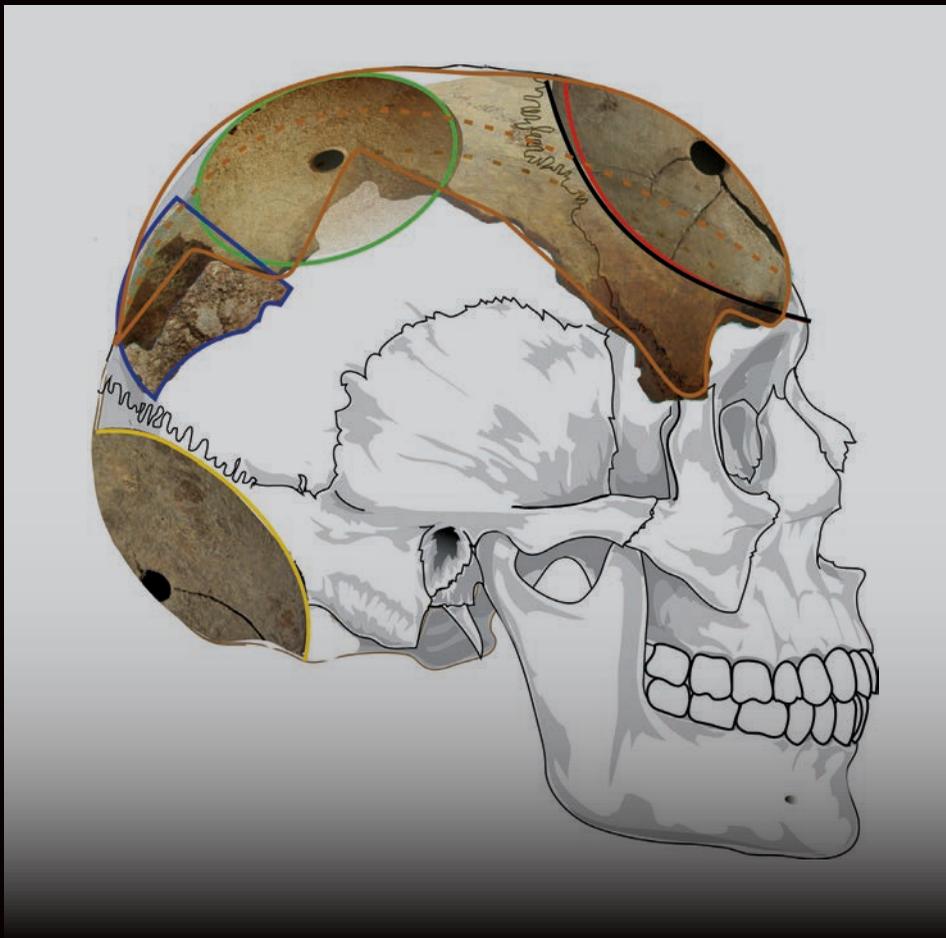


ARCHAEOLOGIA BULGARICA



2016 2

TABLE OF CONTENTS

ARTICLES

Georgieva, P. / Russeva, V.: Human Skull Artifacts–Roundels and a Skull Cap Fragment from Kozareva Mogila, a Late Eneolithic Site	1
Manov, M. / Torbov, N.: Inscribed Lead Sling Bullets with the Name of Alexander the Great and with Other Names and Symbols Found in Thrace	29
Biernacki, A. B. / Klenina, E. Ju.: The <i>Labrum</i> from the Large Legionary Bathhouse of <i>Novae (Moesia Inferior)</i>	45
Sharankov, N.: <i>Heraclea Sintica</i> in the Second Century AD: New Evidence from Old Inscriptions	57
Lesigyarski, D. / Zlateva, B. / Kuleff, I.: Investigation of Mortar from Bulgaria Dated from 5 th Century BC to 13 th Century AD	75

REVIEWS

Иван ВЪЛЧЕВ. Извънградските светилища в римската провинция Тракия (I–IV век). София 2015 [Ivan VÁLČEV. Außerstädtische Heiligtümer der Provincia Thracia (1. – 4. Jh. n. Chr.). Sofia 2015] (Oppermann, M.)	95
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On the cover: see the paper of Georgieva / Russeva in this issue.

Human Skull Artifacts–Roundels and a Skull Cap Fragment from Kozareva Mogila, a Late Eneolithic Site

ARCHAEOLOGIA BULGARICA
XX, 2 (2016), 1-28

Petya GEORGIEVA / Victoria RUSSEVA

Abstract: Human skull artifacts are found relatively rarely and in various cultural environments. They have been discussed in anthropological literature since the nineteenth century during which the discovery of the majority of the known finds from Western Europe, mostly related to the Neolithic, occurred. Unfortunately, the discovery context is known for only a few of them. It is assumed that they were made and used as objects with supernatural properties. They are usually considered together with human skull trepanations. According to one of their interpretations, roundels were made from skulls of people who survived trepanations or other skull traumas, and had a magic and protective function.

This paper presents five new finds of skull roundels, as well as a bowl made from a human skull, that were discovered in Late Eneolithic layers of the Kozareva Mogila settlement. Two of the roundels bear marks of survived skull traumas. The roundels were found in two adjacent buildings in a burned layer of the settlement mound. Potter's kilns and other finds in this layer give grounds for the assumption that this part of the settlement had been turned into a potter's workshop at the time.

