

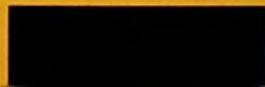
Orpheus



21

2014

**JOURNAL
OF INDO-EUROPEAN
AND THRACIAN
STUDIES**



CONTENTS

Articles

Kalin Porozhanov

Doliones, Mysians and Bebryces at the Sea of Marmara
in Apollonius Rhodius.....5

Svetlana Janakieva

Thrakisch und Dakisch – Sprachen oder Dialekte?21

Dobriela Kotova

The Personality of Kotys in the Ancient Literary Tradition39

Michaela Jordanova

Immortal Mortal: Heroic Ideology in the Thracian
Myth and Cult.....65

Kamen D. Dimitrov

Coin Circulation in the Early Hellenistic City
(the Supposed Getic Capital of Helis) in “Sboryanovo”,
District of Isperih in Historical Context75

Review

Ruja Popova

Dobriela Kotova. Women in Ancient Thrace (According to
the Ancient Texts). (= Studia Thracica 15). Sofia, Ral Kolobar
Publishers, 2013, 258 p. ISBN 978-954-2948-47-6.113

DOLIONES, MYSIANS AND BEBRYCES AT THE SEA OF MARMARA IN APOLLONIUS RHODIUS

Kalin Porozhanov

Apollonius Rhodius presents three Thracian ethnic and political formations in Asia Minor: Doliones, Mysians and Bebryces, localised successively from west to east along the southern coast of the Sea of Marmara. Each of them had its own community faith and rites, which for the Doliones and the Mysians were connected with the cult of wine, of the Great Goddess-Mother and Apollo Ekbasios. The Bebryces, headed by king Amycus, were probably a part of the Thracians Bithynians. Their rites were connected with the control on seafaring in their waters and with protecting their coasts against foreigners. These waters and coasts were the southern part of the strategic strait of the Bosphorus/Bosporus. This probably suggests that the Thracian kingdom of the Bebryces was in control of the passing through the Strait.

Apollonius Rhodius (295–215 BC) lived and worked in the 3rd century BC, at the time of flourishing culture during the Hellenistic Age. It was precisely then that he wrote his famous poem *Argonautica* with the intention of remaining in history as the second Homer. The poem was not recognised by other intellectuals in its author's lifetime, but after his death *Argonautica* attracted exceptional attention that has not waned to this day. Apollonius was born in Alexandria and spent a part of his life there. He was for some time in charge of the Alexandrian Library, hence he had access to the available literature of the world, collected in that treasure house of the ancient world. Being affected by the intensive polemics on the poetic form, Apollonius moved to the Island of Rhodes where he probably remained until the end of his life and also received the epithet Rhodius (of Rhodes) (Богданов 1979: 132–143).

The Island of Rhodes is located in the southeastern part of the Aegean Sea, not far from the coast of Asia Minor, which means that Apollonius lived and watched events and phenomena in a contact area linking the culture of Aegean Hellas, as a part of the European South-East, where European Thrace

THRAKISCH UND DAKISCH – SPRACHEN ODER DIALEKTE?¹

Svetlana Janakieva

The hypothesis that Thracian and Dacian are two separate languages belongs to Vladimir Georgiev. It has both supporters and opponents. On the basis of analysis both of onomastic material (hydronyms, names of settlements, anthroponyms, theonyms and ethnonyms), and of appellatives (glosses), the paper checks the claim of considerable phonetic differences (presence or absence of a shift of the voiced and voiceless consonants) between the Thracian and the Dacian-Moesian region. Attention is devoted to the data on proper names formed on the same roots in both areas. An analysis is made of different graphic variants of other names with a view to studying the reasons for the appearance of the varying transcripts.

Das Problem der sprachlichen Homogenität im Raum von den Karpaten im Norden bis zum Ägäischen Meer im Süden wurde bis Mitte des 20. Jhs. nicht in Frage gestellt. Die Begründer der wissenschaftlichen Forschungen im Bereich der thrakischen Sprache – W. Tomascsek, P. Kretschmer und D. Detschew, fassen es innerhalb der Grenzen dieses Gebiets als einheitlich auf (Tomascsek 1894; Kretschmer 1896: 217; Дечев 1952, Detschew 1957; Detschew 1960). V. Georgiev war der Erste, der seine Ansicht über die Existenz von zwei Einzelsprachen – Thrakisch und Dako-Moesisch – äußerte (Георгиев 1957, 1958, 1960, 1977, Georgiev 1961, 1971, 1983 u. a.). Seine Hypothese findet mehrere Anhänger, vor allem unter den bulgarischen und rumänischen Linguisten (Duridanov 1969, Дуриданов 1976, Vlahov 1966, Влахов 1976, Velkova 1986: 33, Poghirc 1976, 1989). Andere, wiederum, akzeptieren die o. a. Auffassung nicht (Pisani 1961: 250; Russu 1959, 1969; Бернштейн 1978: 5; Гиндин 1981: 14; Mihailov 1986: 382–383 und 386). Eine dritte Gruppe betrachtet die Argumentierung V. Georgievs kritisch oder

¹ This paper was presented as a report at the 12th International Congress of Thracology in Târgoviște, Romania. Unfortunately, when the papers were printed, the Greek text of the examples cannot be read adequately, which necessitated its publishing again.

