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On the cover: *Heraclea Sintica*, marble female portrait, right profile; photo by Boyan Vagalinski; see the article of Vagalinski in this issue.

Heraclea Sintica and Some of Its Recently Found Marble Sculptures

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Lyudmil VAGALINSKI

Abstract: This article publishes four antique marble sculptures dated from the 1st c. BC to the 3rd / 4th c. AD: a female portrait; a statue of the type “*togatus*”; a statue of the type “Small Herculean woman”; and the upper part of the torso of a male statue. The statues were found during archaeological excavations in 2018-2019 at the site of *Heraclea Sintica* (SW Bulgaria). From the middle of 4th c. BC to the middle of 5th c. AD *Heraclea Sintica* was the urban center of the region of the Middle Struma River valley. Largely on the basis of the archaeological results, the sculptures are discussed against the background of the historical development of this ancient city.

Key words: *Heraclea Sintica*, antique sculptures, ancient Macedonia.

In order to understand the historical context of the sculptures selected for publication, I will follow briefly the development of the city during its 800-year existence – mainly according to archaeological data.

1. A BRIEF HISTORY OF “THE CITY OF HERCULES IN THE LANDS OF THE THRACIAN SINTI”

Heraclea Sintica lies near the village of Rupite, Petrich municipality, in the southwestern corner of Bulgaria (fig. 1), near the place where Strumeshnitsa River flows into the Struma River (figs. 2, 3, 9). Since 2007, it has been part of an ongoing systematic study¹. The city and its necropolises occupied the south side of Kozhuh Hill and the field to the south and west of it (fig. 4). So far, a part of a Roman fortress wall, parts of residential and craft neighbourhoods and an early Christian necropolis and about two-thirds of the late Roman *forum* (Vagalinski 2015; 2018b; 2019) have been discovered. Fieldwork studies after 2013 focused on the *forum* (figs. 5-8). It is noticeable that the location of the central square of *Heraclea* had been preserved over the centuries. A LiDAR survey in 2018 located the likely acropolis of the city on top of the southern slope of Kozhuh Hill, called Dzhonkov Peak (fig. 10).

The city was founded around the middle of the 4th c. BC, most likely by Philip II of Macedon (Nankov 2015). Four cities in ancient Macedonia bore the name of the mythical hero (Daubner 2018, 209, footnote 396), who was regarded as the founder of the Argead dynasty. A public building with precisely executed stone masonry shows good economic opportunities of *Heraclea* from the very beginning of its existence (figs. 6/3, 11, 12/10). Amphora stamps from the city of Akanthos (Chalkidiki Peninsula) and other producers suggest that Heracleans established in a short time trade contacts at least within the Macedonian kingdom². At the end of 4th c. BC, *Heraclea* suffered an enemy attack, perhaps by Thracian tribes (Maedi, Sinti), whose tribal lands had been occupied by the Macedonian colonists (figs. 6/A-B, 12/12-B) (Vagalinski 2018b, 89-90, fig. 2). As a rule, the founding of Macedonian colonies included eviction/resettlement of the local population (Daubner 2018, 197).

¹ The author is the head of the archaeological excavations in *Heraclea Sintica*. The scientific information about the city (until 2013) is collected in the volume Vagalinski / Nankov 2015. Thanks are due to the members of the archaeological team Assistant Prof. Dr. Ivo D. Cholakov, Assistant Prof. Dr. Sirma Alexandrova, Dr. Lyuba Traikova (all from the National Archaeological Institute with Museum in Sofia) who helped me in the excavations of *Heraclea* during various periods within 2007-2019. I also thank Nicolay Sharankov (Sofia University) – the team’s epigraphist and editor at *Archaeologia Bulgarica* journal – for the critical notes on my manuscript.

² Unpublished amphora stamps identified by Nicolay Sharankov (Sofia University).



