

Editiones externae

Boier zwischen Realität und Fiktion. Akten des internationalen Kolloquiums in Český Krumlov vom 14.–16.11.2013. Hrsg.: Maciej Karwowski, Vladimír Salac, Susanne Sievers. Kolloquien zur Vor- und Frühgeschichte 21. Bonn 2015. – ISBN 978-3-7749-4001-7 – VII, 435 p., 154 fig., 6. pl.

Despite the Celtic Boii tribe has a leading role in Central Europe the preserved ancient sources are highly incomplete and controversial. After the source of Poseidonios the antique author Strabon has written about them that they lived in precariously locatable *Hercynia silva*. The archaeological finds which the researcher connects to Boii are originated from the Czech Basin to Pannonia and from some part of Northern Italy before the Roman occupation. It is also well known that their hegemony ceased after the defeat inflicted by the Dacians. However, despite this defeat the Boii lived to see the Roman conquest and the Romans organised them in a *civitas*, a tribal administrative unit in their land, while they were governed by their Romanised elite who had been granted Roman citizenship in the northern part of Pannonia in the 1st century AD (recently summed up by Miklós Szabó in this volume and in SZABÓ 2015, 57–58). Besides these historical data there are many open questions left on the topic of the origin, wandering, coinage and ethnical identity of Boii. Many of these topics can be analysed only by archaeological methods.

Summarising the ‘realities and fictions’ of recent archaeological research an international colloquium was held in Český Krumlov in 2013. The participants of the conference summed up their scientific results in a volume, which dealt with the Boii from several aspects.

The volume edited by the foremost specialists from Vienna, Praha and Frankfurt and with contributions from many participants from the Czech Republic, Slovakia, Germany and Austria, furthermore Hungary, Croatia, Bosnia-Herzegovina and Poland in order to represent the new and important outcomes of any serious research. The title of the volume ‘*Boier zwischen Realität und Fiktion*’ is also remarkable in itself, since it is brief and attracts attention by being a little provocative. The topic of the meeting and the title of the book also refer to the trends that could be observed in Late Iron Age archaeology in last two decades. The book was published as the 21st volume of KVF

(Kolloquien zur Vor- und Frühgeschichte) series of the RGK in the well-known quality of Dr. Rudolf Habelt GmbH in Bonn two years after the colloquium in 2015. The work contains 23 papers and an editorial foreword. It have to be mentioned here that another conference book was published recently with a similar theme, focusing on two Celtic tribes: the Boii and the Taurcii (KARWOWSKI–RAMSL 2016).

Studies in the first part of the volume give a general overview of Celtic Boii focusing on the major questions and problems. Roland Steinacher gives us a brief outlook of the ethnic identity and their wandering viewing the problematic of the Boii in antique historiography. Jan Bouzek sums up the story of the Boii from the available historical and archaeological data. Karl Strobel analyses the classical sources of geography and ethnography in order to ascertain the Boii was a folk or a name. Jiří Militky focuses on numismatic problems, the present state of coinage research and most of all the interpretational possibility of coin hoards. Manfred Hainzmann refers to the epigraphic background of the Boii. He divides the collective determinations and the personal ancestry indication in the epigraphical sources.

In second chapter of the volume many regional studies can be read. Vladimír Salač in his paper deals with the definition of ‘Urboiohaemum’ and ‘Boiohaemum’ in relation with ‘Böhmen’. Jan Kysela gives us a strong critical approach to previous research of Celtic Boii from some peculiar aspects. Natalie Venclova connects the early glass working and ‘Boian’ coinage of La Tène communities of the Middle Danube region. Alžběta Danielisová shortly summarises the archaeological finds which can be connected to Boii in Moravia. Peter Trebsche gives us a detailed outline of the identification of Boii in La Tène communities in the Middle Danube region from historic, numismatic and archaeological point of view. Maciej Karwowski gives a summary of his project carried out on Late Iron Age fortified hilltop settlements in the ‘Boian Danube zone’. The paper of Radoslav Čambai, Igor Bazovsky, Marek Budaj and Branislav Kovar gives some new information about recent result of the latest excavations of the *oppidum* in Bratislava. Miklós Szabó emphasised the uncertain localisation of *Hercynia silva* and the historical *topos* of Boiohaemum beside the fact that the Boii appeared in the Carpathian Basin during the 2nd century BC. Eva Kolníková raises the subject of coinage and economy and tries to find any answer for her questions at the eastern

