

ARCHAEOLOGIA BULGARICA



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1

TABLE OF CONTENTS

ARTICLES

Chacheva, M.: Trinkets for the Afterlife: Personal Ornaments from Graves of Children in the Necropolis of <i>Apollonia Pontica</i>	1
Raycheva, M.: <i>Dea Roma</i> in Thrace	23
Bulatović, A.: Horizon of the Late Roman Necropolises with Rectangular and Circular <i>Kerno</i> i in Southeastern Serbia, Eastern Macedonia and Western Bulgaria	33
Stanilov, S.: Awarische und bulgarische Gürtelbeschläge des VIII. Jahrhunderts in der Sammlung Watewi	53
Guionova, G.: Le poêle de chauffage en Bulgarie et ses traces archéologiques	69
Stamati, I.: Two Chapters in the Sovietization of Romanian Archaeology (From the Late 1940s to the Mid-1950s)	81

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On the cover: an honorary inscription on a statue base for Marcus Aurelius Asiaticus from *Augusta Traiana* (modern Stara Zagora, South Bulgaria), second quarter of the 3rd c. AD, Regional Museum of History in Stara Zagora; see the paper of Raycheva in this issue; photo by Nicolay Sharankov.

Trinkets for the Afterlife: Personal Ornaments from Graves of Children in the Necropolis of *Apollonia Pontica*

ARCHAEOLOGIA BULGARICA
XIX, 1 (2015), 1-21

Mila CHACHEVA

Abstract: The article presents a broader overview of the personal ornaments found in graves of children in *Apollonia Pontica* (now the city of Sozopol on Bulgarian Black Sea coast). Its necropolis is the most extensively excavated of all Western Pontic Greek necropoleis with more than 2500 graves investigated until now, most of them dated to the Classical and the Early Hellenistic periods. Of all grave goods, personal ornaments are among the least popular and it is notable that they are found far more often in graves of children than in those of adults, although the former are underrepresented for a pre-industrial society. Some 20 percent of all investigated graves of children contained personal ornaments.

Although modest, materials related to children are very intriguing. On the other hand, they seem to raise more questions than they provide answers. Four groups of personal ornaments are distinguished – finger rings, earrings, bracelets and strings. The article offers some considerations regarding the use and the meaning of some of these ornaments. Earrings are found much more often in graves of children and which is more interesting – very often not as a pair but just one. Bracelets are reserved almost exclusively for children. One possible interpretation of strings of various metal, glass, bone, and clay elements is that they were *periamma* – protective amulet cord, usually depicted on images of children on red-figure vases.

Key words: *Apollonia Pontica*, Classical and Early Hellenistic necropolis, children, personal ornaments, finger rings, earrings, bracelets, strings, amulets, *periamma*.

Children and death in ancient times is a topic of growing popularity that in recent years has prompted the organization of several conferences and the publication of quite a few important volumes¹. Small items and ornaments of non-precious metals, however, rarely attract scholars' attention. More often than not, they are of modest appearance and cannot be dated with precision; rather, one needs to study the accompanying pottery in order to date them. Therefore, necropoleis are crucial as sealed contexts to facilitate this task. On the other hand, the items did not end up in the grave by chance, but were put there purposefully. It is difficult to say what the exact purpose was, but observations of the material could lead to intriguing results and some new hypotheses. The article aims, as far as possible, to offer a broader overview of the regularities in the occurrence of four groups of personal ornaments: earrings, finger rings, bracelets, and strings.

The necropolis of *Apollonia* (now the city of Sozopol) is the most extensively excavated one on the Western Pontic coast, with more than 900 published graves (Венедиков 1948, 7-27; Венедиков et al. 1963, 7-64; Docter et al. 2008, 29-46; Hermary et al. 2010, 83-139). Due to continuing rescue excavations, the total number is constantly rising, to over 2500 at present. The statistics² reveal that of 1852 graves, including those published and those investigated in the period 2000-2012, 210³, i.e. just over 11 percent, belong to children⁴. They are unevenly distributed among the investigated sites. There was no place in the necropo

¹ Derevenski 2000; Neils / Oakley 2003; Gusi et al. 2008; Guimier-Sorbets / Morizot 2010; Hermary / Dubois 2012; Nenna 2013. I want to express my gratitude to the American Research Center in Sofia, The American School of Classical Studies at Athens and, last but not least, École française d'Athènes for the opportunity to work at the rich libraries at Athens.

² The summarized data in the text refer to the Classical and Early Hellenistic necropolis of *Apollonia* in Kalfata and Budzhaka localities. The Hellenistic graves from the Sea Garden are not commented upon.

³ Ninety four of them have anthropological analyses (by Dr. Anne Keenleyside, Trent University, Canada) with ages varying from 0 to 15 years. The remaining 116 are identified as children on the site, based on the dimensions of the skeleton or the burial structure.

⁴ I am grateful to Assoc. Prof. Krastina Panayotova for the documentation from the excavations that served as base for calculating the percentage of graves of children in the necropolis. Unfortunately, I did not have access to the data from several sites in the necropolis, but the overview is based on the vast majority of excavated graves, thus one should not expect important changes in the percentages.

