

**Министерство образования и науки, молодежи и спорта Украины**

**Одесский национальный университет имени И.И. Мечникова  
Кафедра истории древнего мира и средних веков**

**Одесский археологический музей  
Национальной Академии Наук Украины**

**Отдел археологии Северо-Западного Причерноморья  
Национальной Академии Наук Украины**

# **ДРЕВНЕЕ ПРИЧЕРНОМОРЬЕ**

**Выпуск IX**

**Одесса**

**ФЛП «Фридман А.С.»**

**2011**

ББК 63.3(237Ук,7)

Д 73

УДК 902/904

Рекомендовано к печати Ученым Советом исторического факультета Одесского национального университета имени И.И. Мечникова. Протокол № 5 от 21 февраля 2011 г.

**Древнее Причерноморье.** Выпуск IX / Глав. ред. И.В. Немченко. – Одесса: ФЛП «Фридман А.С.», 2011. – 520 с.

Сборник «Древнее Причерноморье» составлен на основании материалов IX Чтений памяти профессора П.О. Карышковского, международной конференции, которая состоялась в ОНУ имени И.И. Мечникова 11-13 марта 2011 г. и была посвящена 90-летию со дня рождения этого выдающегося ученого. Выпуск включает статьи по проблемам нумизматики, эпиграфики, археологии Северного Причерноморья, античной и средневековой истории, византиноведения, истории Европы раннего нового времени, историографии и т.д.

**Редакционная коллегия:**

**Немченко И.В.** – к.и.н., зав. кафедрой истории древнего мира и средних веков ОНУ имени И.И. Мечникова, главный редактор.

**Демин О.Б.** – д.и.н., зав. кафедрой новой и новейшей истории ОНУ имени И.И. Мечникова.

**Дзиговский А.Н.** – д.и.н., профессор кафедры археологии и этнологии Украины ОНУ имени И.И. Мечникова.

**Кушнир В.Г.** – к.и.н., декан исторического факультета ОНУ имени И.И. Мечникова.

**Луговой О.М.** – к.и.н., доцент кафедры истории древнего мира и средних веков ОНУ имени И.И. Мечникова, технический редактор.

**Охотников С.Б.** – к.и.н., зам. директора Одесского археологического музея НАНУ.

**Руссес Н.Д.** – д.и.н., проф. Высшей антропологической школы (Кишинэу, Молдова).

**Самойлова Т.Л.** – к.и.н., зав. Отделом археологии Северо-Западного Причерноморья НАНУ.

**Смынтына Е.В.** – д.и.н., зав. кафедрой археологии и этнологии Украины ОНУ имени И.И. Мечникова.

**Рецензенты:**

**Бруяко И.В.** – д.и.н., директор Одесского археологического музея НАНУ.

**Сорочан С.Б.** – д.и.н., зав. кафедрой истории древнего мира и средних веков Харьковского национального университета имени В.Н. Каразина.

*Издание осуществлено при финансовой помощи **Владимира Владимировича Левчука и Владимира Алексеевича Кравца.***

ISBN 966-96181-5-1

© Кафедра истории древнего мира и средних веков  
ОНУ имени И.И. Мечникова, 2011

Днестра и Качибей. Буда, 1442 // Архив Юго-Западной России, издаваемый Комиссией для разбора древних актов при Киевском, Подольском и Волынском генерал-губернаторстве. – К., 1893 (о городе Чернигоде). – Ч. 8, Т.1.

<sup>8</sup> Білецька О.В. Поділля на зламі XIV–XV ст.: до витоків формування історичної області. – Одеса: Астропринт, 2004. – С. 84-85.

<sup>9</sup> POLONIAE LITUANIAEQUE DESCRIPTIO. Auctore Wenceslao Godreccio; et correctore Andreae Pograbio Pilsnensi // Вавричин М., Дашкевич Я., Кришталович У. Україна на стародавніх картах. – ДНВП: Картографія, 2004.

<sup>10</sup> См. Петрунь Ф. Нове про татарську старовину Бузько-Дністрянського степу // Східний світ. – 1928. – № 6. – С. 155-171; Его же. Ханські ярлики на українські землі // Східний світ. – 1928. – №2.

