



INTERNATIONAL
HELLENIC
UNIVERSITY

FROM THE ANCIENT TORIKOS TO THE MODERN GELENDZHIK

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SCHOOL OF HUMANITIES

A thesis submitted for the degree of
*Master of Arts (MA) in Hellenism in Black Sea and Eastern
Mediterranean Studies*

January 2019
Thessaloniki - Greece

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January 2019
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Abstract

This dissertation was written as part of the MSc in Hellenism in Black Sea and Eastern Mediterranean Studies at the International Hellenic University.

The aim of this study is to examine the process of colonization and the hellenism in the territory of Black Sea, the influence of Greek people. The appearance of the Greeks played the important role in the coasts of Black Sea. The research question is answered through the examination of the colony Torikos through the empires.

I would like to examine in this context the main reasons of Greek colonization and the place as itself: what was so attractive for the Greeks in the Gelendzhik Bay. It is also interesting to examine this topic in combination with the dolmens. Tribes of the bronze age lived 5,000 thousand years ago kept alive the memories of burial structures of stone (discovered in the end of the 19th century). These tombs were designed to guard the peace of forefathers eternally, they rival the forces of nature and the time itself.

Keywords: Hellenism, Black Sea, Torikos, Gelendzhik, colonization, ancient

Maria Schoina
January 2019

Preface

I would like to thank my supervisor Prof. Manolis Manoledakis and the authors of bibliography's books.

Contents

Abstract 3

Preface 4

Contents

Introduction 6

Chapter Title1 8-9

Level 1 Title 1

Level 2 Title 1

Chapter Title2 10-20

Level 1 Title 2

Level 2 Title 2

Level 3 Title 2

Chapter Title3 20-23

Level 1 title 3

Level 2 title 3

Chapter Title 4 23-28

Level 1 Title 4

Level 2 Title 4

Conclusions 29-35

Bibliography

Appendix

Introduction

Gelendzhik (Russian: Геленджик) is a resort town in Krasnodar Krai, Russia, located on the Gelendzhik Bay of the Black Sea, between Novorossiysk and Tuapse.

From the ancient years the seaside of the Gelendzhik Bay has tempted colonists. Since the earliest times the Toret and Kerket tribes inhabited there. "The Kerkets, who are also called Torites, a people fair, kind and quite experienced in navigation." The Kerkets inhabited the Black Sea coast from Anapa to Gelendzhik (Kadir I.Natho, Circassian history, p.46).

The emergence of travelling by sea was the main point in the process of colonization, and the local bay stood exactly on the crossing of the trade routes in the Black Sea coast.

In the 6th century BC anchor was dropped in its harbor by the first ancient Greek ship, and on the eastern coast of Tonkij cape the Greeks founded Torikos. In 63 BC in the region of Gelendzhik a Roman port named Pagry arose. Many Roman and Bosporian coins characterizing the period are stored in the Gelendzhik Museum weapons. The Greeks were substituted by the Romans because of the strategic position of the bay. In the 6th century A.D., the place was a Byzantine, Eptala was situated during that period in Gelendzhik Bay. In the 14th century, it was a Genoese trading post. Genoese colonies started to appear in the Crimea and the Black Sea coast. On the site of Gelendzhik the trading post Mavrolako was signed in that period (history of Gelendzhik, ingelendzhik.com). In the 15-18th centuries, the Gelendzhik Bay, as well as the whole Caucasian part of the Black Sea coast, was part of the Ottoman Empire. In that time Gelendzhik took its present name. According to some versions the name Gelendzhik was translated from Adygei as "a small pasture", as for the Turkic borrowing of the originally Circassian word meaning either "a little bride", or a "white fiancée", and was accepted by the Russians as Gelendzhik. Turkish domination lasted for three hundred years. With the victory of Russia and the sign of the Adrianople Treaty, in 1829, the eastern coast of the Black Sea from the mouth Kuban river to the port of Saint Nikolas (north of Batumi), was gained by Russia. As for the fortification of Gelendzhik, it was founded in July 1831 by Major General Brekhman according to the Tsar's order. After the end of the Crimean war, in 1864, stanitsa (cossack village) was founded in place of the fortress Gelendzhik, stanitsa Gelendzhikskaya. The population consisted of resettling peasants of the internal provinces of Russia, Ukraine, Greeks and Armenians resettling from Turkey, and Chechs and Moldavians. The mixed ethnic group was a main characteristic feature of the Black Sea coast.

It is also interesting to examine this topic in combination with the dolmens. Tribes of the bronze age lived 5,000 thousand years ago kept alive the memories of burial structures of stone (discovered in the end of the 19th century). These tombs were designed to guard the peace of forefathers eternally, they rival the forces of nature and the time itself.

The megaliths, dolmens and stone labyrinths have been founded along the northern shores with the White Sea and the Barents Sea as well as in the Caucasus Mountains. Most of them are represented by rectangular structures made of stone slabs or cut in rocks with holes in their facade. These dolmens cover the Western Caucasus on both sides of the mountain ridge, in an area of approximately 12.000 square kilometers of Russia and Abkhazia.

The Caucasian dolmens represent a unique type of prehistoric architecture, built with the cyclopic stone blocks. The monuments date between the end of the 4th millennium and the beginning of the 2nd millennium B.C. In spite of the variety of Caucasian monuments, they show strong similarities with megaliths from different parts of Europe and Asia, like the Iberian Peninsula, France, Great Britain, Ireland, Netherlands, Germany, Denmark, Sweden, Israel and India. A range of hypotheses has been put forward to explain these similarities and the building of megaliths on the whole, but still it remains unclear (enacademic.com).

As burial structures the dolmens had been exploited until the 7-8th centuries AD. For unknown reasons, in approximately the first half of the second millennium BC their construction came to an end.



Picture 1: images from Ingelendzhik.com



Picture 2: images from Ingelendzhik.com

Chapter Title 1

PROCESS OF GREEK COLONIZATION

LEVEL 1

The Greek colonization was an organized colonial expansion by the Archaic Greeks into the Mediterranean Sea and Pontus in the period of the 8th-6th centuries B.C. The reason for the colonization had to do with the demographic explosion of this period, the development of trade, the need for a secure supply of raw materials, but also with the emerging politics of the period which drove sections of the population into exile. The increase in population created a scarcity of farms and a restriction of the ability of smallholders to farm them, which was similar in every city-state, something which strengthened in places with surplus population the desire for other regions in which to reside. The location of the establishment was dictated by the supply of unexploited resources which would be provided to the metropolis, as well as the finished goods it would produce. The development of trade was among the more important motivations for the founding of a colony. Colonies would create new markets, would supply the metropolises with raw materials and would constitute important way stations on the long-distance trade journeys of the era. Finally, the troubled political situation in many cities, along with the establishment of tyrannical government drove the political opposition into exile and into a search for new places of residence. One of the most motivating factors that led to the Greek colonization is related to political upheaval within the metropolis. We have some written examples from Herodotus and other sources, such as the stasis (in the case of Miletos to

found Sinope) and other political events that may have played some important role in the Milesian colonies (Alan Greaves Milesians in the Black Sea. Trade, Settlement and Religion, BSS 6).

Herodotus [1.169.1] Οὔτοι μὲν νυν Ἴωνων μόνου τὴν δουλοσύνην οὐκ ἀνεχόμενοι ἐξέλιπον τὰς πατρίδας, οἱ δ' ἄλλοι Ἴωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπίκοντο Ἀρπάγω κατὰ περ οἱ ἐκλιπόντες, καὶ ἄνδρες ἐγένοντο ἀγαθοὶ περὶ τῆς ἑωυτοῦ ἕκαστος μαχόμενοι· ἐσωθέντες δὲ καὶ ἀλόντες ἔμενον κατὰ χώραν ἕκαστοι καὶ τὰ ἐπιτασσόμενα ἐπετέλεον. [1.169.2] Μιλήσιοι δέ, ὡς καὶ πρότερόν μοι εἴρηται, αὐτῷ Κύρω ὄρκιον ποιησάμενοι ἡσυχίην ἦγον.

Αυτοί που ως τώρα αναφέραμε είναι οι μόνοι ανάμεσα στους Ἴωνες, που επειδή δεν μπορούσαν να βαστάξουν τη δουλεία, άφησαν την πατρίδα τους· οι άλλοι Ἴωνες, εκτός από τους Μιλησίους, πολέμησαν με τον Ἀρπαγο —με την ίδια τακτική, όπως και οι άλλοι που ξενιτεύτηκαν— και αναδείχτηκαν άνδρες γενναίοι, υπερασπίζοντας καθέννας τον τόπο του· όταν όμως νικήθηκαν και οι πόλεις τους κυριεύτηκαν, έμειναν εκεί που ήταν ο καθέννας τους και εκτελούσαν τις διαταγές που έπαιρναν. [1.169.2] Όσο για τους Μιλησίους, όπως το είπα και προηγουμένως, ύστερα από τους όρκους που έκαναν με τον Κύρο, είχαν την ησυχία τους. (Herodotus, Texts Collection, Perseus Digital Library, Ηρόδοτος, Κείμενα, Μετάφραση, Πύλη για την Ελληνική γλώσσα).

LEVEL 2

It is interesting to note that stenochoxia (“lack of land”) was also as the main motive for colonization. This fact is also proved by some texts of Herodotus. As Alan Greaves underlines in his article that the shortfall in the food supply might be caused by environmental factors, such as a drought or by gavelkind inheritance, by which land was divided into smaller parcels between brothers (Alan Greaves Milesians in the Black Sea. Trade, Settlement and Religion, BSS 6)

Herodotus 4.151.1. Then after this for seven years there was no rain in Thera, and in these years all the trees in their island were withered up excepting one: and when the Theraians consulted the Oracle, the Pythian prophetess alleged this matter of colonising Libya to be the cause.

