

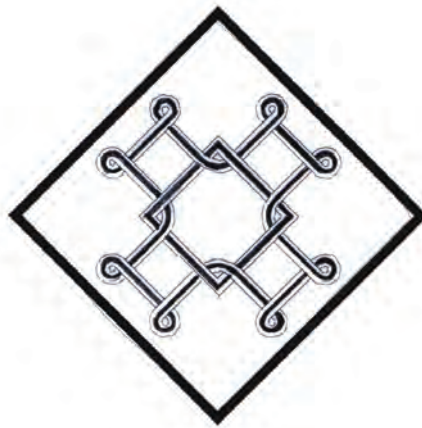
НУ Завод за заштита на спомениците на културата и Музеј, Струмица
NI Institute for Protection of Monuments of Culture and Museum, Strumica

ACTA MUSEI

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TIBERIOPOLITANI

vol. 1



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PREFACE

The challenge for the NI Institute for Protection of Monuments of Culture and Museum, Strumica to publish this edition *Acta Musei Teberipolitani* comes as a logical consequence of the already published edition "Water, Life and Pleasure."

This edition summarizes several scientific papers presented in the second international symposium "The Dead Teach the Living" (*Mortui Vivos Docent*) held during 2011 and the third international symposium "Usefulness, Strength, Beauty," (*Vtilitas, Firmitas, Venustas*) ie, "From Wattle and Daub to Mortar" held during 2013.

In these symposia were presented several scientific papers in which arguments dealt with certain issues related to the archeology of the Balkans and the wider area.

The latest results of interdisciplinary studies at several localities and areas pertaining to the Balkan Peninsula and beyond are published in sixteen scientific papers. These papers are intended to familiarize the general public and the experts with the latest information derived from the decades of archaeological research of the region. Some of them refer to funeral practices and others are connected with the architectural activities from prehistoric times until the Middle Ages.

Thus, this edition represents another significant contribution to the enrichment of knowledge about the activities of cultures and civilizations that left traces in the past of the region.

Zoran Rujak



**The 2nd International Symposium of Archaeology
Funerary customs**

MORTUI VIVOS DOCENT

The tumulus of the domina from Gaynov Dol

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Key words: Roman period, tumulus, domina, burial, cremation

Текстот го презентира проектот "Погребување под тумули по долината на реката Крива Лакавица, општина Конче, Република Македонија. Со посебен осврт на истражувањето на тумулот на локалитетот Гаинов дол во близината на општинскиот центар Конче. Прикажана е методологијата на истражувањето на могилата, опис на гробот и анализа на гробниот прилог кој е оставен како вечен дар на покојничката. Во текстот е акцентирана могилата како културолошки и културноисториски феномен, симбол на моќта на погребениот но и на целата заедница, врска со претците и со сопствената традиција. Потенциран е и социјалниот и економскиот статус на покојничката но и на нејзиното семејство кое имало финансиска моќ да ги задоволи сите стандарди на аристократското општество.

The exploration of the tumulus in Gaynov Dol is part of the micro-project "Burying under tumuli along the course of the river Kriva Lakavica". It was launched in 2008 by the authors of this text and its realization was started in the same year by a mini-reconnoitering of the valley of the above mentioned river which in the largest part of its course passes through the territory of the municipality of Konche.

The municipality of Konche is situated in south-east Macedonia (fig.1),

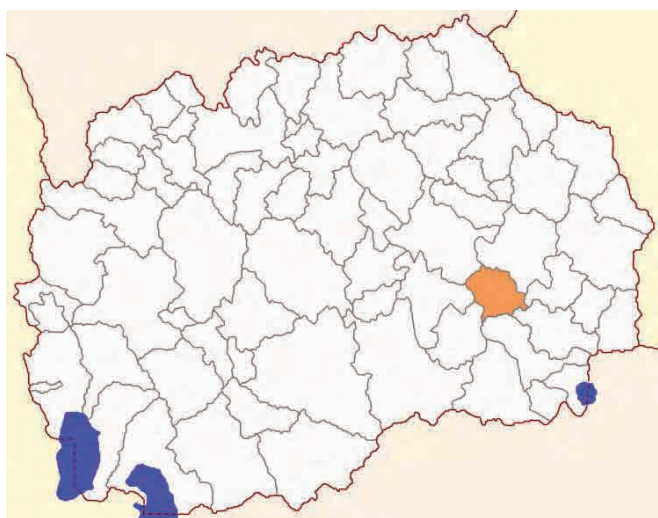


Fig.01

among the municipalities of Shtip, Radovish and Strumica. It spreads on an area of 223 km² in the southeast - northwest direction, framed by the massifs of the mountains Smrdesh from the north-east and Gradeshka and Konechka from the southwest at around 400-800m above sea level (fig. 2).



Fig.02

With the reconnoitering of that territory in 2008 there have been registered 10 tumuli, two more than with the reconnoitering which in 1976 was done by our now late colleague Milan Ivanovski. On both occasions the explorers shared the opinion that in all of the 8 that is the 10 cases the tumuli originated from the Roman period.

In September 2008 the concrete realization of the project started and the tumulus Manastir near the village of Gabrevci was selected to be the first for excavation. But the excavations of this tumulus, for a great surprise and a small disappointment of the explorers, showed that in this case the tumulus originated from the late bronze period, a period which is outside the range of their interest. Nonetheless, the results from this excavation were presented at the 20th symposium of the Macedonian Archaeological Academic Society in December 2008.