<sup>11</sup> История городов и сел... - С. 645; Шишмарев В.Ф. Романские поселения на юге России. – С. 76, 79.

<sup>12</sup> Григорович В.И. Собрание сочинений. – Одесса, 1916. – С. 338.

<sup>13</sup> Карта «Le Grand Royaume de Hongrie» // Brietio Ph. Parallela geographiae veteris et novae. – Т. 1-2. – Paris, 1648-1649.

<sup>14</sup> Мартин Бронеvский. Описание Татарии (пер. И. Г. Шершеневича) // ЗООИД. – Т. VI. – 1867.

<sup>15</sup> Охотников С.Б. Греческие колонии Нижнего Поднепровья. – Одесса: Ивлия, 2000. – С. 16.

*A.M. Rembisz (Toruń, Poland)*

### **THE CONTACTS BETWEEN THE NOMADIC WORLD AND THE SOCIETIES FROM CENTRAL EUROPE IN THE 1<sup>ST</sup> MILLENIUM BC**

At a turning-point of the Bronze Age and the Early Iron Age mass items of eastern origin appeared in the area of central Europe. There were jewellery, elements of horse harness and military items. Presence of these objects was observed in the area of Poland, Czech Republic, Slovakia, Romania, Hungary, Italy as well as eastern France.

Arrowheads belong to the earliest forms that are specific for the Cimmerian culture classical phase. Relatively small number of these arrowheads found in central Europe is difficult to interpret. They are connected with the Chernogorovka and the Novoчеркасска complex<sup>1</sup> dated from 1007 to 815 BC and from 997 to 805 BC<sup>2</sup>. Their presence in the Carpathian Basin can be a result of the infiltration of Cimmerian groups in Period Hallstatt B<sub>2</sub>, dislodged by the Scythian societies from the origin steppes<sup>3</sup>. Herodotus in his ethnographic treatise wrote: *It is that the wandering Scythians once dwelt in Asia, and there warred with the Massaget', but with ill success; they therefore quitted their homes, crossed the Araxes (Volga), and entered the land of Cimmeria. For the land which is now inhabited by the Scyths was formerly the country of the Cimmerians*<sup>4</sup>.

The distribution of the early types of so-called Cimmerian objects can be related to the first stage of the nomadic influences. In the Middle Danube Urnfield

culture these influences are visible in the new east European grave form, underlining social status through so-called princes' graves. In the northern part of the Great Hungarian Plain the impact of the nomadic people can be seen in a new type of inhumation grave, containing arms and elements of horse-gear. Probably these contacts took form of commercial and symbolic trade, partially accompanied by limited military raids penetrating to the north, as far as the centre of the Lusatian Urnfield culture.

Second stage of the Cimmerians influences was in Period Hallstatt B<sub>3</sub>. In the archaeological record this event is represented by the collapse of the Gáva-Holíhrady complex<sup>5</sup> and the development of the Mezöcsát culture which was a result of integration of the local population with small groups of newcomers<sup>6</sup>. Through the Mezöcsát culture, the Cimmerian systems began to influence other regions of central Europe, mainly through commercial trade mixed with elements of the prestige-goods exchange, probably by rare military raids, too. Result of these penetrations may be the presence of Cimmerian type objects in the northern part of central Europe but also occurrence of the idea to build fortified settlements.

In the Period Hallstatt C, the contact of the Cimmerian groups with other regions had cultural character. Their influences can be found in the East-Hallstatt cultural groups, which were located between the rapidly developing Etruscan culture and the Greek colonies in the south, and the rich resources of the barbarian Europe to the north. At this time, societies of the East-Hallstatt zone began to play a major role in the exchange and interregional contact in central Europe. The nomadic influences on Early Iron Age cultures can be seen in the increasing role of horse, horse riding and wagons<sup>7</sup>.

