

# THRACIA

## XXII



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**EMPIRE AND POLIS IN THRACE, HELLAS AND ROME  
(in the Context of the States from the Eastern Mediterranean  
in the 6<sup>th</sup>/5<sup>th</sup> century BC – 1<sup>st</sup>/2<sup>nd</sup> Century AD)**

*Kalin Porozhanov*

During the centuries of pre-Hellenism (mid-6<sup>th</sup> century BC until the 'thirties of the 4<sup>th</sup> century BC), the two most important characteristics of the period developed, namely those of *polis* and of *empire*. Both state forms – *polis* and *ethnos* – tried to act as empires.

The picture of Thracian society in Southeastern Europe during the period of Hellenism (the 'thirties of the 4<sup>th</sup> century BC until 27 BC) and post-Hellenism (late 1<sup>st</sup> century BC – end of 2<sup>nd</sup> century AD) was different compared to known pictures in Macedonia and Hellas. The main difference consists in the fact that in Thrace – in addition to the monarchic early class empires like the kingdoms of the Odrysaе and of the Getae – there were many more ethnic communities (of the Bessi, Dardanioi, Maidoi, etc.), who tried to be an integral part of the historical period by constantly trying to become early class monarchic empires. The transition of Thrace from Antiquity to Middle Ages was facilitated because despite the existence of free people and slaves, the prevalent part of its population had various forms of dependences. The transformation of society occurred in the 4<sup>th</sup> and 5<sup>th</sup> centuries, when free men and slaves became dependent and that marked the end of the history of ancient Thrace as a part of the history of the Old World.

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## ***POLIS AND ETHNOS ALONG THE WESTERN BLACK SEA COAST: 3<sup>rd</sup> Century BC – 1<sup>st</sup> Century AD***

*Kalin Porozhanov*

During the 3<sup>rd</sup> century BC – first half of the 1<sup>st</sup> century AD, Thrace and its Black Sea coast continued the tradition established in the 5<sup>th</sup>-4<sup>th</sup> century BC, consisting in mutually beneficial coexistence and cooperation between *polis* and *ethnos* states, with definite domination of the Thracian rulers over the Greek *poleis*. However, the Greek states preserved their autonomy to a great extent. That line of behaviour in the relations between *polis* and *ethnos*, which had become traditional, was to end with the liquidation of the Thracian states by Rome and their transformation into Roman provinces.

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**ON SOME ISSUES IN THE POLITICAL HISTORY  
OF TRIBALLOI, ILLYRIANS AND CELTS  
IN THE 3<sup>RD</sup>-1<sup>ST</sup> CENTURY BC**

*Plamen Petkov*

During their military and political culmination, the Skordiskoi bordered on the Triballoi and the Moesians, but the Celts penetrated towards Illyria, Paionia and Thrace, spreading their hegemony deep into those areas. The Triballoi, the Moesians, the Krobysoi and the Troglodytai inhabited the lands around Kallatis, Tomis and Histria, but after the 'eighties of the 1<sup>st</sup> century BC, the Triballoi and the Moesians moved to the west under pressure from the Bastarnae, because the Skordiskoi were already suffering blows from Lucius Cornelius Scipio Asiagenes, after which they were exposed to the aggression of Burebista's state agglomeration. In this way, until the 'eighties of the 1<sup>st</sup> century BC, the Oskios River was the western border between the Celts and the Triballoi. After the 'eighties of the 1<sup>st</sup> century BC, the hegemony of the Skordiskoi was already abolished and hence the sources mention the Illyrians. Those Illyrians were the Dardanioi. Strabo shows very well how the Triballoi and the Moesians, pressed from the east and from the north, sought salvation to the south and to the west of the Istros. After the decline of the Skordiskoi and after the disintegration of Burebista's state union, the Triballoi, under the pressure of the Bastarnae and Sauromatai, crossed the Oskios and reached the Ciabrus River, whereby those who headed to the west of the Oskios had a military confrontation with the Dardanioi (Illyrians). The last historical evidence about the Triballoi belongs to Cassius Dio. After the military and political offensive of Marcus Licinius Crassus in 30–29 BC, nothing was to be heard of the Dardanioi, Triballoi and Moesians. Only the Skordiskoi were noted around 16 BC, when – together with the Denteletai – they made an incursion into the Macedonia Province and devastated it. It was the Skordiskoi who benefited briefly from the defeat that Marcus Licinius Crassus inflicted upon the Bastarnae and the Dacians. The domination of Rome loomed clearly on the horizon.

