ARCHITECTURE, FUNERARY STRUCTURES AND CULT SITES IN TURKISH THRACE

Umut M. DOĞAN
Edirne Archaeology and Ethnography Museum, Edirne, Türkiye,
e-mail: arkmud@gmail.com
ORCID ID: https://orcid.org/0000-0003-1519-1551

Abstract: Excavations have been carried out at three Early Iron Age sites in Turkish Thrace. The Kilisetepe and Menekşe Çatağı Mounds of Maydos are located on the southern coastal line of the region, while the Aşağıpınar Mound is in the centre. The characteristic architecture of the region can only be defined by the few architectural finds from these sites.

What we know about the burial tradition comes from the largely destroyed dolmen structures and the Taşlıcabayır Tumulus excavated in Kırklareli. Nevertheless, our recent investigations have led us to propose some hypotheses about the funerary structures and practices of the region. These studies have led to new ideas about the chronology, phases and role of the Taşlıcabayır Tumulus in social communication during the period. This article summarises these hypotheses.

Among the studies carried out since the 2000s on the findings that shed light on the cult practices of Turkish Thrace, the rock-carved spaces called "Fırınkayalar", which are among the most striking elements, have been particularly addressed in this study and it has been tried to develop suggestions about the function of these unique structures based on cult and funerary practices in the north of Thrace.

Rezumat: Doar trei situri de la începutul epocii fierului au beneficiat de cercetări sistematice în Tracia turcească. Movilele Kilisetepe și Menekşe Çatağı din Maydos sunt localizate pe coasta de sud a regiunii, în timp ce movila Aşağıpınar se află în centru. Caracteristicile arhitecturii din această regiune nu pot fi definite decât pe baza acestor cercetări.

Ceea ce se cunoaște despre tradițiile funerare se bazează pe structurile de tip dolmen, în mare parte distruse, și tumulul Taşlıcabayır, cercetat în Kırklareli. Cu toate acestea, cercetările recente ale autorului permit formularea unor ipoteze privind structurile și practicile funerare din această regiune. Aceste studii au condus la noi idei privind, cronologia, fazele și rolul tumulului Taşlıcabayır în rețeaua socială a perioadei. Prezentul articol va prezenta sumar aceste idei.

Printre studiile desfășurate începând cu anii 2000 asupra descoperirilor ce fac lumină asupra practicilor de cult din Tracia Turcească, monumentele săpate în stâncă, de tip "Fırınkayalar", care sunt printre cele mai izbitoare structure, au fost cu precădere luate în considerare în prezentul articol, încercându-se propunerea unor interpretări privind funcția acestor structure unice, pornind de la practice funerare și de cult din nordul Traciei.

Keywords: Turkish Thrace, Early Iron Age, Architecture, Cult Structures, Tomb Structures, Fırınkayalar, Taşlıcabayır Tumulus, Hacılar Dolmen, Arpalık Dolmen.

Cuvinte cheie: Tracia turcească, prima epocă a fierului, arhitectură, amenajări de cult, amenajări funerare, Fırınkayalar, tumulul de la Taşlıcabayır, dolmenul de la Hacılar, dolmenul de la Arpalık.

INTRODUCTION

All the existing information about the architecture, funerary structures and cult sites of the Early Iron Age in the part of Thrace that lies within the borders of Turkey and geographically constitutes the "Eastern Thrace" is based on excavations and research carried out after the 1980s.

The Taşlıcabayır Tumulus, excavated under the scientific supervision of M. Özdoğan in Asilbeyli Village, Kırklareli Province, not only filled an important gap in the information regarding the burial tradition of Eastern Thrace, but also provided very important data for understanding the Early Iron Age cultural structure of the region.

Following his master's thesis on the Dolmens of Eastern Thrace, M. Akman published articles on similar topics[1]. Another master thesis on Early Iron Age megalithic monuments in Turkish Thrace was written by R. Erdoğu[2].

The excavations at Lalapaşa/Arpalık Dolmeni in Lalapaşa district of Edirne province, conducted by a scientific team including M. Akman, and the excavations at Hacılar Dolmeni[3] (monument which was removed to the garden of the Edirne Museum from its original location, due to conservation problems), also brought to light a series of finds important for learning more about this topic.

In the case of the surveys carried out by E. Beksaç in the 2000s, the interest was mainly focused on the megalithic cult monuments in the Eastern Thrace Region[4].

The sites in Turkish Thrace that have been investigated for a long time, and in the case of which Early Iron Age levels have been identified, are Kırklareli Aşağıpınar, Tekirdağ Menekşe Çatağı and Maydos Kilisetepe mounds on the Gallipoli Peninsula. Although these studies have provided important clues about the architecture and cult practices of the period, they have not been sufficient to define the Early Iron Age cultural dynamics of Eastern Thrace as a whole.

In 2023, my PhD thesis[5] analysed the Early Iron Age culture of Turkish Thrace and its impact on Anatolia in the light of all available data. The article based on this work will both summarise the known data of the region from studies conducted since the 1980s and present the theories based on the new data obtained during research for the thesis.

---

1 Erdoğu 2005.

2 Akman 1997.

3 Akman 2010; Arpalık Dolmen finds are exhibited in the Edirne Museum.

4 Beksaç 2006; Beksaç 2006a; Beksaç 2007; Beksaç 2008; Beksaç 2009; Beksaç 2009a; Beksaç 2010; Beksaç 2011; Beksaç 2012; Beksaç 2013; Beksaç 2014; Beksaç 2015; Beksaç 2016; Beksaç 2019; Beksaç, Beksaç 2017; Beksaç, Hatipler, Beksaç 2016; Beksaç, Beksaç 2018.

5 Doğan 2023.

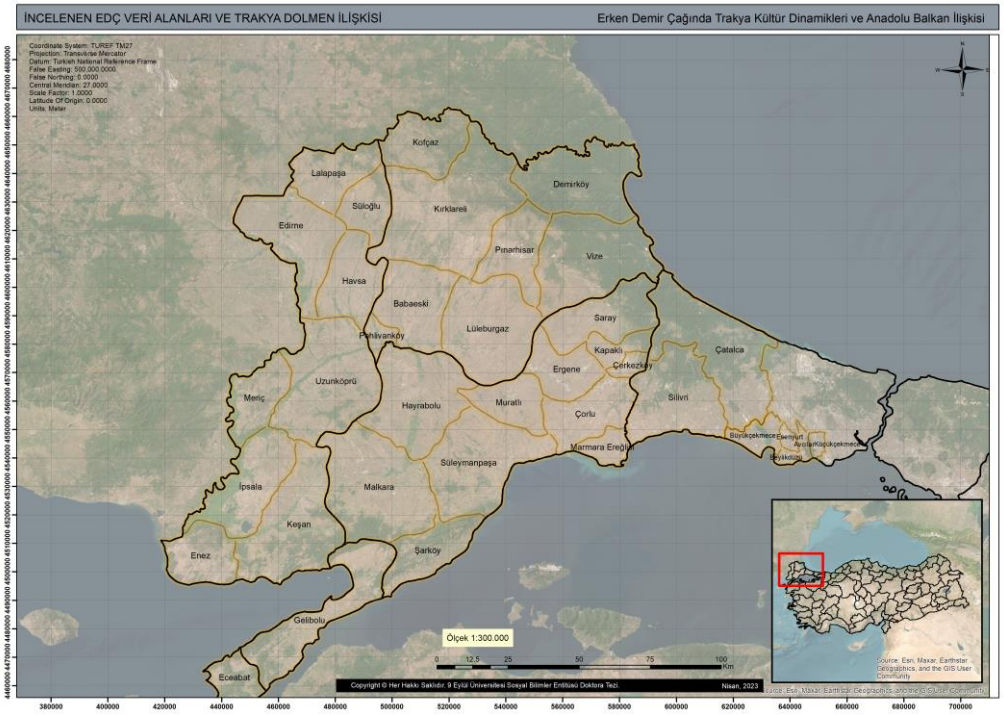

Fig. 1. Turkish Thrace.

EARLY IRON AGE ARCHITECTURE IN TURKISH THRACE

Systematic archaeological excavations at two sites in the part of Thrace within the borders of Turkey provide information about the Early Iron Age architecture of the region. One of these sites is the Menekşe Çatağı Mound on the northern shore of the Sea of Marmara and the other is the Maydos Kilisetepe Mound in the central part of the Gallipoli Peninsula. The fact that both sites are located in the southern part of Eastern Thrace is a significant disadvantage. Both being geographically located in an area open to Anatolian influence, their findings are probably far from fully reflecting the architectural tradition of inner Eastern Thrace.

Unfortunately, the Early Iron Age levels, which constitute the last phase of the Menekşe Çatagi mound, were almost completely destroyed. As no extensive architectural elements were found, most of the data were obtained during the excavations carried out in the eastern section of the mound. In this section, quadrangular planned buildings with mudbrick walls built on the bedrock and the

remains of ovens and hearths built in the open area were unearthed. The walls of the identified rooms are 40-50 cm thick on average[6].

Another type of dwellings uncovered during the excavations in the eastern part of Menekşe Çatagi are dugouts. The pits had an average diameter of 2.20-2.50 m, and a depth of 0.55-0.75 m. It was noticed that two of the pits had a semicircular low bench on the floor. Since the wooden slots found in the mudbrick wall next to one of the pits suggest that the pits were covered with a timber-supported roof, they were identified as dwellings and entered into the literature under the name of "pit shelters"/dugouts[7].

The excavations that will enable the precise identification of the relationships between the different types of architectural elements unearthed in Level IV dating to the Early Iron Age at Maydos Kilisetepe Mound have not yet been completed. On the other hand, the heavy destruction caused by both the next layer and the Byzantine Period construction in this layer unfortunately makes it difficult to determine clearly the characteristics of the architecture of this period[8].

Despite this situation, it was possible to observe that two different architectural approaches were used together in the case of the constructions identified in Level IV. These differences in the architectural practice emphasise the idea that there were two sub-phases of the settlement evolution in Maydos Level IV, and that two different social/ethnic groups lived together for at least a while. The Late Bronze Age sequence at Maydos, which extends towards the centre of the mound in the northwest-southeast direction, was maintained in the early sub-phase of Level IV. In the other sub-phase, it can be noticed that the plan and architectural workmanship of the rooms are quite different from the previous periods and the early sub-phase. Thus, the excavation team suggests that the inhabitants, who built the dugouts in Level IV, applying a different plan and workmanship in comparison with the Bronze Age architectural system of the mound, belonged to the population that migrated here and towards Troy from the northern parts of the Balkans and Thrace at the end of the 2nd millennium BC[9].

In Level IV of Maydos Kilisetepe Mound, orthostat-type stone alignments are one of the structures that differ from the traditional Bronze Age architectural tradition[10]. This type of architectural practice points towards a Balkan influence, with

6 Özdoğan, Işın 2003, 379, 380, Resim: 5-7.