4.151.1] ἑπτὰ δὲ ἑτέων μετὰ ταῦτα οὐκ ἦε τὴν Θήρην, ἐν τοῖσι τὰ δένδρεα πάντα σφί τὰ ἐν τῇ νήσῳ πλὴν ἑνὸς ἐξαυάνθη. χρεωμένοισι δὲ τοῖσι Θηραίοισι πρόεφερε ἡ Πυθίη τὴν ἐς Λιβύην ἀποικίην

[4.151.1] Λοιπὸν ὕστερ' ἀπ' αὐτὰ για εφτά χρόνια δεν έβρεχε στη Θήρα και σ' αυτό το διάστημα τους ξεράθηκαν όλα, εκτός από ένα, τα δέντρα στο νησί. Κι όταν οι Θηραίοι ζήτησαν χρησμό, η Πυθία έφερε στη μέση την αποικία της Λιβύης

There is also one important point of colonization. The role of religion in the creation of identity in the Greek colonies (the cults of mother-city and the connection of the colony). The oracles legitimated the links of the colonies.

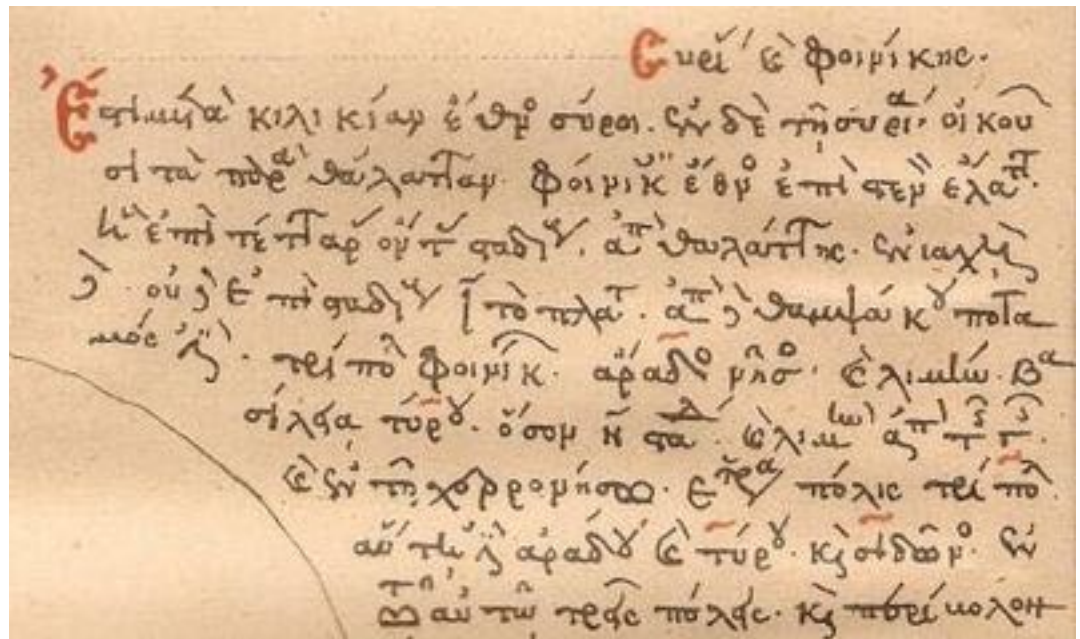
As for the South-Eastern Periphery of the Bosporian Kingdom where Torikos was situated, the first appearance of the Greeks in this region is dated around the 6th c. BC. The main question of this part is what were the reasons and circumstances that attracted Greek migrants to this region? Malishev Alexey describes the situation according to the archaeological evidence. It was mentioned that mineral and human resources were rare, as for the trade there were difficult conditions of climate and the production of grain was also not so easy. The relationship with the local population was not developed enough (Alexey Malishev, Torikos and the South-Eastern Periphery of the Bosporan Kingdom (7th c BC-3th c AD), p.927) .

Chapter Title 2

TORIKOS - PLACE, TIME AND THE GREEKS PSEUDO-SKYLAX

LEVEL 1

The Periplus of Pseudo-Scylax is an ancient Greek periplus (περίπλους *períplous*, 'circumnavigation') describing the sea route around the Mediterranean and Black Sea. It probably dates from the mid-4th century BC, specifically the 330's, and was probably written at or near Athens. Its author is often included among the ranks of 'minor' Greek geographers.



Images from Pseudo-Skylax's Periplus: the Circumnavigation of the Inhabited World

69. COASTAL VOYAGE OF ALL OF EUROPE. From the pillars of Herakles in Europe, as one circumnavigates the gulfs beside land, and, as many nights as are written, instead of these calculates days, and, where stades are written, instead of the 500 stades the daily voyage, the coastal voyage of Europe, the half part of the Pontos being equal to the Maiotis lake, becomes 150 days and three. And the greatest rivers in Europe are the Tanais, the Istros, and the Rhodanos.

ASIA.

70. SAUROMATAI. And from Tanais river begins Asia, and the first nation of it is in the Pontos, the Sauromatai. And among the Sauromatians is a nation ruled by women.

71. MAIOTAI. Those ruled by women are adjoined by Maiotai.

72. SINDOI. And after Maiotai, the Sindoi nation: for these extend also to the outside of the lake: and there are the following Hellenic cities in them: Phanagoras's city; Kepoi [Gardens]; Sindikos, a harbour, Patous.

73. KERKETAI. And after Sindikos harbour the Kerketai nation.

74. [TORETAI. And after Kerketai, the Toretai nation] and a Hellenic a city, Torikos, with a harbour (Graham Shipley (ed.), Pseudo-Skylax's Periplus: the Circumnavigation of the Inhabited World).

Torikos, an ancient settlement on the shore of the Gelendzhik bay in the area of the Tonky Cape. The ancient civilization is buried under the foundations of modern buildings and roads of the Tonky Cape. And all the finds of archaeologists from the excavations of Torikos were transferred to the museums of St. Petersburg, Moscow and Gelendzhik. The first mention of it is contained in the periplus of Pseudo-Skylax. Pseudo-Skylax is a Greek traveler, a geographer of the 4th century BC, who signed his work on swimming across the Mediterranean and Black Seas by the name of Skylax.

This name he took from Skylax Carianda - a Greek navigator and geographer VI BC, whose works are lost.

LEVEL 2

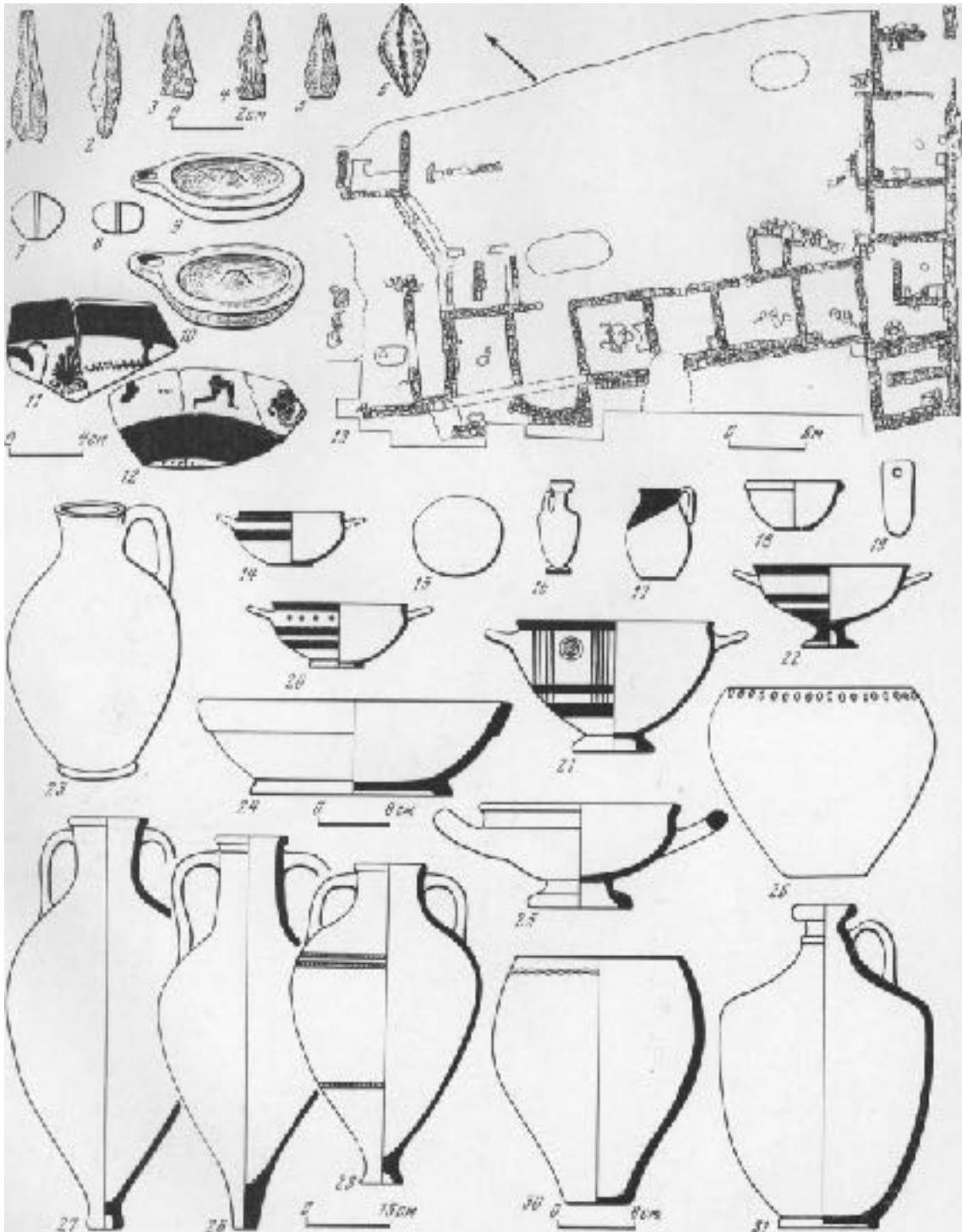
In 1971-1974, archaeological excavations were carried out by the Novorossiysk-Gelendzhik expedition of the Institute of Archeology of the Academy of Sciences of the USSR under the leadership of NA Onayko and a surviving part of the ancient building of the 6th-5th centuries BC was discovered. In the building there are twenty-one premises and two corridors with a total area of 1540 sq.m. The building was rectangular, including a protruding corner part, probably a watchtower. The walls were made of local untreated stone on a clay solution. The outer walls are wider and folded more carefully than the inner ones. Almost all rooms had doorways facing the inner courtyard, the area of which is 900 sq.m. According to the assumptions of archaeologists, the building was not the only one in the territory. For 2500 years, because of abrasion and the inexorable offensive of the sea on land, other buildings of the city did not reach us. Unsaved part, apparently, was located below, so Torikos, like all the ancient cities of the Black Sea region, could have a terraced layout, facing the bay (Alexey Malishev, *Torikos and the South-Eastern Periphery of the Bosporan Kindom (7th c BC-3th c AD)*, p. 927-931).