Fig. 23a. *Heraclea Sintica*, marble female portrait, *en face* (Krasimir Georgiev)



Fig. 23b. *Heraclea Sintica*, marble female portrait, left profile (Krasimir Georgiev)



Fig. 23c. *Heraclea Sintica*, marble female portrait, nape (Krasimir Georgiev)



Fig. 23d. *Heraclea Sintica*, marble female portrait, right profile (Krasimir Georgiev)



Fig. 23e. *Heraclea Sintica*, marble female portrait, crown (Krasimir Georgiev)



Fig. 23f. *Heraclea Sintica*, marble female portrait, place of breakage of the head from the body (Lyudmil Vagalinski)

Roman Temporary Military Camp from the 2nd Century BC near the Village of Polenitsa, Sandanski Municipality, SW Bulgaria

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Sirma ALEXANDROVA

Abstract: The archaeological site near the village of Polenitsa was studied within one month in 2016. Its stratigraphical findings indicate that the place was inhabited for a short time by soldiers. It was most likely a Roman temporary tent camp, organized immediately after the Battle of Pydna on June 22, 168 BC, to control the Macedonian city of *Heraclea Sintica*. Details of such military action of the Roman winners are found in the written sources.

Key words: Roman military camp, *Pydna*, *Heraclea Sintica*.

INTRODUCTION

The archaeological site in the land of the village of Polenitsa, Sandanski municipality, was registered during a field research in 2014 by a team of the National Archaeological Institute with Museum at the Bulgarian Academy of Sciences (file card #1930053 in the National electronic system “Archaeological map of Bulgaria”). Fragments of domestic and building ceramics were collected from the terrain, and in places foundations of stone buildings were found. Rescue archaeological excavations took place within a month, in the summer of 2016, in connection with the construction of the Struma highway¹.

LOCATION

The site is located on the second, non-flooded, eastern terrace above the Sandanska Bistritsa River – left inflow of the Struma River (**figs. 1, 1a**). Its area is about 3 decares (300 meters on the east-west axis and 100 meters on the north-south axis). The highway passes sideways through it, affecting its southwest periphery. Only this part was archaeologically excavated.

STRATIGRAPHY AND ARCHAEOLOGICAL STRUCTURES

A total of 19 control trenches were excavated, all reached a sterile layer (**fig. 2**). The entire area, where cultural layering was registered, was included within a single drilling. Thus, it was clarified that the archaeological site falls in the section between 417 + 320 km and 417 + 360 km on the highway.

The cultural layer lies at a depth of 0.30 – 0.50 m from the modern surface. Its thickness is between 0.05 and 0.50 m. There were no traces of enemy attack, natural disasters or burning (**figs. 3, 4**). The structures found do not show the usual settlement framework. Only one angle of a shelter falls within the motorway route (**fig. 5**). It was made from river stones with mud soldering (**figs. 6, 7**). In height, the wall was built flimsy, plastered with clay. All other stones, numerous in quantity, and fragments of roof tiles (two types – *solenes* and *kalyp-teres*), as well as detached bricks, fell after the village was abandoned.

¹ Head of the archaeological excavations of this site is the author, vice-head – Dr. Lyuba Traikova, scientific consultant – Assoc. Prof. Dr. Lyudmil Vagalinski (all from the National Archaeological Institute with Museum – Bulgarian Academy of Sciences).