7 Özdoğan, Işın 2003, 379, 380, Res. 6-8; Özdoğan *et alii* 2004, 422.

8 Sazcı, 2016; Başaran Mutlu 2018, 15.

9 Başaran Mutlu 2018, 66.

10 Sazcı 2013, 47.

origins known from Troy Level VIIb and dating back to Late Bronze Age architecture at Durankulak in Bulgaria and the Sabatinovka culture in the steppe region[11] (Fig. 2).

Fig. 2. Orthostatised building foundations from Troy, Level VIIb.

During the surveys conducted by us between 2021 and 2023, we did not find much data that could offer an idea about the Early Iron Age architecture of the region. Nevertheless, some topographical traces and observable findings at the two sites have helped us to develop some new ideas about the fortification architecture of this period.

Beşiktepe settlement, an Early Iron Age fortress located near Tozaklı Village, Pınarhisar District, Kırklareli Province, may have had a fortification system along the high terrace dominating the valley (Fig. 3). The slope forming an average angle of 30 degrees around the fortress is probably an indication of a fortification system. Some minor features on the surface suggest that the fortification here may have been a stone-based structure, but, of course, this could only be determined in the future by conducting excavations in the area.

[11] Becks *et alii* 2006, 184-185.

Fig. 3. The Beşiktepe settlement, view from the East.

The sloping fortification system is a familiar feature of the surrounding cultures since the Bronze Age. The wooden and reed-mesh fortification system supported by a stone foundation, which was used in the case of the Middle Bronze Age Urnfield culture settlements in the southern part of Central Europe[12], is quite suitable for the topographical characteristics of Beşiktepe. Late Bronze Age and Early Iron Age fortress-type settlements in the Morova Valley in the western part of Thrace used a similar type of defensive architecture[13]. Examples of a similarly planned, stone-based fortification system, supported by thick wooden posts placed behind it, are found as late as the Late Iron Age in the Danube region at the north[14]. There are also examples of stone-based urban fortifications in the Western Carpathians from the Middle Bronze Age to the Iron Age[15]. On the other hand, in Anatolia, the fortification system of the period at the Bademgediği Fortress, where Balkan-influenced ceramics were found in connection with the Late Bronze/Early Iron Age transition period, is known to have had a stone-based construction with a sloping exterior[16].

All these parallels strengthen the suggestion that Beşiktepe, which appears to be an important Early Iron Age centre for Eastern Thrace, may have a similar fortified architecture (Fig. 4).

12 Hansen *et alii* 2020; fig. 6, 9; Schußmann 2017, 65, fig. 12.

13 Kapuran 2009, Fig. 3, 27.

14 Rustoiu,Ferencz 2019, 11, fig. 7/3.

15 Przybyła, Jędrysik 2017, 100; Jędrysik, Przybyła 2018, fig. 7.

16 Maritsa (Meriç) 2003; Maritsa (Meriç), Mountjoy 2002; Maritsa (Meriç), Öz 2014.

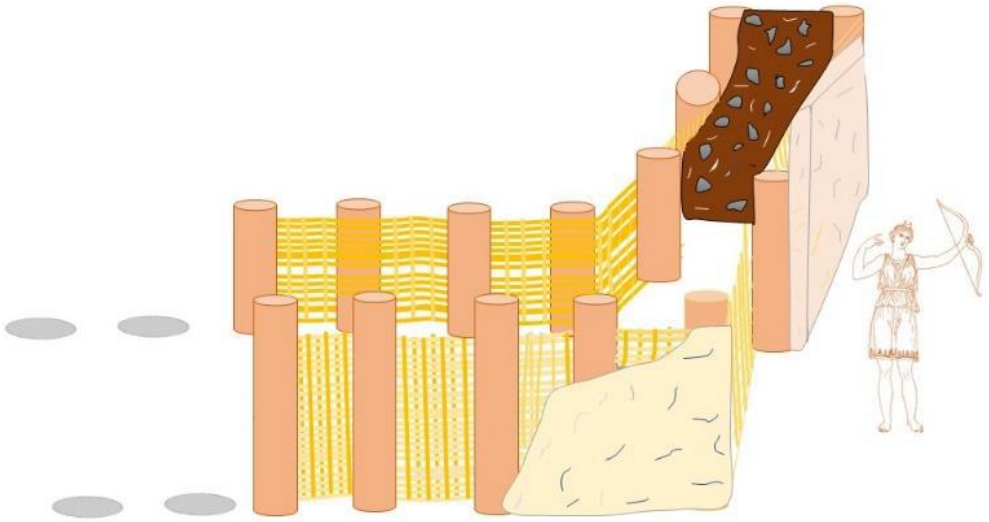

Fig. 4. Early Iron Age fortification system proposal with timber-camsite-mudbrick materials.

Some of the mudbrick fragments found during the rescue excavations at the *Bahçelik/Eski Kadın* site in the Maritsa (Meriç) Valley bear traces of twigs or reeds. Similar examples were also found during the surveys at the Ovayolu settlement in the Tozaklı Valley. Since the multi-layered settlement type of the Ovayolu settlement makes the dating of the mudbrick impossible, the fact that the Bahçelik/Eski Kadın site has only an Early Iron Age layer is extremely important. The finds from this site show that the traditional wattle-and-daub technique, which has been used since the prehistoric periods of the Thracian Region, was also used in the Early Iron Age architecture.

THE SIGNIFICANCE OF TASLICABAYIR TUMULUS FOR THE EARLY IRON AGE IN EASTERN THRACE

In Eastern Thrace, until recently, the only scientifically excavated stone burial mound is the Taşlıcabayır burial mound, near the village of Asilbeyli, just south of the provincial centre of Kırklareli. It was discovered during the Thracian Surveys conducted by M. Özdogan in the 1980s and a small-scale rescue excavation was carried out in 1982[17].

The Taşlıcabayır Tumulus, which was apparently destroyed before the excavation, is a kurgan type funerary structure sealed with a fill of unprocessed local stone and

[17] Özdoğan 1987.

soil mixture. It is estimated that the height of the tumulus was approximately 2 m and its diameter was between 7 and 10 m[18]. (Fig. 5)

The excavations at Taşlıcabayır yielded a total of 52 clay vessels, preserved completely, nearly completely, or in a fragmentary state. Some of them were found broken and thrown on the stone fill in the eastern part of the site. Another group of finds was uncovered clustered at the western end of the stone row on the northern side. It was as if this group had been left in an unorganised manner or even thrown here. Among the finds, only two vessels were obviously left in the area in a systematic and orderly manner.

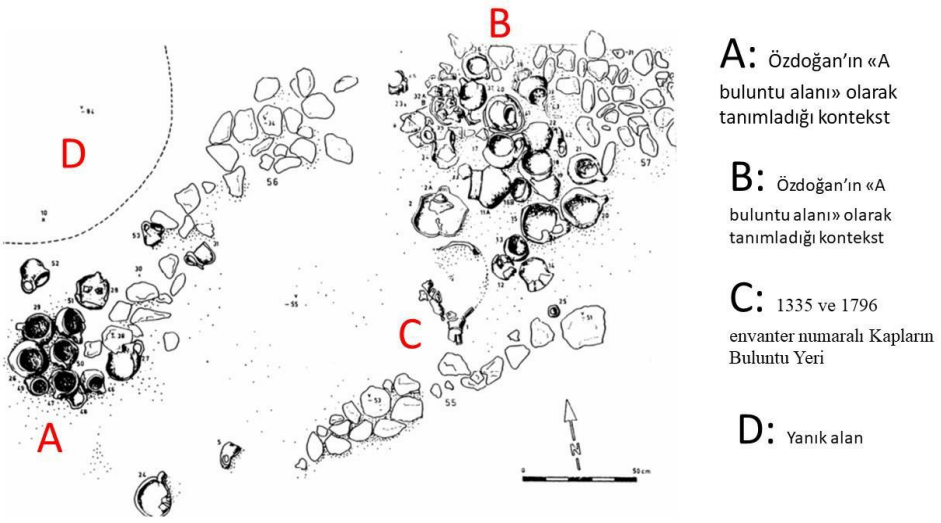

Fig 5. Taşlıcabayır Find Condition Drawing (Czyborra 2001)

The only human skeleton fragment recovered from the tumulus of Taslıcabayır is a skull fragment found among the stone cluster on the north side.

On the north side of this stone cluster where the skull fragment was found, a circular area with a fire layer containing a bronze fibula was found. This burnt layer, full of ashes, strengthens the possibility of cremation in the area. In fact, the Late Bronze Age and Early Iron Age burial tradition of the region is represented by both inhumation burials (placed in a pit or on a simple stone podium inside burial mounds) and cremation burials (the ashes and bones placed inside an urn)[19]. At Taslıcabayir, the skeleton was probably originally lying on a stone bench in a similar manner.

[18] Özdoğan 1985, 225; Özdoğan 1987, 7; Özdoğan 1996, 334-335; Özdoğan, Özdoğan 2007, 14; Yıldırım 2008, 71, Lev. XLIV: a-c

[19] Nenova 2018, 124, 131-135

The Taşlıcabayır Kurgan is described by M. Özdogan as a trace of a cultural migration from the Steppes to the south during the Late Bronze Age[20]. However, when the ceramics found in the tumulus excavation are analysed in terms of both vessel forms and decorative elements, it can be noticed that there are two main pottery groups that can be dated to different periods.

The first group consists of vessels with simple dot and incised decorations, some with matte and some with glossy burnishing. This group consists of the finds from the Taşlıcabayır Tumulus (Fig. 6).

Fig. 6. Examples from the first group of finds from Taslıcabayir Tumulus (Edirne Museum)

The ceramic finds representing the second group differ from the others in terms of paste, slip, form and decorative style. Museum inventory 1335, a deep bowl with double handles, and Museum inventory 1796, a ceremonial drinking vessel with four spouts, represent the second group (Fig. 7).

[20] Özdoğan 1987.

Fig. 7. Second group finds from the Taşlıcabayır Tumulus (Edirne Museum).

Almost all of the vessels in the first group from Taşlıcabayır bear traces of the Middle and Late Bronze Age tradition of the region or the northern Balkans in terms of their formal characteristics. Likewise, the simple dot decorations and various motifs made with incised lines on these vessels are a slightly degenerated continuation of the Late Bronze Age tradition of the region[21]. The closest analogies can be found at Ada Tepe and Gluhite Kamani, two centres in the Rhodope Mountains[22].