In the necropolis, in a burial dating from approximately the same time, a skeleton was found with a significant part of the skull removed and buried in a separate little pit next to the grave. The fragments are perforated in ways analogous to the roundels while skulls from other burials show marks of cutting, incomplete trepanation, and complete survived trepanation. The possible connections between the finds from the necropolis and the settlement are discussed. Additionally skull rattles and little drums (*damaru*) known from North America and Tibet, which are analogous to skull roundels from Europe, are presented.

Key words: skull roundels, cranial amulets, trepanation, Kodjadermen-Gumelnița-Karanovo VI culture, Varna culture, eneolithic.

Five objects of the same type, made from human skull fragments, were found while exploring a burned layer from the Late Eneolithic at Kozareva Mogila (Kodjadermen-Gumelnița-Karanovo VI culture); such objects are known in archaeological literature as skull roundels or skull amulets. Their shape is oval, close to circular, with diameters ranging from 5.8 to 9.8 cm. Each of them has a small hole in the middle. Even though they have been subjected to fire, it is quite clear that these roundels were carefully processed. Their side edges were diligently polished, traces of which have been preserved on the convex surface. The central holes were drilled when the objects were made, after separation from the skull – the perforation was made by a rotating movement and is well centered. There is a round scar from a survived trauma on the outer surface of one of the roundels. Besides these objects, a significantly larger fragment of an intentionally cut part of a skull cap was found in an earlier layer of the settlement mound.

Various kinds of marks from interventions on skulls were found in the necropolis at the same site, in several burials which can be related

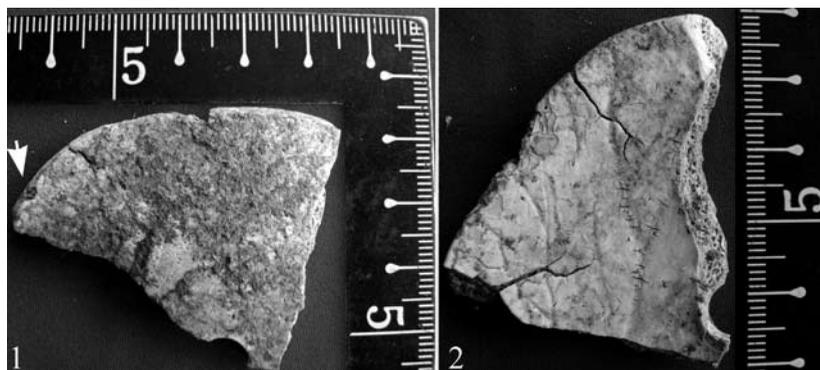


Fig. 6. Roundel D, a fragment of a roundel made from a parietal bone: 1-2 Views from the ecto- and endocranial surfaces (outer and inner sides); the arrow points at traces of the sagittal suture at the periphery of the roundel

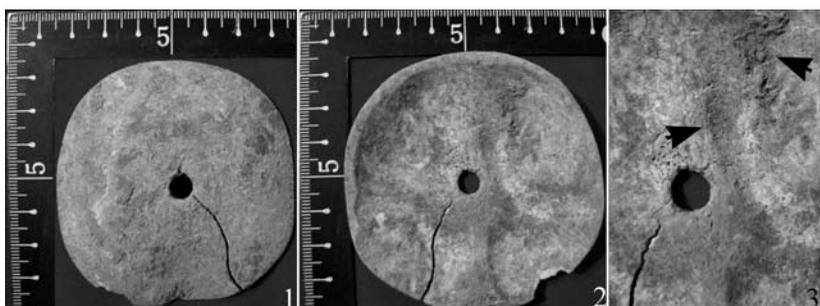


Fig. 7. Roundel E, made from an occipital bone squama: 1-2 Views from the ecto- and endocranial surfaces (outer and inner sides); 3 Detail of the endocranial surface; arrows – unclear traces of porous bone formation in the endocranial sinuses

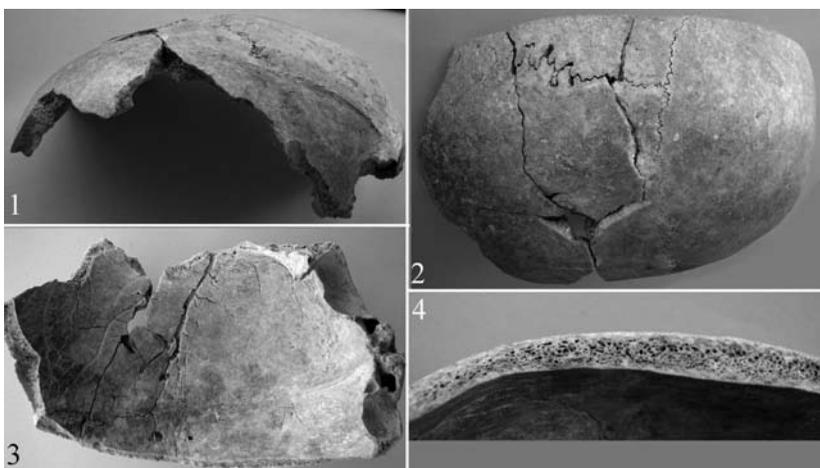


Fig. 8. Artifact F, a fragment of a skull vault: 1 Right lateral view; 2 Top view; 3 View of the endocranial surface; 4 Detailed view of the edge of the cut

on the inner surface (inner table), which identify it as a fragment of a parietal bone. The rim is smoothed whilst scratches are visible on the outer surface and the rim of this object as well.