Founders of the colonies were Greeks. There are several versions of the origin of the inhabitants of Torikos. According to one version, the founders were the Ionians. In the VI BC the mass migration of the Ionians of Miletus - one of the largest and richest ancient cities-policies located in the territory of Asia Minor began. The colonies of Miletus were many ancient cities on the North Black Sea coast. According to another version, the settlers of Torikos were from Attica - one of the regions of mainland Greece. On the attic coast there was a city - the city (city-state) Torikos, founded in the 7th c. BC. Perhaps, according to the name of the metropolis, a colony was also named on the shore of the bay. It is also interesting to note that the alternation of large blocks with fillings of smaller prolonged stones is characteristic of the third type of stonework identified by the author of excavations as an analogue of the stonework in construction in Olynthos. This type of stonework was recorded in the buildings of Torikos. (Alexey Malishev, *Torikos and the South-Eastern Periphery of the Bosporan Kindom (7th c BC-3th c AD)*, p.928).

In the last decades of the VII century BC on the northern coast of the Black Sea began to arise Greek colonies. Initially these were small temporary settlements of emporia - the points of trade exchange between Greek merchants and the local population, which the Greeks called barbarian. The colonization movement was one of the most important phenomena of the historical development of ancient Greece and went down in history under the name "Great Greek colonization", caused by economic and social reasons: overpopulation of city-policies, lack of lands, political struggle. The resettlement proceeded in this way: groups of people (from 100-150 to 1000 people) gathered, or the leaders of groups-oikistes were elected. Before going to new lands, they asked the oracle. In this respect, the Delphic oracle played an important role. If the forecast was positive, then immediately set off, if not, then waited, and then again requested the oracle, until they received a positive response.

Under the assumption of archaeologists, the inhabitants of Torikos were different in character and professional skills people. Likely, the colonists were insignificant people. In the building of Torikos, which occupied an area of a whole block of the ancient city, several families could live, which were related to each other. This is indicated by isolated rooms with exits to the courtyard. Most of the settlers were, apparently, artisans, who were engaged in metalworking production. On the good qualifications of specialists can be judged using a raw-iron method of melting iron, bronze casting. During the excavation, pieces of iron ore slag, a drop of bronze were found. Manufacture of metal products made it possible to sell goods of own production to the local population: arrowheads, spears, agricultural implements. Judging by the remnants of large ovens and slags, the production of metal products played a major role in the economy of Torikos. The raw material was a Kerch-type ore, which was mined, apparently, somewhere nearby. It is worth noting that the need for metal is one of the motivating factors for the colonial policy of the ancient metropolitan politicians. An interesting fact is that during the excavations of Torikos, no one coin was found. It can be assumed that the colonists and residents paid each other with objects of natural production. One of the equivalents of money was metal products, especially weapons. Arrowheads with a spearhead on the point could perform the function of coins. Coin-arrows were used in the ancient cities of the Black Sea region. During the excavation of Torikos, one such tip was found.

In addition to metalworking production, the colonists also engaged in pottery. Many ceramic molded vessels of various shapes were found. Basically, these are pots for food and bowls, which were used as tableware. In the colonies, the ancient Greeks had to adapt to local conditions and live easier. Apparently, the settlers made kitchen utensils for themselves, tk. faced with a more severe climate than it was at home, they had to take hot food more often. Manufactured and larger pots to store products. It should be noted that in the pottery industry, as in all aspects of the life of the colonists, there was mutual influence, manifested in the form and ornamentation of the vessels produced: in ceramics, many features of Meotian and Middle Kuban pottery were found in Torikos.



Picture 3: Images from yug-gelendzhik.ru/torik-stranicy

Weaving, fishing, hunting played a certain role in the economy of the settlers. The spindle, sinker, floats of pumice for networks were found during excavations. Most of the economy of the ancient Torikos belonged to the intermediary trade: from the mainland Greece and the metropolitan countries were transported wine, olive oil, light-lilted and red-clay bowls (Lutherium type), black lacquer and red lacquer ceramics. It was found many fragments of black-lacquered vessels, samples of Rhodesian-Ionian art pottery, a huge

number of amphorae with wide bands, Chios and Thassos, gray-clay with a glassy leg. This indicates that a lot of wine and olive oil were brought. In the ancient period, such amphoras served as containers. The displacement of the ancient Greek galleys was measured by amphoras. All this was then resold to local tribes. From Torikos wood was supplied in the metropolis: the surroundings of the city were covered with forests. Engaged in agriculture, but in very limited quantities: the mountainous terrain was not suitable for this type of agriculture. Of the tools of labor were found only an iron sickle and a grain mill. Livestock products were also produced in small quantities. Apparently, slaves exported by local tribes, as well as wax, honey, which were traded for the population, were exported.

For the ancient Greek the small city was the world in which he felt his freedom, his wealth and his own personality to the greatest degree. Moving to new places, he brought with him the whole way of life. In his mentality, there was always a sense of community and unity with others: in citywide ceremonies, the co-ordination of cults, which delineated the life of the ancient Greeks. Therefore, in these circumstances, private life was receding into the background. Quite obviously, the inhabitants of the ancient Torikos could feel comfortable in the team. According to archaeologists, they led the life of the working people: they made different products for themselves and for sale. Apparently, during of the life the most successful colonists in trade transactions have become more prosperous. As mentioned, in the open during the excavations the building was inhabited by families, so there were women and children. Probably there were not many children. The ancient Greeks were selfish enough, they did not want to have many children, because if there are several heirs (boys), the family property, whatever it is, can be scattered in parts. Ancient Greek scholar Plato in his "Laws" writes that following the spirit of the law it is desirable to have a boy and a girl. Only boys were taught to read and write. Perhaps there was a small school in Torikos, because every free ancient Greek must have been literate (although no children's toys were found during excavations, since they were usually made of clay and wood). Every family in the building had their own rooms. Usually the houses of the ancient Greeks were divided into two halves of male and female (gynekeia). The main duty of a woman is to be the keeper of a home (this function remained the same in Torikos). Usually, between the husband engaged in endless business and his wife, who rarely leaves his quarters, the communication was limited, but nevertheless the family remained strong for many centuries, especially considering the conditions and surroundings in which Torikos was, the families here were more united.

In everyday life they tried to follow the usual way of life for the ancient Greeks. The situation in the rooms was modest. Tables, couches, chests were made of local stone. The furniture was primitive. Often the furniture was flat stone slabs, from which they made couches, and also adapted to stone tables. The rooms in the rooms were made of stone and clay, which, in addition to cult values, served for heating and cooking. Used homemade and imported pottery. The exposition of the museum includes lutherium - a bowl for washing and ablution and all kinds of women's toilet vessels made of clay:

lekif, amphorisk, which were characteristic objects for use by the ancient Greeks.

As for the dressing of Torikos, the migrants did not have snow-white imantes (raincoats) or chitons (short tunic, fastened on the shoulders with clasps, ties). Antique apparel is a piece of fabric that wraps around the body and is fastened with clasps and a belt. Usually artisans wore an exome tunic that leaves one shoulder open, at the waist adheres to the waist, and on the second shoulder is fastened with a clasp or knotted. In winter they wrapped themselves in coarse-wool cloaks. Tissues did not survive, but probably female colonists wove for their needs and, perhaps, little for sale. The ancient Greeks ate usually twice a day: a modest breakfast at dawn and at the end of the day - deipnon - dinner. The menu is modest, mostly vegetarian: olives, vegetables, onions, legumes; dairy products - cheese, milk, sour milk; fruit - apples, pears. Meat is rarely eaten: on holidays. Much more ate fish. Drank water, milk divorced honey. Wine that was mixed with salt water and spices, so it did not spoil during transportation. The ancient Greeks in food were always modest and moderate. (Bones of domestic animals, birds, as well as bones of fish, dolphins, claws of clams, shells of mollusks were found during excavations) (Alexey Malishev, Torikos and the South-Eastern Periphery of the Bosporan Kindom (7th c BC-3th c AD), p.927-936).