The vessels forming the first group of the vessel repertoire recovered from the Taşlıcabayır Tumulus are dated to the Early Iron Age, the so-called "Transitional Phase". According to the chronology of the Thracian Region, which has been reconstructed by means of analogies and archaeometric analyses of the data obtained from new excavations in recent years, this "Transitional Phase" generally covers the 12th century BC.[23]

The ceremonial drinking vessel with spout (inventory number 1796), belonging to the second group of the finds, points at a first glance to a later phase of the Early Iron Age. Its attribution to a period when the communities of the region achieved a more sophisticated production style is based on both the competent manufacture and original form, and the print technique elements that stand out in the decoration style. In fact, it is noteworthy that, on the surface of this vessel, the printing technique was

21 Hristova 2011; Hristova 2018; Leshtakov 2009; Bulatović, Filipović 2017; Horejs 2007.

22 Nekhrizov, Tzvetkova 2018, 25.

23 Dimitrova 2011, 73; Hristova 2018, 99; Bozhinova 2012. 51, 61; Dzhanfezova 2018, 310, 315; Leshtakov 2009, 58; Boyadzhiev 1995, 177; Nekhrizov, Tzvetkova 2018, 36. On this subject see also: Тодорова, 1973, 84-94; Panayotov 1989, 74-103; Panayotov 1995, 243-252.

used for decoration in addition to the ornamental elements made with the incised line technique. Decoration of pottery in the printing technique begins to be in use in and around the Thracian Region from the last decade of the 12th century BC, and gains more importance during Phases I and II of the Early Iron Age, i.e. from the 11th century BC onwards[24].

Ina Czyborra suggests dating the ceremonial drinking vessel with pacifier (inventory number 1796), to the early 10th/9th century BC on the basis of its impressed decoration[25]. Still, the fact that the "S" shaped ornamental elements, which entered the decorative inventory at the end of the Early Iron Age Phase I, are not yet present on the ceremonial vessel from Tashligabayir suggests that it should be dated to an earlier period. In fact, ^{14}C analyses at Gluhite Kamani have dated the appearance of "S" shaped ornaments to the beginning of the 9th century BC.[26]

In this case, the 9th century BC can be considered the *terminus ante quem* for the ceremonial vessel with inventory number 1796. The last decade of the 12th century BC, when the first printed decorative elements appear, is the *terminus post quem* for this vessel.

The other vessel belonging to the second group of the Taşlıcabayır pottery finds, the dish with inventory number 1335, shows an interesting geographical and chronological diversity in terms of form. The vessel's origins in terms of form date back to the Troy VI and VIIa levels on the one hand, and to the Middle and Late Bronze Age in the north-western Balkan region on the other. Nevertheless, it can be noticed that the form was reinterpreted in various forms in the Early Iron Age in the area of Taşlıcabayır. Although there are no decorative elements on the surface, the paste characteristics suggest that this vessel, like the ceremonial drinking vessel, should be placed in the second group, and dated to the end of the Transitional Phase/Early Iron Age Phase I, albeit with some doubt.

The bronze bracelet (Fig. 8), with inventory number 1368, also part of the finds from the Taşlıcabayır Tumulus is a representative of a type that has been put into production with various variants since the Bronze Age in Central Europe and Balkan region[27]. This type is also found in a wide range from the last part of the Late Bronze Age to the 6th century BC[28]. In south-western Romania, one of the regions closest from a cultural perspective to Eastern Thrace, the close parallels of the Taşlıcabayır bracelet date to the Halstatt A phase, i.e. the Late Bronze Age.[29] In the light of these details, it is

24 Nekhrizov, Tzvetkova 2018, 22, 25; Ailincăi 2020, 463.
25 Czyborra 2001, 108.
26 Nekhrizov, Tzvetkova 2018, 26, 34.
27 Falkenstein 2016, abb. 11/55.
28 Konova 2018, 362, fig. 2.
29 Lazăr 2011, 102, Pl. 92/2-11.

clear that the bracelet, as an example of the Late Bronze Age tradition from the Balkans, should be dated to the same period as the ceremonial vessel in the second group, i.e. somewhere between the late 12th and early 11th century BC.

Considering both the vessel forms and the main decorative elements applied on these vessels, it is possible to say that Taşlıcabayır Tumulus bears traces of the Middle and Late Bronze Age cultures of Central Europe and the north-western Black Sea, but exhibits also a cultural integrity with Early Iron Age Romania and south-eastern Bulgarian Thrace. On the other hand, many vessels display elements that can prove the existence of local production dynamics.

Fig. 8. Bronze bracelet from the Taslıcabayir Tumulus (Edirne Museum).

The pottery repertoire of Taşlıcabayır Tumulus, in which both incised and impressed decoration techniques are used, reveals characteristics that can be dated to the Late Bronze Age-Early Iron Age transition period. The culture defined by this repertoire is characterised by some of its features in both Troy and İnönü Cave in Anatolia; therefore, it can be safely said that Taşlıcabayır is the source or at least on the transition line of the Early Iron Age Balkan culture.

THE IMPORTANCE OF HACILAR DOLMENI AND ITS FINDS FOR THE EARLY IRON AGE IN EASTERN THRACE

The dolmens, popularly known as "kapaklıkaya" in Turkish Thrace, are concentrated in a location bordered by the provinces of Edirne and Kırklareli. Especially along the eastern slope of the valley formed by the Lalapaşa stream, the dolmens arranged in heaps attract attention. Like Lalapaşa, the Suloglu district of Edirne also has many

dolmens concentrated in the areas where the Yıldız Mountains begin to meet the plains and plateaus[30].

Although dolmens can be traced along the line of the Lalapaşa, Suloglu and Kofçaz districts on the southern foothills of the Yıldız Mountains, they also have representatives in the Demirköy district of Kırklareli province, the towns of Üsküp and Yenice, and the village of Geçitağzı. M. Özdogan[31], who has conducted research and excavations in the region for many years, points to the Armagan Village northeast of the Kırklareli provincial centre as the last point where the dolmen culture can be identified in Turkish Thrace. Still, the Tahir Aga'in Çiftliği Dolmen discovered in the Orhaniye Quarter of Demirköy on the Black Sea coast of Thrace shows that this tradition continued further east[32].

Fig. 9. Hacılar Dolmen, Edirne Museum.

One of the few excavated Early Iron Age tombs belonging to this type of funerary structure in Turkish Thrace is Hacılar Dolmeni and the other is Arpalık Dolmeni.

In 1983, it was decided to move the stone structure of Hacılar Dolmeni (Hacılar Village of Lalapaşa District, Edirne Province), to the garden of the Edirne Museum, due to its advanced state of degradation, and a small excavation was carried out on the spot after the removal (Fig. 9). It was suggested by the excavation team that the ceramic shards found during the excavation present analogies with the Early Iron Age materials known from Troy layer VIIb$_2$ and the Bulgarian Pšeničevo-Catalka culture.[33]

30 Erdoğu 2005; Nenova 2018, 135; Özdoğan, Akman 1992; Özdoğan 1998.

31 Özdoğan, Akman 1992, 410.

32 http://www.kirklarelienvanteri.gov.tr ; Beksaç, Nurengin Beksaç 2018, 120.

33 Akman 1997, Abb. 10, Taf. 15; Özdoğan, Akman 1992, 408, 412.

When all the vessels and shards from Hacılar Dolmeni in the Edirne Museum are analysed, it can be noticed that most of them have forms that have been in use in the Balkans since the Bronze Age[34]. It is known that these forms continued with some changes during the Early Iron Age in Transylvania, Carpathians and Thrace Region[35] (Fig. 10).

Fig. 10: Hacılar Dolmen Pottery Samples.

The forms and decorative styles of the complete, nearly complete or fragmentary pottery shards found during the excavations at Hacılar Dolmeni are generally characteristic of the Early Iron Age. Some forms, such as storage vessels, which were widely produced for daily use, bear traces of the Middle and Late Bronze Age traditions of the Northwest Balkan cultures. Nevertheless, in terms of detailed characteristics, the Early Iron Age cultures of the Eastern Rhodopes-Istrancalar and Babadag triangle present closer traits.

It cannot be missed that some of the pottery shards bear some characteristics of the first phase of the Early Iron Age. Nevertheless, the presence of many printed ornamental elements, especially the schematic bird figure, proves the existence of the Early Iron Age second phase at Hacılar Dolmeni. Although K. Nikov[36] dates the emergence of the bird motif in Thrace to the 8th century BC, recent research indicates that the use of this motif in the region dates back to the late Early Iron Age Phase I, i.e. the first half of the 10th century BC[37]

As in Taşlıcabayır, the ceramics from Hacılar also exhibit some local characteristics. The fact that the closest analogy in terms of form and decorative

---

34 Ilon 2015, Taf. 14/3; Kacsó 2012, Pl. 1/1; Leshtakov 2015, 72, Abb. 28/1; Neugebauer *et alii* 1994, Abb. 25/14; Prendi 1995; Taf. 2/2, 5/9; Sava 2019, 111, pl. 11/19; Zanoci *et alii* 2016, 310.; Gashi *et alii* 2013, Kat. Nr: 136, 161; Bălan *et alii* 2016, pl. I/ 10,11, 21, 22; Nenova 2019, fig. 10.3/II, 10.4/II.

35 Nagy, Gogâltan 2012, Taf. 17/11; Gogâltan, Nagy 2012, 107, pl. 5/3, 7/6-8; Ailincăi 2016, fig. 20; Ailincăi 2020, fig. 2/25, 64, 89, 93, 94; Zanoci *et alii* 2016, 310, fig. 15/4; Dimitrova 2011, fig. 5; Hristova 2018, 100 etc. fig. 13; Groma 2015, 141, 142, abb. 3/17, 5/7.

36 Nikov 2000, 308.

37 I would like to thank Dr. Georgy Nekhrizov for sharing this information with me in the light of the data from his excavation at Gluhite Kamani.

elements of the Hacılar find with the museum inventory number 1782 was found in Level III of Gluhite Kamani[38] suggests that this type may be a locally produced vessel form of the Western Strandja-Eastern Rhodopes region (Fig. 11).

Fig. 11. Hacılar storage container (museum inventory 1782).

If the Hacılar Dolmeni is evaluated in terms of the pottery found during the excavations, it can be concluded that it was used in the interval between the end of Phase I of the Early Iron Age and the transition to Phase II, i.e. roughly in the 10th -9th centuries BC.

An example among the pottery preserved in the Edirne Museum in cases labelled "Hacılar Dolmeni" is close in form to the Early Iron Age cup forms, but is wheel-made. This shard is important both because it shows that the dolmen was also in use at the end of the Early Iron Age and because it shows that some of the form traditions continued into the Archaic Period.

THE SIGNIFICANCE OF ARPALIK DOLMENI AND ITS FINDS FOR THE EARLY IRON AGE IN EASTERN THRACE

During the excavations conducted under the direction of the Edirne Museum in 1994 at Arpalık Dolmen (Fig. 12), located in the region of the Strandja Mountains in Lalapaşa, Edirne, a large number of complete or nearly complete jars were recorded in the museum inventory. The finds currently on display at the Edirne Museum are

[38] Nekhrizov, Tzvetkova 2018, fig. 6/21.

generally Early Iron Age materials that bear traces of the Central European Urnfield Culture[39] and the Late Wietenberg Culture[40], although differing in detail. The form, paste and slip characteristics of the recovered pottery group are largely parallel to the finds from the Taşlıcabayır Tumulus.