Roundel E, the final object of this kind (**fig. 7, 11**), has diameters of 8.0-8.4 cm along the sagittal and the coronal anatomical planes. It has a perforation at its approximate centre with a diameter of 8 mm at the outer table. The morphological sites recognised on the bone are

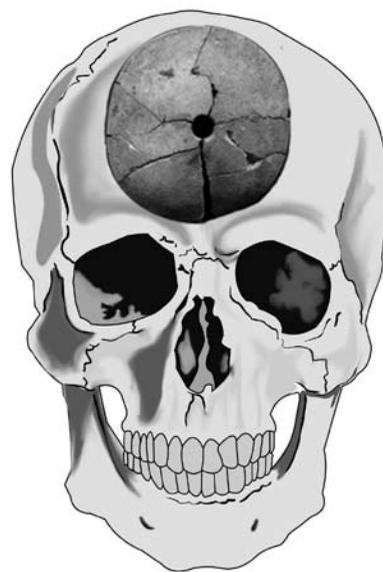


Fig. 9. Anatomical position of roundels cut from frontal skull bone. Roundel A

Inscribed Lead Sling Bullets with the Name of Alexander the Great and with Other Names and Symbols Found in Thrace

ARCHAEOLOGIA BULGARICA
XX, 2 (2016), 29-43

Metodi MANOV / Nartsis TORBOV

Abstract: Inscribed lead sling bullets are seldom found in archaeological research. In recent years, interest in this kind of archaeological find is considerably larger as connecting them with some literary sources enables reconstruction of historic events in a given region.

In this work 27 lead sling bullets are presented, inscribed and with symbols; only one has a symbol and no inscription. They come from the registered private collection "Vatevi" – Plovdiv, Bulgaria and were collected for years from the lands of ancient Thrace.

It was first presented as a homogeneous group of 12 such inscribed lead sling bullets found in Bulgaria north of the Balkan Mountains, which have the name of Alexander the Great (336-323 BC. Chr.). Lead sling bullets of exactly this kind were not known before, because these are labeled on both sides with two different names – and Alexander and Philip – in the genitive, that categorically defines them as belonging to the troops of Alexander the Great. Presented in the catalogue homogeneous group of 12 weights – from # 1 to # 12 are associated with the campaign of Alexander the Great in Thrace in 335 BC.

Also other lead sling bullets are presented with other names – including one with the name of Lysimachus and names of commanders of detachments of slingers, some of them met for the first time.

Inscribed lead sling bullets are prime sources of historical information when they can be linked with information from literary sources.

Key words: sling bullets, Macedonian king, Alexander the Great, campaign, Thrace.

Inscribed lead sling bullets are seldom found during archaeological excavations and have often been overlooked as sources of information. In recent years, interest in this kind of archaeological find is considerably increased, the role of these small items have been repeatedly stressed when their surface has inscriptions and symbols for the reconstruction of some historical events of a particular region. Some general and specific studies of similar findings have already been made (Paunov / Dimitrov 2000, 44-57), and some inscribed lead sling bullets with names of some of the prominent commanders of Philip II, found in regular archaeological excavations of the high mountain fortification in the Sredna gora mountain – Kozi gramadi, were strongly associated with the battle held in place by armies of Philip II with Thracian troops probably with the ruler Teres II or Kersebleptes in the years 342-341 BC (Christov / Manov 2011). The importance of this specific information and conclusions made on the basis of the inscribed lead sling bullets, from the Thracian residence at the peak Kozi gramadi from the time of Philip II (359-336 BC), was appreciated as the data placed these inscribed sling bullets in a wider context with some newly found findings from Bulgaria, Greece and today FYR Macedonia (Nankov 2015).

1



2



3



4



5



6



The *Labrum* from the Large Legionary Bathhouse of *Novae* (*Moesia Inferior*)

ARCHAEOLOGIA BULGARICA
XX, 2 (2016), 45-56

Andrzej B. BIERNACKI / Elena Ju. KLENINA

Abstract: An extensive army bathhouse, excavated in the years 1974-2011 by the International Interdisciplinary Archaeological Expedition of the Adam Mickiewicz University of Poznań, was situated west of the headquarters building (*principia*), under the ruins of the early-Christian basilica and episcopal residence. In 2013, in the course of excavation work related to the above-mentioned project of the preservation and revitalization of the area of the *principia* and the early-Christian bishopric of *Novae*, a monolithic *labrum* was encountered among other items from the complex of the large legionary bathhouse which was located below the site of the find. The newly discovered *labrum* is circular, of an external diameter of 2.10 m and an internal diameter of 1.80 m. The *labrum* was most conceivably made of pink-gray recrystallized limestone with bands of red, darker brown, white and violet, called in the literature “*fior di pesco*” or “*marmor Chalcidicum*”. Considering the size of the *labrum* and the known locations of items of similar dimensions encountered in Roman baths, a *caldarium* was the most likely place of its installation. A *labrum* was attached in the apse of a *caldarium*, at a location which Vitruvius (V, X, 4) describes as the “*schola labri*” (“the niches for the washbowl and the bath basin”). The *caldarium* with a marble *labrum* discovered in the large legionary bathhouse of *Novae* is located in the earlier part of the building, dated to the first half of the 2nd century, or the reign of Antoninus Pius (138-161).