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## **Πιλοφόροι and Capillati/Κομηῆται/Cometai Ancient Sources on the Social Categories Tarabosteis, Pilleati/ (Comatai)**

*Stoyanka Dimitrova*

There is a prevalent opinion in Bulgarian historiography (see, e.g., Йорданов 1984: 72-123; Попов, Д. 1989) that the two-component structure characteristic of the Thracians, built on the antagonism between the aristocracy and the community population, was preserved during the first millennium BC as well (Фол 1997: 55). The evidence by the ancient authors on the social categories of the Tarabosteis, Pilleati/πιλοφόροι and Capillati/Κομηῆται/Cometai/Comatai allow reconsidering the issue of the differentiation and the hierarchy in the Northern Thracian society. The issue invariably concerns the brief reign of the Getic ruler Burebista and the reform activities effected by him and by the priest Dekaineos. The processes of development and regulation in the socio-political and economic spheres, which crystallised in Northern Thrace around the mid-1<sup>st</sup> century BC, became manifested in Decebalus' state.

**THE ROMAN CONQUEST  
AND THE BEGINNING OF THE ROMAN RULE  
IN THE THRACIAN LANDS.  
II: Livius, *Periochae* 134 – 142  
and the Campaign of Lentulus Against the Dacians**

*Kalin Stoev*

The campaign of *Cornelius Lentulus* is mentioned in the Epitome of the 2<sup>nd</sup> century historian Florus, but is missing in the *Periochae* of T. Livius. The article opens the notion that the reason about it is that Florus neglects Tiberius' victories in the Danube lands. Most probably Lentulus was commander under the high command of Tiberius and as such conducted a punitive expeditions against the Dacians around 10 BC. Considering the fact that the last decade of Livius has been very shortly described in the *Periochae*, we might conclude that the action of Lentulus had been mentioned in the summary of the deeds of Tiberius in the book 141 of Livius' History.

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**ON THE NAME OF SEUTHES' TRANSLATOR**  
**(Xen. *Anab.* 7, 6, 43)**

*Svetlana Yanakieva*

The paper examines the issue of the two different forms of the Thracian personal name Εβρυζελμις/Ἄβροζέλμης, connected with the opinion on identity between the Odrysian king Hebryzelmis, known from coins bearing his name and from an inscription from Athens, and the translator of Seuthes Abrozelmis in Xenophon. Both the historical case study and the linguistic interpretation of the name, which are connected, are studied. In this connection, all information on persons bearing the name Hebryzelmis (who are not numerous), as well as all kinds of sources: epigraphic monuments, coins, papyri and the only literary evidence – that of Xenophon, are examined. The issue of the different readings of the names of the Odrysian king in the inscriptions on the coins is also addressed. Attention is focused on the analysis of the different interpretations in the *codices* of Xenophon's *Anabasis*, which have proven to be of key importance for determining the history of the different forms of the name. The hypothesis proposed is that the form Ἄβροζέλμης resulted from a copying error. The conclusions are relevant to both aspects of the issue: historical and linguistic.

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## THE HISTORIAN THEOPOMPOS AND HIS CREATIVE INTEREST IN KOTYS

*Dobriela Kotova*

The active political career of the Thracian king Kotys transformed him into one of the remarkable individuals of the Early Hellenistic world. However, authors of various genres and from different historical periods have focused their attention not on his military and political activities, but rather on his character and on the dramatic end of his life. The reason for the long-lasting interest in his personality stems from the fact that Kotys' name entered literary circulation in the intellectual context of the 4<sup>th</sup> century BC, when the views on the moral tenets of political life became a maxim for many creative men of letters and political figures. An important evolution in the 4<sup>th</sup> century BC literature can be seen in the tendency among many authors of prose to create and use written texts educating in aristocratic values as the principal *paideia* instrument for the educated elite. Such were also the goals pursued by the authors of historical works, notably Xenophon, Ephoros and Theopompos. King Kotys was present precisely among the moral paradigms of Theopompos' *History of Philip*. That had decisive consequences for the negative image with which he remained in history. The devastating pamphlet against him presents one of the ways in which Theopompos delivers his moral instructions while following the main line in his works: shedding light on the links between imperialism and moral degradation.