The project continued the following 2009 with the excavation of Tumulus 1 at the site of Gaynov Dol, hoping that a tumulus of the Roman period will be explored this time.

The site of Gaynov Dol is situated in a 2.2 km bee-line to the northeast from the municipality center of Konche. The ground is hilly, with flat terraces that lower down one over another in a cascade-like manner from the south to the north up to the very bank of the Koroshevec river. Exactly at the brink of one of these terraces, they had chosen to erect Tumulus No. 1 (fig. 3).



Fig.03

A place nearly ideal, along the isohipse of a hillside edge that steeply, nearly perpendicularly lowers down the left bank of the river, attractively positioned, noticeable and dominant over its surroundings (fig.4). Here and thus positioned, this tumulus, which has actually a height of 4 meters, imposes a visual impression of having much larger size. Particularly from the north side where the tumulus "continues" down the hillside and watched from there it gets a height of about ten meters (fig. 5, 6).

The tumulus is filled with over 1200m³ material of packed soil and clay mixed with gravel, sand and stones with tiny granulation, which is exceptionally hard especially around the center of the tumulus (fig.7).



Fig.04



Fig.05



Fig.06

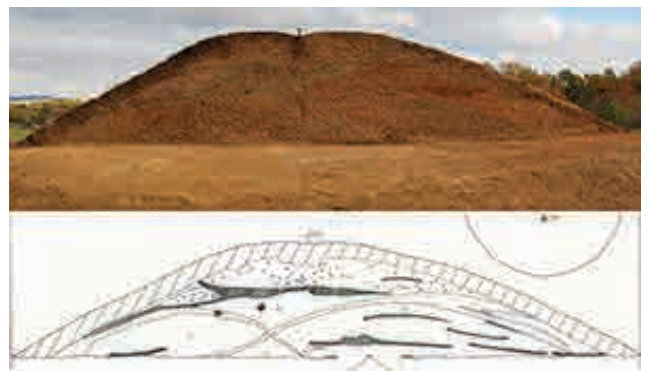


Fig.07

The layer around the periphery is softer and is composed of red soil. The hardness of layers and their density can be only explained by the fact that while the tumulus was being piled up they were stamped down and leveled. At some places along the surface of these layers there may also be noticed large stains from calcinated ashes mixed with soil. The artifacts are scarce and manifested in small fragments of building ceramics and ceramic vessels.

The grave is at a depth of 3.84 m from the highest point of the tumulus moved to the north half, 1 m to the north of the East-West axis.

The grave has a West-East orientation with a small slant to the South. From the outside it is 4.30m long and 3.55m wide to the west and 3.10m wide to the east, which gives the grave a trapezoid form (fig. 8).



Fig.08

Above the surface, at the base of the tumulus, the grave is built of one layer of unbaked bricks. The bricks are with dimensions 53x41x8cm. To the west both long sides are arched. The first floor is from 0.50 to 0.55cm lower than the upper level of the unbaked bricks. It has a length of 3.30m and width of 2.50 to the west and 2.17 to the east. It is embedded into a clay from the tumulus base. In the central part of the first floor, at 0,30 m to the west and to the east and 0,55 m to the south that is 0,50 m to the north, there is embedded the grave pit with a length of 2,65m and width of 1,40m and depth of 0,20m. The pit is slanted into a long and narrow canal – trench. The length of the trench is 1,90m and it is 0,30m wide and 0,33m deep from the surface of the grave pit, while the canal itself has a depth of 0,10m. The perpendicular sides of the floor were covered with clay from which only a small portion has been preserved in the north-east corner of the upper floor.

Above the grave pit and the findings there is erected a tegular construction on two slopes. Some tegulas have not endured the weight of the tumulus so they broke and sank horizontally across the grave pit. There are four tegulas (with dimensions 85x45x3cm) placed to the south and the north in double rows one overlapping the other. At the southern slope there are two imbrexes over the joints of the central tegulas. The western and the eastern sides are closed each by one tegula which is placed vertically. The ridge is covered with imbrexes.

In the grave pit no greater remains of charred beams were found (fig. 9).



Fig.09

Also, according to the preserved osteological material it was not a very strong cremation which is testified by the large remains of the skull and the long bones. The cremated remnants of the deceased are all over the grave pit and are mixed with the remains of the funeral pyre, at the places where it is expected to find them within the anatomical structure of the skeleton. The remains of the right humerus were discovered beside the south brim of the pit in its western corner, the upper half of the left radius and the left ulna were also discovered in the same corner, with the difference being that they were lying beside the western brim. The pelvis, that is, its remains were in the central part of the grave pit. Right under it, in the eastern half, there were the remains of the femurs and the tibia from both legs. In the same way, the remains of the spindles were found at places where the spine would be in a preserved anatomic wholeness. What gives uncertainty and presents a dilemma are the places where parts of the skull were found.