Key words: *Novae*, *thermae*, *labrum*, *Moesia Inferior*.

An extensive army bathhouse, excavated in the years 1974-2011 by the International Interdisciplinary Archaeological Expedition of the Adam Mickiewicz University of Poznań, was situated west of the headquarters building (*principia*), under the ruins of the early-Christian basilica and episcopal residence in *Novae* (4 km eastern of the Lower Danube city of Svishtov, Bulgaria). In the first phase, dated to the first half of the 2nd century AD, the bath formed a compact complex, almost square in outline, of approximately 700 sq. m in size (**fig. 1**). Two porticoes constructed of Tuscan columns lined the northern and eastern sides, opening onto two of the camp streets (the *via principalis* and the street between the *principia* and the bath). In the west, the bath was surrounded with an enclosure wall facing another small street. The earliest building was a blockhouse, evidently divided into two parts. The heated rooms were located in the western part, aligned latitudinally; a row of unheated rooms aligned north-south were attached in the east: an *apodyterium*, a *frigidarium* with a pool and a *sudatorium/laconicum*. The barrel-vaulted rooms with apses in the western part have been interpreted as *tepidarium I*, *tepidarium II* and the *caldarium*. Their location on the western side was exceptionally advantageous because of the good lighting inside the rooms. Each room was furnished with a semicircular pool in the apse. The northernmost chamber, the *caldarium*, was connected with a rectangular area occupied by two small hot-water pools, *alvei*. A chamber with a furnace (a *praefurnium*) was located directly to the north. A hypocausted heating

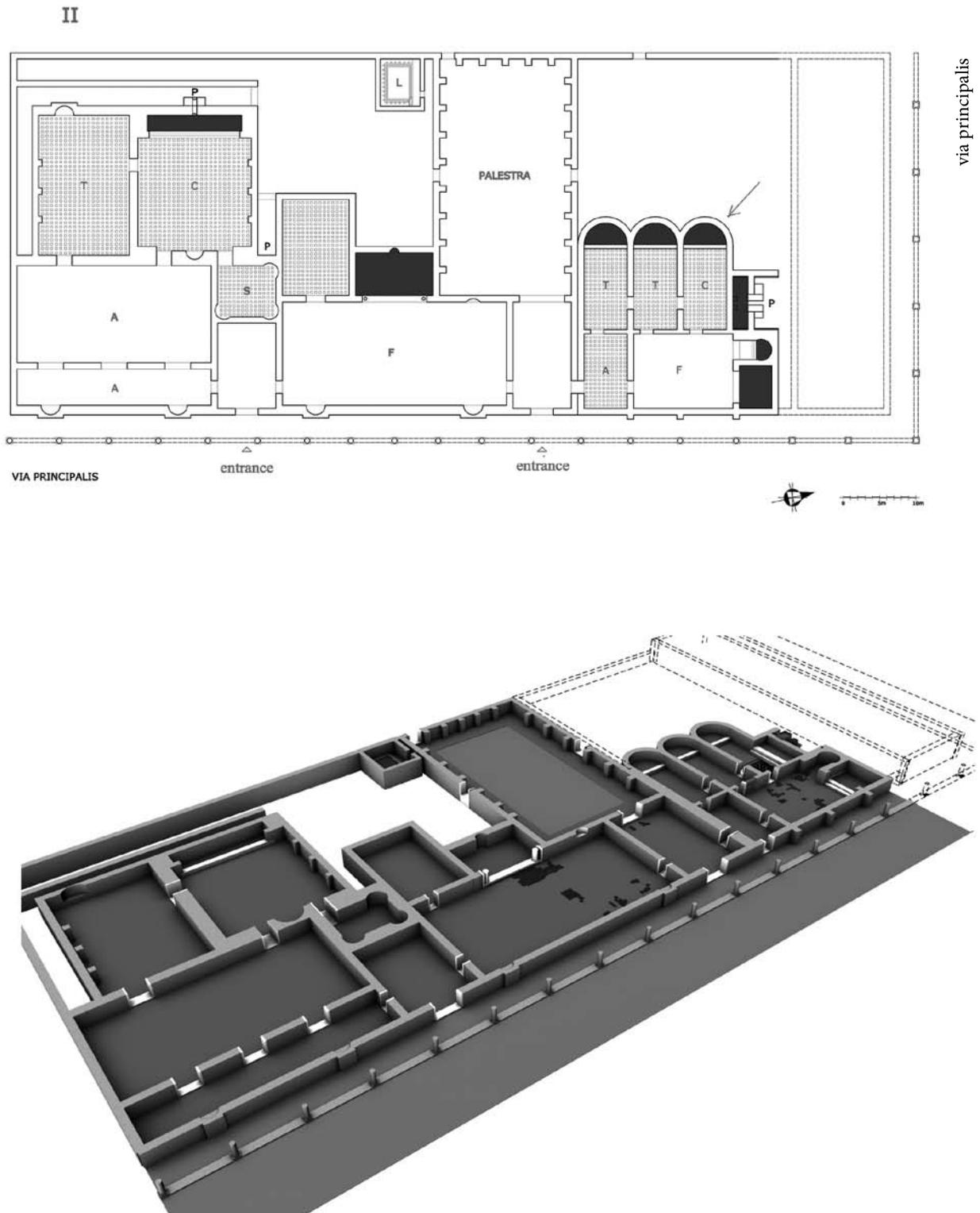


Fig. 2. A floor plan of the large legionary bathhouse of *Novae*. The arrow indicates the *caldarium*. The three-dimensional reconstruction of the bath (A. Jasiewicz)