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**MESAMBRIA PERSICA**  
**(ad Arr. Anab. (Ind.) 8, 39, 2-4)**

*Miroslav Izdimirski*

The paper addresses the issue of the toponym *Mesambria* mentioned by Flavius Arrianus as the name of a peninsula in the Persian Gulf (pres. Bushehr). Arrian followed the narratives of Nearchos above all, but also of Onesikritos and Androstenes, who also took part in the expedition of the Macedonian fleet across the Indus River and across the Persian Gulf to the Euphrates River. After source-critical analysis both of Arrian's text and of the ancient geographers Eratosthenes, Strabo, Pliny the Elder and Claudius Ptolemy, the conclusion reached is that in all probability Arrian presented a passage from Nearchos' *periplus*. It is important to specify that the toponym *Mesambria* was part of Arrian's information sphere, because before *Anabasis* he wrote his *Periplus Ponti Euxini*. On the other hand, an analysis is made also of the information in the Persepolis fortification tablets related to the working population *kurtaš* in the royal farms in Persis and Elam. There, in Taoka, close to the peninsula referred to as Mesambria/Bushehr by Nearchos/Arrian, there were workers – Skudrians – who are considered to have been recruited migrants from the „Thracian-Phrygian culture zone.“ This leaves a possibility the toponym *Mesambria* to have been transferred to Persia from Southeastern Europe.

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## ANTONIA TRYPHAINA BEYOND THE ANONYMITY IN THE LITERARY SOURCES

*Ruja Popova*

The theme of the last kings who ruled Thrace before it was officially annexed as a Roman province evoked new interest in the past several years. After the distant 1752, when F. Cary performed the primary systematisation of the Thracian dynastic history and linked the representatives of the Thracian and Bosporan dynastic homes, that last stage in the relative autonomy of the Thracian kingdom, as well as its link with the Northern Black Sea region, attracted sustainable research interest. A new – Sapaian – dynasty was introduced in circulation at the end of the 19<sup>th</sup> century, being defended or refuted over time, and relatively many stemmata presenting the genealogy of the last representatives of Thracian rule were constructed.

An attempt is made in this text to look at that part of Thracian history through the image of a woman who had remained anonymous for the ancient authors, but has been amply attested through epigraphics and numismatics. Antonia Tryphaina is consistently represented in seven epigraphic monuments as the daughter of kings (Polemon I of Pontos and Pythodoris I), as Kotys' wife and hence „herself queen,“ as „mother of kings“ next to her sons. In numismatics she is known from being presented as „queen“ on coins dating from the period of her autonomous rule, as well as from her joint rule with her son Polemon.

Antonia Tryphaina benefited from the privileges of her origin and marriage to become involved in the political life during the first half of the 1<sup>st</sup> century AD and to introduce her children into its intricacies. Being the representative of two ages, through the noble origin of her family from the Hellenistic/Hellenised Anatolia, she represented the declining Hellenistic tradition in Asia Minor. On the other hand, through the limitations that the desire to participate in the political life in her time imposed upon her, she was under the direct influence of the imperial family and turned into the ideal image of an *amica populi Romani*.

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**IGBULG III 2, 1581 AS A SOURCE  
ON THE ADMINISTRATIVE PRACTICES  
IN THE THRACIA PROVINCE AT THE TIME OF THE SEVERI**

*Lyuba Radulova*

The paper focuses on a fragmentary inscription from Augusta Traiana which attests a complicated exchange of letters between three persons: an anonymous inhabitant of the city, the Emperor and the governor of Thrace Atrius Clonius. Though some unclear points still remain, this correspondence makes it possible to reconstruct the following dynamics of events:

A local conflict seems to have started in Augusta Traiana, regarding the way distributions of money were provided to the community. The problem appears to have been a rather delicate one, as it stood on the boundary between local independence and the control exercised by the Roman authorities. The anonymous provincial who started the correspondence seems to have been actively involved in the conflict, supporting, in all probability, the *status quo*. In order to strengthen his position, he addressed the Emperor directly, asking him for support. The Emperor refrained from taking sides and shifted the matter back to the local authorities. However, by means of a series of indirect non-verbal indications in his response, he demonstrated his positive attitude to the local individual, thus consolidating considerably his position in the conflict. The man in question perceived the Emperor's answer as a social success and a status symbol, and therefore provided for its publication, commissioning its inscription on a particularly sumptuous monument.