LEVEL 3

The founding principle in the life of the ancient Greeks was the mythological worldview. The real life was intertwined with legends and with myths. The cult centers of Apollo in Greece, Delphi and Delos, date from the 8th century BC. Since the time of Greek colonization in the Black Sea region, the cult of Apollo, the patron of the Miletus colonists and other immigrants from Ionia, was most popular. In the most famous colonies of Miletus in the Northern Black Sea coast - Olbia, Histria, Pantikapaeum - he was revered in various forms, but more often as Dolphin and the Physician. The sanctuaries and temenos of Apollo Delphinus and the Physician in Olbia appeared as early as the 6th century BC together with the temple of Zeus. Approximately from this time in Panticapaeum, and a little later in Phanagoria and other cities along the banks of the Cimmerian Bosphorus, the temples and sanctuaries of Apollo began to appear, which for many years became one of the supreme deities of the local pantheon. Apollo has many names: Pythios, Delphinian, Loxias, Phoebus, Far-Darter, Distant Deadly, Archer, Lukeios, Iatros, Daphnephoros. One of Artemis' request of her father was to have as many names as him. Apollo described as iatros in literary texts. Aristophanes calls Apollo "physician" twice in the Birds and in the Plutos.

καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξίᾳ,

ὃς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου,

μέμψιν δικάϊαν μέμφομαι ταύτην, ὅτι

ἰατρὸς ὦν καὶ μάντις, ὡς φασιν, σοφὸς

(and I blame Loxias, who chants his oracles from a golden tripod,

with this just reproach, that although he is a physician and is considered a skilled diviner, he sent my master home splenetic).

(Aristophanes, Plutos (Wealth), lines 5-10

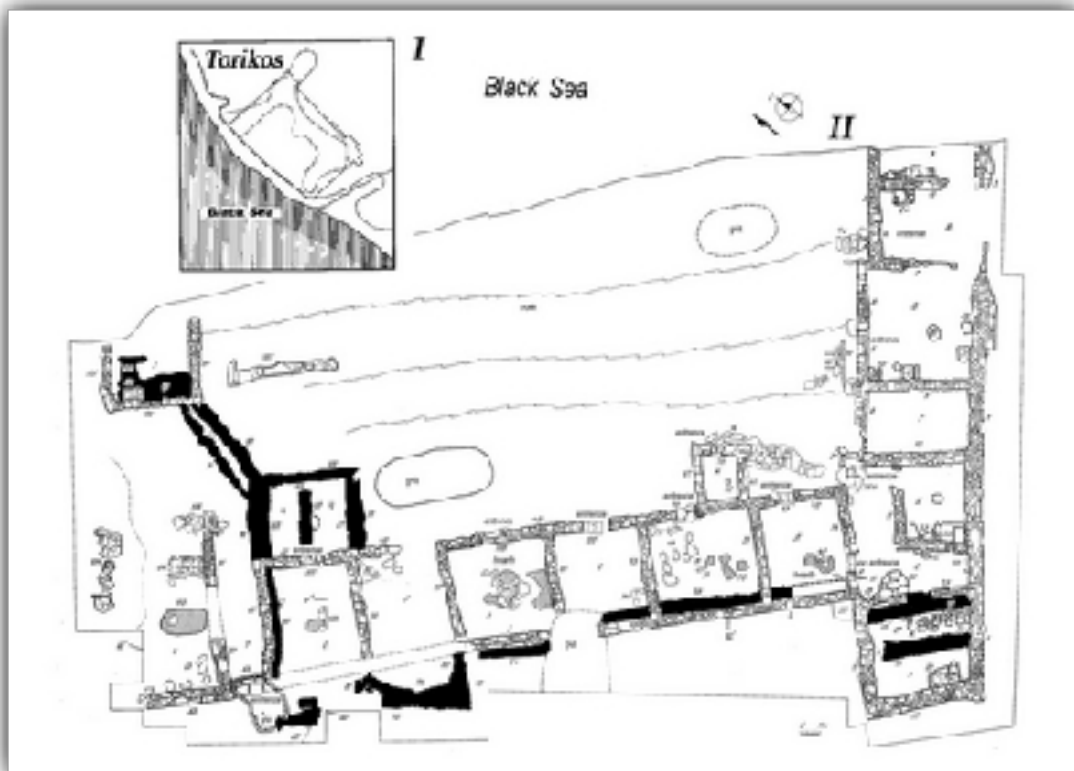
τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;
(Aristophanes, *Plutos* (Wealth), line 39)

Ustinova underlines that the cult of Apollo *latros* (or, in the Ionian dialect, *letros*) is attested to only in Ionian colonies of the Western and the Northern Black Sea coasts: in Apollonia Pontica, Histria, Tyras, Olbia, and on the Bosphorus – all of them founded by the Milesians in the mid-seventh-early sixth century (Yulia Ustinova, 2009).

The population of Torikos, as well as the inhabitants of other colonies of the Northern Black Sea region, imagined the phenomena of nature as the actions of divine forces, which were personified in the images of the gods: beautiful and terrible. The settlers brought cults of gods, their patrons, to the colony. If Torikos founded the Ionians, then their patron could be Apollo - one of the most powerful gods of Greek mythology. Belonged to the 12 gods who lived on Mount Olympus with Zeus. He had many hypostases: God the prophet, patron of the arts, God-light (as the god of light he personified with the sun). He had the gift of healing, the patron saint of shepherds and sailors. The cult of Apollo originated in Lycia, in the southwest of Asia Minor. One of his deeds was the murder of the giant snake Python in the Delphic Gorge. There was founded the famous Delphic oracle, which in ancient times was an indisputable authority. Perhaps in Torikos professed the cult of Apollo Delphinus (a dolphin is one of the symbols of Apollo), who was considered the patron saint of settlers, seafarers, the forerunner of sea routes and was revered in the Black Sea colonies. In addition to the cult of Apollo, probably worshiped the cult of female deities: the cult of the goddess Cybele, the Great mother of the gods, the patroness of the welfare of settlements and cities. The cult of Aphrodite, the goddess of love and beauty, besides this Aphrodite was represented as the goddess of fertility, eternal spring and life. Granting land abundance, companion and kind assistant. Perhaps in Torikos professed the cult of Aphrodite Pontus - the goddess of the sea, the patroness of sailors, helping them in swimming. The universe: the earth, the mountains, the sea on the representation of the ancients were embraced by the power of Aphrodite. A specific feature of the cults of the gods of the colonies in the Black Sea region is the mixture of cults of Greek gods with the cults of local barbarian gods. There were cults: The Supreme deity, associated with the cult of Zeus, the Goddess of the Virgin, in which the Greek goddesses: Aphrodite, Artemis, Athena joined. The priesthood took place at the altars where sacrifices were made. Along with common cults, there were domestic cults in the colonies. The sacred place of the house was considered a hearth, as the altar of the goddess Hestia (patroness of the hearth), whose eternal fire was a symbol of stability and reliability. Home cults were associated with the life stages of the family, therefore religious rituals, in the private life of immigrants are very simple: a symbolic gesture facing the sun; a brief but often pronounced prayer; the placement of a stone symbolizing the presence of the god at the hearth, purification, ablution, sacrifice. In the consciousness of the ancient Greek, the symbol of the divine presence could be a stone, a log, sometimes quite shapeless, or roughly processed, with reverence kept in

families. They called Hoap (carved things). During the excavations of Torikos, a red clay egg-shaped product was discovered (perhaps one of Hoap's). It was in a room with a semicircular pavement, which, possibly, served as an altar. Unfortunately, with the archaeological excavations of the settlement, not a single sculpture or figurine depicting the gods was found. Nevertheless, the stone pavements next to which were the pockets that served as altars and altars, as well as the small cups found during the excavations, had a ritual-cult purpose: a sacrificial libation of milk mixed with honey or wine diluted with water. As for the temple of Torikos there is no evidence.

The ancient Torikos settlement existed for at least a century (the second quarter of the 6th century - the middle of the 5th century BC). During this time the settlement was in the system of long-established economic trade diplomatic relations with the North Black Sea and, probably, the Mediterranean centers, but it was not destined to turn into a city-policy. Why it was caused? During the excavations of the building, archaeologists traced 3 stages of the construction period: one main and two subsequent connected as the current repairs-fortifications of the walls of the building, and serious destruction because of some natural disasters (Nebieridze T.A., researcher of Gelendzhik's museum, article magazine Torik, 4, 2014).



Picture 4: Images from yug-gelendzhik.ru/torik-stranicy

Further feature of this building was the absence of any outbuildings beyond. This increased the fire hazard of the settlement. It should be noted and haste in the construction of the first period: the apparent desire of the colonists for isolation - all this speaks, apparently, of tensions between colonists and local tribes. Facts about the history of the relationship could be given by the

materials of the excavation of the necropolis, but so far, its location has not been revealed. Perhaps he, too, rests on the seabed.

