

# THRACIA XXIV



БЪЛГАРСКА АКАДЕМИЯ НА НАУКИТЕ

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### **Mycenaean Thrace – a Theme to be Continued**

*Valeria Fol*

The article examines the concept of Mycenaean Thrace introduced as a notion in specialised literature by Professor Alexander Fol, first used in 1972 following the archaeological discoveries and publications over the last decade. Mycenaean Thrace is a concept that shows from a historical point of view the typological similarity between the Thracian lands in the late Bronze Age and Mycenaean Greece. Analysing the written evidence and archaeological material, A. Fol specifies that Mycenaean Thrace is a

concept of the similarities between the state-forming processes (similar but not identical processes!) in Southeastern Europe and especially of the Thracian lands and those of Mycenaean Greece towards the end of the Bronze Age, and of the similarities between their respective socio-political and civilisational development in the sense of technological achievements and material culture. A. Fol theorises that the common ethnonym Thracians was created during the colonisation and was archaicised in order to denote the northern part of the Mycenaean world, whose representatives participated in the Battle of Troy, and who often fought and traded with the Mycenaean. He supports these observations, taking into consideration written sources with linguistic data, as well as the famous archaeological material at that time. The Fourth International Congress of Thracology in Rotterdam in 1984 was dedicated to the Thracian-Mycenaean contacts and interactions.

The newly-discovered archaeological material supports written evidence that a Thracian aristocratic establishment, which governed its subordinate small territories and had economic and cultural contacts with other peoples, had been formed since the Trojan War, when Thracian mythological and legendary *basileis* were mentioned for the first time. The best known examples are the tumular *necropoleis* near the village of Dabene, Karlovo municipality, and in the area of the village of Izvorovo, Haskovo region. The gold objects found have analogies from Asia Minor to Central Europe and show the exceptionally high technological level of the toreutics masters who worked for a ruler living in the nearby tell. Another object that suggests early state organisation is again found along the Maritsa River. In the necropolis dating from the beginning of the second millennium BC near the village of Izvorovo, Haskovo region, two gold spindle weights have been placed as gifts; as well as gold necklaces with the beads of one of them in the form of barley grains; also, other gold ornaments showing clear relations with Crete. In connection with the excavations of the Ada Tepe gold mine in the Eastern Rhodopes, the Thracian lands are defined as northern boundaries of the Mycenaean world. The relations Thrace – Troy – Ahhiyawa are also documented by means of finds bearing inscriptions in Linear A script and are mythologised via the history of Dardan's migration from Samothrace to Asia Minor and the mythographic tradition of the Chalybes. The synthesis of the new archaeological discoveries and the in-depth studies of the technologies that existed during the Bronze Age, especially the ones dating from the

second half of the second millennium BC, confirm the active contacts with the Mediterranean world. Artefacts that testify to a strong aristocratic establishment are found also to the north of the Balkan Range. Their characteristics show connections to the north of the Danube, e.g., the two-part stone blocks for sceptres and armaments and the Valchitran gold treasure from the second half of the second millennium BC. In fact, we can safely conclude that A. Fol's hypothesis of extending the content of the concept of Mycenaean Thrace north of the Balkan Range is confirmed.

Twenty years ago, Mountjoy included Samothrace and Troy during the Late Bronze Age in the Mycenaean *koiné*, as the direction of the expansion of the influence of Ahhiyawa to the north on the map covered Lemnos, Samothrace, Western Asia Minor and left open space north towards Thrace. Ten years ago, Jan Boer also included Thrace in the Mycenaean area, believing that connections are not through the Black Sea but along the rivers, and in particular the Maritza River, thus confirming the hypothesis launched by Alexander Fol, but without quoting him.

Alexander Fol formulated the notion Mycenaean Thrace for the lands south of the Danube River. The new archaeological discoveries, combined with the new methods of specialised studies of archaeological artefacts and their historical interpretation, themselves combined with the re-interpretation of the already known ones, show that Mycenaean Thrace is a theme to be continued, and that we can expect an extension of the territory for which it is used also to the north of the Danube River.

**Key words:** Thrace, Thracians, Mycenaean Thrace, Mycenaean Greece, Late Bronze Age, Thracian archaeology

Valeria Fol, Prof., PhD, Dr.Sc.  
Institute for Balkan Studies with Centre of Thracology,  
Bulgarian Academy of Sciences  
University of Library Studies and Information Technologies  
valeriafol@gmail.com

## The Good and Wise Centaur Φόλος

*Joanna Spassova-Dikova*

The text deals with the theatrical activity of Prof. Alexander Fol's father, the theatre director Nikolay Fol, who was a remarkable figure in Bulgarian culture. Emphasis is placed both on his performances at the National Theatre and on his dramatic work. It is noted that he was an artist, intrinsically connected with the tendencies of looking for new forms in art between the two world wars. It is emphasised that Nikolay Fol implemented in his work European quests in the field of scenography, modern music, plastic art and choreography from the second half of the 20<sup>th</sup> century. His orientation was to the intellectual, laconic theatre, which contains significant ideas related to human existence and consciousness, to expressionist means of suggestion. In the spirit of German expressionism, his directorial decisions were towards the use of conditional decoration, large massive scenes, choirs that talk and dance in a modern style. His productions were monumental, they often touched the audiences deeply with many forms of expression. Critics defined his performances as bright, dynamic, entertaining, engaging. Attention is drawn to the fact that an important moment in Nikolay Fol's biography is related to his belief that children's theatre is extremely important for the development of adolescents, prompting him to become the founder of several children's schools.