borderland of the settlement area of the Boii. The craft, trade and the question of marriage is analysed by Andrzej Maciatowicz in contacts between the Celts and Germans as represented in the distribution of Iron Age brooches (*fibulae*). Marko Dizdar's paper about the contacts between Central Europe and south-eastern Pannonia during the La Tène Culture intends to explain the probable relation between Boii and Scordisci. Ana Marić collects the *fibulae* with the figure-of-eight decoration in the area of the Boii as a testimony to their south-eastern connections. Wolfgang David presents us an historical overview of Boii between North-Italy and the Danube Region. Bernward Ziegeus gives us a brief outlook of the appearance of 'Boian' in South-Germany and its majority. Susanne Sievers raises the question whether there were Boii in Bavaria and introducing us many interesting finds to answer this question. The work of Holger Wendung focuses on the Helvetii tribe as the neighbouring Boii and it emphasizes the com-

munication networking between Gallia and the Eastern Celtic area. In the last paper of the volume Gilles Pierrevelcin deals with any interesting epigraphic data from the territory of Gallia.

It is advantageous that the papers are completed by profuse bibliographies. The volume tries to answer numerous questioned unasked till now, but reflects also to the complexity and problems of the discipline, when it deals with different archaeological contexts and the highly problematic question of antique historical and epigraphic data and cultural transformations. Eventually, this book of the international conference in Český Krumlov is an up-to-date comprehensive summarising of the research of the Celtic Boii tribe.

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Antal, Adriana: Venus cult in Roman Dacia. Cluj-Napoca: Mega Publishing House, 2016. – ISBN 978-606-543-794-4 – 330 p.

The monograph of Adriana Antal is the result of her decade long research carried on during her M.A. and Ph.D. studies at the Babeş-Bolyai University, Cluj-Napoca. It is one the first works published from the numerous recent doctoral researches focusing on some general or specific patterns of Roman religious communication in Roman Dacia.¹ Moreover, it is also the very first synthesis of the Venus cult in Roman Dacia and one of the few monograph sized synthesis on the cult of a divinity in this province.²

Before analysing the book itself and the archaeological material presented within it is important to contextualize this work in the current trends of Roman religious studies. Historiography of archaeology focusing on the so-called Roman provincial religion (*Provinzialreligion*)³ usually presented the material evidence of Roman religious communication in various forms. In most cases there are only catalogues or short papers focusing on a single divinity.⁴ Another group of works presents the archaeological material in ethnic or regional groups⁵ while others organised their material contextually, based on

an archaeological site⁶ or – more rarely – thematically.⁷ All of these methods and organising principles have their own advantages, too and it is always a pragmatic and very empiric choice of the scholar, who is limited in time and space to establish a comprehensive analysis. Unfortunately, few of these works focusing on singular objects, sites or divinities are able to go beyond presenting the material evidence as a result of a singular “cult” activity.⁸ The possibility to omit religious intra-connectivity, interactions with other divinities and religious groups and the social or even political aspects of the material presented in such a work is very high. Each group of religious materiality has more common features than just one divinity: they are circulating in a special macro-space (Dacia), semi-micro spaces (cities, rural environments) and micro-spaces (households, human body) interacting with the Romans, who's view on religion was far beyond a single divinity. These are the major risks of a researcher who is collecting and analysing his or her material through the lance of a single divinity – or a collective name of similar divinities.

The title of Antal's book presumes a singular cult of a singular Venus, although she mentions already in her introduction (p. 7–12.) that the “goddess of love” in Dacia was identified with several different epithets (Augusta, Vitrix, Felix, ubique).⁹ After a short presentation of research history the second chapter of Antal's book (Cult of Venus in Roman World) based mostly on Schilling's 1954 monograph records the origins and the distribution of the divinity from Lavinium to the provinces.¹⁰ Antal presents this process as a linear, direct historical event, focusing on the religious “syncretism” of the earliest

¹ On the recent trends and publications on Roman religion of Dacia, see: BODA–SZABÓ 2014; SZABÓ 2014.

² Similar attempts were focusing on the cult of Mithras, although the latest monograph presents exclusively the archaeological material and the iconographic aspects of the finds without analyzing the forms of religious communication and the social aspects of it: SICOE 2014.

³ Although the notion is still popular in German literature, methodologically was recently questioned.

⁴ From the 1100 titles produced by the Romanian scholarship on Roman religion in Dacia, half of the studies are focusing on a singular divinity: SZABÓ 2014, 203.

⁵ “Oriental” divinities, for example with Egyptian, Syrian, Thracian or Illyrian origin.

⁶ Sanctuary monographs, e.g.: BENEÁ 2008; GUDEA–TAMBA 2001.

⁷ Military religion for e.g.: POPESCU 2004.

⁸ Cult in this sense means practiced worship, practiced religion, although the notion of cult was recently criticized and replaced with religion: RÜPKE 2012; RÜPKE 2016.

⁹ On the complex problem of epithets, see: NEMETI 2012.

¹⁰ SCHILLING 1954.