The founding of colonies, in the Northern Black Sea Coast, went in two ways: southern and western. According to one version, the colonists came by the southern route, which was more ancient and shorter. (He goes back to the travels of the Argonauts and Jason - in Greek mythology the participants of the sailing on the ship "Argo" behind the golden fleece to the country of Oia (Colchis), the leader of the Argonauts was Jason). Ancient Greek Torikos played a great importance as the initial station along the route of Greek ships to the Bosphorus Cimmerian (Kerch Strait). Apparently, the inhabitants of Torikos were engaged in necessary repairs and equipping of floating vessels. But moving south the colonists had nowhere to hide from the storms, to replenish the water and food supplies, because between the Greek colonies: Phasis (Poti) and Torikos there was not a single Greek settlement. Local tribes, engaged in piracy, attacked the ancient Greek galleys. Therefore, the routes of the ships were treacherous. Gradually, the Western path became more and more important: longer, but more secure. Remoteness from the north-Black Sea city-policies, a decrease in the volume of exported products, the aggressive behavior of local tribes and armed clashes with the colonists. All this in the aggregate predetermined the death of Torikos.

The ancient Torikos destroyed by the fire of conflagration in the middle of the 5th century BC, perhaps it happened after the raid of barbarian tribes. During the excavations in one of the walls of the building, a jammed arrowhead was found. Later Torikos was probably moved to another place, because on the territory of the Gelendzhik bay, traces of the cultural layer of Hellenistic time (IV-I centuries BC) were discovered. But this was already emporium - a temporary point of trade exchange. The walls of the ancient city were discovered in the 70s of the last centuries during the construction of the beach of a local recreation center in the area of the Tonky Cape. For a whole year the layer behind the layer was removed by historians from the layers of the earth, and the streets of the ancient city, round wells, beautiful objects of everyday life and tools of labor were gradually opened before the people of the 20th century.



Picture 5: Images from yug-gelendzhik.ru/torik-stranicy the walls of Torikos

Chapter Title 3

GREEK PRESENCE IN THE KUBAN TERRITORY, MODERN GELENDZHİK (1861)

LEVEL 1

Beginning from the late eighteenth century, the Ottoman Empire had to defend itself against foreign invasion. It was initiated a period of internal reforms which are known as the Tanzimat, which succeeded in strengthening the Ottoman central state.

The first serious period of modernizing reform happened during the reign of Sultan Ahmed III and his Grand Vazir Ibrahim Pasha (1718-1730); Ahmed had come out of the cage but had managed to receive some proper education and

was an enlightened ruler; his Grand Vazir was the first Ottoman statesman to come to the conclusion that knowledge of European way of life was important to Ottoman foreign policy.

Selim III 's reign, the first significant period of Ottoman reform, coincided with the Great French Revolution of 1789; Selim was a true heir of the 18th century Ottoman reformers; he devoted most of his attention and energy to the military; by taking this course, neither the sultan nor his advisors showed much understanding of how much Europe's technological reforms were products of the social, economic and political revolutions that had been going on since the Reformation; there were no real general efforts at governmental, economic, or social modernization (Basaran, Betul, Selim III, Social Control and Policing in Istanbul at the End of the Eighteenth Century: Between Crisis and Order, Leiden: Brill, 2014).

The main problem of the empire was financial; part of this financial trouble had come from traditional treasury system; lack of an overall budget caused periodic financial chaos; most government officials were allowed to spend money with out either administrative or financial supervision; Selim's response in this area was not an attempt to establish a budgetary system but simply to make the old system work; he reorganized the old system by expanding the administrative authority of the Grand Vazir in order to subject accountants to new standard of honesty and efficiency and dismissing those unable or unwilling to comply; here, he managed to bring nepotism and bribery under control; his only other administrative reform was the reduction of the number of office holders which was a source of corruption.

According to Evridiki Sifneos, the rapid growth of Ottoman-European trade at the end of the eighteenth century gave birth to city-ports that dominated the Ottoman Empire's international commerce. From the mid-eighteenth to the mid-nineteenth centuries, a wide-ranged migration of Greeks from the Ottoman Empire (Greek Orthodox Ottoman subjects) took place and important Greek-speaking communities were founded mostly, but not exclusively, in the Mediterranean ports. Leghorn, Marseille, Trieste, Alexandria, Odessa and the Azov Sea ports were among the most important settlements.

Evridiki Sifneos underlines in her article that the rapid growth of Ottoman-European trade at the end of the eighteenth century helped the city-ports to dominate. From the mid-eighteenth to the mid-nineteenth centuries, the migration of Greeks from the Ottoman Empire (Greek Orthodox) took place and important Greek-speaking communities were founded in the Mediterranean and the Black Sea ports (Evridiki Sifneos 2005).

The history of the modern Greeks in Russia is closely connected with the Russian Empire's entrance into the world political arena and series of victorious Russian-Turkish wars that instilled in the hearts of the Greeks, who were oppressed by the Ottoman yoke, the hope of liberation. The influx of Greeks to Russia, among which there were many skillful navigator, talented officers and diplomats, was one of the first results of these military campaigns.

LEVEL 2

Modern Greeks from Pontus moved to the Kuban territories in the XIX century mainly from Turkish Anatolia. Since that time the main economic orientation of the Greeks has remained to this day: tobacco growing, viticulture, and trade.

According to V.B.Vinogradov, the largest and already officially organized flow of Greek immigrants to the Kuban territories is associated with the years 1860-1870, when the liberation movement of people in the Ottoman Empire is growing. The Russian government took measures to resettle the one-faith Greeks from the territory of Turkey, where they were subjected to the persecutions. During this period, there is several of compact homogeneous Greek settlements in the Kuban region. According to statistics in 1871 in the Kuban region there were 798 Greeks, of whom 721 were in two villages of Temryuk Uyezd (apparently, Vityazevo and Merchan) and 86 people in Batalpashinsky district. These figures do not include the number of the Greek population of Kabardinka, Varenikovskaya, Crimean, Gunayskaya, Pereyaslavskaya, Novorossiysk, Anapa, Ekaterinodar, Armavir, Yeysk. Naturally, currently the total number of the Greek population of the Kuban region was significantly higher.

The modern Greek population of the Caucasus, including the Northern one, is the descendants of the New Age settlers from Asia Minor, from the territory of Turkey. In 1823, 800 Greek families arrived in Transcaucasia. In the nineteenth century, the Greeks, like other Christians, began to experience increasing pressure from the Turkish authorities, and the flow of settlers from Asia Minor increased. They began to go to the North Caucasus, especially to the Kuban, where the Greeks brought the tobacco culture ... The Russian authorities encouraged the resettlement of the Greeks from Turkey. The question of the Greek population of Turkey was of interest not only to Russian state circles, but also to other European countries. It escalated during and after the First World War. To solve it, an international conference was set up in Lausanne (Switzerland), which decided on the mutual exchange of Turkish and Greek populations. By its decision, the Greeks could go to Greece and Soviet Russia. Many chose the latter option. Most of the visitors settled in the Krasnodar and Stavropol Territories. In the late 1930s, part of the North Caucasian Greeks moved from the USSR to Greece, mainly to the northern tobacco-growing areas (V.B.Vinogradov, "Srednia Kuban: zemliaki i sosedi", Armavir, 1995).

As for the soviet policy it was the fact that in the early years after the October Revolution of 1917, there were contradictory trends in Soviet policies towards ethnic Greeks. Greeks were engaged in trade or other occupations that marked them as class enemies of the Bolshevik government. About 50,000 Greeks emigrated between 1919 and 1924. On the other hand, as with other ethnic nationalities, the early Bolsheviks under Vladimir Lenin and his immediate successors were willing to encourage ethnic culture manifestations of those ready to work within the new revolutionary regime. Thus, those who could change and adopt themselves to the new policy, continued their activities in that new format.

At the end of the 40s, the Soviet Greeks who lived in Abkhazia and the Kuban region experienced an unreasonable and unjust action: part of the Greek population from this region was deported to Central Asia. The Greek operation of the NKVD is a mass repression against the Greeks of the Soviet Union,

which took place in the framework of the Great Terror from December 15, 1937 to November 1938. Immediately, arrests were conducted from December 1937 to early March 1938. Separate arrests were observed until July. In total, according to recent reports, about 15 thousand Greeks were arrested, both citizens of the USSR and subjects of Greece. The main regions for the implementation of the plan for the Greeks were the Krasnodar Territory of the RSFSR and Donetsk region of Ukraine. About 5,200 Greeks were arrested in the Kuban territories (about half of them were Greek citizens), in the Donbas about 4,500 (almost all citizens of the USSR). In Abkhazia and Adjara, 1,000 Greeks were arrested. The main accusations were of espionage and counter-revolutionary activity. The Greek operation was almost exclusively male (the average age of those arrested in the Donetsk region, for example, was 41 years). The number of women arrested was about 150 people. According to their social status, they were mostly rural illiterate, apolitical inhabitants. The result of the Greek operation was the shooting of 85% of the arrested. The rest (approximately 2,500 people) received camp terms (most were sent to the Kolyma camps), about 150 died in prisons during the investigation before the verdict, several dozen people (Greek subjects) were deported to Greece, approximately 100-150 people were released from prison - under guard (V.B.Vinogradov 1995).

The places of primary settlement of the Greeks are the cities of Gelendzhik, Krymsk, Anapa, Abinsk, Novorossiysk, Sochi (Kuban territory) before and after 90ths. Judging by the table below, the changes in the number of the Greek population are insignificant. The decrease occurred mainly due to the departure of the Greeks to their historical homeland. For the years 1990-1991, the mechanical loss was about 600-800 people, which could not be covered by natural growth (which was small) and migrations from other regions (statistics of the Kuban authorities).

Table 1: Dynamics of the number of the Greek population of the Krasnodar Kuban Territory

YEARS	1989	1991	1992	1993	1995	1997	1999
NUMBERS	28337	28337	27930	28293	30008	30670	30527

In 1993, the situation is changing. The number of Russian Greeks living in the Krasnodar Territory is beginning to increase and by 1999 it has reached 30,527

people. This is connected, first of all, with certain restrictions in the admission of migrants from Russia by Greece. In addition, the social adaptation of the “Soviet” Greeks in the historical homeland was very difficult, and at present a part of those who have left is returned. The absolute number of Greeks in the province increased by 7,73%, but their relative share in the total population did not change and still makes up 0.61%.