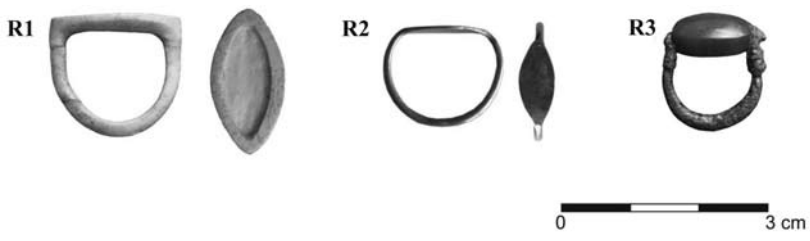


Fig. 3. Finger rings from graves of children in necropolis of *Apollonia Pontica* (R1: bone; R2: gold; R3: silver/agate)

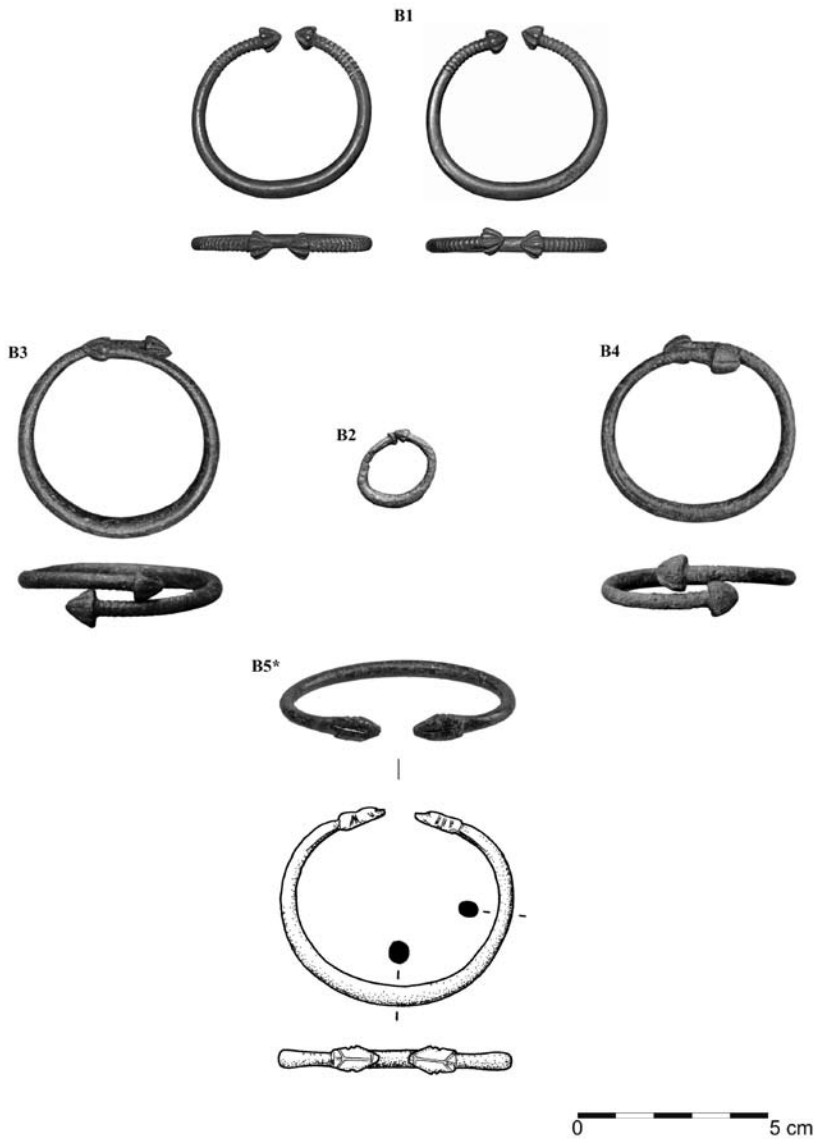


Fig. 4. Bracelets from graves of children in necropolis of *Apollonia Pontica* (B1, B2: silver; B3-B5: bronze; after Hermary et al. 2010, Pl. 25c, 125a)

Dea Roma in Thrace

ARCHAEOLOGIA BULGARICA
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Milena RAYCHEVA

Abstract: This paper examines the available information on the Roma cult in Thrace and offers an overview of the so far known priests in the province. The goddess Roma played an essential role for Late Republican Roman propaganda in the Hellenistic East as early as the 2nd century BCE, but gradually took a secondary place in the context of imperial cult throughout the provinces of the Empire a few centuries later. Depending on the time and nature of their contact with Rome, cities in the East developed individual attitudes towards the goddess, from hailing her as a supreme deity to regarding her as a minor allegorical detail of emperor cult. With its diversity of urban forms of various historical backgrounds, Thrace displays different modes of *Dea Roma* worship. Several Greek towns on the Aegean coast were well aware of the early veneration of the goddess in the framework of political interactions with Rome, even before these lands were even included in the Empire. The newly established cities of inner Thrace knew *Dea Roma* much later, as part of the official imperial cult practices, and barely honored her.