**Key words:** Nikolay Fol, Bulgarian culture, the National Theatre, German expressionism, children's theatre.

Йоана Спасова-Дикова, проф., PhD  
Институт за изследване на изкуствата, БАН  
joanasd@yahoo.co.uk

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### **The Intellectual Vera Bojadjieva-Fol (1893–1989)**

*Georgeta Nazarska*

The paper aims to present the personality of Vera Bojadjhieva-Fol – the mother of Prof. Alexander Fol. Her biography is studied in the context of 20<sup>th</sup> century Bulgarian culture and in interaction with her closest circle of relatives, friends and colleagues. A special emphasis is placed on her intellectual activity of long-time teacher, gifted writer, journalist and translator, on her activity in the field of women’s movement and on her professional networks. Her place among Bulgarian female educated elites is highlighted.

**Key words:** Vera Bojadjhieva-Fol, Prof. Alexander Fol, 20<sup>th</sup> century Bulgarian culture, intellectual activity, Bulgarian female educated elite.

Жоржета Назърска, проф., PhD,  
Факултет „Библиотекознание и културно наследство“,  
УниБИТ  
georgeta.nazarska@gmail.com

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[www.cua-sozopol.com](http://www.cua-sozopol.com)

## Thracia Pontica – 40 Years Later

*Kalin Porozhanov*

**The *Thracia Pontica* range of issues** was perceived and named by Professor Alexander Fol in the 1970s as a result of the complex expeditions *Apollonia – Strandzha* and *Mesambria – Haemus*, organised by the Institute of Thracology of the Bulgarian Academy of Sciences. During subsequent decades, the following important results were obtained.

**A national Centre of Underwater Archaeology** was established with seat in the town of Sozopol (1978). Eight international symposia *Thracia Pontica* have been organised, as well as annual national and international expeditions.

**The view on the Thracian maritime culture** along the coasts of the Aegean Sea, the Sea of Marmara and the Black Sea as an integral part of the history and culture of the Eastern Mediterranean is substantiated.

***Thracia Pontica*** constitutes part of the issues connected with ***Mycenaean Thrace*** (mid-second – mid-first millennium BC) because the Mycenaean religious, political and cultural models penetrated from the south to the north by sea. The ***Thracia Pontica*** range of issues comprises also the **Thracians from Northwestern Asia Minor and its coastal areas**, including the Aegean islands Thasos, Samothrace, Imbros, Lemnos and Naxos.

**The settling and the development of the Greek *apoikiai* along the Thracian coasts** proved to be a process in which the two sides

– the Thracian ethnos-related and the Greek *polis*-related sides – were mutually complementary and they interacted, playing hence the role of **contact zones**.

The Summer University *Strandzha Mountain and Its Role for the East–West Transfer of Civilisations* was created on Alexander Fol’s initiative in 2002 and it functioned until 2015. **Between 2009 and 2018, the Neophyte Rilski Southwestern University** in Blagoevgrad implemented **research projects every year**, connected with the range of *Thracia Pontica* issues along the Black Sea, Sea of Marmara and Aegean coasts.

**Key words:** *Thracia Pontica, Mycenaean Thrace*, Prof. Alexander Fol, the Thracian coasts, the Greek *apoikiai*.

Калин Порожанов, проф., PhD, дин  
Институт за балканистика с Център по тракология  
„Проф. Ал. Фол“, Българска академия на науките  
Югозападен университет „Неофит Рилски“ – Благоевград  
kalinsp@abv.bg

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### **Professor Alexander Fol and the Establishing of the National History Museum**

*Sofia Vassileva, Vesselina Ivanova*

The National History Museum (NIM) was established in 1973, based on the idea of Prof. Alexander Fol and as part of the large-scale project in honour of the 13<sup>th</sup> Centenary of the founding of the Bulgarian State. Today it ranks among the largest museums in the Balkans. There are more than 10,000 exhibits arranged on an area of about 6,000 m<sup>2</sup>, which present the history of today's Bulgarian lands dating back from the seventh millennium BC to the present day as part of the common European history. The museum collection is located in House No.1 of the Boyana Residence – an emblematic building in which Todor

Zhivkov, head of the communist party and State from 1954 until 1989, was overthrown in 1989.

It was created at a time when a large museum network already existed in Bulgaria, but for a period of ten years it became a major cultural and educational centre. Today its specialists are among the best in the field of museum work, they participate regularly in numerous Bulgarian and international exhibitions and provide methodological assistance to museums in the country.

The National History Museum seeks, collects, preserves, researches and exhibits material and documentary cultural values related to all ages from prehistory to the present day. The permanent exhibition, temporary exhibitions in the country and abroad, lecturing, informing the public about the work of the museum, conducting open lessons, museum programmes for children, students and adults play a major role.

**Key words:** The National History Museum, Prof. Alexander Fol, 13<sup>th</sup> Centenary of the founding of the Bulgarian State, House No.1 of the Boyana Residence,

Проф. София Василева, проф., PhD,  
Катедра „Култура, историческо наследство и туризъм“  
Университет по библиотекознание и информационни  
технологии.  
s.vasileva@unibit.bg

Веселина Иванова, PhD,  
Националния исторически музей,  
vaselina@gbg.bg

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### **Alexander Fol – the Creator. An Era in Thracology**

*Irina Shopova, PhD*

The article traces the life and creative path of Professor Alexander Fol, the founder of the Bulgarian School of Thracology.

Professor Fol is the author of more than 400 specialised publications: books, including 16 monographs, studies and articles published in Bulgarian and foreign languages in Bulgaria and abroad, as well as dozens of popular academic studies, articles and textbooks.

He dedicated nearly 50 years to the study of all aspects and problem circles of the history of ancient Southeastern Europe, pointing out the way in which the history of Ancient Thrace and the Thracians must be studied and written as part of the history of the Antiquity of Europe, Africa and Asia .

Professor Fol created both the theoretical and the institutional frameworks of Bulgarian Thracology. By postulating the principle of interdisciplinary research as the basis of Thracian studies, he created the concept of the Institute of Thracology, which united the efforts of a team of researchers specialising in various fields of Thracology.

Along with the establishment and development of the Institute, Professor Fol, together with Prof. Mihailov, Prof. Velkov and Prof. Venedikov, initiated the exhibition *Thracian Treasures*, which gave an impetus to the development of Thracian studies abroad. The exhibition has visited the largest museums around the world, organised under the academic guidance of Prof. Alexander Fol from 1974 to 2005.