The closest parallels for the pottery findings of Arpalık Dolmen can be found in the Early Iron Age Pšeničevo culture[41], in Ravadinovo and Kabyle settlements[42], in the vessel repertoire of Ada Tepe[43] Early Iron Age sanctuary on the Rhodope Mountains and in Troy[44], with much better quality examples.

Fig. 12. The Dolmen from Arpalık.

One of the most remarkable vessels among the Dolmen finds is a jug with the museum inventory number 2669 (Fig. 13/a). The form of the vessel is not common in

39 Bouzek 2006, fig. 1/1.
40 Bălan *et alii* 2016, pl. III/83.
41 Ailincăi 2020, fig. 2/132.
42 Hristova 2018, fig. 11/5, 17/3.
43 Dimitrova 2011, fig. 3/9.
44 Hnila 2012, pl. 20/A. 106; Metzner-Nebelsick 2012, Fig. 5.

the Early Iron Age pottery repertoire of the region. It is significant that very close parallels of the form are found at Agios Mamas Mound[45], Enkomi[46] and Troy[47] in the southern part of the Thrace Region.

This distribution is extremely important for the definition of the cultural network of relations. This jug form, albeit with standardised characteristics that do not require a very specific production workmanship, is found in the Late Bronze Age levels of Agios Mamas in Olynthos, Northern Greece. The fact that it is found in the material group defining the Balkan influenced Late Bronze Age-Early Iron Age period at Enkomi and in Level VIIa, which is defined as the earliest Balkan/Thracian influenced settlement phase at Troy, is remarkable in terms of proving that the cultural connection between Arpalık Dolmeni, Continental Greece and Northwestern Anatolia was established in the early stages of the "Aegean Migrations".

Inventory no. 2668 (Fig. 13/b), another Arpalık Dolmeni cup form, is exhibited in the museum, and although its non-identical predecessors are widespread in the northern part of Thrace before the Early Iron Age, close parallels of the vessel are found in the early part of the Early Iron Age on a limited line in the eastern Rhodopes and the southern part of the Istranca Mountains[48]. Obviously, this form represents the culture of the Eastern Rhodopes and the southern part of the Strandja Mountains during the Early Iron Age. This connection supports J. Bouzek's thesis that there was an eastward cultural migration from Slovakia, Hungary and Transylvania in the late 2nd millennium BC.[49]. The fact that the same form is also found in Troy indicates that the same geographical area was the source of the transfer of this cup type to Troy[50].

Fig. 13. Examples of pottery from Arpalık Dolmen.

45 Horejs 2007, 154, Abb. 104.
46 Plides 1991, Fig. 52/2.
47 Hnila 2012, pl. 204/33; Plides, 1991, Fig. 14/B45.
48 Nekhrizov, Tzvetkova 2018, 25-27, Fig. 5/5.
49 Bouzek 2006, 24.
50 Hnila 2012, 169, Pl. 199/1133.

The pottery from Arpalık Dolmeni represents the transition period from the Late Bronze Age to the Early Iron Age, just like the finds from Taşlıcabayır in general, with their form development and analogies, the examples with groove-groove decoration on the neck, and their simplicity in general.

The bronze fibula with the inventory number 2335 from the Edirne Museum (Fig. 14) is a member of the "Bow-shaped Fibulae" group, which is a common form in the Balkans during the Late Bronze Age and Iron Age. Bow-shaped fibulae are classified according to their body shape, dimensions and ornamentation[51].

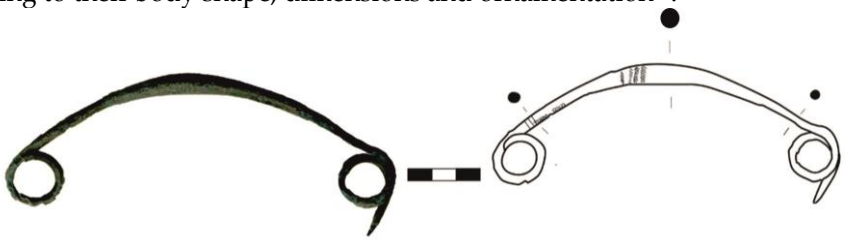

Fig. 14. Bronze fibula from Arpalık Dolmen (Edirne Museum, drawing: G. Batur).

The Arpalık Dolmeni example belongs to the "Double Spiral Fibulae" subgroup. The Double Spiral Fibulae, which are also divided into different subgroups according to the decorations on the body and the needle holding plate, were used from the 10th century BC to the 7th-6th centuries BC.[52].

Although items quite close to the Arpalık find in terms of form characteristics are generally dated to the 7th /6th centuries BC, in fact, much higher quality examples of the form with twisted body ornaments are seen in the Balkan region at this date[53]. Therefore, the dating of the Arpalık fibula, which exhibits a much simpler workmanship and has a very simple form, to a date as late as the 7th-6th century BC would be open to debate. However, the available data are not strong enough to date the Arpalık fibula before the 7th century BC. Therefore, it is considered that the spring fibula with inventory number 2335 from Arpalık Dolmeni can be placed in the early 7th century BC.

Another remarkable find from the Arpalık Dolmeni is a coloured glass bead registered in the Edirne Museum records under inventory number 2475 (Fig. 15). The spherical shaped bead is made of dark blue paste. The upper and lower edges of the hole in the centre are surrounded by a yellow glass thread. Between these two

51 Bonev *et alii* 2015; Erdan, 2020, 61; Caner 1983, 29-31; Blinkenberg 1926, 45.

52 Bonev *et alii* 2015, 117; Papadopoulos 2010, 239, 241-242, Fig. 4; Stamberova 2020, Fig. 2/2; Blinkenberg 1926, 80, 81, Fig. 74.

53 Sana, Bejinariu 2012.

symmetrical glass strings in light relief, there is a yellowish grey painted wave motif surrounding the body.

Fig. 15. Glass Bead from Arpalık Dolmen (Edirne Museum).

In the Balkans, glass technology begins to flourish from the Late Bronze Age onwards. It is known that coloured glass beads were produced both in the Upper Danube cultures and in the Knovíz culture of Central Europe[54], in Novo Mesto in Serbia[55] during the Ha A Phase, i.e. the Late Bronze Age/Early Iron Age transition period. By the first millennium BC, the glass industry in Europe and the Balkan region has made a remarkable leap and important centres have emerged[56].

The glass bead found at Arpalık Dolmeni is close to its Central European/Balkan counterparts as well as its Phoenician counterparts from the Mediterranean region in terms of its general ornamental style. The closest examples that can be compared with the Arpalık Dolmeni bead come from the excavations of the Temple of Artemis at Ephesus[57] and the Athena Sanctuary at Lindos[58] in Western Anatolia.

The beads from Ephesus and Lyndos differ in detail from those from Arpalık Dolmeni. In particular, the differences in detail between the Arpalık Dolmeni bead and the Ephesus bead must be due to "different workshops repeating the same style". Nevertheless, it is difficult to be very precise about the source of production. Although

54 Venclová *et alii* 2011, 559.

55 Henderson 1988, 436; Purowski 2010, 54, Rys 17; Giumlia-Mair 2009, 159, Fig. 11.

56 Conte *et alii* 2018, 503–521; Dizdar 2004, 68.

57 Pulsinger 2008, 264, kat. nr. 202; Wilfried 2008, kat. nr, 202.

58 Pulsinger 2008, 264.

the Arpalık bead, like the Ephesus example, resembles the Phoenician bead tradition with its general stylistic characteristics, similar bead production examples from the Balkans, especially the Arpalık example, raise doubts about the production centre.

The pottery and other small finds recovered during the excavations at Arpalık Dolmeni indicate that this megalithic monument located on the southern side of the Strandzha was used in at least two different periods. In the light of the pottery finds, it appears that the dolmen, which was first built in the 12th century BC, was reused as a funerary structure in the late 8th-7th centuries BC.

THOUGHTS ON SEVERAL SACRED SITES AND CULT STRUCTURES IN TURKISH THRACE

Since the culture of the Late Bronze Age and Early Iron Age in the region is not based on written documents, our knowledge of the religious aspects of this period is extremely scarce and is mostly based on the interpretation of limited archaeological material. Nevertheless, archaeological investigations conducted throughout the region show that there was a diversity of beliefs in different communities influenced by geographical features, yet certain principles were common.

In the religious identity of the Early Iron Age Thracian region, the preferred locations for the cult structures were the plains close to water sources, on the ridges of mountainous areas and dominating the environment[59]. Although the cult sites were generally located in rural areas outside the settlements, examples of cult sites coexisting with the settlements were also found[60].

Apart from the researches of Prof. dr. Engin Beksaç, there is no systematic research or excavation on Early Iron Age cult sites in Turkish Thrace. E. Beksaç draws attention to the fact that the sites identified in these studies, such as the Çöke Rock Sanctuary in Doğanköy in the Lalapaşa district of Edirne, the Rock Sun Disc in the Suakacağı Village, and the Çataltepe Sanctuary in the Enez district, are arranged according to the southern horizon, indicating that these cult monuments, like the dolmens, are closely related to the winter solstice[61]. This is similar to the archaeo-astronomical views on the sanctuaries in other parts of Thrace[62].

Both the results obtained from archaeo-astrophysical research, some belief forms observed in societies with similar sociological structures in Europe and Eurasia

---

59 Baralis, Tonkova 2015, 336; Nekhrizov 2000, 322; Moglova, Stoev 2014a, 1385.

60 Nekhrizov 2005, 156; Nenova 2018, 128.

61 Beksaç 2011, 118.

62 See also: Maglova *et alii* 2018; Maglova, Stoev 2014b; Maglova, Stoev 2020; Stoev *et alii* 2018; Fol 2008; Fol 2018.

throughout history, and some cult data existing in the region since the Neolithic Age have been evaluated together to develop the view that the Early Iron Age communities of the Thracian Region had a pantheon centred on the Sun God and Mother Goddess (Great Mother)[63]. From this perspective, the circle depictions carved on the bedrock surface in different sizes in concave or relief form in different parts of Thrace have been interpreted as a "sun disc" symbolizing the god[64].

Rock reliefs identified as solar discs were found in Edirne at the site called "iğrek Kayalığı" in Lalapaşa district centre, near the Early Iron Age fortress settlement in Suakacağı village and in rural areas of Enez district. Rock reliefs interpreted as solar discs are found in northwestern Anatolia as well as in Thrace. One of them is in the rocky region within the borders of İlimtepe neighborhood of Körfez district in Kocaeli province (Fig. 16). The other one is in the Dilovası district of Kocaeli province. The province of Kocaeli, where these two reliefs were discovered, was within the Bithynia Region in the Ancient Period. Considering the information in the ancient sources that the people of Bithynia originated from Thrace, this sun disc relief shows itself as a trace of the cultural migrations from Thrace to Anatolia during the Iron Age.