THE PERSONALITY OF KOTYS IN THE ANCIENT LITERARY TRADITION

Dobriela Kotova

Kotys remains in history as one of the most remarkable individualities in the first half of the 4th century BC. He was the great politician of the Odrysian kingdom, the king who turned the Odrysae into a factor of political life in the Balkans and in the Early Hellenistic world. His character and lifestyle were of particular interest to the ancient writers. Greek 4th century authors understandably painted his image in a deliberately maligned and biased manner, and cast the foundations for his extremely unfavourable reputation for centuries ahead. However, the intensive literary tradition surrounding his personality is actually fuelled by the great and unwaveringly followed ambition of that Thracian ruler to find his prominent place in the Hellenic space and to become successfully an integral part of the trends in the Early Hellenistic world.

The paper presents the evidence on the personality of Kotys, which has been left to us by authors from different historical periods and genres, and traces the evolution of his image.

Kotys (383/2–360/359 BC) was the great politician under whose rule the Kingdom of the Odrysae experienced a period of remarkable upsurge and its greatest political might. He was the king who – with the help of Greek mercenary armies – subordinated most of Thrace and turned the Odrysae into a factor of political life in the Balkans and in the Early Hellenistic world. Conquering the most important positions in the Thracian Chersonesos, the coveted goal was already in sight for him, when he was killed by hired assassins who were richly rewarded by Athens with citizenship and gold wreaths. His actions pushed Athens out of that strategic region and transformed it into Thracian land. Albeit for a short time prior to his death, navigation and trade across the Hellespontos passed under total control by the Odrysian king.¹

¹ On Kotys and his rule, see Фол 1975: 107–112, 145–163, Тачева 2006: 140–159, Цветкова 2008: 193–202, Порожанов 2011, 218–231.

IMMORTAL MORTAL: HEROIC IDEOLOGY IN THE THRACIAN MYTH AND CULT

Michaela Jordanova

The total amount of written evidence on Rhesos gives the opportunity to re-create the full semantic meaning of this part of the heroic *epos*, in which the Thracian ruler has the central part. The semantics of the considered testimonies leads the solution of the problem towards establishing some relation between the religious nature of the Thracian *Heros* and the legends about Rhesos. In its initial stages, the cult of the *heros* was a cult of the ruler with all the detailed attributes. This statement makes possible for the semantics of the images – as integral part of the cult – to be interpreted in a new light. Relief images of the Thracian *Heros* reflect the oral epic narratives of the ruler-*heros*. Some structures recovered from the primary myth make it possible to analyse acknowledgment of the myth-image correlation in Thracian culture.

In the diachronic classical written tradition there exist plenty of narratives¹ presenting the area of the lower Strymon and the Pangaeus Mountain as the centre of the early Dionysian and Orphic reform in Thrace (Perdrizet 1910: 37 sq.; Фол, А. 1986: passim; Фол, А. 1991: passim). The presence of such a contemporary to the Achaean tradition, related to the Thracian Southwest, is an indication of a significant amount of shared ideas and principles. The legendary *heroica* is a prerequisite for a living epic tradition, a fact that applies to all communities where the narratives and the ritual forms of the *heros* are preserved through generations as long epic poems.

The total amount of written evidence on Rhesos gives the opportunity to recreate the full semantic meaning of this part of the heroic *epos*, in which

¹ As stated in the epic tradition – to which Homer also belongs – on Lykourgos' Edonian kingdom, attested also by Sophocles (Ant. 955–965), Strabo (10, 3, 16) and Apollodorus (3, 34–35). According to the ancient narratives, that was the place of the clash between Lykourgos, king of the Edonoi, and Dionysos, as a result of which the former was torn to pieces by horses; in Diodorus' version, Dionysos himself crucified Lykourgos. Dionysos then went one to enthrone Charops and teach him the secrets of the mysterial rites. The mythical dynasty of Charops was continued by Oiagros and Orpheus. Also here, in the area of the lower Strymon, the kingdom of the Edonian ruler Rhesos was localised.

COIN CIRCULATION IN THE EARLY HELLENISTIC CITY (THE SUPPOSED GETIC CAPITAL OF HELIS) IN “SBORYANOVO”, DISTRICT OF ISPERIH IN HISTORICAL CONTEXT

Kamen D. Dimitrov

The paper examines the coin hoards and the single finds related to the supposed Getic capital of Helis and the territory of the Getic state. The material emphasises issues of Macedonian royal types, of civic types and local imitations.

Trade contacts with the Black Sea colonies, Southern Thrace, etc. are attested both by coins and other import, pointing to the integration of the Getic economy to that of the Greek cities and the royal economy of Lysimachos. This resulted in the penetration of some Greek cults into Getica, such as (Hekate) Phosphoros, Dionysos, Bellerophon and Pegasos. The ruler cult and the after-life ideology related to the Getic king buried in the tomb of Sveshtari, probably Dromichaites, followed in general the model of the *diadochoi*.

During the Early Hellenistic Age the locality of Sboryanovo, now a national historical and archaeological reservation, represented the core of an agglomeration of Getic settlements, fortresses, necropoleis and sanctuaries. It covered a territory ca. 30 km long and ca. 10–12 km wide between the modern city of Zavet and the village of Todorovo in the Isperih district. The centre was the fortified “royal” city (the site near the water supply station) with two elite tumular necropoleis (Фол 1984: 48; 1990: 165–166). The archaeological investigations of the site started in 1986. They were initially headed by M. Chichikova and run within the framework of the Getica National Project with main coordinator the Institute of Thracology – BAS. The indisputable importance of the site in terms of urban planning, economy and strategy was noticed immediately. It was considered to be a dynastic centre similar to Dromichaites’ Helis with an appropriate state territory (Димитров 1987: 17–19 with ref.). These early impressions, reinforced with the picture of its contacts with the West Pontic cities, Asia Minor and the Danubian lands, based on the coin hoards, some rare single coin finds and imported items