Namely, quite a small portion of the skull is found in the western corner of the grave pit, where is its logical place, but larger portions of the skull (the front, the middle and the rear part) together with the first and the second neck spindle were found in the central part of the pit, mixed with pelvis remains. Nevertheless, from the analysis made and according to the fact that a larger portion of the remains of the cremated skeleton were found in the grave pit, in spite of the unnatural position of the greater part of the skull, we can certainly conclude that the act of cremating the deceased was performed at the same location where the burial took place. Moreover, we can clearly determine the position, that is, the orientation which the corpse was given in respect to the sides of the world: West – East. There is no significant baking of the sides of the grave pit. It is quite shallow, only about twenty centimeters. The pile of wood was above the grave pit, which means that the temperature influence was high above it. Then, under the grave pit, along its length, there is a long and narrow canal – trench whose function was to let the air circulate under the pyre and to help the fire burn. The anthropological analysis proved that the osteological remains were naturally cooled down, that the pyre was let to finish burning on itself, and then to gradually cool itself. After the pyre was cooled down, cleansing of the cremation site was done by removing the unburnt wood and the larger portions of coal. Then the pyre was leveled and that is the position into which we found it after we removed the tegulas from the roof construction. It is this leveling that led to replacing of the highest parts of the skeleton towards the middle of the grave pit, that is, a larger part of the skull and a fragment of the left humerus that was found at the south-east corner of the grave pit together with the remains of the shinbone – tibia and fibula.

The anthropological analysis made by Fanica Veljanovska, PhD, confirmed that the fire was not very hot, as a result of which a great number of recognizable fragments of the skeleton were preserved. From the skull are preserved frontal, parietal, occipital bone, mandibula, and molar roots. Of the long bones particularly large fragments of the femurs, radiuses and ulnas are preserved. Of the axial skeleton there are preserved scapulas, the first two cervical spindles, seven thoracic spindles and two lumbar spindles,

as well as thigh and seat bones from both pelvic wings. The individual age is up to 40 years, according to the non-obliterated sutures of the skull. There are no preserved elements to help determine the sex of the deceased. On the preserved fragments there are no epigenetic variations nor pathological traces. According to the appearance of the bones it may be concluded that they were naturally cooled down after the act of cremation. Although the sex of the deceased could not be determined by the anthropological analysis, according to the artifacts found in the grave pit, it is obvious that a woman was buried there.

The artifacts are placed all over the grave pit, with a greater concentration along the south brim and particularly in the east corner. One part of them, mainly some of the ceramic ungvantariums are fragmented under the influence of the pressure caused by the tumulus itself. Part of the glass ungvantariums did not bear the heat and they were melted, that is they were burning together with the corpse, and then they were mixed with the cremation remains.

Mainly the artifacts are concentrated in the eastern part of the grave pit, gathered into and around a wooden toilet casket (fig.10) and a bronze sitwell (fig.11).



Fig.10



Fig.11

When we opened the grave there were still lying three small glass bottles in the casket. Next to the casket were three more glass and three ceramic unguentariums as well as a necklace with beads of glass pasta together with a bone hairpin. On top of the casket there were also found a pair of leather boots.

In the opposite, north-east corner of the grave pit there is laid another set of grave gifts. In a bronze sitwell there were left toilet vessels owned by the deceased, which could not fit into the wooden casket. There is still one more small glass bottle put there together with three small wooden vessels. Around the bottle neck is preserved the tie which used to hold the leather cover that closed the content of the bottle. All three wooden vessels had lids to close them. At the bottom of the sitwell there is left a rectangular handmade vessel. The sitwell together with its content was wrapped into a cloth or placed into a cloth bag, as the cloth is preserved only in fragments. On top of the sitwell is are left two more pairs of leather shoes. Next to the sitwell, to its south, is left another bronze vessel – a pot.

At the west end of the pit, where the head of the corpse is supposed to be, we found several small golden leaves of a diadem or some other head decoration. Here is also left a small deep ceramic plate. In the central part of the grave pit, somewhat more to its north brink, are left the coins. The coins were placed into a cloth purse found at the spot where the waist of the deceased was supposed to be. They were left there while the pyre was still hot, so that a great number of the coins together with the purse are quite damaged. Along the brinks of the grave pit, in a row, were arranged small bone objects with diamond oval, or semicircular shape with the size of 1.5cm to 2.5cm in length, 0.5cm wide, and thickness of less than a millimeter. Together with them were the ceramic rosets, with dimensions of 4.5cm in diameter. In the corners of these bone and ceramic objects rectangularly arranged in a row we found iron nails.

In the north foot of the slope where the tumulus lies, to the north-east of the grave is buried the chariot. It is buried into a pit specially dug for this reason and it is placed to the north-east direction. The tumulus in itself is defined in the academic circles as a culturological and cultural-historic phenomenon connected to the symbol of power

possessed not only by the buried person but also by the entire community; it is a link to the ancestors and to the territory, a significant marker in time and space. It is also regarded as a very brave spiritual step with which man dared to get closer to God and to openly express his appetite for the higher spheres of celestial eternity that used to be reserved only for the divine (Govedarica 2010, 5). As such, the burial under tumuluses in the Roman period was practiced in a greater part of Europe as part of the Roman Empire, from Britannia up to Thrace. (Jovanov 2004, 32). The tumulus was a burial form that was also well known on the territory where the tumulus of Gaynov Dol belongs. Moreover, it was known on a larger territory of today's R. Macedonia. It is also a problem that is relatively well elaborated in the academic circles, together with the chronology of the use of tumuli in time in space, including here the hiatus which was created until their reappearance (Jovanovic 1984, 136; Sekulov 2011, 255-246). It is also worth noticing and stressing that along the river of Kriva Lakavica, at only a few kilometers to the north-west, in 2008 was explored oldest tumulus ever known, which moved back in time this burial phenomenon in R. Macedonia: from the end of the early iron age to later bronze age.