Fig. 16. The Sun Disk Relief in Dilovası, İzmit (photo: E. Beksaç Arşivi).

[63] Bernd Ersöz 2006, 146; Maglova, Stoev 2014b; Maglova *et alii* 2018; Stoev *et alii* 2018; Maglova, Stoev 2020; Fol 2008; Fol 2018.

[64] Fol 1983; Fol, Fol 2008, 13, 64, 191; Maglova *et alii* 2016; Maglova *et alii* 2018; Marinova, Nenova 2008, Fig. 6, 7.

Although V. Fol[65] states that the rock reliefs identified as solar discs are located in the Tundzha (Tunca) Valley, Rhodope Mountains, Sakar Mountain and Strandja (Yıldız Mountains) of Thrace, similar traces have also been found in the mountainous area on the northern shores of the Gulf of Saroz in the south of Eastern Thrace. The rock monument in the countryside of Yazır village in Enez district, popularly known as "Fırınkaya" (Furnace Rock), has a half-carved relief that looks like a sun disc on the east-facing facade of the bedrock opposite the monument. There is information that the local people had a similar relief next to this relief, but it was broken and destroyed by historical artefact thieves.

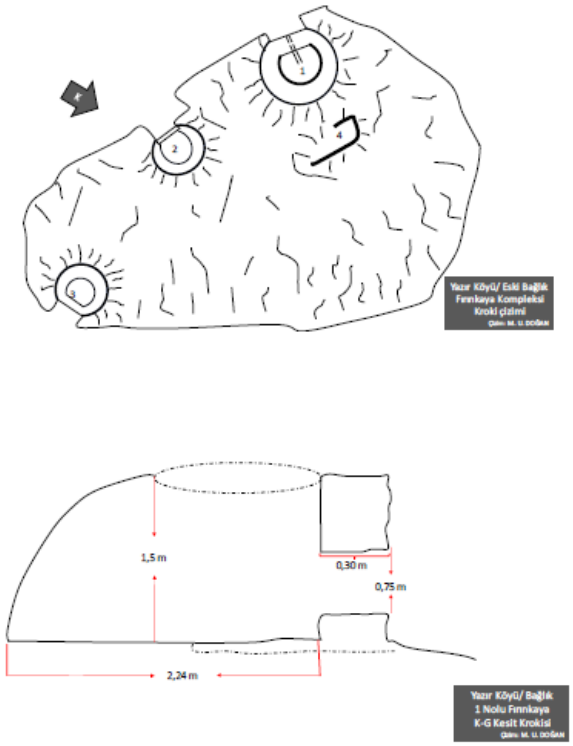

Fig. 17. Sketch drawings of Baglik Fırınkaya Complex.

The rock monuments called Fırınkaya are known archaeological finds of Thrace (Fig. 17, 18). These monuments are single rooms with one or more entrance openings and an open upper surface, formed by the carving of the bedrock. In Turkish Thrace, these monuments are found in the province of Kırklareli, in the district of Pınarhisar and in

[65] Fol 2007, 18-19.

the mountainous region around Enez in the south, and also in the Sakar and Rhodope Mountains in Bulgaria. It is not known whether these monuments were used in the Early Iron Age or in a later phase, and their function is not very clear. While V. Fol[66] says that these monuments are places where mystery rites were performed, researchers such as M. Vassileva, G. Nekhrizov[67], etc. define these monuments as rock tombs.

Using as an argument the fact that there is a rock altar with labrys relief just behind Tavşantepe Fırınkayası, in the countryside of Çeribaşı Village, in the northern part of Saroz Bay, Turkish researchers point out that these monuments are cult-related cremation chambers[68].

The main entrance of the Fırınkayalar is already wide enough to accommodate a corpse, but the presence of a large opening on top makes it difficult to define these monuments as rock-cut tombs. On the other hand, these monuments from Eastern Thrace were created by processing the limestone bedrock massif. Considering that the cremation process requires an average temperature of 600-750° C for 2.5-3 hours[69], it is not possible for the furnace chambers to withstand this process several times.

Fig. 18. Soros Gulf, Yazir Village, Sarpdere Fırinkayasi. View from the West.

66 Fol 1998, 25-26.

67 Nekhrizov 2015, 135; Vassileva 2012, 246.

68 Beksaç, Nurengin Beksaç 2017, 611.

69 Cengiz 2014, 77; Coşkun and Büken 2020, 131; Lepan 2019, 48-49.

Among other Early Iron Age burial customs identified in the western part of the Carpathians, there are cases when the corpse was left to decompose for a while in special protection areas. Some parts of the body, which were easily separated due to the disintegration of articulations, were placed in the grave and some of them were burned and stored at home or in another area. The analyses carried out on the corpses also indicated that in all burials, the area where the corpse was left to decompose was most probably protected from natural destruction and animal attacks[70].

It can be assumed that this burial tradition practised in the Western Carpathians was dispersed to various parts of the Thracian Region during the Early Iron Age through a cultural migration and that the construction of the Kilnkayas coincided with the rock-cut burial practice that developed in this region. Perhaps the corpse placed in the rock through the main door was exposed to air circulation through the controlled opening of the main door and the roof hole cover at certain times, and this only accelerated the decomposition process of the corpse.

CONCLUSION

In Turkish Thrace, where systematic excavations are scarce, even the findings obtained from short-term excavation projects or surveys point to the importance of the region during the Early Iron Age. The Early Iron Age research, which is expected to increase over time, will provide the scientific world with much more new information in the field of architecture, the identification of burial customs and cult practices.

Unfortunately, the Early Iron Age stratigraphy of the systematically excavated settlements of Maydos Kilisetepe, Menekşe Çatağı and Aşağıpınar is unclear. Excavations in a settlement or a cult centre used exclusively or intensively in the Early Iron Age will strengthen our knowledge, especially on architectural features.

On the other hand, it is certain that the data from the mounds of Menekşe Çatağı in the coastal part of Thrace, and especially from Maydos Kilisetepe, which is connected to Troy further south, will not always be identical with those concerning the cultural environment in the interior of Thrace. In this respect, excavations and research in the interior of Eastern Thrace are important.

Archaeological excavations should be carried out in the vicinity of these monuments in order to test the theories on the dating and use of the rock monuments known as Fırınkaya.

[70] Ailincăi 2016, 206.

BIBLIOGRAPHY

Ailincăi, S.C. 2016, *Before The Greeks. The Early Iron Age in Dobrudja, Prehistoric Settlements, Social, Economic and Cultural Aspects,* in Gogâltan, F., Cordoș, C. (eds.), *Seven Studies in the Carpathian Area*, Cluj-Napoca, Editura Mega, 201-236.

Ailincăi, S.C. 2020, *Early Iron Age Stamped Pottery in Southeastern Europe. Analysis, Chronology and Interpretation*, in Maran, J. Băjenaru, R. Ailincăi, S.-C. Popescu, A.-D., Hansen, S. (eds.), *Objects, Ideas and Travelers Contacts between the Balkans, the Aegean and Western Anatolia during the Bronze and Early Iron Age,* Bonn, Verlag Dr. Rudolf Habelt GMBH, 447-472.

Akman, M. 1997, *Megalithforschung in Thracian*, Istanbuler Mitteilungen 47, 151-170.

Akman, M. 2010, *Lalapaşa Dolmeni Kazı ve Restorasyon Çalışmaları*, TÜBA-KED- Türkiye Bilimler Akademisi Kültür Envanteri Dergisi 8, 167-174.

Bălan, G., Quinn, C.P., Hodgins, G. 2016, *The Wietenberg Culture, Periodization and Chronology*, Dacia. Revue d'Archéologie et d'Histoire Ancienne, nouvelle série 60, 67-92.

Baralis, A., Tonkova, M. 2015, *Les lieux de culte en Thrace*, in Martinez, J.C., Baralis, A., Mathieux, N., Stoyanov, T., Tonkova, M. (eds.), *L'épopée des rois thraces, des guerres médiques aux invasions celtes (479-278 av. J.-C.). Découvertes archéologiques en Bulgarie*, Paris, Somogy éditions d'art, 336-337.

Başaran Mutlu, M. 2018, *M.Ö. 2. Binyıl Kuzey Ege Kültürel İletişim Ağı İçinde Maydos Kilisetepe Höyüğü*, Unpublished Doctoral Thesis, Çanakkale Onsekiz Mart University, Çanakkale.

Becks, R., Hnila, P., Pieniazek-Sikora, M. 2006, *Troia in der Frühen Eizenzeit-Troia VIIb1-VIIb3*, in Korfmann, M.O. (ed.), *Troia Archaeologie Eines Siedlunghügels und Seiner Landschaft*, Mainz am Rhein, Verlag Philipp von Zabern, 181-188.

Beksaç, E. 2006, *Kırklareli İli, Vize İlçesi İç Kesimi ve Pınarhisar İlçesi Erenler Köyündeki Kaya Oyma Anıtlar ve Kült Alanları*, Yıldız Dağları ve Yakın Çevresi Tarih Araştırmaları, İstanbul, 31-39.

Beksaç, E. 2006a. *Kuzeybatı Anadolu Ve Trakya'da Erken Kültistik Kaya (KayaOyma ve Megalit) Anıtları ve Kült Alanları Projesi' Edirne Ve Kırklareli illeri 2004 Yüzey Araştırması*, in Olşen, K., Bayram, F., Özme, A. (eds.), *23. Araştırma Sonuçları Toplantısı*, Cilt 1, (30 Mayıs-3 Haziran 2005, Antalya), Ankara, 283-292.

Beksaç, E. 2007, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik Kaya/Kaya Oyma ve Megalit/ Anıtlar ve Kült Alanları Projesi, Edirne ve Kırklareli İlleri 2005 Yüzey Araştırması*, in Bayram, F., Koral, B. (eds.), *24. Araştırma*

Sonuçları Toplantısı, Cilt 1, (29 Mayıs - 2 Haziran 2005, Çanakkale), Ankara, 183-200.

Beksaç, E. 2008. *Kuzeybatı Anadolu ve Trakyah'da Megalitik, Kaya-Oyma Anıtları ve Kült Projesi Edirne-Kırklareli Yüzey Araştırması 2006 Çalışmaları*, in Bayram, F., Koral, B., Özme, A. (eds.), *25. Araştırma Sonuçları Toplantısı*, Cilt 3, (28 Mayıs - 1 Haziran 2007, Kocaeli), Ankara, 71-84.

Beksaç, E. 2009. *Kuzeybatı Anadolu Ve Trakya'da Erken Kültistik (Kaya Oyma Ve Megalit) Anıtlar ve Kült Alanları Projesi 2007 Yılı Edirne ve Kırklareli Yüzey Araştırması*, in Bayram, F., Özme, A. (eds.), *26. Araştırma Sonuçları Toplantısı*, Cilt 1, (26- 30 Mayıs 2008, Ankara), Ankara, 181-190.