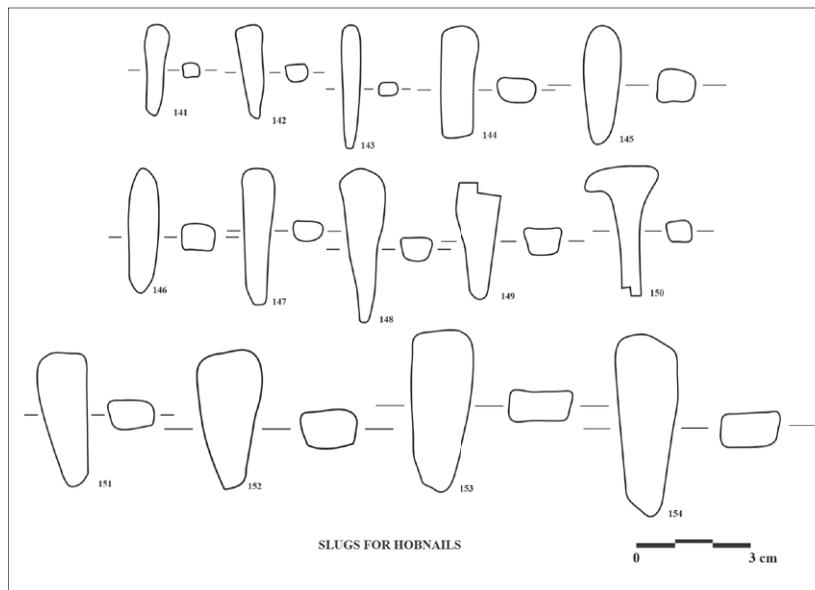


Fig. 14. Slugs for hobnails

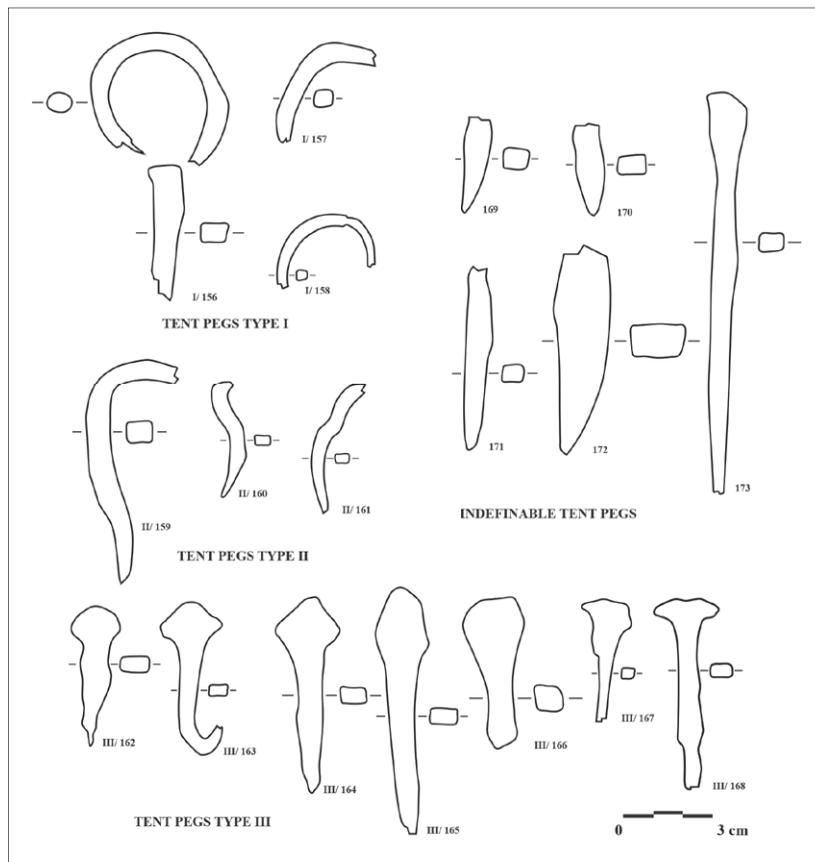


Fig. 15. Pegs for tents

iron weight for slingshot (cat. # 205), a fragment of iron ring tile (cat. # 206) and a bronze object, most likely a nozzle, in the form of a small vessel (cat. # 207) (fig. 22).

Loom weights

Five ceramic and one stone, unfinished, loom weights (fig. 23) (cat. ## 208-213) are the only objects associated with everyday life, found on the site. All six weights were found in different places and could not be interpreted as parts of one loom. It is possible that the weights were used for fishing nets.

Inscriptions from the Middle Strymon Region (4th c. BC – 4th c. AD): New Readings and Interpretations

ARCHAEOLOGIA BULGARICA
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Nicolay SHARANKOV

Abstract: The article proposes various revisions and corrections for inscriptions from the Middle Strymon Valley which have been published after the fifth volume of G. Mihailov's *Inscriptiones Graecae in Bulgaria repertae* (1997). The notes presented here are the result of the author's examination of inscriptions kept at the National History Museum in Sofia (NHM-Sofia), the Regional History Museum in Blagoevgrad (RHM-Blagoevgrad), the Archaeological Museum in Sandanski (AM-Sandanski), the History Museum in Petrich (HM-Petrich), and the archaeological collections in Kresna and Strumyani. The more important new readings include some inscriptions related to the early history of *Neine* (## 5, 9, 10, 59); a dedication of statues of Isis and Serapis by an *imaginifer* of the First Italian Legion (# 22); an inscription of two cavalymen from a *cohors Macedonica* (# 61); a funerary inscription for a soldier or veteran of the Ninth Legion (# 78); an invitation for gladiatorial games in *Parthicopolis* (# 84a); etc.

Key words: Greek and Latin inscriptions, Hellenistic and Roman Macedonia, *Heraclea* on the Strymon, *Parthicopolis*.

