*, the lower part of the slanting hasta of probably *alpha* or *lambda* is visible.

<sup>11</sup> So far it is known only in Lesbos: *IG* XII. 2. 547, 554; 2<sup>nd</sup> century BC (?).

<sup>12</sup> See, for example, *LGP*N. III A s.v. Πραξίας, Πραξίδαμος, Πραξίνοος, Πραξίνος, Πραξιτάς, Πραξιτέλης, Πραξιών, Πραξωνίδης; s.v. Ανθεσίλαος, Αριστόλαος, Εὐθύλαος, Θρασύλαος, Περίλαος, Πρατόλαος, Χαρίλαος.

League in honor of Leucon I (*CIRB* 37), two Phanagorian inscriptions: *CIRB* 991 mentioning a γυμνάσιον and [- -] Μαντινέας πατρί[δος], and the epitaph of Tegean Pantias, deceased in Phanagoria.<sup>13</sup> V. P. Yaylenko also dates both of these inscriptions to the times of Leucon I, i.e., to the first half of the 4<sup>th</sup> century BC. A. A. Zavoykin presumes that the Mantineians most likely appeared in Bosphorus between 386 BC, when Mantinea had ceased to exist as a town (Xen. *Hell.* 5. 2. 5–7), and 370 BC, when the city was rebuilt (Xen. *Hell.* 5. 5. 3–5).<sup>14</sup> Yaylenko suggests that all three artefacts are linked to trade relations between Bosphorus and Arcadia. He believes that Tegean Pantias and the unknown Mantineian were merchants.<sup>15</sup> However, some scientists strongly believe that they were mercenaries.<sup>16</sup>

During the reign of Paerisades I, Bosphorus fought many wars. Surely, skilled mercenary warriors were necessary for the defense of various fortifications. Demosthenes' speech *In Phormionem*, most probably dated to 327/326 BC, mentions the war between Paerisades and the Scythians.<sup>17</sup> The tombstone of Paphlagonian Drosanis, dead μαχόμενος ἐμ Μαΐταις (*CIRB* 180), the abundance of the warrior burials in Meotian burial grounds of the 4<sup>th</sup> century BC,<sup>18</sup> and, implicitly, the evolution of the titles of Paerisades I also indicate combat activity.

<sup>13</sup> Yaylenko 2017 [В. П. Яйленко, “История и эпиграфика Ольвии, Херсонеса и Боспора VII в. до н. э. – VII в. н. э.”], 857–860. V.V. Latyshev and the publishers of *CIRB* attributed the inscription *CIRB* 991 to *Varia*. V. P. Yaylenko thinks that it was a tombstone.

<sup>14</sup> Zavoykin 2013a [А. А. Завойкин, “Боспорские греки и ‘азиатские варвары’ в период архаики и раннего эллинизма”], 164.

<sup>15</sup> Yaylenko 2017, 857–860; the publishers of *CIRB* dated *CIRB* 991 to the wide range of dates of the 4<sup>th</sup> century BC. However, the form of *nu* with the lower right corner on the same level with the left one is more common in the middle to second half of the 4<sup>th</sup> century BC.

<sup>16</sup> Vinogradov 1991 [Ю. Г. Виноградов, “Фанагорийские наемники”], 29 n. 109; Zavoykin 2013b [А. А. Завойкин, “Образование Боспорского государства. Археология и хронология становления державы Спартокидов”], 331–333; Zavoykin–Tolstikov 2017 [А. А. Завойкин, В. П. Толстиков, “Очерк политической истории Пантикапея и Фанагории”], 55; *SEG* 37. 676.

<sup>17</sup> ... ἐν τῷ Βοσπόρῳ μοχθηρὰ τὰ πράγματα διὰ τὸν συμβάντα πόλεμον τῷ Παρισάδῃ πρὸς τὸν Σκύθην ... (*Dem.* 34. 8), cf. also Polyae. *Stratag.* 7. 37.

<sup>18</sup> Limberis–Marchenko 2010 [Н. Ю. Лимберис, И. И. Марченко, “Меоты”], 198–199; Kamenetskiy 2011 [И. С. Каменецкий, История изучения меотов], 260–261; Zavoykin 2013a, 178–179.

Therefore, since Mantinea was Pan's motherland according to one of the varieties of the myth, probably also the Mantineans mentioned in the inscription were mercenaries who made the dedication to Pan either as one of the supreme deities of their native land, or, more likely, due to his ability to inspire divine terror in enemy troops.<sup>19</sup>

Due to the absence of the archaeological context, the dating of the dedication to Pan is based solely on its paleographic and orthographic features and the titles of Paerisades I.