Professor Fol was the initiator for the launching of the National Museum of History in Sofia (1979), founder and Chairman of the Society for Ancient History and Thracology (1979–1987), initiator of the creation of the research institute at the Bulgarian Cultural House in Vienna.

Alexander Fol's creative work was also aimed at introducing Thracology as a fundamental discipline in the curriculum of universities in Bulgaria.

In 1977 he initiated the establishing of the National School of Ancient Languages and Cultures in Sofia.

Professor Fol developed the methodology, specified the academic concept, expanded the chronological boundaries and geographic diaspora of research on Thracian antiquity, and taught us that intellectual energy was immortal. He bequeathed to us his story of the Thracians, expecting each of us to write his/her own story.

**Key words:** Prof. Alexander Fol, Bulgarian School of Thracology, the Institute of Thracology, the National History Museum, the National School of Ancient Languages and Cultures, the Bulgarian Cultural House in Vienna.

Ирина Шопова, гл. ас., PhD  
Институт за балканистика с Център по тракология  
„Проф. Ал. Фол“, Българска академия на науките  
irinashopova@balkanstudies.bg

Премълчахте отговорите на незададени въпроси.

Премълчахте преди всичко умората на главния герой, принуден постоянно да променя мизансцена на собствения си моноспектакъл.

Затворихте ли вратата за непосветените или все още има тясна пролука?

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### Alexander Fol – The Said, The Held Back

*Maya Avramova*

*... That when it comes to history, she – I remind you – is a muse named Clio and that this Clio has the majestic nobility to be Human Knowledge (Фол А. 1997. История на българските земи в древността до края на III в. пр. Хр. София, 1997:296/ Fol, Al. History of Bulgarian territory in Antiquity to the end of III BC. Sofia, 1997: 296).*

*...what History holds back becomes fatefully more important than what has been said or even written by her (Fol, Al. Thracian Culture: The Said, The Held Back. Sofia, 1998: 8).*

The last monographs *Man in the Types of Time*, *Man in the Types of Space*, and *Orphica Magica I* by Master Fol, are a demonstration of his creation/participation/presence in the drama produced by Clio. This participation/presence is expressed in writing in the director's notebook of the Drama which is not doomed to fall off the stage due to absence of co-participating viewers, albeit in a chamber ensemble. In it, the notebook, step by step, has been developed in detail the dramaturgical setting of the acting characters and their behaviour in the different scenes of the ritual and the requisites employed to communicate with God in order to attain

the essence of immortality. The author Alexander Fol introduces the main characters of the play and the logical accents in the nine languages and the references they use. *These languages do not describe. They display the image, the name, the number, the tone, the matter, the shape, the colour, the movement and the function according to the model of Herodotus' and of the Samothracian tetrad* (Fol, Al. *Orphica Magica I*. Sofia, 2005: 51).

After reading these Books/Dramas, the question arises compulsively: What has been said is already a fact, but what have you held back, Master, and why? Have you closed the door for the uninitiated or is there still a narrow crack?

**Key words:** Prof. Al. Fol, *The Said, The Held Back, History of Bulgarian territory in Antiquity, Orphica Magica*.

Мая Аврамова,  
Национален исторически музей, София,  
mayaavramova1@gmail.com

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### **Sacral Infrastructure in the Pangaion Region in the 6<sup>th</sup>–5<sup>th</sup> Century BC**

*Vanya Lozanova-Stancheva*

The paper offers an analysis of the ancient written sources about the ethno-political and religious-political situation in Southwestern Thrace – between the lower course of the rivers Strymon and Nestos, and especially in the region of the Pangaion Mountain (*Pınar Dağ* or *Kushnitsa*) in the 5th century BC in the context of two sets of events:

- Graeco-Persian wars and the march of the Persian army of Xerxes through the Thracian territories;
- Athens' early colonisation efforts in Southwestern Thrace.

The concepts of sacred, sacred infrastructure and sacral communication are defined.

An attempt has been made to reconstruct the possible sacral infrastructure of the region based on a system of sacred *topoi* and rituals registered by the ancient authors and specific forms of sacral communication among the local Thracian tribes, dominated by the Edonoi.

**Key words:** Sacral infrastructure, the concepts of sacred, sacral communication, Pangaion Mountain, Southwestern Thrace.

Ваня Лозанова-Станчева, проф., PhD, д.изк.,  
Институт за балканистика с Център по тракология  
„Проф. Ал. Фол“,  
Българска академия на науките  
lozanova\_vanya@yahoo.com

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### **EBA Anatolian Influences in Southeast Europe: Some New Examples from Thrace**

*Martin Hristov*

Old and new finds belonging to EBA II and III are considered. Most of all, these are the artefacts from Mikhalich, Constantsia, Ezero, Dubene, etc. Some of them are imports into Thrace and are commented enough in the specialised literature. Others were made in Anatolian style. A stone cup in the collection of the village of Svezhen, Plovdiv region, may also be indicated as an example. It is made of serpentinite, probably of local origin. However, its decoration has a very good parallel in one silver vessel of Anatolian origin.

On the other hand, some finds from the Anatolian region evidence to the two-sided process of influence and contacts during EBA III and later.

The data give reason to confirm the conclusion that contacts with Anatolia are certain at least since EBA II, and this is discernible in the artefacts considered, while they are considerable during EBA III.

**Key words:** Anatolian influences, Thrace, Mikhalich, Constantsia, Ezero, Dubene, Svezhen, Plovdiv region

Martin Hristov  
The National History Museum, Sofia  
martohristov@yahoo.com

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### **The Convenient Oblivion: The Destruction of Babylon during 689 BC in the Royal Inscriptions of Sennacherib and Esarhaddon**

*Kabalan Moukarzel*

The aim of the present paper is to propose a study on the narrative about the destruction of Babylon in 689 BC, presented in the royal inscriptions of its destroyer – Sennacherib, and of its restorer – Esarhaddon. Both groups of texts expose different points of view on the event in relation to their structure, composition and message.