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## THE BESSI IN ROME

*Boryana Markova*

The present paper aims at presenting and analysing the epigraphic monuments providing information on the presence of Bessi in Rome in the 2nd–3rd century AD. The monuments in which Bessi are mentioned as part of the praetorian cohorts, and above all of the Equites singulares Augusti, are most numerous among the epigraphic sources. At the same time, there exist other inscriptions that give information about Bessi occupying different posts in Roman society, e.g., about an individual who was nummul(arius) de basilica Iulia and about another one who was olear(ius) de portic(u) / Pallantian(a) Venetian(orum) parmulariorum).

The analysis of all that information shows that the Bessi had an important place in Roman society. The large number of epigraphic monuments found in Rome, in which Bessi are mentioned, is evidence of their considerable presence in the capital of the Roman Empire. Probably through their participation in the Roman army, they had the opportunity to travel, to meet people from different ethnoses, while at the same time falling under Roman influence. The information provided by the epigraphic documentation demonstrates the diverse traditions influencing the culture of the Bessi. On the one hand, this is evidence of the level of their integration in Roman society, as well as of their relative Romanisation. As the inscriptions demonstrate, most of the Bessi and their heirs bore Roman names and followed Roman burial practices – a fact testifying to their ability to adapt to the new living conditions. On the other hand, the formula natione Bessus and sometime vicus, or the name of the region from where the person identifying himself as belonging to the Bessi originated, were always present in the inscriptions. This is evidence in support of the hypothesis that in spite of the Roman influence, the Bessi identified themselves as such, preserving the memory of their native places.

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ON THE FIDUCIARY HEIRS FROM MOESIA AND THRACE  
(Gerov, ILB 136 & Kurylowicz, ZPE 60 (1985), pp. 189-198)

*Momchil Banev*

The paper proposes an interpretation of the formula **H·F·M·C** from the last row of a sepulchral inscription from Cherkovitsa (Bulgaria), published in 1868 and disappearing shortly afterwards. The aim of the study is to check whether the formula **H·F·M·C** from the last preserved row contains the figure of the fiduciary heir: *heres fiduciarius* (successor trustee), abbreviated using only the initial letters. Due to the fact that the preserved formula is on a lapidary monument, importance is attached not to the literary information in the heir's institute, but only on the form and the type of context in which it appears in epigraphic monuments, and above all in sepulchral ones. The known lapidary inscriptions on heirs were studied and a comparison was made of the formulae containing a specifically mentioned *heres fiduciarius* (in full or in abbreviated form). In view of the fact that in all sepulchral inscriptions in which *heres fiduciarius* is mentioned, even on the territory of Rome, *fiduciarius* is never abbreviated to the first letter only, it may be assumed that there are no grounds to think of reference to a fiduciary heir in the interpreted inscription that is broken off at one end and which ends with **H·F·M·C**. The abbreviation should most probably be read as *h(eres) f(ecit) m(emoriam) c(ausam)*, whereby it is also possible that this may not have been the end of the text. Similarly, in the inscription from **Remagen** (Germany) the reading accepted in *CIL* 3, 6129a and later by G. Alföldy is preferable, and to reject as erroneous its attributing to the Thracia Province.

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**EURIPIDES' TRAGEDY *HECUBA*:  
METAMORPHOSIS AND RITUAL SPACE**

*Vanya Lozanova-Stantcheva*

The topic considered is the motive of regressive metamorphosis of the Trojan queen Hecuba as an essential element for the identification and reconstruction of the ritual space of dramaturgical eventfulness in Euripides' tragedy *Hecuba*. Metamorphosis is considered generally as a non-traditional solution of the tragic conflict. One of the few known precedents is the lost Sophocles' tragedy *Tereus*, which places the dramaturgical ritual space – on the analogy to Euripides' tragedy *Hecuba* – in the mythological *topos* of the ancient Thracian world. These paradigmatic associations determine the specific functionality of ancient Thrace in seeking for theatrical Otherness of Athenian democracy and the ritualising of overcoming its own problems and conflict situations.