Also the form of the grave pit is well-known and explored in the academic literature. It belongs to the type of floor-like or step-like graves, spread on two levels or two steps, often with small variations widely used from the west to the east of the Roman Empire. Although this type of burial is widely spread and accepted, this does not stop the explorers to define it by territory or ethnicity when speaking about its origins and use. Namely, they apply a great many terms (Јованова 1999, 205-206). On the territory of R. Serbia, as part of the Roman Upper Mesia this type of grave form is known as type Small Kopashnica-Sase II (Јовановић 1984, 103, Fig. 24) and is the predominant type of burial with cremation on the necropolises of the great Roman centres, above all Viminatium (Korać-Golubović 2009, 521-523). The only exception is a single case from Черкеско Поле, on the territory of Roma Ulpiana, where this type of grave is under a tumulus (Срејовић 1986, 179). On the territory of R. Bulgaria and the whole of Roman Thrace this type of grave form is known as Variant A of foot-like pits and it is found exclusively under tumuli (Гетов 1970, 5, табл. I 6; Буюклиев 1986, 31).

Geographically closest to Gaynov Dol, though in a few samples, are the floor tombs from the West necropolis of Stobi. Referred to as "double pits" they are grave forms on two levels, mostly with big size, full of remains from cremation, not covered, or just the nether pit is covered with tegulas on "two slopes" (Mikulčić 1973, 76,82 Figure 35; Wesolowsky 1973, 100-103, Figure 64,65). Much more often they can be found on the necropolis Drezga, near the village of Lopate, in the Kumanovo region, as a second group of cremations, in rectangular or oval form, whose second floor is covered with tegulas on "two slopes". (Николовски 2006, 231-232, Т I 3). But most often, almost as a dominant form, this type of story burial in several subtypes, depending on whether the nether floor is uncovered or covered with a flat or two-basin lid made of tegulae, is found frequently in the first burial horizon of the East necropolis of Skupi (Јованова 1999, 204-205). What makes the tomb of Gaynov Dol analogous or different from the rest of the given examples? The basic difference from its geographically closest floor tombs is that it is under a tumulus. In its near proximity, not even across the territory of R. Macedonia there is no such other specimen of a tomb under a tumulus. So, the closest analogy in terms of territory would be the tomb of the "respected Thracian lady Ulpiana", which is under a tumulus. But here the second floor, which is in fact the grave, is built of bricks and is with quite smaller size (1,40x0,42m), covered with two horizontally placed stone plates (Срејовић 1986, 179). Also built of bricks is the second floor of the central tombs under Tumuli № 4 и 5 of the great necropolis near the village of Chataalka in the region of Stara Zagora in R. Bulgaria (Буюклиев 1986, 19, fig.18; 22, fig.25). In respect to that element, the second floor not being built in bricks, closer to it would be the Tomb № 1 of the magnificent tomb of Roshava Dragana as well as the central tomb of Tumulus № 7 of the same necropolis, the difference being that instead of tegulas on "two slopes" as is the case with the tomb of Gaynov Dol, the former was covered with horizontally placed tegulas while the latter was covered with horizontally placed oak beams (Буюклиев 1986, 11, fig.8; 27, fig.32). Under a tumulus and with unbuilt second floor is also the tomb № 1 from the Tumulus № 2 near the village of Borisovo, municipality of Elhovo in R. Bulgaria (Arpe 2012 in the press).

The difference is that the floor with the cremation is closed with a huge marble plate. Unbuilt and not covered with a plate or other element is also the second floor of tomb B in the family tumulus Mikri Doxipara-Zoni in the Thracian part of R. Greece (<http://www.mikridoxipara-zoni.gr/findings/Cremations/english/img006>). Regarding this element of covering the second floor with tegulae on "two slopes", the tomb of Gaynov Dol is closest to the forms of the Viminatum necropolises of the type small Kopashnica-Sase II (Korać-Golubović 2009, 522, 550), and the east necropolis of Skupi (Јованова 1999, 207-217). It is similar to the tombs of these two necropolises by its relatively shallow grave pit on the second floor – up to about thirty centimeters of depth, as opposed to the depth of the second floor in tombs that are under tumuli, which is usually a depth of up to 50cm, like those from Chataalka, Borisovo and Mikri DOxipara-Zoni (Буюклиев 1986, 27; Arpe 2012 in the press). Because of the difference in the depth of the grave pit on the second floor there is also difference in the clay coverage along the sides of the tomb. While in the case of the deeper pits, they are all covered in clay, in the tomb of Gaynov Dol clay is applied on the sides of the upper floor, which gives them a good quality finish, making the walls vertical, straight and smooth. The upper brim of the upper floor is also laced with one row of bricks, which makes the tomb clearly outlined on the surface of the earth, a phenomenon unique in all the known forms of floor tombs, probably inspired by the built tombs. The basic difference that makes the tomb of Gaynov Dol unique is its size, particularly the size of the upper floor (2,65x1,40m), that is, the size of the grave pit. At the big tumular necropolis near Chataalka only the central tomb of the tumulus Roshava Dragana has a longer upper floor (3,70m) but it is significantly smaller in width (0,55m), while in the rest of the tombs the length of the grave pit does not exceed 1,65m and the maximum width up to 0,93m. Similar is the size of the upper floor in the tombs near Borisovo and Mikri Doxipara Zoni (1,40x0,80 m). In Skupi their length is up to 1,30 and width up to 0,60m, while at Viminatum they share this width but are even shorter, up to 1m. Because of these dimensions, that is because of the shortness of the grave pits in their upper floor on the territory of Serbia and Macedonia,