In the Northern Caucasus, the Pontic Greeks settled in rural areas, forming several of ethno-aryan groups:

1. Sochi group - Vysokoye, Golitsyno, Lipniki, Krasnaya Polyana settlement, Vishnevka (they live together with the Russians);
2. the Tuapse group (mainly the Turkic-speaking groups), Gunaiskoe, Makopse, Kalinovka, Goitkh (lived together with the Hamshen Armenians), Mesajai (together with Russian and Armenians) (not preserved);
3. Gelendzhik group - Aderbievka, Kabardinka, Praskoveevka (live mixed with the Russians);
4. Anapa group - Vityazevo (the Greek population predominates; Russians and Germans also live);
5. the Crimean group Novokrymsk, Novo-Ukrainian, Merchan (live mixed with the Russians);
6. the Abinsko-northern group - Karssky (not preserved), several small farms in the mountainous area (not preserved), live Severskoy, Azov, Novo-Dmitrievskaya, Kaluga, Fortress Smolenskaya, Grigoryevskaya, Kholmskaya, the village Ilskaya, Abinsk, mixed with the Russians;
7. Goryachiy kluch group - Fanagorian and others (not preserved);
8. Apsheronk group - Kurinskaya (live mixed with the Russians), Kura-Tsece (Greek population is not preserved), Papazov (not preserved), Akritasov (not preserved);
9. Maikop-Belorechensk group - a number of small farms (not preserved);
10. Stavropol-Pyatigorsk group - Hasat-Greek, settlement Greek, Bekeshevka, Suvorovka, Nahut (live mixed with the Russians).

Chapter Title 4

MODERN GELENDZHİK LEVEL 1

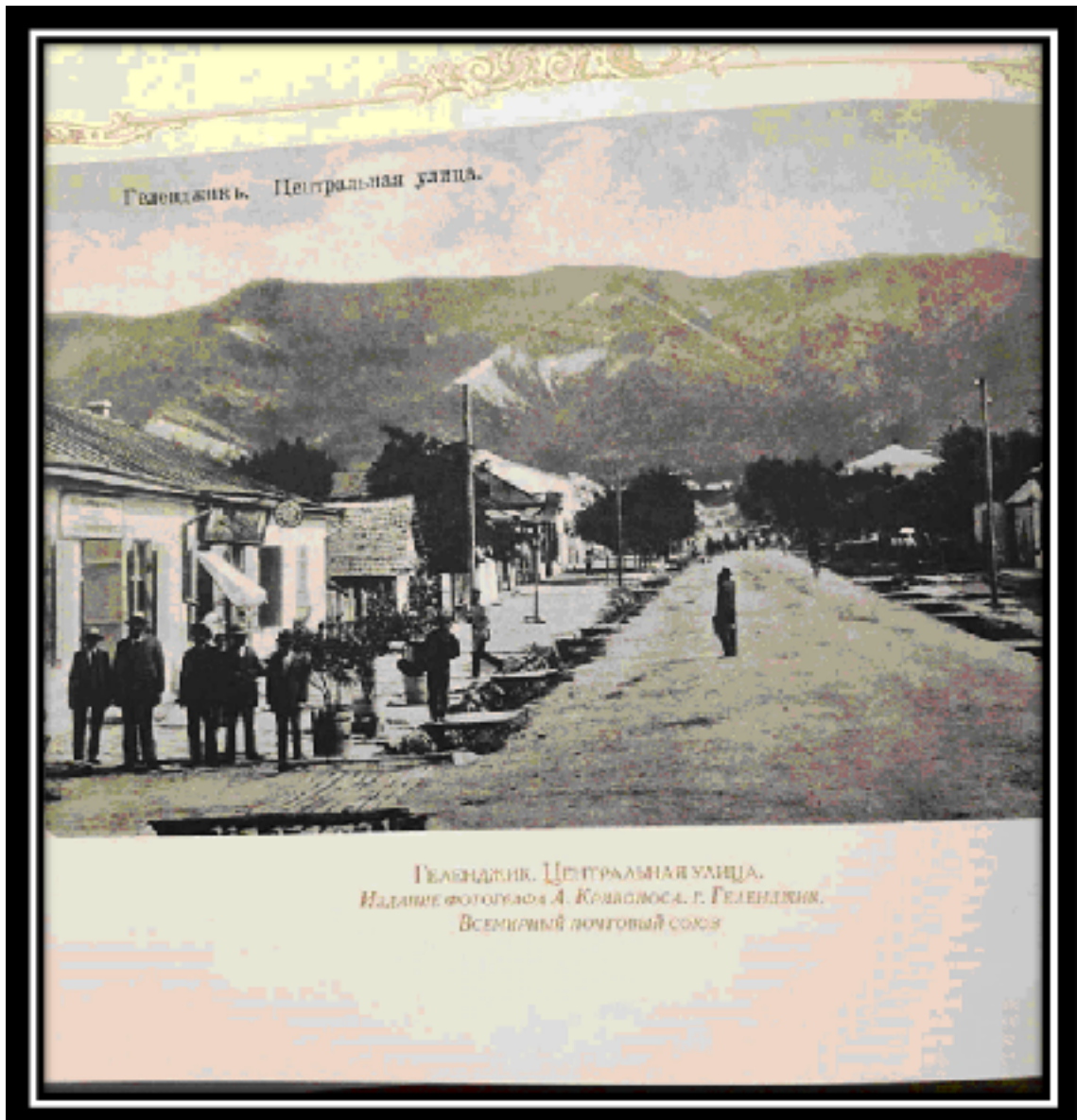
The history of the Russian Gelendzhik began in 1831, when a military fort was founded on the shore of the bay. In 1854, during the Crimean War, the fort was blown up and abandoned by the Russian troops under the treat of the

attack of the joint Anglo-French navy forces. In 1864, stanitsa (Cossak village) was founded on the shore of the Gelendzhik Bay, six years after reorganized into a civil settlement. Its first settlers had come from the Russian provinces, but to accelerate the colonization of the coastline, the Russian Government allowed all foreign citizens practicing Christian religion to take up residence in the settlement. By the end of the 19th century, Gelendzhik's population had reached 2,000, mainly ethnic Russians and Greeks. It had also become a popular seaside resort, and, according to a police constable report of that time, "every" landlord prefers to spend the nights in an attic, woodshed or even outdoors, letting his last room to the holidaymakers; most settlers make their living exclusively by renting rooms..."

Cathrine also actively recruited free colonists from beyond the borders of the empire. In general terms, Cathrine offered to the foreign immigrants attractive terms that included land, tax exemption, loans, religious toleration and other privileges (Patricia Herlihy, *Odessa, A History 1794-1914*, Harvard Ukrainian Research Institute, 1986). I am citing some examples about the collaboration between the Greeks and the locals and the everyday life of the Greeks in Gelendzhik (I. Platonov, "Gelendzhik", Krasnodar, 2014, p.10-11).

These examples and memories help us to understand the situation of those years which were connected with the cosmopolitanism and the policy of privileges from Russian Empire.

"The Greeks would work for 2 or 3 days and, upon earning some cash, succumb to relaxation for a week or two - spending time in conversations, or playing dice in the coffee houses," wrote S. Lichkov in his Guidebook.



Picture 6: Images from the book I. Platonov, "Gelendzhik"

For example, L. Paskhalidi's food and drinks store. On its ground floor was a coffee house, and on the first floor, a Greek primary school. The subjects taught there were Greek, Russian and Scripture. The teachers' salaries were paid by the local Greek community.



Picture 7: Images from the book I. Platonov, "Gelendzhik"

The next example is the bathhouse owned by Ivan Danesis, a local ethnic Greek. It was a wooden construction on piles with plank annex, a light-colored canvas lean-to, and kerosene lanterns. On the spacious terrace in front of the entrance stood tables and long benches where the bathers could have a cup of tea. To the roof were fastened two wooden flagpoles, with a life buoy on one of them. As compared with other bathhouses, Danesis's

establishment was relatively small, but popular owing to its location and amicability of the owners. Such bathhouses had appeared at the beginning of the 20th century “in the European manner”. I. Danesis was known to have worked as a sanitary trustee. During the Russian - Japanese War in 1905 he reportedly sent clothes for the ill and injured soldiers of the Manchurian Army.

LEVEL 2

CREEK COMMUNITY IN GELENDZHİK NOWDAYS (1989)

At the beginning of the 20th century, Gelendzhik was a multi-ethnic settlement. Its population consisted of Russians, Armenians, Greeks, Czechs, Poles and Turks. The latter were considered the best fishermen across the Black Sea. According to the guidebook, “In the Black Sea there is so much fish, but the locals do not know how to catch it.” Apart from the Turks, seafaring service was rendered by ethnic Greeks many of whom had feluccas to entertain the holidaymakers. Also, the Greeks were known as skillful craftsmen or experienced fishermen.

This fact shows how the Greeks, those who decided to adopt the new policy, began to collaborate with the new regime. As for the social life of Greeks, in 1914 in the Russian Empire was held a regional meeting of representatives of Greek communities in Ekaterinodar (Krasnodar), where it was decided to organize a congress of the Greeks of the Russian Empire. From June 29 to July 10, 1917 the congress was held in Taganrog (Rostov region). During it, the “Community of the Greeks of Russia” was established and an Executive Committee of 8 members was elected to form the Central Council in Rostov-on-Don. Russian Greeks from all parts of the Empire united, supported each other. In addition, the Central Council took care of the shelter and organization of the Greeks from Pontus, who, due the mass genocide of the Greeks in the territory of Asia Minor the Turks constantly remained as emigrants to Russia.