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## RHESUS – LITERARY IMAGE OR LITERATURE-LIKE NOTION ABOUT THE HORSEMAN HERO OF THE THRACIANS

*Valeria Fol*

The paper analyses the written sources and the hypotheses expressed in favour or against a developed cult of Rhesos as a hero. The evidence on Rhesos shapes three images, each with its specificities. The idea of the Hero in Hellas and its „encounter“ with the notion of the Thracians of the heroic are examined. Some authors accept that the image of Rhesos belonged to the Achaean mythological cycle. Most Bulgarian authors prefer the opinion expressed 100 years ago by W. Leaf, based on Cicero's evidence (Cic. *De natura deorum* III, 45) that the tragedy *Rhesos* was born from poetic fancy, which is seriously criticised in the Western specialised literature. The evidence shows that the socium in the region of the Rhodope Mountains overcame the conflict between the disappearance and the preservation of the cultural memory, and the defining of yesterday and today through a folklore narrative and rites connected with the image of the Horseman Hero, probably Rhesos. In the different cultures – of *polis* and *ethnos* types – the individual who had passed „beyond“ can become unforgettable and divine protector of the socium in different ways, Euripides (Eur. *Rhes.*) and Philostratus sensed the different notion and understanding of a divine protector among the Thracians, which led to the confusing use of *theos*, *heros* and *anthropodaimon*, which is confusing to us, as the authors have tried to come maximally close to the way of thinking of the bearers of the faith-ritual related to Rhesos, i.e., to the Thracian world outlook and way of preservation of the cultural memory. The reference to Rhesos as *anthropodaimon*, *daimon* and *heros* can also be interpreted as defining of different recognised ideas in the „culture of death“ of the Thracian aristocratic faith-ritual whose aim is the immortalisation and the preservation of the link with the deceased who had gone to the World Beyond, profanated and rendered as folklore during the Late Antiquity.

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## ONCE AGAIN ABOUT THE THRACIAN HERO AND ST GEORGE

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The present paper researches into the relationship between the Thracian hero and St George and St Demetrius of Thessaloniki in the perspective of several reliefs of the hero in the Balkan lands. They have been placed in Christian temples dedicated to the saints, or in the proximity of the cultic *topoi* of the saints. These examples raise again the ambiguous question about the relation and the continuity between the Thracian hero and the saints – warriors and horsemen. Despite the iconographic resemblance and the connection between the figures, the problem lies in the fact that the iconographies of St George and St Demetrius seated on horseback and fighting against an enemy appear a few centuries after the time of the Thracian hero. On a folklore level St George inherited a considerable part of the functions as a patron of health, vegetation and fertility, which earlier belonged to the Thracian hero, as well as the relevant religious worship. St Demetrius, who has been regarded as a twin brother of St George, forming the bipartite annual cycle, appears to be in relation with the functions of St George. On the official church level it is possible that the characteristics of the Thracian hero and the saints as warriors and noblemen have acted as a basis for bringing them closer to one another. In this sense the hero paved the way, to some extent, for the establishment of the cult of the saints concerned. The hero and the saints have been similarly perceived and represented as horsemen fighting against a certain kind of antagonist, which could have also acted as a basis for drawing them closer. Some representations of the Roman/Byzantine emperor on horseback and of St George as a warrior on foot fighting a dragon, may be treated as an intermediate stage. Anyway, if there is some kind of analogy here, it is rather in terms of form and iconography than in terms of content. We must also keep in mind that the church has been willing to assimilate the *topoi* of the preceding faith. The concepts of „official“ and „folklore“ level should be taken as pure theoretical types, which cannot cover the reality in full. Actually, the two levels are closely intertwined, which is also one of the main features of the so-called syncretic Christianity.

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## НУМИЗМАТИЧНИ ИЗВОРИ ЗА ИСТОРИЯТА НА ОДРИСКОТО ЦАРСТВО (КРАЯ НА VI – IV В. ПР. ХР.): КЛАСИФИКАЦИЯ, МЕТОДИ НА ИЗСЛЕДВАНЕ И ОСНОВНИ РЕЗУЛТАТИ