The appearance of the Scythian type arrowheads in this time is explained mainly as an invasion of the Scythian groups on the central European territory<sup>8</sup>. Herodotus wrote that<sup>9</sup> *...The enemy no sooner heard, than they quickly joined all their troops in one, and both portions of the Scythian army – alike that which consisted of a single division, and that made up of two accompanied by all their allies, the Sauromatae, the Budini, and the Geloni, set off in pursuit, and made straight for the Ister...* Based on this unclear fragment, some scholars<sup>10</sup> interpreted these arrowheads as a proof of the Scythian groups' raids in Carpathian Basin. This situation could be a place exactly about 513–512 BC, after unsuccessful Darius' expedition on Saka people<sup>11</sup>.

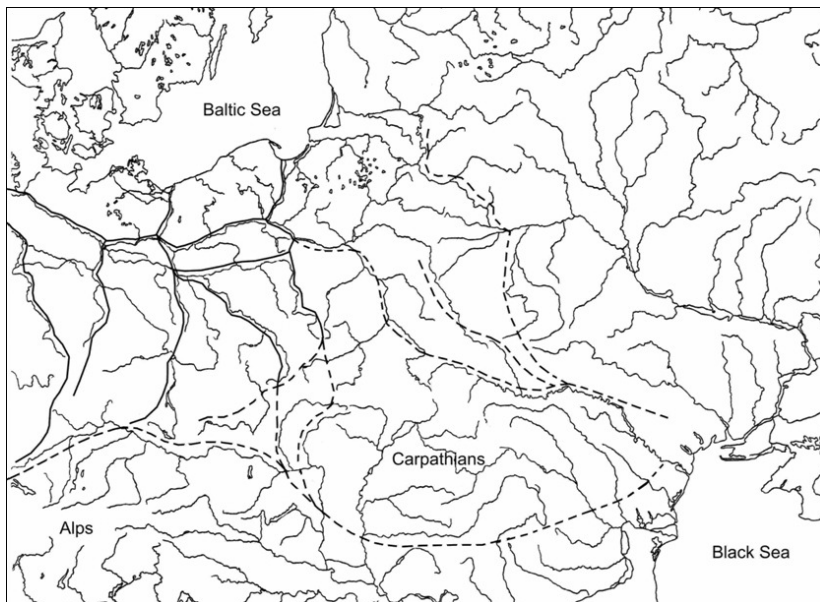
So in traditional view the Scythians were regarded as uncivilized people who destroyed societies of the Urnfield culture. It is true that intensive migrations and military activities were significant parts of nomadic life, but it is important that exchange and the tradition of gift-giving played an essential role in the Scythian society. Also it should be realised that even if separate nomadic groups in different parts of eastern and central Europe were represented by similar material culture, to a large extent they mainly adopted local traditions and ways of living<sup>12</sup>.

The position of the middlemen in contacts between the Scythians and communities from central Europe was held by local populations of the so-called

Thracian Hallstatt, from the area between the Pruth and the Dneestr Rivers. The two cultural groups from Transylvania and Alföld related strongly to the Scythian traditions. In the area of these groups graves of the Scythian tradition were identified. All pottery from the sites belonging to this cultural group was made in the local tradition deriving from the late phase of the Gáva culture<sup>13</sup>, bronze and iron products, from the basin of the Mureş River, provide clear evidence of intensive contacts between local populations and the Scythian culture<sup>14</sup>. The scale and character of these contacts were different from those between the Scythian culture and the forest-steppe area of Moldavia. The local populations of Moldavia had more regular and longer-lasting contacts with the nomadic world, but the effects of these contacts were never as significant as they were in the area of the Carpathian Basin. Many central and east European scholars<sup>15</sup> interpreted this phenomenon in the terms of changes in population and tried to correlate the cultural changes in Transylvania with the ethnic expansion of the Scythians tribe called the Agathysae<sup>16</sup>. There is, however, not enough evidence to support this interpretation, but interpretations of the ancient written sources correctly located the Agathysae in Transylvania. Harmatta<sup>17</sup> joined cultural groups in the Great Hungarian Plain from the 6<sup>th</sup>–5<sup>th</sup> cc. BC, with historical tribes called the Sigynnae<sup>18</sup>.