it is an accepted opinion that the deceased was not cremated on the spot of the grave but somewhere else, a spot known as *ustrinum*, and the pits are a bit burnt as a result of the ritual fire, that is, the lustration of the grave pit (Јованова 1999, 206). All the researchers of floor tombs under tumuli, regardless of the dimensions of the second floor, agree that the cremation, including the cremation in the tumulus of Gaynov Dol, was performed at the burial site, in other words that this is an example of burial of the *bustum* type. There is one more element that singles out the tomb under the tumulus of Gaynov Dol from all the other floor tombs, regardless of whether they are under a tumulus or not – the very narrow and above all shallow canal (1,90x0,30x0,10m) positioned in the center of the grave pit. It is true that on the necropolises of Viminatum there are tombs of the type Small Kopashnica – Sase II with three floors (Korać-Golubović 2009, 550), but here the third floor is regularly the biggest in size and it has the function of grave pit. It is possible that the aim of the canal was to let the air circulate under the pyre in order to increase the quality of the fire and to ensure high temperature. In respect to where the grave gifts were left, the tomb of Gaynov Dol is a kind of compromise with tombs that are under tumuli and tombs that are not under tumuli. As opposed to all the tombs under tumuli where the gifts were left always at the bottom of the nether floor and above the roof construction of the upper floor, the tomb of Gaynov Dol is a unique case where the gifts are left as if it was a the non-tumuli grave – on the surface of the grave pit, that is, under the roof construction of *tegulae* on “two slopes”. Above we mentioned that the tumulus is defined as a strong cultural and historic phenomenon time and space. But in order to be able to do it, that is, to set and leave one’s own presence in space and time, to get near to the gods and to eternity, one needs to have above all a strong social status, egocentric audacity and material power. It is necessary to possess the money to raise the tumulus and materialize the marker of one’s own spiritual existence. In the academic circles it is a prevalent opinion that the grave gifts do not necessarily speak about the social status of the deceased, but that the gifts are needed on their way to eternity and the afterlife (Korać-Golubović 2009, 527).

However, the image of the deceased is created by their live descendants, regardless of the preferences and the social status they used to have. Usually their live descendants were leaving in the graves of the deceased objects that emphasized not only their social but also their hierarchical status in society while they were still alive. The deceased buried in the grave under the Tumulus No1 in Gaynov Dol had all of these prerequisites. Moreover, her descendants also shared her power so they were able to afford erecting a tumulus and filling it with objects in great quantity and quality as we can see present in the grave. They were meant to be a gift for her eternal life.

The deceased of Gaynov Dol was burning on the pyre only in her clothes and her favorite jewelry. This is the only explanation why there is no or almost no jewelry among the rich gifts. The exceptions to this are a small golden foil at the west end of the grave pit and the necklace of glass paste and the bone pin that were left next to the toilet casket at the east end of the grave. Her perfumes also were burnt with her, or perhaps her descendants left their tears gathered in glass bottles to prove their deep grief. But the bottles are very deformed because of the thermal power of the fire. They were found on the surface of the cremation remains near the edges, which proves that they were left next to the corpse. All the other gifts were left after the cremation was over, some of them most probably while the pyre was still hot, while some were placed in the grave after everything was well cooled down.

It is obvious that the wooden casket was left after the pyre was completely cooled down, in its south-east part. This is the only explanation why it is preserved, almost in its original state. It is square in form with size approximately of 20x16x10cm, made of thin wooden plates and overlaid with thin veneer, rimmed in two rows of thin copper bands with nails with calotte heads. The absence of hinges and lock tell us that the lid was simply pulled over the casket body without being attached to it. The casket was carried on a bronze chain in double knitting, with segments of loops and hooks. (Буюклиев 1984, 23). To the body of the casket the chain is attached by means of circular rings. The wooden toilet caskets are a frequent gift and they are rarely well preserved as the specimen of Gaynov Dol.

Most often the only remains from the caskets are their locks, hinges and chains, while from the luxurious and anthropomorphous ones there are also left other, bronze applications. Their presence is understood as a Thracian import at the East necropolis of Skupi (Микулчић 1979, 251-252), which is certainly confirmed in almost all of the known graves under tumuli in Thrace (Табакова Цанова-Гетов 1969, 34-35; Буюклиев 1984, 15-27; Буюклиев 1986, 36; Борисов-Шеплева 2003, 93; Рехо 158-159.). However, with the newest archaeological excavations they are found across the Balkans (Лилчиќ 1993, 206; Јованова 1999, 234.), above all in Upper Mesia and especially they are numerous on the great necropolis of Viminatum (Зотовић- Јордовић 1990, 89,103; Korać-Golubović 2009, 76, 95, 216, 220). Therefore it is impossible for such a practical item that every wealthy woman possessed to be linked exclusively to any ethnic or territory criteria.