Key words: *Dea Roma*, Thrace, imperial cult, Roman religion, Romanization, priest-hoods, temples, votive and honorary inscriptions, coinage, *gerousia*, *koinon*, *Maroneia*, *Abdera*, *Ainos*, *Thasos*, *Augusta Traiana*, *Nicopolis ad Istrum*, *Pautalia*, *Marcianopolis*, *Perinthos*.

INTRODUCTION

The worship of *Dea Roma*, once labeled “*the bastard offspring of the Hellenistic ruler cult*”, emerged as early as Republican times – meaning that the personification of Roman political power was already deified approximately a century before the institutionalized reverence for Augustus began (Mellor 1975, 195). The phenomenon occurred in the East, with the first temple of Θεὰ Ῥώμη built in *Smyrna* in 195 BCE¹. Subsequently, the cult spread among other rival cities interested in keeping good relations with Rome². Alongside several practices inherited from Hellenistic ruler veneration, some cult features had to be altered in a manner acceptable for the Roman Republican mindset: the worship was directed towards a goddess, and not a person. These matters changed when the veneration of Augustus emerged and became associated with that of Roma, and their shared temples were built first in *Pergamum*, *Nicaea* and *Nicomedia*. The honors meant for the goddess were then gradually transferred to the persona of the Roman ruler, returning in this way to the origins of monarch worship in the region. Towards the end of the Julio-Claudian dynasty, Roma already played a less significant role in the official religion of the Roman East (Mellor 1975, 162).

A curious phenomenon emerged in this part of the Empire from the 1st century CE onwards – the same goddess was worshipped differently by neighbor cities within the same province, depending on political background and previous interactions with Rome. The early established *koina*, like those of Asia, Bithynia and Galatia for example, inevitably included the goddess in their official cult, with the clear intention to demonstrate deep-rooted loyalty to Roman power. Some of them even held a festival named Ῥωμαῖα Σεβαστά (Mellor 1981, 976-981). Later founded provincial councils, i.e. the ones established at a more ‘mature’ stage of the evolved imperial worship, with the emperor

¹Tac. *Ann.*, 4, 56: *Smyrna*’s delegates to Tiberius proudly point out this achievement of their city.

²On the cult of *Dea Roma* see especially Toutain 1907, 37-42; Mellor 1975; 1981; and Fayer 1976.



Fig. 4a. Engraving of the ruins near the Lesicheri pillar, with an inscription about a *bouleutes* and priest of Roma (after Kanitz 1887)



Fig. 4b. The Lesicheri funerary monument today (photo: D. Delchev)

Horizon of the Late Roman Necropolises with Rectangular and Circular *Kernoï* in Southeastern Serbia, Eastern Macedonia and Western Bulgaria¹

ARCHAEOLOGIA BULGARICA
XIX, 1 (2015), 33-51

Aleksandar BULATOVIĆ

Abstract: In recent years at Late Roman necropolises in the mountainous area of southeastern Serbia, southwestern Bulgaria, and eastern Macedonia, unusual coarse shallow vessels with rectangular and circular bases have been found. The same funerary rites and pottery types are attested at cemeteries in all of these areas. These data suggest a very conservative population whose culture was based on prehistoric traditions. According to funerary customs and pottery analogies as well as historical sources, we try to determine the ethnicity of the population buried in these cemeteries.

Key words: Rectangular and circular base vessels (*kernoï*), 2nd-4th century AD, mountain area, southeastern Serbia, southwestern Bulgaria, eastern Macedonia.

INTRODUCTION

In the last few years, archaeologists have turned their attention to vessels with rectangular and circular base, made from baked clay, and mainly discovered at Roman period necropolises in southeastern Serbia. These vessels have rectangular, or, more rarely, circular bases, and often have one or more circular cups in their interior. Such vessels, already known in the scientific literature, originate from the region of western Bulgaria and eastern Macedonia, including the south-western slopes of the Stara Planina mountain.

Only a few of these vessels have decorated walls, but the bottoms of most are richly ornamented by impresso (pinching, incisions). Perhaps it was precisely this unusual ornament, which corresponds in no way to the pottery ornamentation from the period of Roman domination, along with their archaic appearance, that has led some to date these vessels as early as the Neolithic period (Гарашанин 1959, 67-94).

The form of these vessels reminds us of *kernoï*, which are known from prehistory, so we will use also that name for those vessels further in this paper.

The common traits for all these vessels include the territory in which they were discovered, the stylistic and typological characteristics of the accompanying pottery finds, and the evidence of sepulchral ritual on the necropolises with which they were associated. Also, the particular topography of these necropolises was a primary motif that draws attention to them.

These factors initiated work on a synthesis that encompassed all the sites on which these vessels were registered, including Serbia, Macedonia and Bulgaria (Bulatović 2008, 201-221). Soon after, however, a necropolis with incinerated burials was explored in Ljanik, in south-eastern Serbia. Numerous examples of these vessels were uncovered there, and the results of these investigations have considerably expanded our knowledge. In the meantime, these *kernoï* were also

¹ This article is the result of two scientific-research projects of the Ministry of Education, Science and Technological development of the Republic Serbia:

- The Ethnogenesis of the Serbs in the Middle Ages – a comparative analysis of the historical and cultural heritage, genetic material and items of material culture from the point of view of analytical chemistry.