In the two centuries preceding the period of the Scythian influences, the area of the Carpathian Basin experienced a period of significant cultural change. The old Urnfield traditions and intensive contacts with the Cimmerian tribes conduced to develop the East Hallstatt culture, which formed an important economic and cultural component in central Europe. The Mezöcsát culture, which appeared in the Carpathian Basin as a result of the early nomadic influences in the 8<sup>th</sup>–7<sup>th</sup> cc. BC, established close contacts with the East Hallstatt culture. These horizons are represented by rich groups of findings that represent the mixture of the Cimmerian, Scythian, and Hallstatt traditions. Early Scythian influences led not only to the development of the Vekerzug culture, but also to the occurrence in north-eastern Slovakia and western Ukraine of the Kuştanovice group<sup>19</sup>.

If the barrows discovered in the area of the Vekerzug culture suggest close contacts between the local population and the nomadic tribes from eastern Europe, then the dominance of cremation in cemeteries in the north-eastern region of the Vekerzug culture<sup>20</sup> and in the Kuştanovice group<sup>21</sup> indicates the possibility of strong cultural and economic relations between these groups and local versions of the Scythian culture in the forest-steppe zone<sup>22</sup>. Direct contacts through the Carpathian Mountains have probably developed as a northern axis of the long distance system of exchange which linked central Europe with the east European steppes (Map 1).



Map 1. Presumable trades of the contacts are demonstrated by the occurrence of the Scythian type items (dashed line) in the context of the probable trades (continuous line) of the contacts exchange in central Europe in Period Hallstatt C-D.

Drawn A. Rembisz

At the same time, in the Little Hungarian Plain and in south-western Slovakia were incorporated into the systems of exchange and intercultural contact. In the archaeological record, this process is expressed through the emergence of cemeteries characteristic for the southern region of the Vekezug culture. The largest and the most important of them are those discovered in Chotín (I-A and I-B)<sup>23</sup>. The Scythian type material found in the graves, in both of the cemeteries at Chotín, include bronze arrowheads, horse bits and another items of Vekezug type.

From the beginning of the 6<sup>th</sup> c. BC different areas of the Carpathian Basin, as far west as the central Danube, had become part of the Scythian world. Local cultural groups shared a complex system of economic, cultural and military interactions. The archaeological evidence, however, suggests that Scythian culture influenced only specific aspects of material culture in this part of central Europe. For example, most of the military equipment was of the Scythian derivation, while the high quality wheel-made pottery was the Thracian type, the simple hand-made pottery was of post-Gáva origin and many decorative ornaments, including fibulae, were characteristic for the Hallstatt culture. The development of the Scythian exchange systems was accompanied by popularization of iron metallurgy.

In the second part of the Period Hallstatt C the middle Danube became a clear border between the zones of the Scythian and the Hallstatt cultural influences. The

development and consolidation of the Scythian system of interregional contact weakened the dominant position of the Hallstatt culture in the Carpathian Basin, which is apparent not only through the territorial expansion of the Vekezug culture but above all through a shift of the innovating centre of the Hallstatt culture to the west.

From the Carpathian Basin, the Scythian culture developed contacts with other regions of central and western Europe, as it is suggested by the relatively wide distribution of the Scythian type's arrowheads and other artefacts. There were two distinct directions of nomadic influences from the Carpathian Basin: first towards the area of the upper Sava Rivers in Slovenia and the second towards Silesia, in south-western Poland. The intensification of contact between the Scythians and local cultural groups in Slovenia can be dated to the period of development of the Szentes-Vekerzug culture. Metal objects of the Scythian type have been found in significant concentrations in the basin of the upper Sava River, and included eastern types of military such as arrowheads, battle-axes, spearheads, and a number of small ornaments and horse bits. The Scythian influences in Slovenia are in particular strongly represented in the funeral traditions of the local population. Many so-called horse riders' graves contain skeletons of humans and horses deposited together along with horse bits of the Vekezug type<sup>24</sup>.