late Antiquity. New chambers were added from east to west and from north to south, the chief objective being apparently the creation of a symmetrical layout with two sets of rooms assuring simultaneous use of the bath by the two sexes. The bathing areas were integrated into a single harmonious complex with a new component, the *palaestra*,

Heraclea Sintica in the Second Century AD: New Evidence from Old Inscriptions

ARCHAEOLOGIA BULGARICA
XX, 2 (2016), 57-74

Nicolay SHARANKOV

¹ For an up-to-date overview of the available data on the city, see Vagalinski / Nankov 2015, especially Nankov 2015 on the history of research and the early centuries of *Heraclea*, and Vagalinski 2015 on recent excavations.

² In l. 1 of the inscription, the second M of *Maximianus* was corrected over N; at the end of the line, read *Augustus* (written with smaller U in -us), not *Augustos*, as in the editions; in l. 23-24, *dignos vos ... faciatis* (*dignos* with smaller O), 'to show yourselves worthy of our cares', and not *dignis(sime)* (Mitrev) or *dignius* (Lepelley).

³ I see another example for the ethnic or the name of the city in a monogram consisting of the letters ΗΡΑΚΑ on Early Hellenistic amphora stamps found in *Heraclea* (unpublished; cf. Βαγαλινски 2015, 466).

⁴ Cf. Malavolta 2011, 39-40. It is possible that *Heraclea* was rewarded for taking Octavian's side in the civil wars and helping the future emperor in the battles with his rivals which took place in Macedonia.

⁵ The name *Senti[ca]* has been incorrectly restored by G. Mateescu (1923, 82, note 1; cf. Malavolta 2011, 35, # 25) in one more inscription, the fragment *CIL VI 33040* (quoted mistakenly as # 33840 by Papazoglou 1988, 371, note 29; Mitrev 2012, 103; Nankov 2015, 9), but this is in fact the unrecognized right part of *CIL VI 3141* which was believed lost (cf. *AE* 2006, 221), and *Senti* here is the genitive of the Roman *nomen* *Sentius*.

⁶ There has been a long discussion, for which see Malavolta 2011, whose arguments in favour of *Heraclea Sintica* seem convincing, despite his overly critical tone.

⁷ Besides those of Augustus and Tiberius, there are also similar coins of Tiberius and Drusus (*RPC I 1658 = BMC Mysia*, Parium 92), Drusus (*RPC I 1659*), and Claudius (*RPC I 1660 = BMC Mysia*, Parium 93); however, I am not aware of coins of the latter types with countermarks of *Heraclea*.

Abstract: The paper proposes new readings for two second-century inscriptions which mention *Heraclea Sintica* and reveal important details about the history and the institutions of the city. A letter by Emperor Antoninus Pius, found in Sandanski (*IGBulg IV 2263*; AD 157/158) is shown to have been provoked by a conflict over territories between the neighbouring cities *Heraclea* and *Parthicopolis*, which possibly originated with the foundation of *Parthicopolis* ca. AD 116-119. A donation for a *gerusia*, of unknown provenance (*IGBulg V 5925*; AD 181-188) is attributed to *Heraclea*; it provides valuable evidence on several civic institutions – *gerusia* / *gerusiasts* and *epimeletes* (curator) of the *gerusia*, *argyrotamias* (treasurer) and *mnemon* (registrar) of the city.

Key words: Roman Macedonia, *Heraclea Sintica*, *Ulpia Parthicopolis*, conflicts between cities, civic institutions, *gerusia*.

The ancient city near the village of Rupite (previous names Muletarovo and Shirbanovo)¹, district of Petrich, Southwestern Bulgaria, was identified with *Heraclea Sintica* after the discovery of two inscriptions with the ethnic *Heracleota* / Ἡρακλεώτης – the rescript of Galerius and Maximinus Daia to the *IIIvirii et decuriones Heracleotarum* of AD 307-308 (*AE* 2002, 1293; Mitrev 2003; Lepelley 2004)² and the funerary inscription set up by a migrant from *Scotussa* to *Heraclea*, Σκοτυσσαῖος ὁ καὶ Ἡρακλεώτης (*AE* 2005, 1398; Mitrev 2005). In fact the ethnic Ἡρακλεώτης was already present in two other inscriptions (*IGBulg* 2263 and 5925, discussed below) but remained unrecognized³.