- Cultural Identity, Integrating Factors, Technological Processes and the Role of the Central Balkans in the Development of European Prehistory.

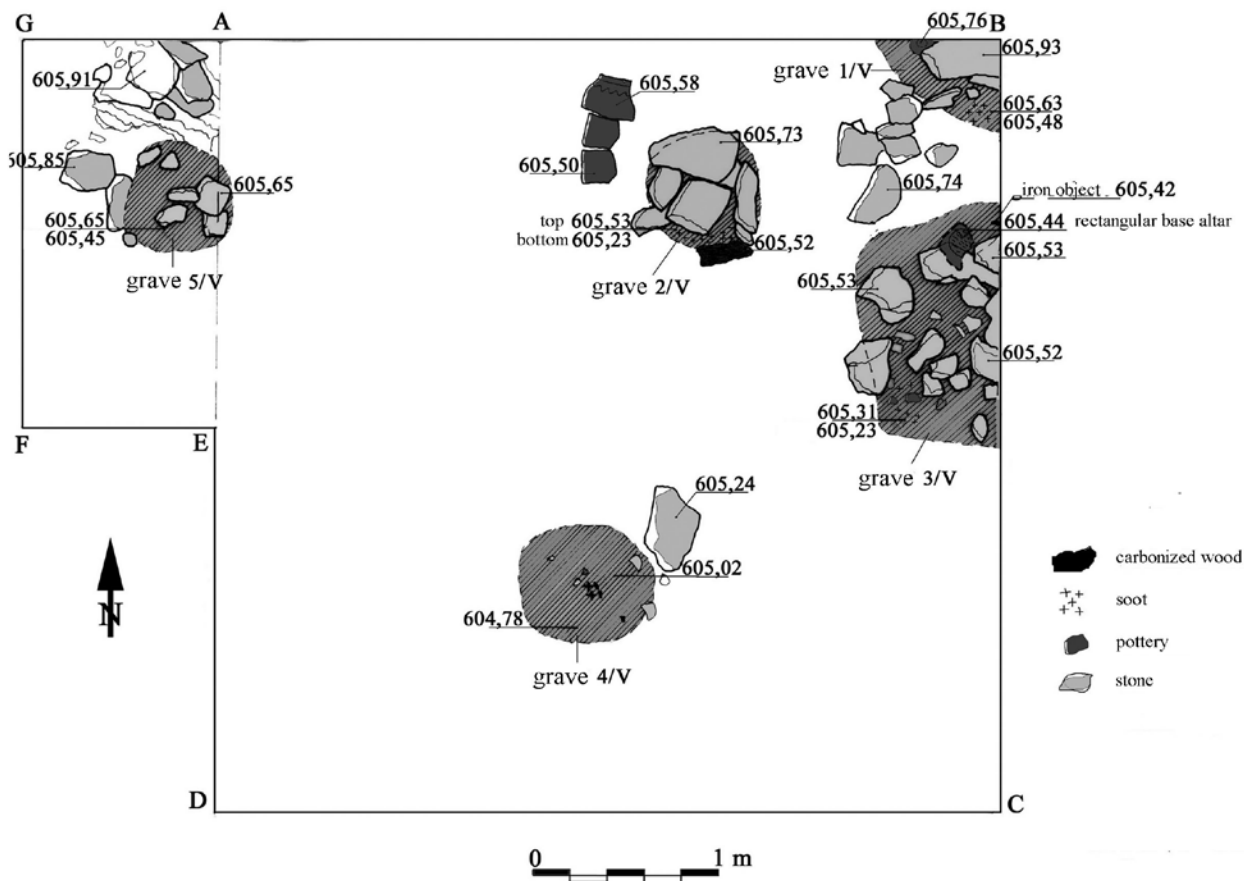


Fig. 5. Ljanik, Stare kolibe site, Trial trench 5

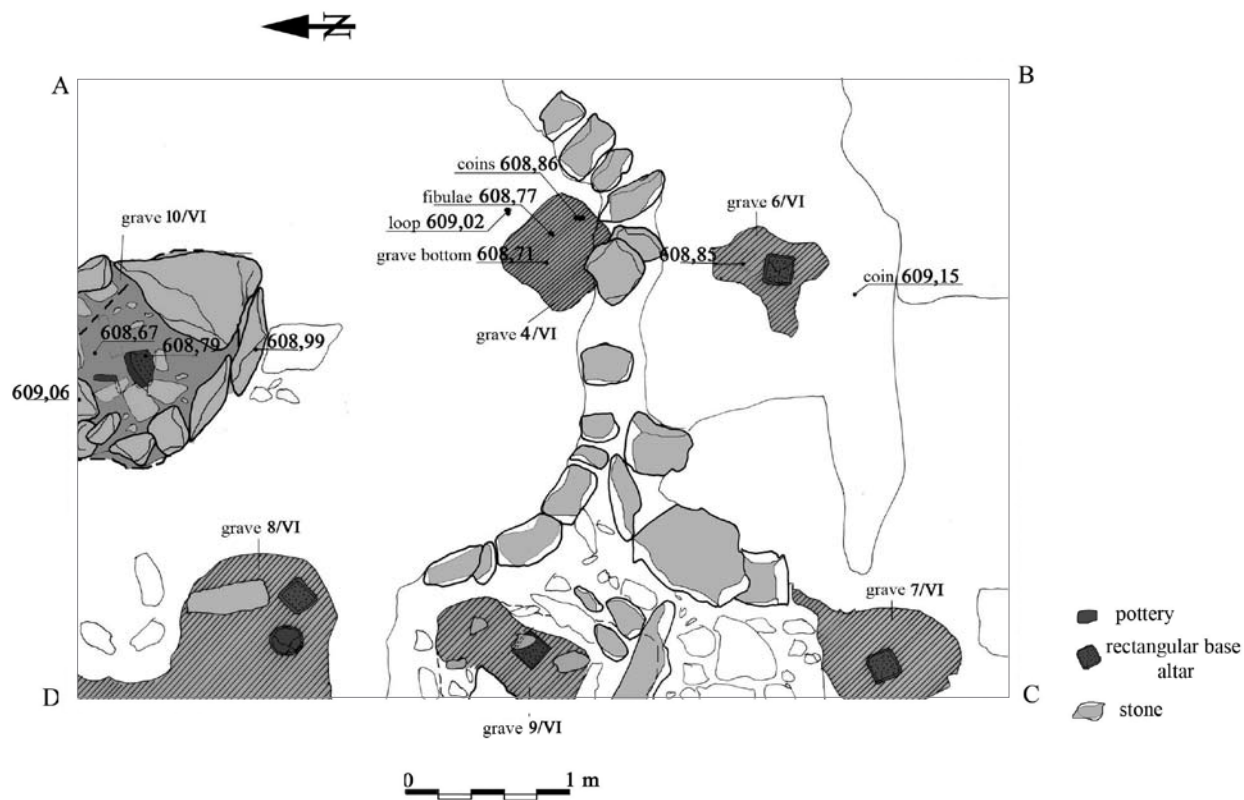


Fig. 6. Ljanik, Stare kolibe site, Trial trench 6, upper burial level

Awarische und bulgarische Gürtelbeschläge des VIII. Jahrhunderts in der Sammlung Watewi

ARCHAEOLOGIA BULGARICA
XIX, 1 (2015), 53-68

Stanislav STANILOV

Zusammenfassung: Die Sammlung Watewi beinhaltet sieben Gürtelbeschläge (**Abb. 1/1-17**), die in unterschiedlichem Grade Analogien in einer morphologischen Gruppe von Bronzebeschlägen der späten Periode des Awarischen Khaganats finden. Das ist eine neue stilistisch-morphologische Gruppe die als „Beschläge mit Darstellungen von Vierbeinern mit geöffnetem Maul“ benannt werden kann. Diese Gruppe bronzenener Gürtelbeschläge aus den heutigen Territorien Bulgariens passt chronologisch in den Rahmen der heidnischen Kultur der Bulgaren vom Ende des VII. bis zur zweiten Hälfte des IX. Jhs.

Schlagwörter: Gürtelbeschläge, Frühmittelalter, späte Periode des Awarischen Khaganats, Bulgarien.