In the toilet casket are found three glass vessels: one small bottle and two small jars. The bottle is very tiny, made of transparent colorless glass, only 3,4cm high, with a spherical body and concave bottom (fig.12) .



Fig.12

It has a short cone-like neck and a flat non-protruding brim. It is form that is widely recognized and accepted in all of the territory of the Roman Empire, though it cannot be found in the graves that were here presented as analogous to the grave of Tumulus 1 from Gaynov Dol.

The other two glass vessels are small jars with rectangular, that is square basis, with a body of greenish transparent glass, with concave sides (fig.13).



Fig.13

The bottom is also concave, the neck is short and cylindrical with a flat protruded brim. There is an identical small jar in the bronze bucket at the north-east corner of the grave pit. The height of these two glass vessels is from 7,2 to 8,6cm. The specimen whose square basis is 5.5cm is higher and bigger. The other two jars with rectangular basis have both a basis with dimensions of 5x 4,7cm. The square-based jar has also a bigger brim: 6,1 as opposed to 4,5cm width in the rectangular-based jars. The only known (to the authors) specimens with a square or rectangular bases are kept in the Royal Ontario Museum in Toronto, Canada, and are determined as Syrian-Palestinian make of glass bottles manufactured by blowing into a mold (Hayes 1975, 60,115). Geographically the closest specimen in the shape here described is the glass jar of the Grave No. 3043 of the south-east necropolis of Skupi, excavated in 2011 (Ленче Јованова 2015, 212-213 сл.37).

Next to the casket from the grave of Tumulus 1 from Gaynov Dol there are also left three glass unguentariums (fig.14).



Fig.14

All three are identical in shape: made of transparent light green glass, a concave bottom, a cone recipient with rounded sides, high cylindrical neck and a characteristic brim protruded horizontally to the outside.

These glass vessels are relatively frequent in the graves, particularly the ones where women are buried. Most frequently they are found in the tumular burials near Tulovo, Madrec and Chataalka in R. Bulgaria (Табакова Цанова-Гетов 1969, 35; Буюклиев 1984, 13-14; Буюклиев 1986, 82). They all have in common the fact that the glass bottles were found in the wooden toilet caskets.

Their height is from 14,5 to 19cm, with a bottom diameter ranging from 5,5 to 6,6cm, their neck diameter is from 1,9 to 2,9cm and their brim diameter is from 2,1 to 2,9cm. This shape is really widely spread and present in the graves of almost all necropolises of the Roman Empire, as well as in those closest by territory and analogy. So, they are found in Stobi and Skupi (Mikulčić 1976, 191-198; Поповска неobjавено, 35-48), in Macedonia. They are also present across all of Serbia (Миловановић 2005, 4), especially in Viminatum where they are present even in the graves with inhumation (Зотовић-Јордовић 1990, 57,59,68,78,86,96; Korać-Golubović 2009, 129,198,250,431) In Bulgaria they are very frequently found in all female graves under tumuli (Табакова Цанова-Гетов 1969, 31; Буюклиев 1984, 15; Буюклиев 1986, 86).

Beside these 3 completely preserved glass ungventariums in the grave pit there were 5 more specimens that were very much deformed by the high temperature. The location where they were found, beside the edge of the south part of the grave, testifies to the fact that they were left by the right side of the corpse and burnt with it on the pyre. Along the south edge of the grave pit, more to the west, towards the head of the deceased, there were found at least 2 more glass bottles. They were left there after the cooling down of the pyre. We can say this because there are no signs of thermal power on them. But they are very much crashed to pieces and are hard to identify and reconstruct. One of these small bottles used to be very beautiful: it is made of thin transparent glass in light blue color, with circular concave bottom, ball-like or spherical body, beautiful cylindrical neck and double ring-like brim. The bottle has a small band-like handle.

Together with the glass ungventariums, the deceased also took with her 12 ceramic ungventariums (fig.15).



Fig.15

The greatest number of them are left beside the toilet casket, and again along the south side of the grave pit. They are all of the same type: with a cone mouth and high cylindrical neck. There is difference in the bottom: the bottom is flat, slightly ring-like or concave; there is also difference in the mouth, which is with rounded or straight brims; there is difference in the neck, which is either smoother just slightly rough; finally there is difference in the brim, which is either cone-like or ring-like. Their height is from 14,5 to 21,5cm. Their bottom diameter is from 5,4 to 9, the neck diameter is 2,2 to 3 and the brim diameter is from 2,9 to 4,2cm. Although expected to be found in a much larger number, as cheaper than the glass ungventariums, this type of ceramic cone ungventariums is very rare, even in the analogous graves in the Roman provinces of Macedonia, Thrace and Mesia.

Also in the large necropolis of Viminatium so far have been found only two specimens, one in a cremated but damaged grave, the other in a grave with inhumation (Korać-Golubović 2009, 249,431).

Certainly both the wooden casket and the glass and ceramic unguentariums are part of the personal hygiene and cosmetic equipment that the deceased used in the course of her lifetime. In the unguentariums in the toilet casket from Tulovo there were still preserved traces from the substances kept in them. The glass ones contained massage lotion, make-up removing lotion and perfume. The ceramic unguentariums contained face creams, mascara cream and nourishing and anti-age cream. There were also substances for eyebrows and eyelashes. In one of the unguentariums was found some hair substance: for dyeing and fixing the hair (Pexo, 156).