INTRODUCTION. HERACLEA SINTICA IN THE FIRST CENTURY AD

Heraclea Sintica seemingly flourished in the first century AD. The city must have been enjoying certain privileges given to it by Augustus⁴ because we see at least two praetorian soldiers from *Heraclea Sintica* (*sic*) in the first half of the first century AD who were *C. Iulii* and were inscribed in Augustus' tribe *Fabia*: *C(aius) Iulius Dizalae f(ilius) Fab(ia) Gemellus domo Heraclea Sintica* (*CIL VI 2645*) and *C(aius) Iul(ius) Zoili filius Fabia Montanus domo Heraclea Sintica* (*CIL VI 2767*)⁵. It is probable that many other soldiers with origin denoted only as *Heraclea* (see a list in Malavolta 2011, 27-35, # 1-25), especially those from the *Fabia* tribe (*ibid.*, ## 5-8, 13, 17, 19, 21-22), were of *Heraclea Sintica* and not of *Heraclea Lyncestis*⁶.

Another piece of evidence attesting to the importance of the city during the first century AD could be seen in some coins of Augustus and Tiberius (of the types *RPC I 1656* and *1657 = BMC Mysia*, Parium 86-88 and 89-91) which, in my opinion, have been countermarked by *Heraclea Sintica* (**fig. 1**). The coins of this type, depicting the emperor's head on the obverse and two men ploughing with oxen on the reverse⁷, were initially thought to be connected with *Parion* in Mysia, but are now generally attributed to an uncertain mint in Macedonia, prob-

Fig. 2. *IGBulg IV 2263.* Letter of Emperor Antoninus Pius; *Parthicopolis*, AD 157/158 (National Archaeological Museum, Sofia; photo: K. Georgiev)



Fig. 3. Letter of Emperor Antoninus Pius to the city of *Parthicopolis*. Detail of the upper right corner with the name Ἡρακλεῶται (photo: N. Sharankov)



denarii. (§ 5) As ambassadors were acting Demeas son of Paramonos and Crispus son of Toskos, to whom the travel money is due unless they have offered to bear the expense themselves. Farewell.

(This letter) was written (on stone) and set up in the term of the politarchs Valerius Pyrrhos and his colleagues, in the year 189 (= AD 157/158)⁹.

In l. 3, I read $\epsilon\eta\epsilon\rho\gamma\alpha\kappa[\dots]\eta\mu\alpha\tau\alpha$; in l. 4, the reading of the stone is clearly $\eta\rho\alpha\kappa\lambda\epsilon\omega\tau\alpha\iota$, and not $\eta\rho\chi[\epsilon\tau\epsilon\ \pi\omega\iota\epsilon\iota\nu]$, $\gamma\rho\alpha[\pi\tau]\acute{\epsilon}\phi[\nu]$, or $\pi\rho\acute{\alpha}\tau[\tau]\acute{\epsilon}[\sigma\theta\alpha]$, as proposed by previous editors. In l. 6-7, I confirm the reading $\alpha\phi\omicron\upsilon\chi\rho\omicron\lambda\omicron\upsilon\gamma\omicron\upsilon$ suggested by G. Souris (cf. *SEG* 51, 836; *AE* 2001, 1780). The *nomen* of the politarch in l. 18 is written $\omicron\upsilon\alpha\delta\epsilon\rho\iota\omicron\upsilon$ with delta instead of lambda.

The reading $\epsilon\eta\epsilon\rho\gamma\alpha\ \kappa[\tau]\acute{\eta}\mu\alpha\tau\alpha$ in l. 3 is close in sense to J. H. Oliver's $\omicron\iota\kappa[\epsilon\iota\alpha\ \kappa\tau]\acute{\eta}\mu\alpha\tau\alpha$, and corresponds even better to the Latin expressions *suo usu* / (*res*) *ad usum proprium* which he adduced as parallels for our text (Oliver 1958, 54).

The new reading of l. 4 with the name of the Heracleans is of great importance because it reveals that the letter of Antoninus Pius was the

⁹ Translation after Oliver 1989, 323-324, with modifications.

Investigation of Mortar from Bulgaria Dated from 5th Century BC to 13th Century AD

ARCHAEOLOGIA BULGARICA
XX, 2 (2016), 75-94

Deyan LESIGYARSKI / Boika ZLATEVA / Ivelin KULEFF

Abstract: The present paper is the first archaeometric study of mortar from some of the archaeological sites in Bulgaria. We try to evaluate the kind and the characteristics of mortars which were used in the territory of Bulgaria during a wide time interval – from mid of Iron Age to medieval time. The evaluation of the proportion ratio of lime to aggregate or additives in mortar – $[\text{Ca}(\text{OH})_2]$: sand (bricks, stones), is one of the characteristics which is very important to the conservation work. This proportion in some cases depends on the historical period when the mortar was produced and of course on its function. In the present paper are analyzed 114 samples of mortar, using ICP-AES, ED-XRF and thermal heating. The samples are taken from sites and fortified walls from different archaeological objects in Bulgaria; 3 samples are taken from Albania. The usefulness of a solution of HCl and complexing agent EDTA for extraction of CaCO_3 , which are produced by $[\text{Ca}(\text{OH})_2]$, was verified. In the paper the data is given for the quantity of CaCO_3 which is obtained after solution of the mortar with HCl as well as after separation of CO_2 by heating of the samples of mortar. There is also data about the quantity of CaCO_3 in mortar taken from different archaeological sites in Bulgaria today.

Key words: mortar, Bulgaria, ICP-AES, ED-XRF.