The First Constituent Congress of the Greeks was held in Gelendzhik on March in 1991. At this congress 244 delegates were represented from 56 primary and regional Greek associations of country. That congress initiated of development of Greek movement in modern Russia.

The city public organization “Gelendzhik’s Greek Community” was established in 1989. Today about 5,000 Greeks live in Gelendzhik. The Council of the Community consists of 66 persons. The organization includes purposeful, energetic people interested in the active work of the Community: linguistic and cultural education, development of relations with the Greek communities of other cities of Russia and Greece.

In November 2005, with the support of the Consulate General of Greece in Novorossiysk, Gelendzhik opened free Greek language courses, which are still in operation today. In addition to holding festive and memorable events, the community organizes presentations of books on Greek history and repression of the Greek people, demonstration of films by Greek directors, meetings with creative people, successful entrepreneurs and Greek publicists. There is all possible support for creative, choreographic groups, master classes on

choreography with the participation of Greek teachers, targeted assistance to people in a difficult life situation. Support sport teams, individual athletes. Close contacts are being established and are developing with the representatives of the twin city Kallithea (Greece), trips are made to Greece for participation in festivals and competitions. Projects are being implemented: “Greeks of Gelendzhik in faces”, “Memory Book”, “Kind heart”.

According to the article of Anton Popov where the author underlines that today in Russia institutionalized ethnic organizations often become a mediator in relationships between citizens and the state, individual actors develop strategies enable them to use their ethnic origin as an additional, but sometimes vital, social and economic resource (A.Popov, Crossing borders).

The Greeks of Gelendzhik were among the first to get the opportunity to learn Greek in the schools of the city. Already in the last academic year, students from the 4th grade could declare their desire to attend the lessons of the Greek language. It is important that in addition to the Greeks, representatives of other nationalities expressed a desire to learn the language of Hellas. Over the year, much has changed in the direction of promoting the teaching of the Greek language in a positive way.

The year 2016 made significant adjustments to the activities of Greek public organizations in Russia as a whole. Much of what was planned for the Cross Year of Greece in Russia and Russia in Greece became a reality. One of the main news of the past year was the introduction of Greek as the second foreign language in schools of the Russian Federation. An agreement was signed between the Minister of Education and Science of the Russian Federation, Olga Vasilyeva, and the Deputy Minister of Education of Greece, Konstantinos Fotakis. December 29, the Minister of Education and Science of the Russian Federation O. Yu. Vasilyeva signed Order No. 1677, according to which Greek language textbooks were included in the federal list of Russian textbooks.



Picture 8 images from the magazine Torikos

Conclusions

The history of Gelendzhik is rich in events and leads us into the distant past. It may seem that people lived here forever. However, in modern time the first settlements appeared in these places "relatively recently" - about 200 thousand years ago. In 1966, the archeologist V.E Shchelinsky arrived at this conclusion, finding 6 km. from Gelendzhik, on the bank of the river Aderba, the place of primitive people. Silicon arrowheads, chipped stones in the form of scrapers and knives, clay shards, a thick layer of ash from the fires, bones of animals and fish – all this testified to the first human settlements in these places (O.Fadeeva, the research worker of the historical museum of Gelendzhik (database)

In the IV-III millennium BC, in the Caucasus, there lived tribes who left behind one of the most incomprehensible mysteries of mankind - huge funerary structures - dolmens. Several dozen dolmens were erected on the territory of the modern Gelendzhik district. The Circassians who replaced these tribes called dolmens, Abkhazians called "psoun" ("house for the soul") or "adamra" ("grave"), the Cossacks called these structures "heroic huts".

The dolmens built 500 years before the Egyptian pyramids, as well as the tombs of the pharaohs, amaze our contemporaries with engineering perfection and ingenuity of the builders. It is difficult for us, people living in the 21st century, to understand how ancient masters moved huge stone blocks for long distances, with what devices they fitted them so well and precisely to each other, how they made round openings in the "doors" of dolmens. Having given food for incessant disputes among scholars, dolmens still attract thousands of tourists to themselves, who every year go to meet with these "messengers of the Bronze Age."

The following epochs left their mark on the history of Gelendzhik district: the Iron Age and antiquity. Following the disappeared tribes of the "dolmen culture", more mobile and warlike tribes came here, which also disappeared, leaving no obvious traces of their presence. Historians believe that they partly assimilated with the new tribes that appeared here.

At the end of VII century BC, the ancient Greeks began to master the shores of the Black Sea. Having chosen the right tactics of "peaceful ingrowth" in these lands, the Greeks began to establish good-neighborly relations with local tribes, leading a mutually beneficial trade with them. In general, the friendly policy of Greece, their developed crafts, products of skilled craftsmen, as well as the desire to share a wealth of experience in the field of construction, plant growing and navigation, played a key role in relations with the natives. With the tacit approval of the latter, the Greeks began to actively colonize new territories. This was the beginning of the life of the new cities, the most famous of which were Olbia, Chersonese, Fasis, Tira, Fanagoria and others. Close ties with their historical homeland - Greece - did not prevent, however, the immigrants from leading a fairly independent political and economic life.

In the VII century BC, the Greek colony Torikos arose on the shores of the modern Gelendzhik Bay, information about which appeared for the first time in the reports of the author of the ancient Greek Pseudo-Skilax in the 6th century BC. He fairly accurately indicated the location of this city: "south of the Maeos (modern Taman) there lived Sinds with the capital Sindskaya Harbor (Anapa), then kerkets (modern Novorossiysk), followed by tortes and the Greek polis - Torikos. Ancient historians and navigators wrote that tortes are "a just, kind people and very experienced in navigation".

For a long time, historians could not give a clear answer to the question of exactly where Torikos was. Random finds did not allow to determine its exact location. In 1971, archaeologists still managed to find it. The settlement was located on the Tonkiy Cape, on the shore of the bay. Torikos was small, which, apparently, was due to its limited economic potential (mountainous terrain and stony soil did not allow to obtain large yields of grain crops).

An integral part of this "barbarian world" was pirate fishing. The ancient historian and geographer Strabo reported that "outside Sydikia and Gorgipia (present-day Anapa) along the sea on the mountainous coast, the Achaeans, wild beaks and geniohies are almost without bays. They all live by sea rob-

bery. They have small galleys, light and curved, accommodating 20, rarely 30 people. " The Greeks called these galleys "Camari" ("light boats"). Forming flotillas from the camar, the colonists attacked ships loaded with goods, sailed to the shores of any country or city, thus dominating the sea. "They also arrive everywhere, where they moor, as they are well known for all these woodlands; hiding the camara, they roam on foot at night, and sometimes during the day, in order to capture prisoners, for whom you can easily get a ransom. Before retiring, they let all victims know what kind of booty they took with them. "

In the regional museum of Gelendzhik, among the most valuable exhibits of this period, are stored the household items, jewelry, coins, iron and bronze arrowheads, pet bones, stone grain graters belonging to residents of Torikos.

In the V century BC, Torikos descended from the historical arena. Archaeologists have found that, devoid of defensive walls, the city burned down. Most likely, it died as a result of the invasion of barbarians or raids of pirates. Torikos's marginal and isolated position proved to be a decisive factor in his tragic fate.

Later, the Greek settlement was moved to the central part of the bay and, soon, judging by the findings of archaeologists, it was in the zone of influence of the interests of Rome. Historians tend to see here the ancient city of Pagry, founded in 63 AD, but there is no direct evidence of this. The fate of this colony is also sad: it disappeared, like the rest of the Bosphorus, about the year 370 during the invasion of the barbarians, most likely the Huns.

In the pre-Mongol period of the early Middle Ages in the vast eastern Black Sea coast, formed a tribal alliance Zihya in ethnogeny who had contact with the Cimmerians, Scythians, Sarmatians, Polovtsy, Alans, Huns, Goths, Bulgarians, Jews, Khazars, Rusich, Tatars, Turks and other peoples.

In the 6th century, the rulers of Zihya maintained friendly relations with the powerful Byzantium, which brought Christianity to Zikhs. The presence on this land of the Genoese also had its effect. It was on the territory of the modern Gelendzhikoy Bay that Italian merchants founded the colony of Mavrolaka ("Black Lagoon").

After the attack in Constantinople in 1453, the Byzantine-Genoese influence on the Black Sea coast of the Caucasus was lost, and Turkish dominion reigned for 35 years. However, the vassal dependence on Turkey wore only a nominal character for the Highlanders, since they were never conquered. Not without the help of the Ottoman Empire, the mountaineers of the Caucasus almost universally accepted Islam. Not an exception and the area of Gelendzhik. By the way, the name "Gelendzhik" was finally assigned to the city during this period. The Turks turned a small Black Sea settlement into one of the most famous and largest slave markets on the coast. From here, the beautiful beauties captured during the raids on the villages of their neighbors, were supplied to the harems of Turkey, Arabia, Egypt and other countries.

With the slave trade on the coast ended only after the completion of several Russian-Turkish wars. In 1829, under the Treaty of Adrianople, Turkey ceded Russia to the Black Sea coast of the Caucasus from Anapa to Poti.

In August 1831, a Russian airborne detachment of 4,000 men under the command of General E. A. Berkhman landed in Gelendzhik Bay. The construction of a military fortification began, which half a century was destined to be one of the strongholds of the Russian troops on the Black Sea.