Die Sammlung Watewi¹ beinhaltet sieben Gürtelbeschläge (**Abb. 1/1-17**), die in unterschiedlichem Grade Analogien in einer morphologischen Gruppe von Bronzebeschlägen der späten Periode des Awarischen Khaganats finden. Es handelt sich um viereckige, durchbrochen gearbeitete Beschläge, auf denen in einem verhältnismäßig engen Rahmen ein adlerköpfiger Greif mit nach vorn gebogenen Ohren im Gang nach rechts dargestellt ist. Manche besitzen ein Scharnier, an dem bei vergleichbaren Stücken ein ebenfalls durchbrochener Anhänger mit vegetabler Zier angebracht ist (**Abb. 1/1-4**); andere Beschläge sind ohne Scharnier (**Abb. 1/5-7**). Bei den ersten fünf (**Abb. 1/1-5**), in Bulgarien entdeckten Beschlägen sind die parallelen Formen klar erkennbar. Vier rechteckige Beschläge zeigen eine Scharnierverbindung an der einen Längsseite; der Anhänger fehlt und kann nicht bestimmt werden. Da der archäologische Kontext fehlt, muss man zur chronologischen Einordnung die Typenchronologie anwenden, die für die Archäologie des Awarischen Khaganats erarbeitet wurde und schon über ein halbes Jahrhundert angewendet wird. Sie ist ausreichend präzise, da sie auf umfangreichem, im Kontext entdecktem Material fußt.