In the first part of the paper, some basic historical facts on the event are summarised in the light of the previous research and their conclusions. The destruction came as result of prolonged war between Assyria and a coalition of Babylonia and Elam in the period 694–689 BC. It came also as a result of Sennacherib's unsuccessful policy in Babylonia prior to the conflict aimed at imposing Assyrian domination.

The second part of the study is concentrated on Sennacherib's version of the destruction described in his inscription from Bavian (Sennacherib No. 223). A translation of the passage under discussion into Bulgarian is proposed. The narrative scheme is examined in detail, and several episodes in its story are defined. This version of the destruction is called here *the version of the convenient memory*, because it exposes a traditional story in form and meaning, representative for the Assyrian royal inscriptions and their propagandistic content where the king and his anger have a key role in all deeds described.

The third part of the paper is concentrated on the second version for the destruction, narrated in the inscriptions of Esarhaddon, with emphasis on inscription Esarhaddon No. 104, known from several copies from Assyria and Babylonia. A translation of the passage with the narrative into Bulgarian is proposed. The story in this text presents a very different view to the event in several episodes and ascribes the destruction to the main Babylonian deity – Marduk – and his anger. A comparison of both versions shows serious differences in their narratives and explains the logic behind these differences. The second version on the event is named in the paper the version of the convenient oblivion, because it gives a different explanation for the destruction, centered on the deity's anger.

The aim of the fourth part of the study is to analyse the composition of the second version in relation to its variants and sources in the light of the royal inscriptions of Esarhaddon. Several episodes of the story are presented with major or minor variations in form, meaning and structure of the narrative in different royal texts. Parallels are made with inscriptions Esarhaddon Nos 108, 116 and 113. All modifications (variants) are seen here as an instrument of the propagandist nature of the message in the text. The sources used for the composition of the second version differ in type. There is intertextuality among inscriptions of Esarhaddon, as well as phraseological use of passages from the royal inscriptions of Sennacherib, the ritual series Šurpu and the Gilgameš Epic. The diversity of sources used in the composition of the second version is remarkable, as also the literary abilities of the royal scribes, and the king himself.

The last, fifth part of the study deals with some conclusions on the nature, aims, spreading and reception of the second version. The message of the passage is well composed and aimed at a wide public, mainly in Babylonia. Its main goal is to propose a theological explanation for the destruction of Babylon, where Assyrians are replaced by Marduk in

the role of the destroyer. The arguments in favour of this explanation in the text are based on beliefs of ordinary people and ascribe their personal tragedy to god's will. The use of widespread elements from the consciousness and the psychology of the ancient Babylonians is seen as the main manipulative achievement of the second version. Some notes on the reception of the version are added in the light of a later text – a passage in Nabonidus' inscription from Babylon, where the destruction is explained in some of the terms noted early in Esarhaddon's narrative of the event.

**Key words:** Version, Babylon, inscription, Esarhaddon, episode, destruction, analogy.

Кабалан Мукарзел, гл. ас., PhD  
Катедра по Стара история и тракология,  
СУ „Св. Климент Охридски“  
nuskuh@yahoo.com

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## **Zlatovrh Peak as a Natural Code of the Cosmic Mountain**

*Vassil Markov*

The paper is dedicated to one of the largest megalithic sanctuaries in the Balkans. The Rocky Peak of Mount Zlatovrh near Prilep in the Republic of Northern Macedonia is sacred. Archaeological monuments testify to millennial cult continuity: the megalithic sanctuary dating back to the Bronze and Iron Age is inherited from the architectural temple of Apollo. Later, an early Christian basilica was built here, and in the Middle Ages it was inherited from the Treskavec Monastery. Intangible cultural heritage also testifies to a particularly important cult site with millennial history.

**Key words:** Zlatovrh, megalithic sanctuaries, cosmic mountain, Apollo, Treskavec Monastery.

Васил Марков, проф., PhD, д.н.  
Факултет по изкуствата, катедра Културология,  
ЮЗУ „Неофит Рилски“,  
ve22@abv.bg

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## Mopsos The Seer

*Maya Vassileva*

Various mythological stories relate the case about Mopsos, the Seer. He took part in the expedition of the Argonauts, often mentioned together with Orpheus. He also participated in the Trojan War. On his way back from Troy he challenged the famous prophet Calchas and won the competition with him. It took place at Klaros, at Apollo's sanctuary. Mopsos' journeys, as told by the ancient authors, locate him along the western/southwestern and southern coast of Anatolia. He became founder of cities in Lycia, Pamphylia and Cilicia, the most famous of which was *Mopsou(h)estia*.

Recently graffiti carved on one of the logs from the construction of the tomb in Tumulus MM at Gordion were found. These are four names,

one of which is *Muksos*. It is a variant of the name Mopsos. In its eastern variant, *Muksus*, the name is known from second millennium BC Hittite texts. It is also attested in Linear B documents, thus it is difficult to define its origin.

In the first millennium BC, the name appears as *Muksas* in the Karatepe bilingual Luwian-Phoenician inscription. There the kingdom of Que (future Cilicia) is mentioned as “the house of Muksas”, while the king claims that he is “of the line (dynasty) of Muksas.” The present paper further discusses recent developments in the studies of Luwian inscriptions and new attestations of the name *Hiyawa* (considered as a variant of Ahhiyawa), applied to Que. Southeastern Anatolia might have been the zone where Luwians, Greeks and Phoenicians met. It could have also been the place where Greeks and Phrygians adopted the alphabet.

Thus, Mopsos the Seer, might have been a literary metaphor and a remote echo of the contacts between Luwians, Greeks, Phrygians, Thracians and Semites in two different periods: at the end of the second millennium BC and around the 9<sup>th</sup>–8<sup>th</sup> centuries BC.

