
RELIGIONS AND MONUMENTS IN THE SBORYANOVO RESERVE

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(S u m m a r y)

The investigations of the Sbornyanovo reserve in the last 20 years revealed the strategic importance and the specific line of its historical development as well as the uniqueness of its architectural monuments, connected with different religious beliefs and teachings.

The most remarkable cultural layer belongs to the Thracian religious and political centre of the 1st mill. It was founded in the end of the 2nd mill. BC as one of the new religious centres in the Mediterranean world, and developed later as the most important economic and political centre and the capital of the Northern Thracians- the Getae. The urban planning of the complex, including a city, sanctuaries and sacred areas and more than 100 tumuli, was determined by the specific religion of the Getae, connected with the idea of the astral immortality. The architecture of the sanctuaries — with its simplicity is in a contrast with that of the sepulchral monuments. The tombs demonstrate unique plans, decoration and details — like the naiskos of the Sveshtari tomb, considered to be the prototype of the altar walls of the later Christian churches, and the sliding doors of the smaller tombs. Their parallels with monuments from other sacral areas like Caria and Lycia, Macedonia, S. Italy, Palestine, etc. suggests the specific long distance connections and the role of the area as a sacral centre, not only for Thrace. Astronomy played a decisive role in the general planning of the cemeteries as a reflection of the celestial constellations. The orientation of the axis of the tomb with caryatids, coincides with the direction of the winter summer solstice. The Getic centre demonstrates the involvement of the cosmic circle in the rites of the immortalization, the creation of remarkable architectural monuments with protochristian elements. These discoveries make more understandable and the information of some ancient authors about the role of Zalmoxis for the spread of the ideas of the immortality among the Celts and the Germans.

Votive plaques of the Thracian horseman, inscriptions and ritual pits from the Roman period illustrate the preservation of the tradition of the sacred area and support the hypothesis for the identification of

the site with Dausava from the Tabula nona of the Roman geographer Claudius Ptolemaios.

Tumulus and an Early Mediaeval architectural complex with a small Christian church are the first proofs for the presence of the Bulgarians as Tangrists and Christians are a contribution to the question the localisation of the khan Omourtag tumulus.

It is not by chance that one of the most remarkable monuments of the alevian archutecture in Bulgaria, connected with ideas of the Suffism and Hurrufism, were built in 16th century on the ruins of the Thracian sanctuary and incorporated some of its altars in its structure. Some architectural features, among which the stone carvings and the dismantled wooden “mediane”, as well as the rituals practised even now, demonstrate specific Indo European roots. The term “teke” is also known since the end of the 2nd millenium BC in the Mediterranean cult places with the same meaning as “tomb—temple”. The tradition of the sacred place can be considered an expression of some common ideological esoteric ideas, connected with the veneration of nature, with the idea of the immortality and the godlike nature of the man.