Overall, the font of the inscription combines early and late letter forms. For example, the lower right corner of some *nus* is lifted, whereas other *nus*' left and right corners are on the same level. The *sigma*'s slanting hastae can be straight or slightly bent. In line 3, the hastae are opened at a smaller angle and are almost parallel.

Genitive cases of the second declension ending with -ō and not with -ου ([Κλ]εοδώρō, Βοσπόρō)<sup>20</sup> are common in the inscriptions from the times of Leucon I. Besides, the text demonstrates a combination of the uncontracted form [Παι]ρισάδεος with the contracted form Θ<α>τῶν. Such variations (e. g. Τορετέων/Τορετῶν) are typical of the same period and have been found in chronologically relatively close inscriptions.<sup>21</sup>

All of the above could indicate the fairly early dating, i. e., the beginning of the reign of Paerisades. On the other hand, he is called "reigning over the Sindoi, all the Maeotai and Thatoi", i. e., the same as in *CIRB* 9<sup>22</sup> and 1015, which belong to the latest inscriptions of this Bosporean king. It is worth noting that these two inscriptions look like a close analogy to the Mantineians' dedication, judging by the general character of the writing. Hence, the new inscription from the times of Paerisades I should probably be dated to the wide range between the middle and the second half of his rule, i. e., approximately to the period from the 330s to the 310s BC.<sup>23</sup>

<sup>19</sup> See e. g. Hdt. 6. 105, Paus. 10. 23. 7; Farnell 1909, 431–434; Pritchett 1978, 32–34, 45; Jost 1985, 456–476; Borgeaud 1988, 88–101.

<sup>20</sup> There are only two similar inscriptions from the times of Paerisades I: *CIRB* 10, 971.

<sup>21</sup> *CIRB* 6, Sokolova–Pavlichenko 2002 [О. Ю. Соколова, Н. А. Павличенко, "Новая посвятельная надпись из Нимфея"], 101; *CIRB* 1037. See also *CIRB*, *A Brief Outline of the Grammar of the Bosporean Inscriptions*, 811 No. II.1.3.

<sup>22</sup> Belova 1968 [Н. С. Белова, "К надписи IOSPE II 8"], 43–53.

<sup>23</sup> Zavoykin 2013b, 398, 499–500. Recently a number of publications have appeared whose authors believe that the relative chronology of the inscriptions from the times of Leucon I and Paerisades I should be based not on the sequential change in the regal titles, but primarily on the paleographic and orthographic features of the

In Bosphorus, the cult of Pan did not belong to the state religious pantheon. As the patron of gardens and forests, he could be honored together with the nymphs. As one of the companions of Dionysos, he could be honored with other deities of the Dionysian circle. M. I. Rostovtsev believed that the relief depiction of Pan at the entrance to the catacomb of the Nymphaion necropolis could evidence the presence of chthonic elements in his cult or serve as the apotropaion.<sup>24</sup>

Regarding the secondary use, it is hard to determine the particular temple or sanctuary in which two Mantineians installed their dedication to Pan. Though joint dedications to Pan and nymphs were made very often,<sup>25</sup> it was probably one of the sanctuaries of the nymphs in Pantikapaion or nearby. Judging by the hollow on the upper plane of the pedestal, it

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inscriptions (Yaylenko 2010 [В. П. Яйленко, “Тысячелетний боспорский рейх. История и эпиграфика Боспора VI в. до н. э. – V в. н. э.”], 48–49; Bekhter 2022 [А. П. Бехтер, “Лapidарные шрифты Боспора VI–I вв. до н. э.”, in: В. Г. Вовина-Лебедева (ed.), *История письма от античности до Нового времени. Очерки по эпиграфике, палеографии и дипломатике*], 32–39. Unfortunately, there is a general consensus that the font of the inscriptions from the times of Leucon I and Paerisades I is very difficult to accurately date (see Boltunova–Knipovich 1962, 12; Zavoykin–Zavoykina 2020, 142–145; Bekhter 2022, 28). The orthographic changes, such as -ō/-ou in the genitive of the second declension, are found in the north Black Sea coastal region until the last quarter of the 4<sup>th</sup> century BC. Of course, the Achaemenid magnificence of the regal title (Tokhtas’iev 2001 [С. Р. Тохтасьев, “Происхождение титулатуры Спартокидов”], 164) most likely did not fully correspond to the real state of affairs, and the Bosporan kings were not the rulers of barbarian territories in the same manner as they were ἄρχοντες Βοσπόρου καὶ Θεοδοσίης (Balakhvantsev–Beglova 2011 [А. С. Балахванцев, Е. А. Беглова, “Арифарн – царь фатеев или сираков”], 578; Zavoykin 2021 [А. А. Завойкин, “Варварские племена и их территории под властью Спартокидов”], 68). It seems, however, that since the title of the Bosporan kings reflected the situation in various stages of interaction between the Spartokid state and the barbarian tribes, the relative chronology of Bosporan inscriptions from the 4<sup>th</sup> century BC should not be based mainly on their palaeographic and orthographic features, but on the content of the title along with the data of archaeological excavations.