The area of the upper Sava played a very important role in the contact between the Scythian world and the regions of northern Italy and eastern France<sup>25</sup>. The Slovenian cultural groups, with their roots in Urnfield traditions, adopted elements of the early Hallstatt culture and began to develop contacts with northern Italy at the end of the 7<sup>th</sup> c. BC. These relations intensified in the 6<sup>th</sup> and 5<sup>th</sup> cc. BC and are represented by a number of Greek and Italian imports found in the area of the upper Sava River<sup>26</sup>. The Scythian influences in the basin of the upper Sava probably spread from the centre of the Vekezug culture.

After the regions of northern Alföld and south-western Slovakia were incorporated into the Scythian system of cultural interactions, the nomadic influences could expand further north into the Moravia territory. A few objects of the Scythian type have been discovered in the basin of the Veltava and the upper Elbe Rivers. However, the regions of Silesia and south-western Poland were in general probably much more interesting to communities from the Carpathian Basin, which already were strongly influenced by the Scythian culture. In the Period Hallstatt C the Silesian group of the Lusatian Urnfield culture played a very important role in the long distance trade and exchange systems which linked the northern and the southern parts of central Europe. A large quantity of the Scythian type's arrowheads, from the second half of the 6<sup>th</sup> and the first part of the 5<sup>th</sup> cc. BC, has been discovered in the western zone of the Lusatian Urnfield culture<sup>27</sup>. The Scythian type artefacts from the Silesia and western Poland are clearly related to these from the Carpathian Basin. A number of finds of the Scythian character discovered in areas located on both sides of the Moravian Gate indicate that contacts between Silesia and the Carpathian Basin followed this route.

Relationships between populations strongly influenced by the Scythian world cultures, occupying the Carpathian region, and south-western Poland, must have had a much more complicated character, involving intensive trade and exchange activities. Nevertheless, as a result of increasing contacts with the nomadic cultures, the Silesian group of the Lusatian Urnfield culture began to lose its dominant position in the interregional system of exchange which connected northern Italy with the Baltic regions.

According to Herodotus words: *The Euxine Sea, where Darius now went to war, has nations dwelling around it, with the one exception of the Scythians, more unpolished than those of any other region that we know of ...*<sup>28</sup> we can accept that in 6<sup>th</sup> and 5<sup>th</sup> cc. BC the Scythians were rather trade society than nomadic barbarians.

If arrows with bronze arrowheads were the sign of military force and the manifestation of good will during alliances concluding in the territory of Scythia as Herodotus wrote<sup>29</sup>, we can assume that arrowheads could be the good-gift of the exchange with the Lusatian Urnfield culture. Using of the Scythian type arrowheads in society of central Europe is confirmed by their presence in the graves (urns). These arrowheads were not burnt together with the dead but they were taken to urns after cremation of the bodies. This act was not a manifestation of equipping the dead with military trophy like Z. Bukowski<sup>30</sup> wrote, but with the symbols of their profession and social status. In 4<sup>th</sup> c. BC the Greek historian Thucydides wrote that Getae and another society neighbouring with the Scythians had the same weapon as Scythes and archers on horses<sup>31</sup>.

Perhaps as a result of the intensive contact exchange between the Scythian society and the Greek colonies in the first half of 6<sup>th</sup> c. BC both of those societies began using coins imitating the Scythian type arrowheads. These have been discovered in the Apollonia, Istria and the Berezan territory<sup>32</sup>. The occurrence of the arrowheads with coins on the same sites suggests that arrowheads, at the moment of using money, were still used in exchange.

<sup>1</sup> Chochorowski J. Ekspansja kimmeryjska na tereny Europy Środkowej – Kraków, 1993; Ключко В.И. «Протоскифское» оружие в Восточной Европе // Kimmerowie, Scytowie, Sarmaci. Księga poświęcona pamięci profesora Tadeusza Sulimirskiego, Ed. J. Chochorowski. – Kraków, 2004. – P. 199-217.

<sup>2</sup> Aleksjeev A.YU. & al. Some problems in the study of the chronology of the ancient nomadic cultures in Eurasia (9<sup>TH</sup>-3<sup>RD</sup> centuries BC) // Geochronometria. Journal on Methods and Applications of Absolute Chronology, 21. – 2002. – P. 143-150.