Grundsätzlich liegen fünf ausführlich ausgearbeiteten Systeme vor (Breuer 2005, 11-19). Gemäß des frühesten, von I. Kovrig (Kovrig 1963, 148-158, 224-241), während der sechziger Jahre des vorigen Jahrhunderts bei der Erforschung des Gräberfelds Alatian erarbeiteten Chronologiesystems, werden die gegossenen Bronzegarnituren der dritten Gruppe zugeordnet. Sie wird allgemein in das VIII. – IX. Jh. datiert. Vier unserer Beschläge, die Greifen im linken Profil in durchbrochener Technik darstellen, entsprechen zahlreichen ähnlichen awarischen Denkmälern, besonders hinsichtlich der recht charakteristischen Auslegung von Schnabel, Flügel und Tatzen. Nur der erste in Bulgarien entdeckte Beschlag (**Abb. 1/1**) wiederholt genau die awarischen Vorbilder; bei dem zweiten (**Abb. 1/2**) ist der Flügel ver

¹Die Sammlung ist im Einklang mit dem Kulturerbesetz im Archäologischen Museum Plovdiv registriert.

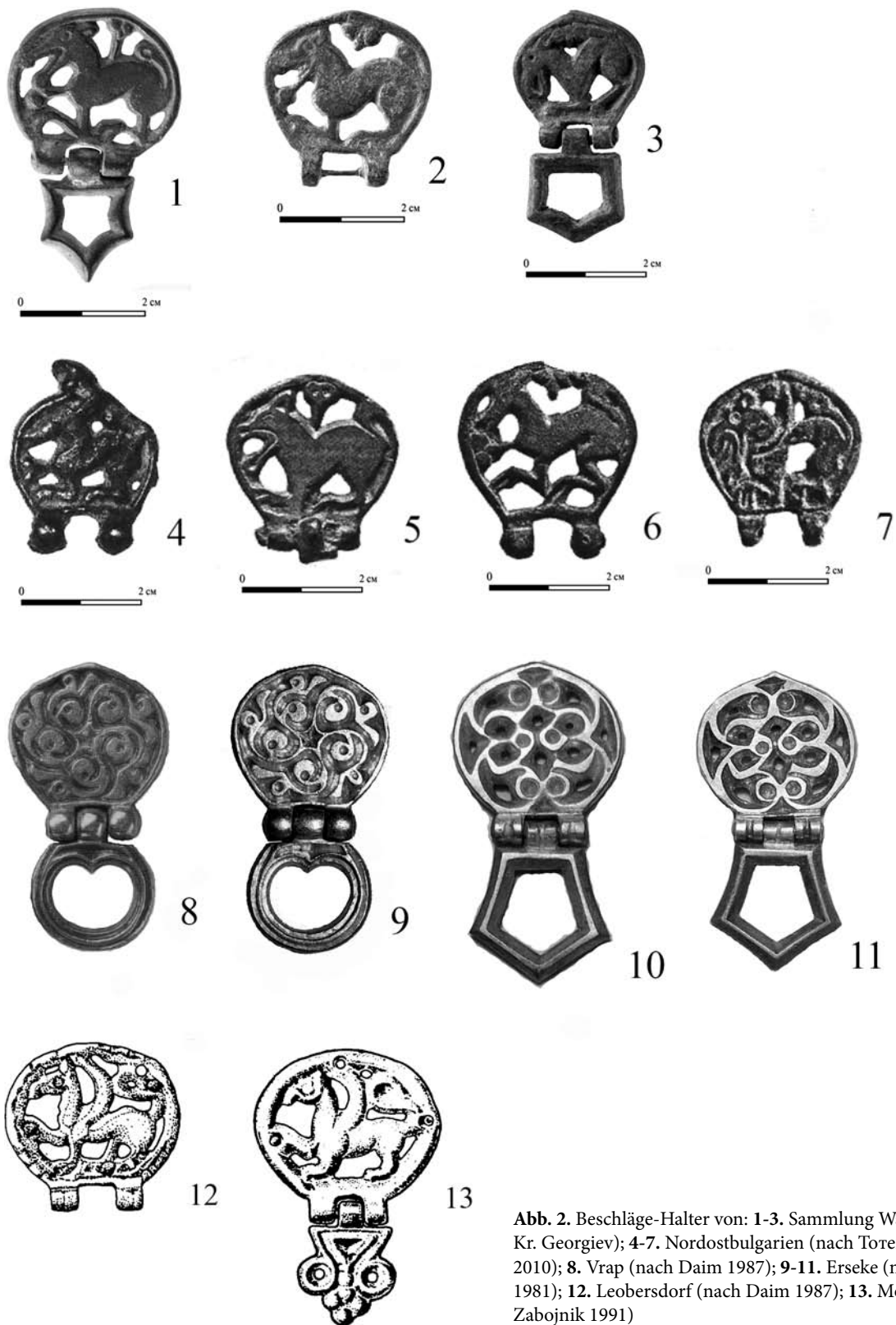


Abb. 2. Beschläge-Halter von: 1-3. Sammlung Watewi (Foto Kr. Georgiev); 4-7. Nordostbulgarien (nach Totev / Пелевина 2010); 8. Vrap (nach Daim 1987); 9-11. Erseke (nach Catalogue 1981); 12. Leobersdorf (nach Daim 1987); 13. Moedling (nach Zabojnik 1991)

Le poêle de chauffage en Bulgarie et ses traces archéologiques¹

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Guergana GUIONOVA

Résumé : Quelques rares publications bulgares évoquent déjà les poêles en céramiques et surtout leurs coupelles trouvées lors des fouilles archéologiques à Sofia ou Vratsa. Les comparaisons avec des exemples de l'Europe centrale et orientale ne précisent pas leur datation et elles sont placées dans période large allant du XV^e au XVIII^e s. Des recherches sur les sources documentaires mentionnent l'existence des corporations des « *déglari* » et les récits de voyages apportent des informations contradictoires sur l'existence des pôles de chauffage dans les maisons.