<sup>24</sup> Rostovtsev 1914 [М. И. Ростовцев, “Античная декоративная живопись на юге России”], 394–397, tab. XCVI; Grach 1999 [Н. Л. Грач, *Некрополь Нимфея*], 132–137.

<sup>25</sup> See, for example, the pedimental stele with a dedication to Pan and nymphs from the Cave of Pan in Marathon (Paus. 1. 32. 7), 61/60 BC (*SEG* 36. 267), also *IG* II<sup>2</sup> 4646 (Attica, the 4<sup>th</sup> century BC) and the relief from the middle of the 4<sup>th</sup> century BC, found in Pentelikon with a depiction of Hermes, Pan, and nymphs and a dedication to nymphs (*LIMC* VIII. 1, p. 936 no. 236, *SEG* 12. 166).

could be a stone statue carved as a monolith with a plinth attached to the pedestal in this hollow.<sup>26</sup>

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<sup>26</sup> The pedestals of bronze statues have other traces of attachments on their upper planes. They have hollows that follow the outlines of human feet and hollows, for example, for mounting a spear. See, for example, *CIRB* 9; Belova 1968, 48, fig. 3 etc. The corpus of the pedestals of the bronze statues found in the northern Black Sea coastal region was published by M. Yu. Treister (Treister 1999 [М. Ю. Трейстер, “Материалы к корпусу постаментов бронзовых статуй Северного Причерноморья”], 121–158). Besides, the statue could be installed not directly to the pedestal, but to the architectural finial placed on this pedestal. According to G. Velenis, an example of such a construction is the profiled marble base with the dedicatory epigram for Pan from Beroea from the 3<sup>rd</sup> century BC (Velenis 2000 [Γ. Βελένης, “Corrigenda et addenda σε ελληνιστικό ενεπίγραφο βάθρο από τη Βέροια”, in: Π. Αδάμ-Βελένη (ed.), *ΜΥΡΤΟΣ. Μελέτες στη μνήμη της Ιουλίας Βοκοτοπούλου*], 619–621, fig. 1; *SEG* 47. 893).



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In 2022, a marble block was accidentally found in Kerch. Its surface was covered with a layer of opus signinum and brown algae. One of its sides had a plain square hollow with two drains. These features indicate that the block was used as a building material for some hydraulic structure.

After a set of restoration measures, an inscription with partially preserved text was uncovered on one of the block edges. The inscription reads: “[ - ]os, *Praxilaos*, (the sons of) *Kleodoros* (?), the *Mantineians* dedicated to *Pan*, during the times of *Paerisades*, the archon of *Bosporus* and *Theodosia*, reigning over the *Sindoi*, all

*the Maeotai, Thator*". Judging by the hollow on the block's upper edge, it was a pedestal for a stone statue. The inscription is dated back to the 330s–310s BC. This is a votive offering by two Mantineians who probably were mercenaries in the army of Paerisades I. They made a dedication to Pan either as one of the supreme deities of their motherland Arcadia or, more likely, due to his ability to inspire divine terror in enemy troops.

There was no individual cult of Pan in Bosporus; however, he could be worshiped together with the nymphs or the deities of the Dionysian circle.

В 2022 г. в Керчи был случайно найден мраморный блок. Его поверхность была покрыта слоем цемьянки и бурых водорослей, а на одной из плоскостей имеется плоское квадратное углубление с двумя водосливами. Все это указывало на то, что блок использовался в качестве строительного материала для какого-то гидротехнического сооружения.

После выполнения комплекса реставрационных мероприятий на одной из граней блока был выявлен частично сохранившийся текст надписи: [- -]ος, *Праксилай, (сыновья) Клеодора (?), мантинейцы, посвятили Пану при Перисаде, архонте Боспора и Феодосии и царе над синдами, всеми меотами, фатейми*. Судя по углублению на верхней плоскости блока, он являлся постаментом каменной статуи. Надпись датируется 330–310-ми гг. до н. э. Это votivное приношение двух мантинейцев, вероятно, являвшихся наемниками в войске Перисада I, которые сделали посвящение Пану либо как одному из верховных божеств своей родины Аркадии, либо, вероятнее, благодаря его способности внушать ужас вражеским войскам.

Отдельного культа Пана на Боспоре не существовало, но он мог почитаться вместе с нимфами или божествами дионисийского круга.

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