<sup>3</sup> Chochorowski J. Zur Geneze und Funktion der Befestigten Siedlungen der Gáva-Kultur (ein Diskussionbeitrag) // Studia nad grodami epoki brązu i wczesnej epoki żelaza w Europie Środkowej, Prace Komisji Archeologicznej, 7. – 1989. – P. 85-97.

<sup>4</sup> Herodotus. The Histories. IV, 11.

<sup>5</sup> Chochorowski J. Zur Geneze...

<sup>6</sup> Pydyn A. Cimmerians – Their Origin and Expansion // Indo-European Studies Bulletin, 8 no. 2. – 1999. – P. 14-22.



- <sup>7</sup> Pare C.F.E. Wagons and Wagon-Graves of the Early Iron Age in Central Europe. – Oxford, 1992.
- <sup>8</sup> Bukowski Z. Nowe znaleziska „scytyjskie” z Polski // *Archeologia Polski*, 4. – 1960. – P. 257-283; The Scythian influence in the area of Lusatian Culture. – Wrocław-Warszawa-Kraków-Gdańsk, 1977.
- <sup>9</sup> Herodotus. The Histories. IV, 136.
- <sup>10</sup> Sulimirski T. Scytowie na zachodnim Podolu. – Lwów, 1936. – P. 24; Benadik B. Skythský problém ve světle nových archeologických nálezů // *Archeologické Rozhledy*, 5. – 1953. – P. 672-683; Pärducz M. Probleme der Skythenzeit im Karpatenbecken (Skythen-Urbevölkerung) // *Acta Archaeologica Academiae Scientiarum Hungaricae*, 25. – 1973. – P. 27-63.
- <sup>11</sup> Bukowski Z. Zachodni zasięg oddziaływań tzw. scytyjskich i ich charakter // *Archeologia Polski*, 23. – 1978. – P. 377-420.
- <sup>12</sup> Pydyn A. Exchange and Intercultural Contacts Between the Caucasus Mountains, the East European Steppes and Central Europe, BAR International Series 813. – Oxford, 1999.
- <sup>13</sup> Crişana I. H. Despre Agatirşi // *Acta Musei Napocensis*, 4. – 1974; Vasiliev V. Scitii Agatirşi pe teritoriul României. – Cluj-Napoca, 1980.
- <sup>14</sup> Мелюкова А.И. Вооружение скифов // *САИ*, Д1-4. – 1964; *Археология СССР. Степи европейской части СССР в скифо-сарматское время.* – М., 1989. – С. 87.
- <sup>15</sup> Ferenczi S. Cimitirul "scitic" de la Ciumbrod (partea a V-a) // *Acta Musei Napocensis*, 8. – 1971. – P. 11–36; Chochorowski J. Rola Sigynnów Herodota w środowisku kulturowym wczesnej epoki żelaza na Nizinie Węgierskiej // *Przegląd Archeologiczny*, 34. – 1987. – P. 161-218.
- <sup>16</sup> Herodotus. The Histories. IV, 48, 100.
- <sup>17</sup> Harmatta J. La probléme cimmerien // *Archaeologiai Értésítő*, 7–9. – 1946-1948. – P. 79-132; Früheisenzeitliche Beziehungen zwischen dem Karpatbecken, Oberitalien und Griechenland // *Acta Archaeologica Academiae Scientiarum Hungaricae*, 20. – 1968. – P. 153-157.
- <sup>18</sup> Herodotus. The Histories. IV, 100, 105; a similar interpretation was earlier presented by Chochorowski J. Rola... and Sulimirski T. Die Skythen in Mittel- und Westeuropa // *Bericht über den V. Internationalen Kongress für Vor- und Frühgeschichte.* – Hamburg, 1958/Berlin, 1961. – P. 793-796.
- <sup>19</sup> Смирнова Г.И., Бернякович К.В. Происхождение и хронология памятников куштановицкого типа Закарпатья // *Археологический сборник*, 7. – Л., 1965. – С. 89-115.
- <sup>20</sup> Nemeti I. Necropola hallstattiana de la Sanislău. Satu Mare // *Studi și Comunicări*, 2. – 1972. – P. 121-149.
- <sup>21</sup> Смирнова Г.И. Курганы у села Перебыковцы – новый могильник скифской архаики на Среднем Днестре // *Труды Государственного Эрмитажа*, 20. – 1979. – С. 36-67.
- <sup>22</sup> Мелюкова А.И. Памятники скифского времени лесостепного Среднего Поднестровья // *Материалы и исследования по археологии СССР*, № 64. – М., 1958. – С. 5-102.
- <sup>23</sup> Dušek M. Thrakisches Gräberfeld der Hallstattzeit in Chotín. – Bratislava, 1966.
- <sup>24</sup> Bökönyi S. Angaben zur Kenntnis der eisenzeitlichen Pferde in Mittel- und Osteuropa // *Acta Archaeologica Academiae Scientiarum Hungaricae*, 16. – 1964. – P. 227-239.
- <sup>25</sup> Sulimirski T. Scythian..., – P. 2 and Map.