In the casket beside the toilet equipment there was a little jewelry that was not on the deceased during the cremation. Here was left a hair pin made of bone 15,8cm long, with oval eye and a three-leaf crown, slanted tough body, with cannelures at the sides and in the middle, the nether part profiled in the shape of reel with a cone appendix and a double-cone end (fig.16).



Fig.16

This type of hair pins is widely spread and very popular with ladies across the Roman Empire. The closest analogies are found in the pin from grave 398 from Viminatium (Korać-Golubović 2009, 139) and in several pin specimens found in most of the graves from the great necropolis near Chatalka (Буюклиев 1986, 83). Beside the hair pin in the casket there is also one necklace. The necklace is comprised of 24 beads made of glass pasta with spherical bodies and slanted cannelures (fig.17). A shape that is absolutely present in each female grave across the Empire.

The second set of gifts is concentrated within or around the bronze bucket in the south-west corner of the grave pit.



Fig.17

The bucket (situla) is quite damaged but it is possible to determine that it has a shape of an inverted cone, made of diagonally cannelated tin which is expanding in a ray-like position from the bottom towards the brim. It has two semicircular movable handles attached by means of oval plates.

The three wooden caskets – piksidies, are probably part of the toilet equipment and for them, as for one of the glass bottles, there was not enough space in the casket (fig.18).



Fig.18

They are made of a piece of wood with an added lid. Two of them are with cylindrical bodies, with height of 6.7cm both, and a diameter of 5.5 and 5.7cm respectively. At the upper end there is a slot to fit in the lids. The lids are also cylindrical in form, with ring-like profiles at their upper end, and one of them has a spherical handle. One piksidy is decorated with inscribed circles and spheres on its body and a wavy-like ornament on its lid. The third piksidy is with spherical body, a flat ring-like bottom, decorated with inscribed line at the widest part of its body, with a brim protruded to the outside. Its lid is deformed, with a circular shape and a button-like handle attached to a high neck.

The wooden piksidies also served for keeping creams or powders. Such wooden vessels are not unknown in the Roman period, but because of the material that is susceptible to corruption, they are very rarely preserved. The oldest specimens are however discovered ever since the excavations of the graves in Mycenae (Младенова 1961, 46), while they are also known in the Hellenic period from Kordon Köyü/Salihli, western Anadoly (Aydın <http://www.oeai.at/publik/autoren.html>). From Roman times the most known are certainly the 136 piksidies discovered in 1989 on a sunk Roman trade galley in the bay of Baratti in Toscana, Italy. The difference is they were used for keeping medical substances and medicines, in the shape of round tablets (<http://www.romanhide-out.com/News/2010/20101210.asp>). In our nearest surroundings there are the wooden piksidies discovered in the end of the 19 and the beginning of the 20th century on the territory of R. Bulgaria. They are three specimens in cylindrical shape that originate from graves around the vicinity of Burgas and Varna near the Black Sea, and from Sofia (Младенова 1961, 46) though for the last specimen and the wooden piksidy it is believed to be from Sistova that is Novae, Roman cities along the river of Danube (Pugsley 2003, 8). In the bucket there was also left a handmade vessel. The vessel is rectangular in shape, made of finely cleansed clay brown after baking (fig.19) .



Fig.19

At the bottom of its interior there were inserted by pressing small stones of irregular shape, of which 5 are preserved. This shape is known in the literature as altars or kernoses, and there actual purpose is still not defined with certainty. Although they are most often found in graves as part of the burial ritual, they are also found in residential objects,

which leads to the conclusion that they were widely used, not only for their primary purpose. Up to now their use was limited only to the territory of South Serbia, south-west Bulgaria and north-east Macedonia ascribing them to the Thracian tribe of Besi (Bulatovic 2006, 208-209). However, the last excavations, especially those on the mountain of Ograzden and Plackovica (2003-2011), showed that this shape can be found on a much southern territory that the territory which was the natural area of the Besi tribe. Certainly the altar from the grave in Gaynov Dol is also a part of this hypothesis. The excavations in the autumn of 2011, at the site of Borov Dol, which is closest to the tumulus of Gaynov Dol, at only about ten kilometers to the north-west, showed that this shape was not only funeral but it was also used in residential objects.

Beside the bucket with the additional toilet accessories of the deceased there was also the grave gift of her favorite bronze cauldron (fig.20).



Fig.20

It is 11 cm high, with a width of 5,6 cm at its bottom, 11,3 at the body and 13 cm at the brim. Its bottom is highly projected in a ring-like shape, its body is semi-spherical, its neck is high and cylindrical, and its brim is protruded in a wave-like shape, and its handle is high, elegant and also wave-like. Leaving vessels as a grave gift is not unusual and it was often done, especially in the graves of the richer people. The question is their symbolical meaning – what does that mean?