*Камен Д. Димитров*

Одриското царство е най-голямата държава в древна Тракия с изобилни нумизматични находки, намерени на нейната територия. Тяхното подробно разглеждане като исторически извор е наложително като допълнение към оскъдните писмени извори. Според възприетата класификация се разграничават монети, сечени извън Тракия и такива сечени в Тракия (на племена, крайбрежните гръцки градове, техни тракийски имитации и владетелски емисии). Методите на изследване предвиждат статистическо третиране на монетните съкровища, единичните екземпляри и нумизматичните комплекси от селища, определяне на тегловните стандарти и номинали, установяване на иконографски паралели между царските емисии и тези на гръцките градове и др. Прилага се сравнение с данните от други видове извори. Основните резултати от проучванията установяват постоянно проникване на потоци от гръцки монети към вътрешността на Одриското царство, свързани с интензивна търговия. Откроява се ролята на гръцките емпории във вътрешността като Пистирос. Локализирането на различни монетарници определя различни територии, управлявани от клонове на Одриската династия и отделни владетели. Личи големият потенциал на парадинастите, които понякога са могли да заемат царския престол. Иконографията на царските емисии показва изображения и атрибути на различни гръцки божества, покровители на царя: Аполон, Дионис, Кибела и др. Те говорят за промени в религията и царската идеология след времето на Херодот и за адаптирането им към вярванията на гръцките партньори.

Култът към владетеля е изразен ясно чрез негови конни изображения и глава с портретни черти. Липсата на божествени атрибути свидетелства за това, че приживе одриските владетели не са били смятани за богове, потвърдено и от сведенията за бунтове срещу Месад, Котис I и Керсеблепт.

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## ТРАКИТЕ ПО СЕВЕРНОЕГЕЙСКИТЕ ОСТРОВИ: ПИСМЕНИ СВИДЕТЕЛСТВА И НОВИ АРХЕОЛОГИЧЕСКИ ДАННИ

*Петя Илиева*

Статията предлага сравнителен анализ на античните писмени извори и известните археологически данни, относно присъствието на тракийско население на северноегейските острови Тасос, Самотраки и Лемнос. Въпреки неравностойните по обем писмени сведения за връзката на всеки един от посочените острови с Тракия, както и различната степен на проученост чрез археологически методи и сериозните различия в обема на натрупаните материални останки, илюстриращи връзката с Тракия, могат да се направят няколко обобщаващи наблюдения:

Най-ранните археологически данни насочващи към появата на население от Тракия по северноегейските острови (основно ръчно изработени керамични съдове в традицията на керамиката позната от континентална Тракия) се отнасят към Късната Бронзова Епоха. Това явление е синхронно с данните за промени в културата на Троя VIIb1-2 и може да бъде видяно като отражение на движение на малки групи от хора.

Археологическите материали от КБЕ от Тасос и Лемнос се откриват в контекст с микенски керамични съдове (вносни от южна Гърция и местно, северноегейско производство) и метални изделия (на Тасос), което подсказва, че населението на тези два острова е в контакт или дори е част от периферията на микенския свят след унищожаването на големите дворцови центрове на юг. За разлика от тях на Самотраки липсват, към момента, микенски импортни предмети или местни имитации.

Топографското ситуиране на селищата от КБЕ и РЖЕ на Тасос и Самотраки показва предпочитение към полупланинските райони във вътрешността, обикновено най-високите части на естествено укрепени хълмове, докато материалите от Лемнос свързани с Тракия произлизат от територията на един от главните градове на острова в античността – Хефестия, разположена на североизточния бряг.

Докато археологическите данни от Тасос илюстрират заниманията на местното население с металургични дейности и част от селищата от КБЕ – РЖЕ се локализируют в близост до залежи на метал (мед, желязо, сребро, злато), на Самотраки липсват свидетелства за подобни дейности. Стопанските занимания там изглежда са сведени до полуп-

ланинско, сезонно животновъдство и земеделие, доколкото теренът на острова позволява. Археологическите данни от Лемнос не предлагат пряко свидетелство за заниманията на местното тракийско население с обработка на метали, но писмените свидетелства за това, че Синтиите правели оръжия, както и митологичната им връзка с Хефест насочват към вероятната им връзка с металургията.

Средата и втората половина на 8 в. пр. Хр. е времето, когато настъпват промени в живота на тракийските общности на Тасос и Самотраки. Появяват се крайбрежни селища със сериозен обем от вносни керамични съдове от различни северноегейски ателиета, които илюстрират включването на двата острова в северноегейската културна общност преди появата на гръцките заселници там. Това е времето, когато на Лемнос също се случват промени, отразени в археологическата картина на острова. Приема се, че тогава се настаняват тирените, създали блестящата архаична култура на Лемнос.