- <sup>26</sup> Frey O.-H. Der Ostalpenraum und die antike Welt in der frühen Eisenzeit // *Germania*, 44. – 1966. – P. 48-66; Guštin M., Terzan B. Malenshkova gomila v Novem Mestu // *Archeoloski Vestnik*, 26. – 1975. – P. 188-202.
- <sup>27</sup> Bukowski Z. The Scythian.... – P. 166-184.
- <sup>28</sup> Herodotus. The Histories. IV, 49.
- <sup>29</sup> Herodotus. The Histories. IV, 74, 131.
- <sup>30</sup> Bukowski Z. Nowe...., – P. 272.
- <sup>31</sup> Thucydides. The History of the Peloponnesian war. II, 96.
- <sup>32</sup> Анохин В.А. Монеты-стрелки // Ольвия и ее округа. – К., 1986; О так называемых гирьках Березани // *Античные древности Северного Причерноморья*. – К., 1988; Граков Б.Н. Еще раз о монетах-стрелках // *ВДИ*, 3. – М, 1971; Карышковский П.О. Монеты Ольвии. – К., 1988; Соловьев С.Л. Денежное обращение и политическая история архаического Борисфена // *Международные отношения в бассейне Черного моря в скифо-античное время* / Изд. В.П. Копылов. – Ростов-на-Дону, 2006. – С. 6–13, рис. 2:1–3.

*Н.Д. Руссев (Кишинэу, Молдова)*

**МОЛДАВИЯ И ПОДОЛЬЕ ВО ВТОРОЙ ЧЕТВЕРТИ XV В.:  
О ПРОИСХОЖДЕНИИ ДВУХ МОНЕТНЫХ ТИПОВ ВОЕВОДЫ  
ИЛЬЯША (1409–1448)**

В последние годы из культурного слоя городища Днепровское-2, находящегося близ села Солончаки на берегу Буго-Днепровского лимана, совсем недалеко от античной Ольвии (Очаковский район Николаевской области), регулярно извлекаются молдавские монеты. Благодаря этим находкам удалось идентифицировать остатки известного по письменным и картографическим источникам замка Илличе (Лерич) XIV–XV вв., вероятно, связанного происхождением с Олешьем древнерусских летописей<sup>1</sup>.

По приблизительным оценкам на Днепровском-2 и в окрестностях найдено не менее 300–400 средневековых монет, из которых на долю молдавских эмиссий приходится до 15–20% экземпляров. К настоящему времени изучить удалось сравнительно немного молдавских монет<sup>1</sup>, на которых чаще всего читается по латыни имя «*Елиас*», то есть Илья, Ильяш. Известные мне 15 монет этого эмитента, с перерывами правившего Молдавией в 1432–1444 гг.<sup>2</sup>, представлены среди находок из Нижнего Поднепровья тремя типами:

<sup>1</sup> Автор выражает благодарность николаевским нумизматам С.Н. Куликовскому и О.Н. Мельникову за возможность исследовать быстро расходящиеся по частным коллекциям монеты.