Was it necessary to show that the deceased woman was a good housewife and she took with her the favorite cooking vessel? Or is it possible that this bronze cauldron to have had a quite different function and it was not used in the kitchen because of its small dimensions? Perhaps its position where it was left – between the two sets of toilet accessories points to the fact that it was used to prepare creams and make-up? Although the cauldron as a utility object was widely spread and massively used also in objects (Милошевић 1981, 36-37) and depots as a part of military equipment (Вујовић-Димитровић 2007, 316), we find its closest analogues in form, regardless of the sex of the deceased, in the tomb in Balchik and in Grave 1 of the Tumulus № 2 near Borisovo, and it both cases in R. Bulgaria (Шкорпилъ К. и Х. 1912, 55; Arpe 2012 in the press).

The leather items, including the leather boots, were up to now very rarely found in necropolises and other sites of the Roman Empire territory, above all because of the material, which is susceptible to corruption if it is not naturally protected. One of the best known was the pair of shoes of the “respected Thracian woman Ulpiana” (Срејовић 1986, 185). There were two more cases on the territory of R. Serbia or Roman Upper Mesia, on the necropolises of Nais (Nish) and Viminatium. In both cases they were found in built-up tombs, but they are of a bit later date, from the 4 century (Ајдић 1974, 36; Голубовић 2002, 83-100). As for Macedonia, the only known specimen were found in Stobi, and they were sandals from the Episcopal tomb (Wiseman 1981, 137; Алексова 1981, 153), but they are of a much later date, namely they belong to the 5 century. Interestingly enough, the last excavations across Europe showed surprisingly large number of shoes both in graves and residential objects. For example, only in Vindolanda, the Roman camp near the Hadrian Wall in north England there were found 5000 pairs of shoes (<http://www.unrv.com/museum/vindolanda-museum.php>). The last excavations in the tumuli in Thrace showed that the leather boots were almost a regular inventory in female burials (Борисов-Шеплева 2003, 91; Arpe 2009, 280; Димитрова-Сираков-Марков 2010, 258; Arpe 2012, in the press). Shoes in the graves from the Roman period are confirmed also with the latest excavations in Macedonia,

but they were found only in bits and pieces, that is the parts of them that were not burnt on the pyre, usually the small iron nails used to attach the soles (Sekulov 2011, 234). In the female graves most often there were left several pairs of shoes. One of them was most surely burnt together with the owner, while the others were being left near the legs, that is near the most logical place and they were also left over the toilet caskets. The woman from Gayonv Dol took with her 3 more pair of shoes: there is one pair found over her toilet casket, and two more on top of the bronze sitwell (fig.21).



Fig.21

From the pair left over the casket only the wooden soles were preserved with a small portion of the leather. The other two pairs are well-preserved. Beside the sole of balsa the leather part is also well preserved. They are still in a conservation process, but we can say they were luxury specimens of the calceus type, shoes that could be afforded only by members of the highest social classes. They were made of a leather that is light in color, most probably calf leather, very well processed and decorated with ornaments. Their heel is decorated with thin golden foils.

What is noticeable and not yet present in all the known specimens across the Balkan is the inscription on the soles from the interior side: OY AIC. Most probably this was the name of the craftsman or the workshop that produced them. They could have been made by a special order or might as well have been bought in some of the greatest economic centers in the Roman Empire, possibly in the provinces of Macedonia or Thrace. What could seem surprising at first glance is the absence of relevant ceramic vessels. Beside the already mentioned altar and the ceramic unguentariums in the grave there is one more small ceramic deep plate, which is 5.3 cm high and 10cm wide in the brim. Its shape is very common, half-spherical. It was made of purified grey baked clay. There is no decoration on it. As for the shape, it was widely and greatly present both in graves and residential objects, especially as table ceramics.

The jewelry, with the exception of the necklace and the hair pin, which were found near the toilet wooden casket, most probably originally placed into the casket. The jewelry was presented with 2 more golden foils and that is all. There is no doubt that the deceased had the jewelry on herself while the corpse was cremated, so it could not outlive the high temperature of the pyre. The golden foils were at the west corner of the grave pit, where the head of the deceased was, and were probably part of her diadem.

Out of 73 coins placed in the bag, after the conservation 49 of them can be read and identified, while the rest of them are completely damaged and it is not possible to identify or read what is inscribed on them. Of the identified coins, 5 are Macedonian coins from the reign of Anthony Pius and Mark Aurelius, 43 belong to Faustina and only one coin belongs to Karakala (fig.22, 23). The small bone applications were found on the brink of the grave pit, on the surface, mixed with the round or semi-round ceramic applications (fig.24, 25).

They were all together combined into a wooden frame of Lectus Funeris, the death bed where the deceased was supposed to rest for eternity.

Like every real lady that keeps her standards, this lady from Gaynov Dol had a desire to be ridden in a chariot. It was such a strong desire that she took the chariot with her to travel in eternity.



Fig.22



Fig.23



Fig.24



Fig.25

At the moment the conservational process is in progress. But it would take a long time, because of the iron material it was made of. Therefore its reconstruction is still not finished. However, according to the accompanying objects we can say it was a typical four-wheel chariot that was in use across the Roman Empire period.

In the end there is one more question to answer: who was this lady buried in Gaynov Dol, and when did the burial take place? She lived in villa rustica, the huge farming property at only a few hundred meters to the north-west of the tumulus and most probably she was its domina until her death, around the second decade of the third century.

The chariot is buried at the foot of the depression where the tumulus is erected, to the north-east of the grave (fig.26). Unfortunately, although preserved to a great extent, its condition is devastated, only a half of it is in situ (fig.27).



Fig.26



Fig.27

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