Beksaç, E. 2009a, *Traklarda Kutsalın Göstergesi, Gerçekler ve Yanılgılar*, Osmanlı Bankası Arşiv ve Araştırma Merkezi'nde yapılan konuşma metni (22 Nisan 2009), https,//docplayer.biz.tr/9593699-Traklarda-kutsalin-gostergesi-gercekler-ve-yanilgilar-prof-dr-engin-beksac-22-nisan-2009.html (05.04.2020).

Beksaç, E. 2010, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik (Kaya Oyma ve Megalit) Anıtlar ve Kült Alanları Projesi 2008 Yılı Edirne ve Kırklareli Yüzey Araştırması*, in Dönmez, H., Keskin, C. (eds.), *27. Araştırma Sonuçları Toplantısı*, Cilt 1, (25- 29 Mayıs 2009, Denizli), Ankara, 187-202.

Beksaç, E. 2011, *Kuzey Batı Anadolu ve Trakya'da Erken Kültistik (Kaya Oyma Ve Megalit) Anıtlar ve Kült Alanları Projesi 2009 Yılı Edirne ve Kırklareli Yüzey Araştırması*, in Toy, N., Keskin, C. (eds.), *28. Araştırma Sonuçları Toplantısı*, Cilt 2, (24- 28 Mayıs 2010, İstanbul), Ankara, 131-142.

Beksaç, E. 2012, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik Kaya (Kaya Oyma ve Megalit) Anıtları ve Kült Alanları Projesi Edirne Kırklareli Yüzey Araştırması 2010 Çalışmaları*, in Özme, A. (ed.), *29. Araştırma Sonuçları Toplantısı*, Cilt 3, (23- 28 Mayıs 2011, Malatya), Ankara, 1-12.

Beksaç, E. 2013, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik Kaya (Kaya Oyma ve Megalit) Anıtları ve Kült Alanları Projesi Edirne Kırklareli Yüzey Araştırması 2011*, in Özme, A. (ed.), *30. Araştırma Sonuçları Toplantısı*, Cilt 1, (28 Mayıs-1 Haziran 2012, Çorum), Çorum, 43-50.

Beksaç, E. 2014, *Bir Başka Öykü, Bir Başka Enez, Traklar'ın Enez'i*, Yöre Dergisi 161, 76-90.

Beksaç, E. 2015, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik Kaya (KayaOyma ve Megalit) Anıtları ve Kült Alanları Projesi Edirne Kırklareli Yüzey Araştırması 2013*, in Özme, A. (ed.), *32. Araştırma Sonuçları Toplantısı*, Cilt 1, (02-01 Haziran 2014, Gaziantep), Ankara, 253-268.

Beksaç, E. 2016, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik Kaya (Kaya-Oyma ve Megalit) Anıtları ve Kült Alanları Projesi Edirne ve Kırklareli İlleri Yüzey*

Araştırması 2014, in Keskin, C. (ed.), *33. Araştırma Sonuçları Toplantısı*, Cilt 2, (11-15 Mayıs 2015, Erzurum), Ankara, 437-446.

Beksaç, E. 2019, *Kuzeybatı Anadolu Ve Trakya'da Erken Kültistik Kaya Anıtları Ve Kült Alanları Yüzey Araştırması Projesi 2017 Yılı Edirne ve Kırklareli İlleri Çalışmaları,* in Keskin, C. (ed.), *36. Araştırma Sonuçları Toplantısı*, Cilt 1, (07-11 Mayıs 2018, Çanakkale), Ankara, 501-512.

Beksaç, E., Nurengin Beksaç, Ş. 2012, *Keşan ve Çevresi'nin Trakya'nın Erken Tarihi'ndeki Yeri,* Yöre Dergisi 145, 3-45.

Beksaç, E., Nurengin Beksaç, Ş. 2017, *Kuzeybatı Anadolu ve Trakya'da Erken Kültistik Kaya (Kaya-Oyma ve Megalit) Anıtları ve Kült Alanları Projesi Edirne ve Kırklareli İlleri Yüzey Araştırması Kaya Sunağı ve Bağlantılı Kült Alanları Çalışmaları*, in Keskin, C. (ed.), *34. Araştırma Sonuçları Toplantısı*, Cilt 1, (23-27 Mayıs 2016, Edirne), Edirne, 609-622.

Beksaç, E., Nurengin Beksaç, Ş. 2018, *Süloğlu'nun Erken Kültür Mirası*. The Meriç-Uluslararası Sosyal ve Stratejik Araştırmalar Dergisi 2 (5), 116-132.

Beksaç, E., Hatipler, M., Nurengin Beksaç, Ş. 2016, *Bithynia, Traklar ve Diğer Balkanlı Halklar, Trakoloji Bakış Açısından Genel Bir Kimlik Çalışması*, in Uluslararası Gazi Süleyman Paşa ve Kocaeli Tarihi Sempozyumu III, (25-27 Mart 2016, Kocaeli), Kocaeli, 95-127.

Berndt Ersöz, S. 2006, *Phrygian Rock-Cut Shrines, Structure, Function, and Cult Practice,* Leiden-Boston, Brill.

Blinkenberg, Chr. 1926, *Fibules Grecques et Orientales*, Copenhagen.

Bonev, V., Zlateva, B., Kuleff, I. 2015, *Chemical composition of fibulae from the Iron Age in Thrace (Bulgaria)*, in Hauptmann, A., Modarressi-Tehrani, D. (eds.), *Archaeometallurgy in Europe III Proceedings of the 3rd International Conference, Deutsches Bergbau-Museum, June 29–July 1, 2011*, Bochum, 115-124.

Bouzek, J. 2006, *Macedonian Bronzes - 30 Years Later,* Folia Archaeologica Balkanica I, 97-109.

Boyadziev, Y.D. 1995, *Chronology of Prehistoric Cultures in Bulgaria*, in Bailey, D.W., Panayotov, I., (eds.), *Prehistoric Bulgaria*, Monographs in World Archaeology 22, 149-191.

Bozhinova, E. 2012, *Thrace Between East and West, The Early Iron Age Cultures in Thrace*, in Çilingiroğlu, A., Sagona, A. (eds.), *Anatolian Iron Ages 7 The Proceedings of the Seventh Anatolian Iron Ages Colloquium Held at Edirne, (19-24 April 2010, Edirne)*, 51-72.

Bulatović, A., Filipović, V. 2017, *The Morava Valley in the Late Bronze and Early Iron Age – changes in topography and material culture,* in Heeb, B.S., Szentmiklosi,

A., Krause, R., Wemhoff, M. (eds.), *Fortifications: The Rise and Fall of Defended Sites in Late Bronze and Early Iron Age of South-Eastern Europe, International Conference in Timişoara, Romania from November 11th to 13th, 2015,* Berliner Beiträge zur Vor- und Frühgeschichte 21, Staatliche Museen zu Berlin, Berlin, 149-160.

Caner, E. 1983, *Fibeln in Anatolien I,* Prähistorische Bronzefunde XIV (8), München.

Cengiz, H. 2014, *Gönüllü sade yaşam davranışının ölüm tüketimi davranışına yönelik tutumlar üzerine etkisi, Türk ve Amerikan kültürleri arasında bir karşılaştırma*. (Unpublished Doctoral Dissertation). Osmangazi University, Eskişehir.

Conte, S., Matarese, I., Vezzalini, G., Pacciarelli, M., Scarano, T., Vanzetti, A., Gratuze, B., Arletti, R. 2018, *How much is known about glassy materials in Bronze and Iron Age Italy? New data* and *general overview*, Archaeological and Anthropological Sciences, https,//doi.org /10.1007/s12520-018-0634-6. (22.03.2022).

Coşkun, S., Büken, N.Ö. 2020, *Kremasyonun Tarihçesi ve Türkiye'de Kremasyon*, IBAD Sosyal Bilimler Dergisi 8, 129-144.

Czyborra, I. 2001, *Die ältere Eisenzeit türkisch Thrakiens und Südostbulgariens*, (unveröffentlicht Doktoral Inaugural-Dissertation zur Erlangung des grades), Fachbereich Geschichts- und Kulturwissenschaften der Freien Universität, Berlin.

Dimitrova, Y. 2011, *Rhodopi Mountain between Thrace and Aegea Region, Some Elements of a Border Culture of Early Iron Age in Southern Bulgaria*, ANODOS. Studies of the Ancient World 10 (2010), 71-84.

Dizdar, M. 2004, *Grave LT 11 from Zvonimirovo – An Example of a Double La Tène Burial*, Opvscvla archaeologica 28 (1), 41-89.

Doğan, M.U. 2023, *Erken Demir Çağında Doğu Trakya'nin Kültürel Dinamikleri ve Anadolu-Balkan Ilişkileri*, (Unpublished Doctoral Dissertation), Dokuz Eylül University, İzmir.

Dzhanfezova, T. 2018, *The Making of Late Bronze Age Archaeological Cultures in Bulgaria*, in Gimatzidis, S. Pieniążek, M. Mangaloğlu-Votruba, S. (eds.), *Archaeology Across Frontiers and Borderlands, Fragmentation and Connectivity in the North Aegean and the Central Balkans from the Bronze Age to the Iron Age*, Austrian Academy of Sciences Press, Budapest, 307-332.

Erdan, E. 2020, *Tire Müzesinden Bir Grup Fibula*, Arkhaia Anatolika Anadolu Arkeolojisi Araştırmaları Dergisi 3, 60-81.

Erdoğu, R. 2005, *Megalithic monuments of Turkish Thrace, Durhaim University, Department of Archaeology*, (Unpublished Doctoral Dissertation), University of Durham, Durham.

Erim Özdoğan, A., Işın, M.A. 2003, *Tekirdağ Menekşe Çatağı, Doğu Çatak Kazısı*, in Olşen, K., Dönmez, H., Bayram, F., Özme, A., Güder, N., Morçöl, Ç., Gençtürk-Kılıç, İ. (eds.), *24. Kazı Sonuçları Toplantısı, Cilt, 1, (27-31 Mayıs 2002, Ankara)*, Ankara, 377-388.

Erim Özdoğan, A., Aksaç, F., Işın, M. A. 2004, *Tekirdağ Menekşe Çatağı, Doğu Çatak Kazısı,* in Olşen, K., Dönmez, H., Özme, A. (eds.), *25. Kazı Sonuçları Toplantısı*, *Cilt 2, (26-31 Mayıs 2003, Ankara)*, Ankara, 421-434.

Falkenstein, F. 2016, *Zur Rezeption der 'Prähistorischen Bronzefunde' und ihre Rückwirkung auf die Bronzezeitforschung Zentraleuropas*, in Dietz, U.L., Jockenhövel, A. (eds.), *Prähistorische Bronzefunde Abteilung XX, Band 14, 50 Jahre „Prähistorische Bronzefunde" Bilanz und Perspektiven Beiträge zum internationalen Kolloquium, Akademie Der Wissenschaften und der Literatur, (24. -26. September 2014, Stuttgart)*, Stuttgart, 161-192.