The Middle Strymon Region – the only part of the Roman province of Macedonia within the territory of Bulgaria – has provided a large number of inscriptions dating from the Late Classical to the Late Antique period. My work on these inscriptions during the last years showed that many readings and interpretations needed to be revised and corrected. In a recent article dedicated to Georgi Mihailov and his corpus *Inscriptiones Graecae in Bulgaria repertae* (*IGBulg*), I already published numerous corrections concerning inscriptions from the Middle Strymon Valley (Sharankov 2016a, 340-345, 352-357)¹. Various other corrections and emendations have also been proposed in other papers where I discussed inscriptions from that region (Sharankov 2004; 2009, 53-55; 2016b; 2017, 18, 23-24, 30, 32); it should be noted that some of my readings have been used by other authors as well (often without acknowledging the source).

I. INSCRIPTIONS IN THE EPIGRAPHIC CATALOGUE OF M. MANOV

In 2008, Metodi Manov published numerous inscriptions in the large epigraphic catalogue of his book on the settlements in the valley of Middle Struma (Манов 2008, 73-136, # 1-205)². Unfortunately, some of Manov's readings are erroneous, and for many inscriptions there is no information about provenance, present location, inventory numbers, dimensions³, etc., which could hamper the study of the monuments and confuse the reader. For clarity, my notes and revised readings of these inscriptions follow their order in Manov's catalogue.

¹ I do not repeat here the emendations published in that article. However, some additional notes to inscriptions from the corpus of G. Mihailov are proposed in the present article as well.

² Henceforth quoted as '*Manov*' followed by the number of the inscription in the catalogue.

³ In some cases, the author gives the strange explanation 'липсват данни за размери' ('there is no information about the dimensions'), which seems to suggest that he has not examined these inscriptions personally, but has published them using only photographs or copies made by others.



Fig. 23. Funerary inscription of unknown provenance (# 80).
NHM-Sofia (photo: N. Sharankov)



Fig. 24. Funerary inscription of unknown provenance (# 80a).
NHM-Sofia (photo: N. Sharankov)

81. Unknown provenance. Funerary stele of Mukases and Artemidora (Manov 203). The letter-height is 1.4-1.5 cm. A corrected reading for this inscription (NHM-Sofia, inv. # 45836) was proposed by me (Sharankov 2009, 51-52) and accepted by A. Avram (*BullÉp* 2010, 795, # 430 and # 431) and D. Dana (Dana 2017, 128-129, # 17).

Μουκασης Διζα και Αρτεμιδώρα
Δεντουπου – δηνα(ρίων) ι' – Κοιληνοί.

'Mukases, son of Dizas, and Artemidora, daughter of Dentupes, from *Koile*. 10 *denarii*.'

In l. 1, the stone-cutter initially engraved ΔΙΖΑ and then corrected the second delta into an alpha. In l. 2, Manov read Δεντουπουδηνα <ο>ί Κοιληνοί (reading repeated in Μιτрев 2012b, 206-207) and interpreted 'Dentupudena' as a second, Thracian name of Artemidora (Μανов 2007, 71; 2008, 50, 136). I explained this sequence as a patronymic Δεντουπου, in the genitive (although reconstructing a non-existing nominative Δεντουπους instead of the correct Δεντουπης, cf. Dana 2014a, 122⁷⁹), and an abbreviation for δηνά(ρια) before the number ·Ι· = 10; in fact, already Manov had mentioned that the letter ·Ι· between two separation marks could represent the number 10 (Μανов 2008, 50), but rejected this possibility in favour of the suggestion that it was an error instead of the article <ο>ί, connected with the ethnic Κοιληνοί (cf. Μανов 2007, 71-72). I am now more inclined to understand the abbreviation as a genitive: δηνα(ρίων), as it is e.g. in inscriptions from *Neine* (*IGBulg* IV, 2252 = V, 5880 = *Manov* 17: δηναρείων [.]?) and *Malino* (Вулић 1941-1948, 202, # 403: δηναρίων * κε').

