

Thracian Closed Societies: The Power of Knowledge and the Use of Wine, Kykeon, Herbs and Music as Means of Reaching an Altered State of Consciousness

Asen Bondzhev

New Bulgarian University, Department of History, Sofia, BULGARIA

Received: 5 April 2025 ▪ Revised: 30 June 2025 ▪ Accepted: 7 July 2025

Abstract

The Thracians are present in the historiography of closed societies with some of the earliest records of aristocratic male communities inaccessible to the entire society. The origins of closed societies are rooted in their religious beliefs and initiation rites. This study focuses on the scarce sources of Thracian closed societies: they were built on a clan and social principle, with initiated members preserving, developing and passing on philosophical, esoteric, cosmogonic, theogonic, astronomical, musical and medical knowledge to succeeding generations. Wine and psychotropic drinks were of great importance to the priestly class and were used for divination and reaching an altered state of consciousness. After the 5th century BC and the formation of the first Thracian (Odrysian) kingdom the power of acoustics, music, singing and chanting was implemented in the tomb architecture as a further means of reaching a mystical experience.

Keywords: Thracian aristocratic elite, Thracian priests, Deceneus, kykeon, psychoactive plants.

1. The power of knowledge

Although the Macedonian dynasty deliberately sought the Hellenization of its kingdom, it did not deviate from the monarchical tradition in the education of princes. When Philip II (359–336 BC) “saw that his son’s [Alexander] nature was unyielding and that he resisted compulsion, but was easily led by reasoning into the path of duty, he himself tried to persuade rather than to command him” (Plut. *Alex.* 7), and hired Aristotle as his tutor. “Alexander not only received from his master his ethical and political doctrines,” Plutarch continues, “but also participated in those secret and more profound teachings which philosophers designate by the special terms ‘acroamatic’ and ‘epoptic’,¹ and do not impart to many.” Alexander was already on his conquest in Asia when he learned that Aristotle had published some of the teachings that he had conveyed to him. He wrote him a letter:

“Alexander, to Aristotle, greeting. Thou hast not done well to publish thy acroamatic doctrines; for in what shall I surpass other men if those doctrines wherein I have been trained are to be all men’s common property? But I had rather excel in my acquaintance with the best things than in my power. Farewell.” Accordingly, in defending himself, Aristotle encourages this ambition of Alexander by saying that

¹ I.e., fit for oral teaching only, and for the initiated; “esoteric”, as opposed to “exoteric” doctrines.

the doctrines of which he spoke were both published and not published; for in truth his treatise on metaphysics is of no use for those who would either teach or learn the science, but is written as a memorandum for those already trained therein. (Plut. *Alex.* 7)

- The origins of closed societies in ancient times were rooted in their religious beliefs and initiation rites.
- In ancient societies, astronomical knowledge was the privilege of certain priest groups.
- Wine and psychotropic drinks were of great importance to ancient closed societies.

It is evident that although being a fierce warrior and a military commander Alexander was familiar with the power of knowledge. In other cases, knowledge, transmitted amidst closed societies, could be used for brotherly help, as we see in Iamblichus' example about the Pythagoreans:

A certain Pythagorean, traveling through a long and solitary road on foot, came to an inn; and there from over-exertion, or other causes fell into a long and severe disease, as at length to want the necessities of life. The inn-keeper however, whether from amity or benevolence, supplied him with everything requisite, sparing neither personal service, or expense. Feeling the end near, the Pythagorean wrote a certain symbol on a tablet, and desired the innkeeper, in event of his death, to hang the tablet near the road, and observe whether any traveler read the symbol. For that person, said he, will repay you what you have spent on me and will also thank you for your kindness.