Fol, A. 1983, *Interpraetatio Thracica*, The Journal of Indo-European Studies 11 (3-4), 217-30.

Fol, A., Fol, V. 2008, *The Thracians*. Sofia, Tangra Tannakra.

Fol, V. 1998, *Megaliths in Thrace and Phrygia,* in Tuna, N., Akture, Z., Lynch, M. (eds.), *Thracians and Phrygians, Problems of Parallelism, Proceedings of an International Symposium on the Archaeology, History and Ancient Languages of Thrace and Phrygia, Middle East Tecnical University, (3-4 June, 1995 Ankara*, Ankara, 19-27.

Fol, V. 2007, *Zone of Intercultural Contacts Between Thrace, Asia Minor and Mediterranean World*, Bana Trakları Anlat/ Tell me Thracians, Bulgaria-Turkey IPA Cross-Border Programm, CCI No, 2007CB161PO008Project ID Number, 2007CB16IPO008-2011-2-25,10-27

Fol, V. 2008, *The Rock as a Topos of Faith the Interactive Zone of the Rock-Cut Monuments, From Urartu to Thrace*, in Kostov, R.I., Gaydarska. B. (eds.), *Gurova Geoarchaeology and Archaeomineralogy 2008. Proceedings of the International Conference, (29-30 October 2008, Sofia),* Publishing House "St. Ivan Rilski", Sofia, 153-162.

Fol, V. 2018, *The Light, Imaginary and Real Sacred Space in The Thracian Rock - Cut Sanctuaries*, in Gjorgjievski, D. (ed.), *Giving gift to God, evidences of votive offerings in the sanctuaries, temples and churches. Proceedings of the 1st (Kokino, archaeological and astronomical aspects parallels and experience) and 2nd (Kokino,Giving gifts to God) International Conferences,* National Institution Museum of Kumanovo, Skopje and Kumanovo, 67-74.

Gashi, S., Aliu, V., Luci, K., Rexha, E., Berisha, M. 2013, *Archaeological Catalogue of Kosova*, Priština, Museum of Kosovo.

Giumlia-Mair, A. 2009, *Ancient metallurgical traditions and connections about the Caput Adriae*, Journal of Mining and Metallurgy 45 (2), 149-163.

Gogâltan, F., Nagy, J.-G. 2012, *Profane or Ritual? A Discovery from the End of the Early Iron Age from Vlaha–Pad, Transylvania*, in Berecki, S. (ed.), *Iron Age Rites and Rituals in the Carpathian Basin. Proceedings of the International Colloquium from Târgu Mureș, 7-9 October 2011*, Mega ublishing House, Târgu Mureș, 105-132.

Groma, K. 2015, *Das Gräberfeld aus der Früheisenzeit bei Tatabánya– Alsó-Vasútállomás*, in Szathmári, I., Ilon, G. (eds), *An der Grenze der Bronze- und eisenzeit Festschrift für Tibor Kemenczei zum 75 - Geburtstag*, Magyar Nemzeti Múzeum, Budapest, 137-166.

Hansen, L., Krausse, D., Tarpini, R. 2020, *Fortifications of the Early Iron Age in the surroundings of the Princely Seat of Heuneburg*, in Delfino, D. Coimbra, F. Cardoso, D., Cruz, G. (eds), *Late Prehistoric Fortifications in Europe: Defensive, Symbolic and Territorial Aspects from the Chalcolithic to the Iron Age. Proceedings of the International Colloquium 'FortMetalAges', Guimarães, Portugal*, Archaeopress Archaeology, Oxford, 113-122.

Henderson, J. 1988, *Glass production and Bronze Age Europe*, Antiquity 62, 435-451.

Herodotos 1991, *Herodot Tarihi*, Çev. Müktemin Öktem, İstanbul.

Hnila, P. 2012, *Pottery of Troy VIIb. Chronology, classification, context and implications of Trojan ceramic assemblages in the Late Bronze Age/Early Iron Age transition*, (Unpublished Doctoral Dissertation), Philosophischen Fakultät der Eberhard-Karls-Universität Tübingen, Tübingen.

Horejs, B. 2007, *Das prähistorische Olynth. Ausgrabungen in der Toumba Agios Mamas 1994–1996*, Rahden, Verlag Marie Leidorf.

Hristova, R. 2011, *Late Bronze Age Pottery from the Site of Vratitsa, Eastern Bulgaria, Defnition, Chronology and its Aegean affnities.* http,//www.aegeobalkanprehistory.net/index.php?p=articleveid_art=19 (04.04.2020).

Hristova, R. 2018, *Late Bronze and Early Iron Age Pottery in the Upper Thracian Plain, Tundzha Valley and the Burgas Lowland, Bulgaria – Diversity, Technology and Distribution*, Studia Hercynia 22 (2), 83-118.

Ilon, G. 2015, *Zeitstellung der urnenfelderkultur (1350/1300–750/700 BC) in West-Transdanubien. ein Versuch mittels Typochronologie und radiokarbondaten*, in Németh, R.E., Rezi, B. (eds.), *Bronze Age Chronology in the Carpathian*

Basin, Proceedings of the International Colloquium from Târgu Mureș, 2-4 October 2014, Mega Publishing House, Târgu Mureş, 223-296.

Jędrysik, J., Przybyła, M.S. 2018, *Bronze Age Fortified Settlement on Zyndram's Hill at Maszkowice (Polish Carpathians)*, Gesta 17 (2), 9-33.

Kacsó, C. 2012, *Contributions to the knowledge of the Late Bronze Age in north-western Transylvania,* in Marta, L. (ed.), *The Gáva Culture in The Tisa Plain and Transylvania. Symposium Satu Mare 17-18 June 2011*, Satu Mare, 159-168.

Kapuran, A. 2009, *Late Bronze Age and Early Iron Age Architecture in the Južna Morava Basin,* University of Belgrade Faculty of Philosophy, Centre for Archaeological Research, Belgrade.

Konova, L. 2018, *Panayot Hitovo Hoard,* in Alexandrov, S. Dimitrova, Y., Popov, H. Horejs, B., Chukalev, K. (eds.), *Gold ve Bronze. Metals, Technologies and Interregional Contacts in the Eastern Balkans during the Bronze Age*, Sofia, 359-363.

Lazăr, S. 2011, *Şfârşitul Epocii Bronzului şi începutul Epocii Fierrului în sud-vestul României*, Craiova.

Lepan, H. 2019, *Eskiçağda Kremasyon*, (Unpublished Master Thesis), İstanbul University, İstanbul.

Leshtakov, K. 2009, *The Second Millennium BC in the Northern Aegean and the Adjacent Balkan Lands, Main Dynamics of Cultural Interaction,* in Mponias, Z.I., Perreault, J.Y.(eds.), *Acts of the international Symposium 'Greeks and Thracians along the coast and in the Hinterland of Thrace during the years before and after the great colonization', Thasos, 26-27 September 2009*, Thasos, 53-82.

Leshtakov, K.2015, *Klassifikation und Chronologie der Mittelbronzezeitlichen Keramik aus Gălăbovo (Südostbulgarien) im Vergleich zu Anatolischen Siedlungsfunden*, Studia Archaeologica Universitatis Serdicensis 5, 5-114.

Ljuština, M., Dmitrović, K. 2015, *Core vs. Periphery, Some Stratigraphical and Chronological remarks on the Vatin Culture in Banat and Western Serbia*, in Németh, R.E., Rezi, B. (eds.), *Bronze Age Chronology in the Carpathian Basin, Proceedings of the International Colloquium from Târgu Mureș, 2-4 October 2014*, Mega Publishing House, Târgu Mureş, 37-46.

Maglova, P., Stoev, A. 2014a, *Thracian Sanctuaries*, Handbook of Archaeoastronomy and Ethnoastronomy, New York, 1385-1394.

Maglova, P., Stoev, A. 2014b, *Astronomy in the Bulgarian Neolithic*, Handbook of Archaeoastronomy and Ethnoastronomy 137, New York,

https,//www.researchgate.net/publication/278680153_Astronomy_in_the_Bulgarian_Neolithic/ (25.11.2021).

Maglova, P., Stoev, A. 2020, *Ancient Astronomical Observatories in Bulgaria*, Наследие и современность 3 (3), 85-98.

Maglova, P., Stoev, A., Spasova, M. 2016, *Late Chalcolithic Solar-Chthonic Rock-Cut Structures for Time Measuring in the Eastern Rhodopes, Bulgaria*, Mediterranean Archaeology and Archaeometry 16 (4), 401-406.

Maglova, P., Stoev, A., Spasova, M., Todorov, T. 2018, *Bulgarian Caves in the Historical Development of Human Civilization*, in Mattes, J. Christian, E., Plan, L. (eds.), *Proceedings of the 12th EuroSpeleo Forum Verein für Höhlenkunde Ebensee Reindlmühl, August 23rd-26th, Ebensee*, Freistadt, 90-94.

Marinova, I., Nenova P. 2008, *Petrography and Geological Setting of a Thracian Rock-Hewn Sanctuary to the South of the Village of Raven, Momchilgrad District, Eastern Rhodopes*, in Kostov, R.I. (eds.), *Gaydarska Geoarchaeology and Archaeomineralogy. Proceedings of the International Conference, Publishing House "St. Ivan Rilski", Sofia, 29-30 October 2008,* Sofia, 193-200.

Meriç, R. 2003, *Excavations at Bademgediği Tepe Puranda, 1999-2002, A Preliminary Report*, Istanbuler Mitteilungen 53, 79-98.

Meriç, R., Mountjoy, P. 2002, *Mycenaean Pottery from Bademgediği Tepe (Puranda) in Ionia, A preliminary report*, Istanbuler Mitteilungen 52, 79-98.

Meriç, R., Öz, A.K. 2014, *Bademgediği Tepe (Puranda) near Metropolis*, in Kopanias, K. Maner, Ç., Stampolidis, N.Chr. (eds.), *Nostoi, Indigenous Culture, Migration and Integration in the Aegean Islands and Western Anatolia during the Late Bronze and Early Iron Age*, Koç University Press, İstanbul, 609-626.

Metzner-Nebelsick, C. 2012, *Channelled pottery in Transylvania and beyond – ritual and chronological aspects*, in Marta, L. (ed.), *The Gáva Culture in The Tisa Plain and Transylvania. Symposium Satu Mare 17-18 June 2011*, Satu Mare, Satu Mare, 65-82.

Nagy, J.G., Gogâltan, F. 2012, *Die früheisenzeitliche Siedlung aus Vlaha–Pad, Kreis Cluj. I. Das Siedlungwesen*, in Marta, L. (ed.), *The Gáva Culture in The Tisa Plain and Transylvania. Symposium Satu Mare 17-18 June 2011*, Satu Mare, Satu Mare, 35-64.