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## COOKING TECHNIQUES AND COOKING TOOLS IN THRACE (First Millennium BC)

*Rumyana Georgieva, Elly Filipova*

Food preparation is a process positioned between the production and consumption of nutrients. The way in which the food is cooked is of great importance for determining the culinary style and gastronomic identity of every ancient society. Both today and during the antiquity cooking comprises a large number of methods by means of which raw animal and plant products are transformed into food fit for human consumption. The paper presents the places (stationary hearth, oven and pit) and the utensils used for thermal processing of the food (*pyraunos* and other ceramic vessels) in ancient Thrace. The principal culinary techniques applied for preparing bread and cereal foods, leguminous, dairy and meat dishes, as well as beverages, are also examined.

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## SOURCES ON THE TYPES OF BREADS AND CAKES, AND WAYS OF PREPARING THEM IN ANCIENT THRACE

*Elly Filipova*

Understanding the diet and dining in Ancient Thrace is a difficult task. Literary references to food need to be studied with respect to physical finds of food in the archaeological records. Pictorial artefacts could also serve as a secondary source of knowledge.

Ancient Thrace offers a variety of cereals and alternatives from which people could choose. In addition, crop products could assume various forms – gruels, flat cakes or bread. According to different sources, six types of bread could be distinguished: wheat bread [*Triticum aestivum*], barley bread [*Hordeum vulgare*], einkorn and emmer bread [*Triticum monococcum et dicoccum*], rye bread [*Secale cereale*], millet bread [*Panicum miliaceum*] and one prepared with water nut [*Trapa natans*] or water chestnut [*Eleocharis dulcis*] meal.

Alternative to bread and the opportunity to enrich the menu was the Thracians' ability of preparing groats or as Balkans called this kind of food: *bulgur*. In ancient times it was made from hulled wheat [*Triticum monococcum et dicoccum*], barley [*Hordeum vulgare*], common wheat [*Triticum aestivum*] and millet [*Panicum miliaceum*]. An interesting addition to diet and daily nutrition are drinks called *bryton* prepared from barley [*Hordeum vulgare*] and millet [*Panicum miliaceum*], and *parabea* made from millet [*Panicum miliaceum*] and conyza [*Inula conyza*].

There is different evidence for bread making in Ancient Thrace. Millstones found in archaeological sites show that Thracians used hand grinding. They knew the technology of making sourdough bread. For the baking process they used ovens by placing the bread into the fire in a large baking dish, or more likely directly in the embers. Under what circumstances cereals were eaten, how they were procured and prepared could provide a valuable information about Thracian culture.

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## RICH GRAVES IN THE THRACIA PROVINCE (1<sup>st</sup>-3<sup>rd</sup> Century): EMERGENCE, ESSENCE AND GENERAL CHARACTERISTICS

*Kaloyan Pramatarov*

The main goal of the present article is to find the reasons for the reappearance of the „rich graves“ during the 1<sup>st</sup>-3<sup>rd</sup> centuries AD on the territory of the Roman Province Thracia. The study of the phenomenon of the „rich graves“ includes the presentation of its chronology, territorial scope, essence and main characteristics.

The main reason for the existence of the rich graves during the 1<sup>st</sup>-3<sup>rd</sup> centuries AD is the universal custom, the privileged stratum of society to demonstrate its political and economic power. The heaping of big mounds, the building of monumental tombs and heroons with the intention to be eternal, the deposition of richly ornamented chariots around or within the tumuli and their deliberate damaging, the burials of horses and dogs, the traces from impressive burial

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## FROM ARCHAEOLOGY TO HISTORY: THRACE DURING THE LATE ANTIQUITY

*Tosho Spiridonov*

The proposed text interprets a paper by N. Russev in which he examines fibulae dated to the Late Antiquity. As the fibulae have been taken out of the historical context and are therefore unusable in spite of the rich data on them, the present paper makes a brief *excursus* to the political and military acts during the Late Antiquity and their connection to the dissemination of the fibulae. The regions in which the different types of fibulae were spread, the „white spots“ and the pathways for the penetration of the fibulae concentrated along the roads through which the Goths penetrated Thrace, and the places where they were produced locally. It is pointed out that these productions were concentrated in the foothills of the Balkan Range.

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