**Key words:** Mopsos, *Muksos*, *Muksas*, Anatolia, Thracia

Майа Василева, доц., PhD

Нов български университет

Департамент Средиземноморски и източни изследвания

lavagetas@hotmail.com

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### **Xerxes' Canal at Mount Athos and the Achaemenid Administrative and Economic System**

*Miroslav Izdimirski*

The paper analyses the evidence of Herodotus on the digging of a canal across Mount Athos through which the Persian fleet passed on its way to Macedonia and Attica. The written Greek evidence is compared with the archaeological explorations of the region, as well as with Persian sources shedding light on the legal status of the workers in such activities. It becomes clear from the analysis of the available Greek source data, compared to the Persian sources on the economic and administrative system of Achaemenid Iran, that the persons involved in the digging of the canal across Mount Athos were both soldiers in the Persian army and recruited indigenous Balkan population: Thracians and Greeks. They had the legal status of dependent workers: *kurtas̄*. They were paid for and fed with rations out of the Persian treasury, securing for them products from the royal warehouses located along the Thracian Aegean coast, which in turn were supplied from Persian warehouses “all over Asia.” The same people, most probably military men engaged in construction, were ordered to build bridges over the Strymon river as well.

**Key words:** Mount Athos, Ancient Thrace, Achaemenids, Canal, Workers.

Miroslav Izdimirski, Chief Assist. Prof., PhD  
Institute for Balkan Studies with Centre of Thracology,  
Bulgarian Academy of Sciences  
miroslav.izdimirski@gmail.com

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### **Aspects of the Image of Thrace and Religious Discourse in Antiquity**

*Mina Tasseva Bencheva*

The sacred discourses (*hieroi logoi*) are a group of ancient texts that existed in some philosophical and religious movements such as Pythagoreanism, Orphism, the cult of Dionysus and the goddess Isis. Due to their secret content, much of these discourses is now lost or known only partially, by accounts of various Greek authors such as Herodotus, Pausanias and Plutarch. Excerpts of these works can therefore be regarded as *testimonia* to various details on the content, authorship and transmission of these discourses. According to some of these *testimonia*, Orpheus and Thrace were involved in the composing and transmission of some of the most ancient *hieroi logoi*.

The paper intends to explore aspects of the image of Thrace and its role in religious communication based on these *testimonia*. After a brief introduction, it will focus on the narratives related to the region. According to a tradition related by Iamblichus and Proclus, Orpheus was the author of a sacred discourse that was thereafter transmitted to the Greeks. Both the creation and the transmission took place in specific locations in Thrace. The analysis of that tradition, along with the locations and the techniques of transmission it refers to, suggest that these locations were associated with a special kind of religious knowledge, hence their mention played a significant role in the narrative and in conveying its message.

**Key words:** hieroi logoi, Pythagoreanism, Orphism, the cult of Dionysus, Orpheus, testimonia.

Mina Tasseva Bencheva, PhD  
Faculté d'Histoire, Université de Sofia Sv. Kliment Ohridski  
Centre d'Analyse des Rhétoriques Religieuses  
de l'Antiquité, Université de Strasbourg  
mina\_tasseva@yahoo.fr

**Yanakieva, S. 2018:** ἸΣΤΡΟΣ and the Palaeo-Balkan linguistic space.  
– *Linguistique Balkanique*, 57/ 2, 150–154.

**Again on the Name Ἀλέξανδρος  
and the Palaeo-Balkan Linguistic Space**

*Svetlana Yanakieva*

The paper is a continuation of the article *Ἀλέξανδρος und die vorgriechischen Namen auf -ανδρος* published in the volume *Thracia 15* dedicated to the 70<sup>th</sup> anniversary of Professor Alexander Fol. On the one hand, it disproves D. Dana's untrue and unsubstantiated assertion that according to the author of the article, Ἀλέξανδρος is a Thracian name, and on the other hand, it discusses new research on the languages spoken in the Palaeo-Balkan space, as well as onomastic evidence that is either new or not used in the article, providing additional grounds for supporting the hypothesis expressed there.

**Key words:** Pre-Greek onomastics, Palaeo-Balkan linguistic space, Myscenaean personal names, the language of Troy, language interference

Светлана Янакиева, проф., PhD, дфн,  
Институт за балканистика с Център по тракология  
„Проф. Ал. Фол“,  
Българска академия на науките  
s.yanakieva@mail.bg

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### Thracians and Salt: True Direct Evidence of Epigraphy

*Peter Dimitrov*

Checking for interesting examples in areas where compact groups of Indo-Europeans had settled, we become aware of the presence of the morpheme /sal-/ along with or without the specific sonant /n/, which develops into *a/e-no-* at the end of the component.

Here are some examples: *Seilenos*, *Silenos*, *Silanos* (see Detschew 443) basically as allomorphs of *Salenos*, which is very often to be seen in the texts of the Greek inscriptions found in Bulgaria (see Mihailov *IGBulg*). As a matter of fact, these are to be seen in vol. 5, 5877, vol. 4. 2246 in connection with *Salo-* from *Sale*. The same in v. 5. 5901–5905 and 5909, all found in “God Salenos Sanctuary” dated to 230 AD. Besides, Mihailov thinks that the epithets *Solenos* as in 4. 2305 and 5. 5610, are all connected with *Sellenos*, the latter being another good example. They all mean the same as per the IE root /sal-/, Old Bulgarian **солъ**.

Here are more cases, e.g. *Sallos*, 4. 2348 not found in Detschew; *Saltobussenos*, 2. 526 found in Northwestern Bulgaria, etc. More examples are to be found in Anatolia, Northern Greece, Continental Greece and Macedonia.

The main point that is of interest to us is to show both the meaning and its development. The name of the present-day city of *Salonika* (*Solun* in Bulgarian) was in those ancient times *Salonike*. This is a clear trace along the Struma (Strymon) River starting from the Vitosha Mountain down to the Aegean coast. In Northern Bulgaria, following the *limes* of

the Danube River, as well as beyond in present-day Romania, the stem /*sal-*/ and its allomorph /*sel-*/ are well attested.