Nekhrizov, G. 2000, *A cromlech near Dolni Glavanak in the Eastern Rhodopes. (preliminary communication)*, in Nikolova, L. (eds), *Technology, Style and Society. Contributions to the Innovations between the Alps and Black sea in Prehistory*, British Archaeological Reports. International Series 854, Oxford, 319-324.

Nekhrizov, G. 2005, *Cult Places of the Thracians in the Eastern Rhodopes Mountains (end of the 2nd-1st millennium BC)*, in Bouzek, J. Domaradzka, L. (eds), *The Culture of Thracians and Neighbours. Proceedings of the International Symposium in Memory of Prof. Mieczyslaw Domaradzki, with a Round Table "Archaeological Map of Bulgaria"*, British Archaeological Reports. International Series 1350, Oxford, 153-158.

Nekhrizov, G. 2015, *Dolmens and Rock-Cut Monuments,* in Valeva, J., Nankov, E., Graninger, D. (eds.), *A Companion to Ancient Thrace*, Blackwell, 126-143.

Nekhrizov, G., Tzvetkova, J. 2018, *Contributions to the Periodization and Absolute Chronology of the Early Iron Age in South Thrace*, Archaeologia Bulgarica 22 (1), 17-44.

Nenova, D. 2019, *Late Bronze Age Social Landscapes of the Southeast Balkans, A spatial analysis of local ceramics and site distribution,* British Archaeological Reports 2936, Oxford.

Nenova, D. N. 2018, *The Dynamics of Isolation and Interaction in Late Bronze Age Thrace*, (Unpublished Doctoral Dissertation), University College London, London.

Neugebauer , J.W., Lochner, M., Neugebauer-Maresch, C. ve Teschler-Nicola, M. 1994, *Bronzezeitliche in Ostöstterreich*, Wien, Verlag Niederösterreichisches Pressehaus.

Nikov, K. 2000, *Bird -images on Early Iron Age Pottery from South -Eastern Thrace*, in Nikolova, L. (eds), *Technology, Style and Society. Contributions to the Innovations between the Alps and Black sea in Prehistory*, British Archaeological Reports. International Series 854, Oxford, 303-308.

Özdoğan, M. 1985, *1983 Yılı Trakya ve Doğu Marmara Araştırmaları*, II. Araştırma Sonuçları Toplantısı, (16-20 Nisan 1984 İzmir), İzmir, 221-232.

Özdoğan, M. 1987, *Taşlıcabayır, a Late Bronze Age Burial Mound in Eastern Thrace*. Anatolica 14, 7-39.

Özdoğan, M. 1996, *Tarih Öncesi Dönemde Trakya*, İstanbul Üniversitesi Edebiyat Fakültesi, Anadolu Araştırmaları 14, 329-360.

Özdoğan, M. 1998, *Early Iron Age in Eastern Thrace and the Megalithic Monuments,* in Tuna, N. Akture, Z., Lynch, M. (eds.), *Proceedings of an International Symposium on the Archaeology, History and Ancient Languages of Thrace and Phrygia*, Middle East Tecnical University, Ankara, 29-40.

Özdoğan, M., Akman, M. 1992, *1990 Yılı Trakya ve Marmara Bölgesi Araştırmaları*, IX, Araştırma Sonuçları Toplantısı, (27-31 Mayıs 1991, Çanakkale), Ankara, 405-424.

Özdoğan, M., Özdoğan, E. 2007, *Tarih Öncesi Dönemde Trakya*, Aktüel Arkeoloji 3, 12-24.

Panayotov, I. 1989, *Zur Chronologie und Periodisierung der Bronzezeit in den heutigen Bulgarischen Gebieten*, Thracia 9, 74-103.

Panayotov, I. 1995, *The Bronze Age in Bulgaria: Studies and Problems,* in Bailey, D.W., Panayotov, I. (eds.), *Prehistoric Bulgaria*, Madison, Wisconsin, Prehistory Press, 243-252.

Papadopoulos, J.K. 2010, *A New Type of Early Iron Age Fibula from Albania and Northwest Greece*, Hesperia 79, 233-252.

Pilides, D. 1991, *Handmade Burnished Wares of the Late Bronze Age in Cyprus*, (Unpublished Doctoral Dissertation), Faculty of Science, University of London, London.

Prendi, F. 1995, *L'âge du Bronze Ancien et Moyen en Albanie et ses Rapports avec les régions Avoisinantes,* in Hänsel, B. (ed.), *Handel, Tausch und Verkehr im Bronze-und Früheizenseitlichen Südosteuropa, Südosteuropa-Gesellschaft*, Prähistorische Archäologie in Südosteuropa 11, München-Berlin, 243-257.

Przybyła, M.S., Jędrysik, J. 2017, *Recycled fortifications, The Late Bronze and Iron Age settlement in Maszkowice (Western Carpathians)*, in Heeb, B.S., Szentmiklosi, A., Krause, R., Wemhoff, M. (eds.), *Fortifications: The Rise and Fall of Defended Sites in Late Bronze and Early Iron Age of South-Eastern Europe, International Conference in Timișoara, Romania from November 11th to 13th, 2015,* Berliner Beiträge zur Vor- und Frühgeschichte 21, Staatliche Museen zu Berlin, Berlin, 91-106.

Pulsinger, B. 2008, *Artemision'dan Gelen Boncuklar, Tanrı ile Kul Arasındaki Aracı*, in Seipel, W. (ed.), *Efes Artemisionu – Bir Tanrıçanın Kutsal Mekanı,* İstanbul, 263-280.

Purowski, T. 2010, *Paciorki Szklane Zdobione Linią Zygzakowatą Odkryte W Międzyrzeczu Odry I Wisły Na Stanowıskach Z Wczesnej Epoki Żelaza*, Archeologia Polski 55, 23-88.

Puskás, J. 2015, *Contact zone, Middle Bronze Age Cultural Connections in the Valley of the Black river (Covasna County, Romania)*, in Németh, R.E., Rezi, B. (eds.), *Bronze Age Chronology in the Carpathian Basin, Proceedings of the International Colloquium from Târgu Mureș, 2-4 October 2014*, Mega Publishing House, Târgu Mureş, 97-130.

Rustoiu, A., Ferencz, I.V. 2019, *Dacian Fortified Settlements in The Iron Gates Region During the 1st C. BC and their Warrior Elites,* in Sîrbu, V., Schuster, C. and Hortopan, D. (eds.), *Border Guards of the Passes, from the Fortresses and the Graves. The Bronze and Iron Ages Proceedings of the 17th International Colloquium of Funerary Archaeology Târgu Jiu, Gorj County, (Târgu Jiu – Brăila, 4th-7th October 2018)*, 189-211.

Sana, D.V., Bejinariu, I. 2012, *A double loop fibula with twisted-bow and triangular foot from Şimleu Silvaniei Observator*, in Marta, L. (ed.), *The Gáva Culture in The Tisa Plain and Transylvania. Symposium Satu Mare 17-18 June 2011*, Satu Mare, 231-236.

Sava, V. 2019, *The Late Bronze Age Settlement at Şagu and the Early Use of the Channeled Pottery*, Analele Banatului, serie nouă, Arheologie–Istorie 27, 109-145.

Sazcı, G. 2013, *Maydos Kilisetepe Höyüğü Kazısı 2011 Sezonu Çalışmaları*, in Dönmez, H. (ed.), *34. Kazı Sonuçları Toplantısı, Cilt 2, (28 Mayıs -1 Haziran 2012, Çorum)*, Çorum, 45-64.

Sazcı, G. 2016, *Trakya – Anadolu Sınırında Bir Tunç Çağı Yerleşmesi – Maydos Kilisetepe Höyüğü*, Arkeoloji ve Sanat Dergisi Doğu Trakya Kazıları Özel Sayısı 152, 57-70.

Schußmann, M. 2017, *Defended sites and fortifications in Southern Germany during the Bronze Age and Urnfield Period – a short introduction,* in Heeb, B.S., Szentmiklosi, A., Krause, R., Wemhoff, M. (eds.), *Fortifications: The Rise and Fall of Defended Sites in Late Bronze and Early Iron Age of South-Eastern Europe, International Conference in Timişoara, Romania from November 11th to 13th, 2015,* Berliner Beiträge zur Vor- und Frühgeschichte 21, Staatliche Museen zu Berlin, Berlin, 59-78.

Stamberova, M. 2020, *The Thracian Culture Along the Middle Osam Valley in the First Millennium BC*, in Popov, H. Chukalev, K. Pramatarov, K., Taneva, S. (eds.), *Archaeological Research in Lovech Region Past and Present*. *National Archaeological Museum Catalogues*, XIX, National Archaeological Institute with Museum Bulgarian Academy of Sciences, Sofia, 137-152.

Stoev, A., Maglova, P., Spasova, M. 2018, *Evolution of Astronomical Facilities and Practices in Ancient Thrace*, Mediterranean Archaeology and Archaeometry 18 (4), 107-113.

Strabon 1993, *Antik Anadolu coğrafyası (Geographika XII-XIII-XIV),* Çev. Adnan Pekman, İstanbul.

Vassileva, M. 2012, *The Rock-Cut Monuments of Phrygia, Paphlagonia and Thrace, A Comparative Overview*, in Tsetskhladze, G.R. (ed.), *The Black Sea, Paphlagonia, Pontus and Phrygia in Antiquity Aspects of archaeology and ancient history,* British Archaeological Reports. International Series 2432, Oxford, 243-252

Venclová, N., Hulínský, V., Henderson, J., Chenery, S., Šulová, L., Hložek, J. 2011, *Late Bronze Age mixed-alkali glasses from Bohemia*, Archeologické Rozhledy 53, 559-585.

Wilfried, S. (Ed.), 2008, *Efes Artemisionu Bir Tanrıçanın Kutsal Mekanı*, Kunsthistorisches Museum'un Sergi Kataloğu, İstanbul Arkeoloji Müzeleri (22 Mayıs-22 Eylül 2008, İstanbul), İstanbul.

Yıldırım, Ş. 2008, *Doğu Trakya'da Mezar Tepelerinin Ortaya Çıkışı ve Gelişimi*, Unpublished Doctoral Dissertation, Ankara University, Ankara.

Zanoci, A., Niculiță, I., and Băț, M. 2016, *The horizon with incised pottery of the Holercani-Hansca type in the Middle Dniester River regio. i*n Zanoci, A. Kaiser, E. Kashuba, M. Izbitser, E. Băț, M. (eds.), *Tyragetia International I, Man, Culture, and Society from the Copper Age Until the Early Iron Age in Northern Eurasia Contributions in Honour of the 60th Anniversary of Eugen Sava*, Chişinău, Bons Offices, 295-318.

*

Тодорова, Х. 1973, *Тридесет години праисторически проучвания в България*, Векове 4-5, 84-94.