Des nouvelles recherches archéologiques à Sofia et à Kustendil ont permis d'affirmer l'existence assez fréquente des poêles. Les caractéristiques de coupelles – pâte, revêtements et décor – confirment leur appartenance à la production potière locale. Les données du terrain ont permis de proposer des datations pour les différentes formes. Ainsi, les plus anciennes, au tournant du XVII^e s., sont plus profondes, d'ouverture ronde ou carrée, sans revêtement ou glaçurées sur engobe. A la même période existent des coupelles carrées plus basses, toujours glaçurées, qui dans les courant du XVIII^e-XIX^e s. reçoivent un décor en relief, rehaussé parfois de jaune. A la même période appartiennent probablement les coupelles rondes à corps profilé de Kyustendil.

Il se pose, par ailleurs, la question sur l'organisation de l'activité des « *déglari* » ainsi que celle sur la spécialisation ou plutôt la polyvalence de la production potière. Si les fouilles archéologiques fournissent peu de renseignements sur ces structures de chauffage, les études ethnographiques architecturales livrent quelques informations pour les XIX^e-XX^e siècles.

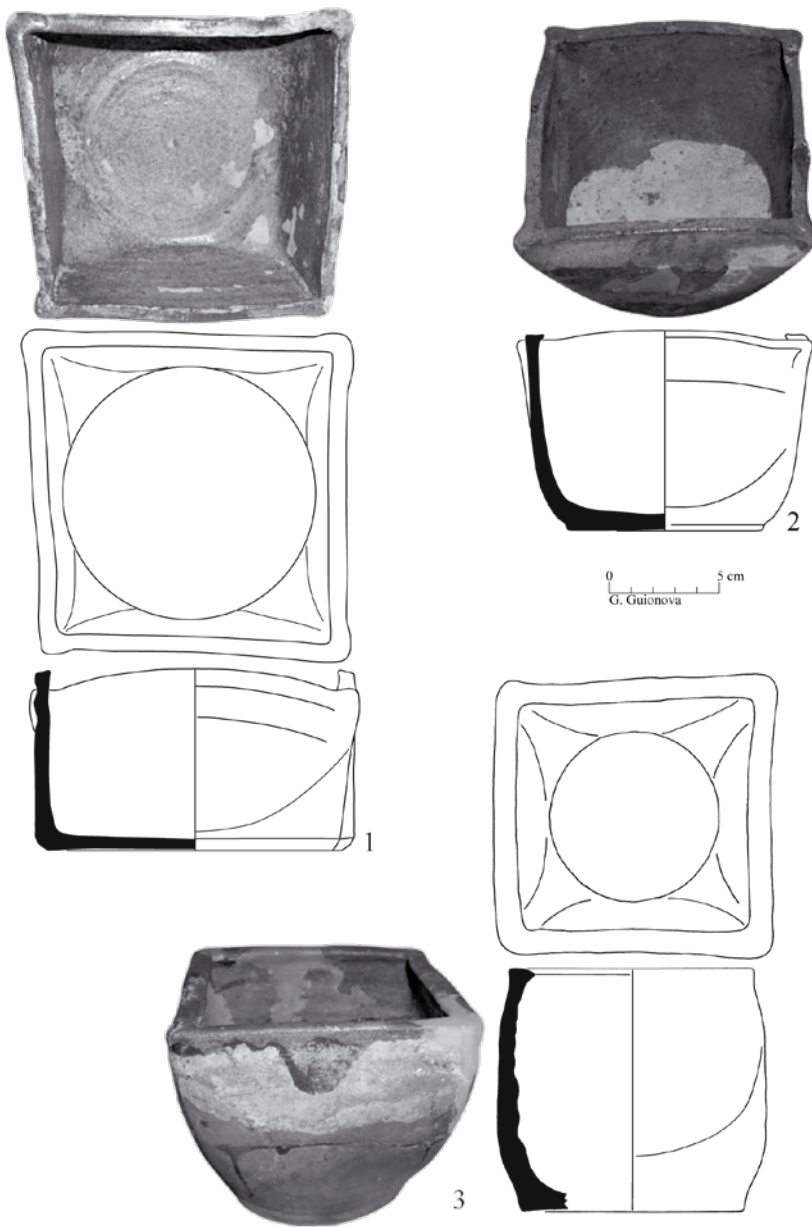
Mots clés : Bulgarie, époque ottomane, céramique, chauffage.