INTRODUCTION

Mortars are mixtures obtained by mixing a binder, water and sand, in suitable proportions and used to bond diverse types of stone materials or bricks in ancient and modern masonry. Among historic building materials, lime mortar has been the most widely used. The documented use of lime in buildings dates back to the third millennium BC, with the plastering in Egyptian pyramids (Boynton 1966; Cowper 2000). Mortars have diverse compositional and material characteristics as a result of different construction needs and the technological knowledge of the workers who produced them. Indeed the restoration of buildings of importance in architectural heritage requires an advanced knowledge of the building materials. The composition of historic mortars can vary dramatically depending on the geographical location and the time period of construction. The as-found composition is also strongly dependent on levels of alteration/deterioration. As such advanced knowledge of their composition is required. The study of ancient mortars is of utmost importance in providing valuable information about their production technology and past intervention, and in guaranteeing the conservation of ancient monuments. Moreover, the design of new materials for their restoration, from both functional and aesthetic points of view, requires a detailed knowledge of the original construction materials.

The process of production of mortar presented burnt the lime at the temperature over 900 °C resulting in a conversion to unloaded lime (CaO) (Adam 2005; Hale et al. 2003). Finally by adding water to the unloaded lime slaked lime $[\text{Ca}(\text{OH})_2]$ is produced. Mortars are

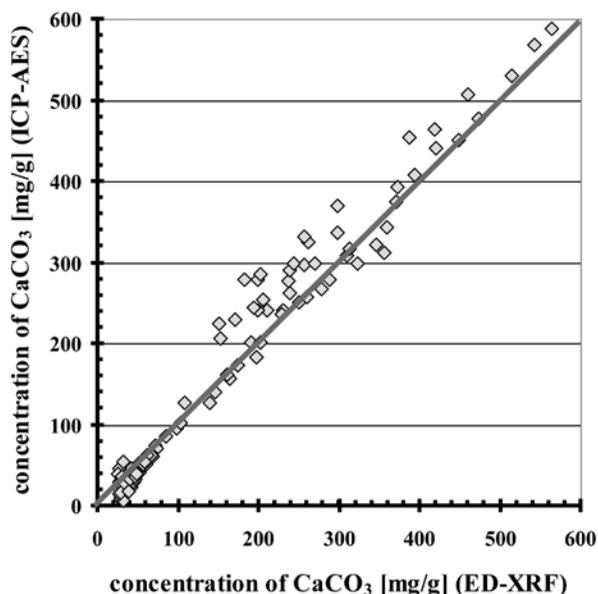


Fig. 2. Comparison of the determination of CaCO_3 [mg/g] using ED-XRF and ICP-AES

ods give reliable results and could be used for such measurement.

Determination of the ratio slaked lime : insoluble materials.

The result of calculating the quantity of calcium carbonate (CaCO_3) (in percent) according to the amount of the separated CO_2 is presented in **Table 2**.

Sample H-075.KRI was a few pieces of CaCO_3 . It was practically pure CaO converted with the time again into CaCO_3 by absorbing CO_2 from the atmosphere (see **Table 2**). It was found in a kiln for production of unloaded lime near to the village of Krivina (# 13 in **fig. 1**). The very high concentration of CaCO_3 shows that the kiln produced very pure unloaded lime (CaO). Later it is used for production of a binder [$\text{Ca}(\text{OH})_2$] in mortar.

According to the amount of the separated CO_2 the calculated quantity of calcium carbonate (CaCO_3) [mg/g] is presented on **fig. 3**. Figure 3 shows that the most used concentration of calcium carbonate in mortar was between 20 and 30%. That means that the ancient builders most frequently used the recipe for preparation of mortar with slaked lime [$\text{Ca}(\text{OH})_2$] to sand (stones, bricks) ratio about 1:2. That means that in 34% of all investigated cases (see **Table 1** and **Table 2**) the mortar was prepared in such proportion: one part of slaked lime and two to three parts of sand. That occurred without any difference throughout the periods – from mid Iron Age (mid 5th century BC) to the medieval period (13th – 14th century AD). Relatively rare, in about 23% of the investigated cases, the slaked lime, which was transformed into CaCO_3 , is 30 to 40%. The calcium carbonate is from one third to one half of the quantity of mortar, and more rare – in about 10% of the cases – the quantity of calcium carbonate is less than one fifth of the mortar.

Five of the samples from the archaeological site of *Heraclea Sintica* near Rupite (# 1 in **fig. 1**) show that the CaCO_3 is one fourth of the mortar, and for the other two samples the quantity of CaCO_3 is one third of the mortar. But for other sample from Rupite the quantity of CaCO_3 is about the half of the mortar. This result shows that the alteration/deterioration is very important in the process of sampling and that in many cases it is the reason for dispersing the results.

**Иван ВЪЛЧЕВ. Извънградските
свещища в римската провинция Тракия
(I–IV век). Университетско издателство
„Св. Климент Охридски“. София 2015
[Ivan VÄLČEV. Außerstädtische Heiligtümer der
Provincia Thracia (1. – 4. Jh. n. Chr.). Sofia 2015].**

Die vorliegende Arbeit, der eine Dissertation zugrunde liegt, bietet erstmals eine umfassende Darstellung der außerstädtischen bzw. extraurbanen Heiligtümer in der römischen Provincia Thracia. Das Werk gliedert sich in einen analytischen Teil (S. 1-199) und einen umfangreichen Katalog (S. 201-366). Es schließen sich an ein Literaturverzeichnis (S. 367-397) und ein Resümee in englischer Sprache (S. 398-404).