It is clear that the numerous cases of /*sa-/se-*/ become another evidence pointing to the discreet structure of the Palaeo-Balkan vocalism, especially that of the Thracian language.

In conclusion, the case of the salt is getting to be a cultural sign phenomenon in the Indo-European antiquity.

**Key words:** salt, Thracians, Salenos, Saldo-, Indo-European culture.

Петър А. Димитров, проф., Ph.D, дфн,  
Нов български университет  
Департамент за Средиземноморски и източни изследвания  
gmedousa@gmail.com

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## Genesis and Development of Odrysian Statehood

*Jivko Jekov*

Formation of statehood in antiquity is not a one-time act, but a lengthy process, the stages of which are very difficult to understand, especially in so-called “barbarian societies” by the Greeks and Romans. Problems are mainly generated by the fact, that unlike classic civilizations

do not have their own writing and therefore do not create a narrative historical tradition. As a result of these objective factors, we study the history of these ethnicities using the Greco-Roman narrative tradition, which provides only fragmentary data about the historical processes going on. These general observations on state educational processes in antiquity are fully applicable in the concrete realities of the Thracian ethno-linguistic substrate and in particular for the Odrys.

The gradual establishment of Odrysian statehood in 7<sup>th</sup>–6<sup>th</sup> c. BC is in the context of similar processes developing and among the other Thracian tribes. In this competitive environment, the Odrys during the period under review probably managed to put into control a considerable size and rich in natural resources territory situated between the Rhodopes and the Balkan Mountains, which is basically marked by the Tundja River and the upper and middle course of the Hebros River. During the same period, there were other strong political subjects in Thrace, such as Getae, Triballi, Satrae, which prevents their aggression from spreading beyond the specified territory. The penetration of the Persians with military force in Thrace in the end of 6<sup>th</sup> – the beginning of the 5<sup>th</sup> century BC. changes the strategic situation, which leads to the weakening of the Getae's and allows the Odrys to develop their military and political potential. Under the leadership of their ruler Teres I, they manage to put their Getae under their control. They conquer the lands situated between the middle course of the Tundzha River, the Eastern Balkan Mountains, the western coast of the Black Sea and the Strandzha-Sakar Mountains. It is possible for Teres to undertake military campaigns and in the southeast direction against the tribes of Thyni. These military-political successes warrant the Athenian historian Thucydides to define this Odrys ruler as the creator of the powerful Odrysian kingdom.

**Key words:** “barbarian societies”, Odrysian statehood, Odrysian kingdom, Thrace, Thracian tribes, Teres

Живко Живков Жеков, гл.ас., PhD,  
Великотърновски Университет „Св. св. Кирил и Методий“,  
Исторически факултет, катедра:  
Стара и средновековна история  
jekov.jivko@yahoo.com

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## **Urban Planning of Apollonia Pontica during the Late Archaic and Classical Periods**

*Pavlina Devlova*

Apollonia Pontica is the earliest Greek *apoikia* on the Bulgarian Black Sea coast. The Greek city was founded at the end of the 7<sup>th</sup> century BC and gradually acquired the appearance of a classical, well-developed city centre with monumental public buildings, fortress walls, organised

residential neighborhoods, necropolis and suburban territories. As a result of the surveys over the past 25 years, new data have been gathered on the urban planning, public works, citizens' lives, and the symbiosis between the Thracian tribes: Skirmians and the Ionian colonists.

Survey results show that since the very beginning, the settlers occupied the St. Cyricus Island and the Skamni Peninsula. They created and developed a pre-planned city, where continuity and long-term use of public and residential buildings is observed. For the first time in 2017, the complete structure was fully explored since the earliest period of the city: the first years of settling of the colonists. A dwelling dug into the rock from the end of the 6<sup>th</sup> to the beginning of the 5<sup>th</sup> century BC was discovered. The related archaeological materials reveal a great variety and luxury in the life of the citizens.

By examining the city's pre-planning, the continuity in the location of neighborhoods, buildings and street network, and the conservatism of the society of that time, a hypothesis was proposed for the commercial part of the city, where some of the most important public buildings had existed.

Unknown to research until 2017 is the fortified fortress found on the territory of Apollonia Pontica and located in the land of the village of Ravadinovo at approximately 6 km from the coastline. The explorations initiated discovered sections of a wall of considerable size (with preserved height of 1.80 m and thickness from 1.60 m to 2.20 m). A massive building (citadel) was discovered in the protected area. Based on the analysis of the archaeological finds at this stage of the study, the site is placed in the chronological framework of the most powerful period of the colony development (mid-5<sup>th</sup> century BC – second half of the 4<sup>th</sup> century BC).

**Key words:** Apollonia Pontica, St. Cyricus Island, the Skamni Peninsula, *apoikia*, the Bulgarian Black Sea coast.

Павлина Девлова

Национален исторически музей, София,

pavlinadevlova@gmail.com

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### **Bansko Expedition – 30 years later**

*Katya Melamed*

On June 26, 1987 Professor Fol put the beginnings of Bansko Expedition. His programme was grounded on the idea of the roots from which the intellectual power broke off in the 18<sup>th</sup> c. to give birth to the

Bulgarian Revival – a brave new idea against the common belief that Bansko was founded in the 15th century by refugees from the Ottoman invasion. The members of the expedition believed that far back in time a rich pre-history existed waiting to be revealed and read properly.

Today we know much better the territory after historical research, terrain observations, regular archaeological excavations and interdisciplinary analyses of artifacts. The work presents the results.

#### St. Ivan Sanctuary

A small mound with two wooden crosses and wooden iconostasis with candles. Offerings of flowers and small coins. The research revealed a sanctuary of nearly three thousand years of life and unchanged practices.

Kilns for building ceramics, 4<sup>th</sup> – 6<sup>th</sup> c. in the same area.