L'intérêt porté sur l'utilisation et la fabrication des poêles en céramiques en Bulgarie n'est pas récent. Parallèlement aux recueils ethnographiques sur la maison traditionnelle et son aménagement des années 1960-1970, les traces archéologiques ont fait l'objet de quelques articles et notes qui cherchaient à connaître l'origine et les temps d'existence de ce mode de chauffage.

Tout d'abord, il est intéressant de remarquer qu'un voyageur tchèque, Josef Antonín Voráček, ayant séjourné en Bulgarie entre 1879-1883 affirme que ce mode de chauffage n'existe pas en terres bulgares (Bopачek 1984, 103). Dans son article ethnographique « L'habitat bulgare et la vie dedans » il évoque le chauffage par le foyer placé à même la terre ou par les chaufferettes au charbon. Il conclut que les poêles en céramique ne sont pas connus. Lors de son séjour il était instituteur à Sliven et il est possible que ces observations concernent uniquement cette région. Pendant la même période, l'archéologue-géographe et naturaliste Felix Philipp Kanitz ayant voyagé en Bulgarie, relève l'existence de ce mode de chauffage dans ses « Etudes de voyages » (1860-1880) (Kanitz 1882).

Si le terme le plus répandu de « *kahla* », pour désigner la coupelle provient de l'allemand et on parle aussi de « poêle en *kahli* », les noms ottomans de « *djamal* » ou « *soba* » sont aussi utilisés dans certaines régions (БЕР 1, 354 ; 2, 284 ; 7, 262-264). Toutefois, si le poêle aménagé dans une pièce et avec foyer situé dans un espace attenant est toujours

¹ Une communication, sur le même sujet, présentée au 14^{ème} Congrès National d'Art Turc, 19-21 septembre 2011 est à l'origine de cet article.



Pl. II. Coupelles de poêle glaçurées sur engobe de fosse de la fin du XVI^e-XVII^e s. (1 et 2). Sofia, fouilles archéologiques de l'Amphithéâtre, HS (3)

Two Chapters in the Sovietization of Romanian Archaeology (From the Late 1940s to the Mid-1950s)

ARCHAEOLOGIA BULGARICA
XIX, 1 (2015), 81-95

Iurie STAMATI

Abstract: This article addresses two aspects of the Sovietization of Romanian archaeology: the first aspect is the impact of the “Japhetic” theory – put forth by the Soviet linguist Nikolai Marr – on this academic discipline; the second one examines the advent of the Slavic question as a new priority in Romanian archaeological research.

Chronologically, this analysis begins with 1948 when the new pro-Soviet regime, shortly after being established, starts to be interested in the ideological potential of archaeology, and stops mid-1950s, when the entire Romanian historiography, including archaeology, gradually begins to return to the tradition of the “capitalist” period, heavily influenced by nationalist discourse.

Regarding the “Japhetic” theory, it was found that despite the efforts of ideologues of the new regime, this theory had virtually no impact on Romanian archaeology – and this is being explained by a tacit resistance of archaeologists who were trained in the “capitalist” era, in an anti-Soviet environment. Additionally, this study admits the idea that Romanian archaeologists also did not have enough time to apply this theory, because in 1950 it was criticized by Stalin himself.

As for the Slavic question, this paper notes that in the research plans of archaeologists it had a strong utilitarian connotation. Identification of Slavic material traces in the Romanian People’s Republic had to justify geopolitical orientation of the country, at the same time it was symbolizing loyalty to its large eastern neighbour. However, like in the case of the “Japhetic” theory application, this study points out the presence of a strong reluctance by Romanian archaeologists in the study of this question, reluctance that can be explained by the same anti-Soviet and even anti-Russian attitude of the Romanian archaeologists.

Key words: Romanian archaeology, Sovietization, new doctrine of language, “stage” theory, Slavic question.

In 1944, shortly after the Soviet army crossed the border into Romania, a group of intellectuals founded the Romanian Society for Friendship with the Soviet Union. Thus began the integration of Romania into the Soviet sphere of influence. For the purpose of emphasizing the country’s new geopolitical orientation, other institutions would later be founded, such as the Russian Book publishing house, the Institute of Romanian-Soviet Studies, the Romanian-Russian Museum, and the Maxim Gorky Institute of Russian Language and Literature (Mihăilă 1960, 5-6; Georgescu 1981, 11-34; Cioroianu 2005, 106-148; Constantiniu 2007, 9-234). Similarly, all spheres of activity in Romania, from politics and economy, to science and art had to adopt a Soviet model of operation. In other words, the country had to go through a process of “Sovietization” (Cioroianu 2005, 322).

This study focuses on the Sovietization of Romanian archaeology¹, in particular upon two chapters, or phases, of that phenomenon. The first part interrogates the impact of Marxist “Japhetic” linguistic theory, also known as the “new doctrine of language,” on Romanian archaeology, while the second addresses the introduction of a new priority on the agenda of Romanian archaeologists – the Slavic question. Chronologically, the period covered in this article begins in 1948, the

¹ Many thanks to professor Florin Curta from the University of Florida for reading and commenting on the article’s manuscript.