The Highlanders, without whose participation the Peace of Adrianople signed, armed and instigated by Britain and France and supported by Turkey, refused to recognize Russia's right to the Caucasus, and themselves to be Russian subjects. A protracted Caucasian war began, costing large losses to the warring parties. The main front of combat operations took place in the mountains of Dagestan, Chechnya, Ingushetia and Cherkessia. The Black Sea coast was also drawn into the war zone.

Gelendzhik fortification was under constant sight of enemy Circassian rifles. Particularly active were the Circassians from the mountain aul Mezyb (now the village of Divnomorskoye).

The service of the soldiers was dangerous and difficult, the food was scanty, the dugout huts were primitive, wet and cold. The garrison soldiers suffered considerable losses from diseases, especially they were afraid of malaria, which, without understanding the ranks and titles, could have chosen anyone as its victim.

In spite of the difficulties, a fortress, administrative houses and a powder magazine were built. Assessing this fact, the commander of the Black Sea coastline N. N. Rajewski noted that General Berhman was the first "of the Russian generals to become a solid hoof on the eastern shore of the Black Sea and founded Gelendzhik".

Under the direction of Lieutenant-General A. A. Veliyaminov, other fortifications were built near Gelendzhik in the mid-1930s of the 19th century: Alexandria (Kabardinka), Novo-Troitskoe (Krinitsa) and Mikhailovskoye (Arkhipo-Osipovka).

According to the plan of the Russian command, the entire system of military fortifications on the Black Sea coast, which included the Gelendzhik garrison, was to ensure the introduction of a naval blockade and cut off the mountaineers from maritime trade relations with the outside world, depriving them of supplies of industrial goods, food, weapons, and forced to surrender.

A considerable contribution to the arrangement of a single coastline was made by General N. N. Raevsky. Under his leadership, in 1838, Veliyaminovskoye, Tenginskoye, Novorossiyskoye were built, and in 1939 - Golovinskoye, Lazarevseo and Rayevskoye fortifications.

Raevsky fought smuggling on the Black Sea and Anglo-Turkish agents. He was a supporter of more flexible tactics in relation to the mountaineers and did not share the official policy of tsarism in the Caucasus. Raevsky proposed replacing useless bloodshed with peaceful means and advocated the expansion of trade relations with the highlanders. N. N. Raevsky's views were contrary to the official doctrine of the Caucasian War, and therefore in 1841 he was dismissed.

In 1837, twenty-three-year-old M. Yu. Lermontov arrived in Gelendzhik fortification by sea from Taman. Having issued the necessary documents from the commandant, he left the Olginsky fortress with opportunity. There he participated in the march of General Velyaminov across the Kuban River, but then was again sent to Gelendzhik (approximately May 19-23). In the record of the poet, his participation in firefights is noted on May 24 on the Doguab River and on May 25 on the Pshada River. Soon, Lermontov with part of the detachment of General Velyaminova was seconded to the construction of the Mikhailovsky fortifications. Thus, the poet stayed in Gelendzhik district from May 19 to September 24.

In memory of the stay in Gelendzhik of the great Russian poet on the embankment in 1956 a monument was opened. The Leningrad sculptor L. M. Toric portrayed the poet, who was standing in thought. The place for the monument was chosen very well. He stands just at the place where, according to the memoirs of contemporaries, the disgraced poet liked to visit.

In August 1837, Emperor Nicholas I visited Gelendzhik, but his reception was marred by extremely unfavorable weather. The northeastern wind (northeast), which blew the day before, on the day of the king's arrival, intensified an enormous force. The tent of General Velyaminov, where a light breakfast was arranged for the tsar, was hardly kept by one hundred Cossacks. A few days later, thanking the garrison for the service and awarding the most distinguished ones, the emperor left Gelendzhik.

During the Crimean War on the Black Sea, Russia was opposed by England, France and Turkey. The enemy fleet has blocked Russian ships. In 1854, the Russian command, in order to save the garrisons and to avoid the possible capture of the coastal fortifications by the enemy, ordered the Black Sea coastline to be abolished, people to be evacuated, and the fortifications to be blown up.

A new wave of Russian immigrants reached the Black Sea coastline in 1864 after the end of the Caucasian War and the deportation of a significant part of recalcitrant Circassians to Turkey. The exploration of the coast was voluntary and voluntary. The 630 families of retired soldiers and sailors, Cossacks and state peasants who arrived here, despite considerable privileges, could not solve the problem of arranging this territory, and therefore the government invited foreigners to settle the empty lands. In 1877, the first settlements of the Greeks and Czechs appeared in the Gelendzhik area. The Greeks founded the village Praskoveevku, the Czechs - the village Teshebs, and the Moldovans

- Moldavanovka.

Life was gradually improving, but Gelendzhik was still a typical provincial village, hot and dusty, with stunted vegetation in the front gardens. Only the beginning of construction in 1891 of the highway from Novorossiysk to Sukhum brought revival to the life of these areas.

In Gelendzhik, the cement factory "Solntse", owned by a Franco-Russian company, a parquet production sawmill, shops, the first joint-stock companies, and a hotel appeared. Capitalism took its first steps. Noblemen, retired officers, intellectuals, and the bourgeoisie began to acquire here. At the beginning of the 20th century, the social composition of the local population looked very specific: 45-50% of people of this period were intellectuals - doctors, lawyers, teachers, engineers. The village began to acquire the features of a dacha town, surrounded by gardens and vineyards. For the convenience of visitors on vacation, a tavern, coffee shops, hairdressers were opened, a few swimming pools appeared along the coastline, a market and a marina started to work.

In the 90s of the XIX century, Gelendzhik became a resort dacha. One of the first organizers of the resort was a doctor M. F. Sulzhinsky. In 1900, he opened the first private sanatorium at Tonky Cape.

Another supporter of resort development in Gelendzhik was F. A. Shcherbina. In the life of Fyodor Andreevich there was everything: participation in the revolutionary activity, writing the book "History of Voronezh Zemstvo", for which he received the Academy of Sciences Award, election as a deputy to the Second State Duma. Shcherbina was a historian and ethnographer of the Kuban, Gelendzhik held a special place in his life, here he owned land, a bathhouse, and fisheries. The scientist became the ancestor of the resort Dzhankhot, organizer of the bookmark of the Botanical Garden and the grape farm. Shcherbina's house was located on the site of the current Platan restaurant. Thanks to Shcherbina, Gelendzhik took part in the acclaimed exhibition "Russian Riviera", where the scientist made a report "Gelendzhik: port and resort".

In 1907, Gelendzhik Bay officially became a "resort destination". In 1912, with the help of Shcherbina, a bone and tuberculosis sanatorium was opened at the Tonky Cape. Pirogov.

In 1915, Gelendzhik was officially given the status of a city, but its further development was prevented first by the First World War, and then by the burst revolution. The Soviet government won in Gelendzhik on December 1, 1917 by peaceful means. During the Civil War, the Kuban became the center of the class struggle. Through Gelendzhik from Taman, the regiments of the Red Army moved out of the encirclement to join the regular units of the Red Army.

After the end of the civil war, Gelendzhik began to develop as a resort city.

During the first five-year periods, the workers of the Rostselmash plant began to be taken here on holiday, the MSU rest house was opened. By 1941, 30 health centers were already operating in the city. Together with the private sector, they could receive up to 50 thousand people annually. Sanatoriums were well equipped; the best doctors from the largest cities of the country came here as consultants for the summer.

During the Great Patriotic War, Gelendzhik became a front-line city. The first Nazi planes appeared over the city already on June 25, 1941. In the summer of 1942, the fascist German troops launched a major offensive on the Kuban. One of the strikes the Nazis sent to Novorossiysk. The offensive of the enemy was stopped by Soviet soldiers in early September. The front line passed through Novorossiysk, there was only 20 km from it to Gelendzhik. The city has deployed over 50 hospitals on the basis of sanatoriums and rest homes. There was a military airfield on the Tonky Cape, where the female night bomber air regiment was based. On light U-2 biplanes, fearless girls at night at low altitude bombed the most protected positions of the enemy. The Nazis called our pilots "night witches."

Here, on the Tonky Cape, formations of torpedo and patrol boats and landing battalions were formed, which, under the command of Ts. L. Kunikov, was destined to storm enemy fortifications, freeing Novorossiysk in September 1943. A significant part of the landing went from the waterfront area at the current city beach. Here on May 9, 1949, a monument was opened to the soldiers-liberators (the author is a Krasnodar sculptor M. A. Tsvetkov). On the pedestal of the monument inscribed "Our cause is just, we won!". The fighter points with his hand in the direction to which the landing went, freeing Novorossiysk.

Until the early 50s, Gelendzhik healed the wounds inflicted by the war. The destroyed houses, sanatoriums, pioneer camps and embankments were restored. In the 1950s and 1960s, the capacity of the former health centers increased markedly, and construction began on new ones.

Since 1970, Gelendzhik became a resort of All-Union significance, and the following year, an artificial sandy beach about 1 km long was created on the shore of the Gelendzhik Bay. By area, it was the largest artificially washed beach in Russia. In 1975, the area of the beach was increased by 1.5 times.

Gelendzhik acquired his second wind in the post-war period in the late 1990s. Thanks to the new administration led by the former mayor of the resort town of Gelendzhik S. P. Ozerov, many investment programs were successfully implemented. Spacious clean and embankment immersed in greenery of flower gardens and parks became a subject of pride of inhabitants of a city. There is no such embankment in any resort in Russia. Through the ages the Gelendzhik's Bay is remaining attractive for the Greeks.

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Appendix