Early Christian (4<sup>th</sup> – 6<sup>th</sup> c.) and Medieval churches and a large necropolis (10<sup>th</sup> – 13<sup>th</sup> c.) all of them built over a Thracian sanctuary – Shipotsko site.

The building manner of the Early Christian church has followed some earlier Thracian building practices. Most probably serious demographic changes have not taken place. The religious site was visited also by pilgrims coming from the Rhodopian Mountain judging from the pottery left.

Early Christian necropolis (4<sup>th</sup> – 5<sup>th</sup> c.) in Karagonsko site. Traces of a Thracian community recently adopted Christianity and still keeping some of their earlier inherent practices. An interesting find – one of the graves contained a complete bronze belt set from the time of Constantine the Great or heirs, found for the first time in the Southern Bulgaria – a dramatic meeting between the Thracian warrior and Rome?

Ancient and Medieval town in St. Nickolas site.

Early Byzantine fortress of Sitan Kale – once again earlier Thracian building traditions.

**Key words:** Bansko Expedition, Professor Al. Fol, St. Ivan Sanctuary, Thracian sanctuary, Early Christian necropolis.

Катя Меламед, Ph.D.

katjamelamed@yahoo.com

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### **Rock-Cut Object near the St. Petka Chapel in Asenovgrad**

*Ivan Dukov*

The subject of this study, similar to other objects included in the sacred infrastructure of the Bessi, has the characteristics of a rock-cut megalithic facility. It is located at the foot of the Rhodope Mountain, on the eastern side of the Assenitsa River, about 2.5 km north of Assen's fortress and about 2 km north of another similar object of the sacred infrastructure of the Bessi in this region: Anathema. It has neither been studied nor published. It is a rock facility comprising several distinct enclosed spaces and connections between them, carved in one of the rocks over Asenovgrad, under one of the many chapels in the town: the St. Petka chapel.

**Key words:** Thracians, Bessi, sanctuary, archaeology, religion, rock-cut megalithic facility.

Иван Дуков,  
Исторически музей – Асеновград  
i\_duka@abv.bg

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## ***Boundaries in Thracian Cult Architecture***

*Adriana Sarbova*

A **boundary** can have different tangible and intangible forms, and it has a complex, usually subjective meaning since it depends on the perspective of the perceiving person. The **boundary** defines and changes the essence of what it surrounds. **Architecture**, as one of the earliest human activities aimed at enclosing spaces, is fairly able to express the complexity of this abstract term. Using both physical and metaphoric means, architecture sets boundaries defining oppositions like ***in/out, known/unknown, sacred/profane, terrestrial/celestial***. This distinguishing quality is most clearly pronounced in cult architecture, where part of the process of creating sacred atmosphere consists in juxtaposing and distinguishing the enclosed space to that of the profane (the environment).

This paper considers some of the earliest examples of cult architecture, where the first boundaries were set, defining concrete space as sacred. Gradually, the structure of these buildings became more complex and developed into a whole system of material and virtual boundaries defining also the rules (rituals) of crossing them. For the aim of this paper I present and analyse Thracian cult buildings found on the territory of Bulgaria as representatives of the ancient cult architecture. It is my purpose to trace and identify different boundaries inherent in their structures and suggest interpretations of their symbolism.

**Key words:** Boundaries, cult architecture, Thracian cult buildings, symbolism, sacred atmosphere.

Арх. Адриана Сърбова, PhD  
[adriana\\_sarbova@yahoo.com](mailto:adriana_sarbova@yahoo.com)

## The Samothracian Gods in an Incantation from the Late Antiquity

*Georgy Mishev*

The paper discusses a magical incantation on a lead tablet from the so-called *tabellae defixionum*. Among the invoked deities in the text of the incantation of special interest is the mentioning of the names of the Samothracian gods, otherwise known only from a fragment by the 3<sup>rd</sup> century BC mythographer and geographer Mnaseas. The presence in the text of an invocation of Dionysos, and of other deities connected with the mystery cults, is an interesting evidence about the connection between the mystery and magical rites during the Late Antiquity.

**Key words:** the Samothracian gods, *tabellae defixionum*, Mnaseas, incantation, Late Antiquity

Георги Мишев, PhD  
dadaleme@abv.bg

## The Types of Time and their Interactions in the Spaces of the Epos *Veda Slovena*

*Denis Isaev*

The social structure in Ancient Thrace was centralised and hierarchical. The same social structure was conditioned by the royal doctrine defined by Alexander Fol with the technical notion of “Thracian Orphism.” Forms of Orphic faith are preserved in Bulgarian folk culture, which allow each end to precede a new beginning. Therefore, it may even be necessary to instil the communal interactions in the social structure of antiquity. Inheritance of the characteristics of culture, including the social structure, would be possible provided the participants are not passive, and if the characteristics are borne actively. The ethno-cultural interactions took place in the context of a non-literary intercommunity, thus *Veda Slovena* reflects the even more complicated process of interactions under conditions that were literary for some and non-literary for others.

The problematic situation of the text refers to the nature of the cultural-historical relationship in the crossing of a literary and non-literary environment. This is made possible through the records of *Veda Slovena*, where the historical processes can be experienced at least diachronously: once in accordance with the norms of oral history and the second time awaiting the consequences of written history.

**Key words:** Veda Slovena, Thracian Orphism, Alexander Fol, ethno-cultural interactions, non-literary intercommunity

Денис Исаев, PhD,  
РИМ – Благоевград  
newbulgaria@gmail.com

## **Using Gods in Military Clashes in the Roman Empire: Tullius Menophilus against Maximinus Thrax**

*Dilyana Boteva*

The present paper is a further pondering on the remarkable coins depicting on the obverse two face-to-face busts, one of them being a God and the other one – Gordian III or Philip II. Based on a previous analysis of the temporal and spatial aspects of these unique coins, here a new possibility for their issuing solely in the Thracian lands at the very start of emperor Gordian III's reign is offered. The historical reconstruction starts with Tullius Menophilus' activity in Aquileia in AD 238, when he and Rutilius Pudens Crispinus were sent by the senate to organize the defense of this important city against the legions of Maximinus Thrax. The fact, that later in this same year Menophilus, already as a provincial governor of Lower Moesia, started issuing these coins in the name of Gordian III in the very restricted region between Marcianopolis, Odessos and Dionysopolis is hugely significant. In my opinion it could help us fix more or less precisely the long debated place of origin of Maximinus.