More problematic, however, is the meaning of that mention of '10 *denarii*' in the text⁸⁰. For the inscription from *Neine*, G. Mihailov assumed that it was an incomplete text specifying a fine for violating the tomb (*IGBulg* V, p. 390), while M. Manov connects it with the cost of the monument (Μανов 2008, 78); the latter explanation seems more plausible, especially if we presume that Aurelius Pyrus erected the monument for Skedese not only as her grandson, but also as her heir. It would then be similar to inscriptions which specify that a funerary monument was erected in fulfillment of the will of the deceased or out of their money, cf. κατὰ διαθήκην ἐποίηι 'he made (the monument) according to his testament' (= *ex testamento*) in # 61 above⁸¹; or ἐκ τῶν αἰκίνου (*sic*) ὡς διετάξετω (*sic*) 'out of his money, as he ordered in his will' in *IGBulg* IV, 2323; as well as the inscription published below as # 81a.

As for the epitaph of Mukases and Artemidora, if the 10 *denarii* indicated the amount of a fine, one would rather expect a dative: δηνάρια ι' Κοιληνοίς⁸², i.e. '(if

⁷⁹ For another possible example of the name Δεντουπης, see note 113 below with the new restoration of *IGBulg* IV, 2291 proposed in Sharankov 2016a, 343.

⁸⁰ Cf. *BullÉp* 2010, 795, # 431: 'le sens *méchappé*'; Dana 2017, 129: 'La somme de 10 *deniers* concernerait-elle le prix de l'épitaphe ou une *décision* (*legs* ?) impliquant les villageois ?

⁸¹ The same phrase, as I noted above, should be restored in the inscription *Manov* 187: [κατὰ] διαθή[κην], see the comments to # 61 and note 56 above.

⁸² Although the stone is slightly damaged in this part, it is clear that there was no sigma – or any other letter – after ΚΟΙΛΗΝΟΙ.

REVIEWS

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Caterina GIOSTRA (ed.): MIGRAZIONI, CLAN, CULTURE: ARCHEOLOGIA, GENETICA E ISOTOPI STABILI. III INCONTRO PER L'ARCHEOLOGIA BARBARICA. MILANO, 18 MAGGIO 2018 [Migrations, Clan, Cultures: Archaeology, Genetics, and Stable Isotopes. 3rd Meeting on the Archaeology of Barbarians. Milan, May 18, 2018]. Mantova: SAP Società Archeologica, 2019. 196 pp. ISBN 978-88-99547-36-3

This book is a collection of 10 essays that grew out of a meeting held in 2018 at the Sacro Cuore Catholic University in Milan. According to Caterina Giostra, the editor of the book and the driving force behind that gathering, the goal of the conference was to introduce an interdisciplinary approach and to facilitate a dialogue between archaeologists, historians, anthropologists, chemists and geneticists. The aim was to integrate disciplinary results, “in favour of the re-evaluation of migrations, of mobility more generally, and of material culture as a coherent expression of group identity and changes in the population” (p. 14). The problem, however, is a pervasive neo-positivist approach to what is, after all, a question of theory and method, not of data. If the goal is to find a common language between all those disciplines, then one needs to address seriously the conceptual differences responsible for the lack of such a language. Ethnic distinctions, population continuity, as well as cultural homogenization and admixture – none of those issues could possibly be solved by means of molecular anthropology, which is after all, the focus of this volume. Several essays in this volume do not even address the issue of interdisciplinarity and remain oblivious to the implications of research in neighboring fields. Some nonetheless contain useful reports on the current state of research in molecular anthropology (Caterina Giostra) or archaeology (Tivadar Vida). Others are purely explicative, such as Mary Anne Tafuri’s on the principles of isotope analysis. The method described in that essay is then applied to the analysis of the cemetery excavated in Povegliano Veronese. The conclusions are disappointingly vapid: “despite the limited nature of the sample considered... it is possible to hypothesize individual female mobility, probably in connection with exogamy” (pp. 148-149). Nor is the distinction between locals and non-locals based on strontium isotope analysis leading to anything spectacular.

To be sure, there are no novel concepts in this book, and no approaches that have not been tried before either within one and the same discipline (e.g., the move away from ethnic attributions in archaeology) or between disciplines (the combination of molecular anthropology and archaeology has now become relatively common). Moreover, some of the concepts advanced are quite antiquated and, despite claims to the contrary, show a very poor understanding of the current state of research. For example, in her introductory essay, Caterina Giostra seems to think that there is currently a push to return to New Archaeology, and against the “deconstruction” so typical of post-processualism (p. 13). However, 17 years ago, Michele Hegmon