Territorial umfasst das Werk die römische Provincia Thracia in den Grenzen von 45 n. Chr. bis zu den diokletianischen Reformen, aber unter Einschluss der Gebiete von Nicopolis ad Istrum und Marcianopolis. Trotz der administrativen Neugliederung am Ende des 3. Jhs. erstreckt sich der vom Verfasser gesteckte obere chronologische Rahmen noch bis ins ausgehende 4. Jh. Aus verständlichen Gründen werden Samothrake, Thasos und Imbros ausgelassen. Bereits in der Einleitung geht Vălčev neben einer differenzierten Darstellung der betreffenden Literatur auf wichtige Kriterien zur Identifikation von Heiligtümern aufgrund archäologischer Objekte und auf die Fragen zur Lage der Kultstätten ein. Hierbei wird vom Verfasser unter anderem richtig hervorgehoben, dass die Weihreliefs vom 2. Jh. – und hierbei in der Masse vom Ende des Jahrhunderts – bis in die erste Hälfte des 3. Jhs. datieren und dass diese Denkmäler anhand stilistischer, ikonographischer und paläographischer Anhaltspunkte, nicht jedoch aufgrund ihrer Fundkontexte, die oftmals unklar sind, zeitlich zu fixieren sind. Ferner werden Aussagen zur Häufigkeit des plastischen Materials in Heiligtümern und zur Frage getroffen, inwieweit es sich bei einer begrenzten Anzahl von Weihreliefs in jedem Fall um eigentliche Heiligtümer oder um häusliche Kultstätten handelt.

Im ersten großen Kapitel der Arbeit widmet sich Vălčev der Lagebestimmung von außerstädtischen Heiligtümern in der Provincia Thracia (S. 17-37). Wie nicht anders zu erwarten, liegen die Heiligtümer vor allem in den ebenen Gebieten und erstrecken sich häufig an ihrer Peripherie, wobei sie sich dann auch in Senkflächen von Höhenzügen und Gebirgen befinden können. Wie der Autor betont, gilt dies insbesondere für die Anlagen in der oberthrakischen Ebene und den Bereichen östlich davon bis zum Schwarzen Meer. Eine beigelegte Karte auf S. 18 verdeutlicht dies. Dabei ergibt sich auch die Lage an den wichtigsten Verkehrswegen. In den folgenden Ausführungen arbeitet Vălčev einige Spezifika in der Dislokation heraus. Erstmals in der bulgarischen archäologischen Literatur hat der Verfasser eine topographische Klassifikation von Heiligtümern vorgenommen. Es handelt sich dabei um Kultplätze auf freier, ebener Fläche, solche, die auf einem Terrain mit bedeutender Denivellation angelegt sind, ferner auf Bergkuppen, außerdem Felsheiligtümer, solche an Quellen und schließlich Höhlenheiligtümer. Für die Existenz von heiligen Bäumen und Hainen lassen sich allerdings nur antike Schriftquellen anführen. Ein anderer, von Vălčev behandelte Aspekt betrifft die Situation

Fällen eine Kultkontinuität unter dem Zeichen der neuen Religion festzustellen ist, kommt der Autor allgemein zu der Feststellung: „*Offensichtlich haben die Kirchenführer der thrakischen Gebiete kein besonderes Interesse bei der Umwandlung alter heidnischer Kultzentren in Orte zur Ausübung der christlichen Religion erkennen lassen*“ (S. 199, übers. Rezensent).

Mit den umfassend charakterisierten und nach geographischen Gesichtspunkten aufgeführten Heiligtümern wird gleichsam ein nicht hoch genug einzuschätzendes Corpus für diese Materie präsentiert. Hier sowie im vorangegangenen analytischen Teil, wo jeweils immer auf diesen umfangreichen Katalog hingewiesen wird, kann Vălčev eine exzellente Kenntnis der umfangreichen bulgarischen Fachliteratur bescheinigt werden, wobei sogar Werke bis nahe am Erscheinungsjahr des Buches berücksichtigt worden sind.

Wertend kann festgestellt werden, dass es sich bei der vom Autor vorgelegten Publikation zu den extraurbanen Heiligtümern in der Provincia Thracia um eine ausgezeichnete Arbeit handelt. Neben der umfangreichen Faktenvorlage seien besonders die klare und logische Strukturierung der Darlegungen und in diesem Zusammenhang auch die am Schluss eines jeden Abschnittes zusammengefassten Ergebnisse hervorgehoben. Der Verfasser argumentiert sachlich und fällt sein Urteil zu den jeweiligen Problemen ausgewogen und gut fundiert. Dabei spricht er auch klar aus, dass in einigen Fällen angesichts des aktuellen Forschungsstandes und der Materialsituation noch Fragen offen bleiben müssen. In dieser Hinsicht unterscheidet sich die Arbeit wohlthuend von Publikationen einiger Autoren zu Problemen der thrakischen Religion während der Römerzeit, wo versucht wird, manches mit unhaltbaren Theorien und Hypothesen zu überspielen.

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