**Key words:** Gordian III, Philip II, Tullius Menophilus, Maximinus Thrax, Lower Moesia, Marcianopolis, Odessos, Dionysopolis

Диляна Ботева, проф., PhD, дин,  
СУ „Св. Климент Охридски“,  
Катедра по стара история, тракология  
и средновековна история  
dilyanaboteva@yahoo.com

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### **The Contribution of Professor Alexander Fol in the Study of the History of Thrace and the Thracians in the Roman Empire**

*Stefan Yanakiev*

Professor Alexander Fol left a significant sign on the Bulgarian historiography. For the study of the life Thracians, Professor Fol combines the methods of various disciplines without which the clarification of the full picture in the Balkans would not be possible.

He divides the entire history of Ancient Thrace and Thracians into four periods, the latter covering the time when the Thracian lands fall under the control of the Roman Empire.

In this period Professor Fol distinguished two sub-periods. The first covers the time of the establishment of Roman power and the spread of its influence, that is the time when the Thracian society is undergoing change. On the basis of the analyzed data the demographic and social changes that have occurred to varying degrees, as well as the regional peculiarities in these processes, have been explained.

Another issue, to which Professor Fol draws attention in detail, is the role of the strategies in the urbanization processes in the territory of Lower Moesia and Thrace. He considers the strategies to play a role in the emergence of cities and the urban territories in the lands conquered by the Roman Empire.

The second period covers the crisis state of the Empire, as well as barbaric invasions (IV–VI century). As in the previous period, Professor Fol deals with issues affecting demographic problems and social changes among the Thracian population. That is also the time of the barbaric invasions, whose participants play an important role in the Thracian society. Professor Fol examines the links between the Thracian population and the “barbarian invaders” by defining the “Thracian heritage” as to the emerging early medieval culture.

**Key words:** Alexander Fol, Ancient Thrace, Thracians, Roman Empire, Bulgarian historiography

Стефан Янакиев, докторант  
Център по тракология „Проф. Александър Фол“ при  
ИБЦТ към БАН  
yanakiev.1993@abv.bg

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***Domo Heraclea, Fabia tribu. Soldiers from Heraclea (Sintica?)  
in the Legions and in the City of Rome***

*Kalin Stoev*

The paper deals with the testimonies of legionary soldiers, praetorians and urbanicians of origin from Heraclea. The inscriptions of these soldiers

sparked a debate in the literature on the identification of that Heraclea – as Heraclea Sintica (near Petrich) or Heraclea Lyncestis (Bitola). At the centre of the problems to be discussed in the report stays the significance of the *Fabia* tribus as the main marker for the identification of the *domo Heraclea* with the town of Heraclea Sintica.

**Key words:** Heraclea Sintica, Heraclea Lyncestis, Domo Heraclea, Fabia tribu, soldiers, legions, City of Rome

Калин Стоев, гл. ас., PhD,  
Университет по библиотекознание и  
информационни технологии,  
Институт за балканистика с Център по тракология  
„Проф. Ал. Фол“, Българска академия на науките,  
kastoeff@gmail.com

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## Egyptian Deities Isis and Sarapis in Serdica

*Vessela Athanassova*

The paper presents the new evidence on Egyptian deities in Serdica during the Roman period. A fragment of pediment known since the mid-20<sup>th</sup> century contains a partially preserved inscription pointing to the possible existence of a temple of Serapis in Roman Serdica. The inscription is dated to 161–163 AD and informs that the fragment comes from a temple dedicated to Zeus-Capitolinus-Helios-Serapis, built by the town magistrates. Some new archaeological, epigraphic and numismatic evidence from Serdica attests that in the 2<sup>nd</sup> century AD, under the Antonines, the cult of Serapis was already well known. Moreover, a newly-found coin of Gallienus, minted in Serdica and bearing a depiction of a temple with a statue of Serapis between its columns, proves the real existence of a temple of this deity.

The Goddess Isis has so far been attested in the ancient town only on some coins minted in Serdica from the time of Marcus Aurelius. Our study presents some new evidence about her cult as well. A torso of the Goddess was found during excavations in the centre of Sofia. In addition,

the images on a well-known monument coming from Serdica and dated to the first decade of the 4<sup>th</sup> century AD must be revised. Because of its clearly Eastern elements, the images on it could be related to Isis and not to Cybele, as was supposed. All of the mentioned evidence testifies to the importance of the cults of the Egyptian deities Serapis and Isis in Serdica during the Roman Period.

**Key words:** Serapis, Isis, Roman Serdica, inscription, temple of Serapis, epigraphic and numismatic evidence from Serdica

Весела Атанасова, гл.ас., PhD,  
Институт за балканистика с Център по тракология  
„Проф. Ал. Фол“,  
Българска академия на науките,  
vessela33@yahoo.com

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## **Sacred Sites from Ancient Thrace, Survived in Christianity**

*Lybomir Tzonev*

The aim of the study is to comment several types of sacred sites and artifacts originating from Ancient Thrace that have survived until the beginning of the 21<sup>st</sup> century being adopted in various forms by Christianity. They represent an interesting but little known part of the cultural heritage of today's Bulgarian lands.

**Key words:** Ancient Thrace, sacred sites, cultural heritage, Christianity, Bulgarian lands

Любомир Цонев, доц., PhD,  
Институт по физика на твърдото тяло  
„Акад. Г. Наджаков“ при БАН,  
ltsonev@abv.bg