After the Pythagorean's death the innkeeper buried him and attended to the obsequies, without any expectation of being repaid, nor of receiving remuneration from anybody who might read the tablet. However, struck with the Pythagorean's request, he was induced to expose the writing in the public road. A long time thereafter a Pythagorean passed that way, and on understanding the symbol, found out who had placed the tablet there, and having also investigated every particular, paid the inn-keeper a much greater sum than he had disbursed (*Life of Pyth.* 33.237-238).

The origins of closed societies in ancient times were rooted in their religious beliefs and initiation rites. Their members were bearers of a teaching, remaining inaccessible to the uninitiated and incomprehensible to them. Esoteric, occult, warrior, professional, religious or political, closed societies have always attracted interest, some even keeping their existence secret.²

The Thracians are present in the historiography of closed societies with some of the earliest records of aristocratic male communities inaccessible to the entire society. The formation of the Thracian ethnic group can be dated back to the beginning of the 3rd millennium BC. In the middle of the 2nd millennium BC, the Thracians were an archaeologically distinct ethnic group that was in contact with the steppes, with the peoples of Central Europe, and especially with the Minoan culture.³ Archaeological data proves that even before the Trojan War, when the Thracian rulers were first mentioned, the Thracian aristocratic elite was formed, which ruled small territories and was in economic and cultural contact with other peoples.⁴ We find the Thracian word for the aristocratic elite in Hesychius (s.v. Zibythides) – *zibythides*, meaning “shining”,

² See Eliade, 1958; Marazov, 1992; Barrett, 1997; Bremmer, 2014; Fol, 2020.

³ Fol, 2000; Matsas, 2007.

⁴ Fol, 2020: 24, 30. See also Bondzhev, 2024.

“radiant” people, in order to emphasize their high place in the hierarchy.⁵ It is precisely this elite that has been a precondition for the emergence of closed societies.

2. Thracian closed societies

Not all closed societies were associated with possessing particular knowledge. Some were known for having particular traits or way of living, like the “the lordly Hippemolgi that drink the milk of mares, and of the Abii, the most righteous of men” (Hom. *Il.* 13.5-6). Although in the same passage Homer also mentions the Mysians, it is Strabo (7.3.3) that shares more details about them:

Poseidonius goes on to say of the Mysians that in accordance with their religion they abstain from eating any living thing, and therefore from their flocks as well; and that they use as food honey and milk and cheese, living a peaceable life, and for this reason are called both “god-fearing” and “capnobatae” [kapnobatai];⁶ and there are some of the Thracians who live apart from woman-kind; these are called “Ctistae” [Ktistai], and because of the honor in which they are held, have been dedicated to the gods and live with freedom from every fear; accordingly, Homer speaks collectively of all these peoples as “proud Hippemolgi, Galactophagi and Abii, men most just,” but he calls them “Abii” more especially for this reason, that they live apart from women . . .⁷

The account about the *capnobatae* could be linked, with a high amount of certainty, to the Orphic teaching with regards to the abstinence of meat and strive for self-improvement:

Keep boasting on now and go on peddling your diet

Of vegetarian food, and with Orpheus as your lord

Go wild and honor the vapours rising from many books! (Eurip. *Hipp.* 952-954)

In a late source about the Thracians, we find information about the Tarabostesei and the Pilleati (in Latin) / Pilophoroi (in Greek). Jordanes (*Get.* 71-72) attests how Deceneus created a Getic male closed aristocratic society and how he “gained marvellous repute among them, so that he ruled not only the common men but their kings. He chose from among them those that were at that time of noblest birth and superior wisdom and taught them theology, bidding them worship certain divinities and holy places. He gave the name of Pilleati to the priests he ordained, I suppose because they offered sacrifice having their heads covered with tiaras, which we otherwise call pillei. But he bade them call the rest of their race Capillati.” Earlier Jordanes (*Get.* 40) clarifies that “those of noble birth among them, from whom their kings and priests were appointed, were called first Tarabostesei and then Pilleati.”

While the prevalent opinion is that the Pilleati (Pilophoroi) was a name used for the aristocratic elite of the Getae and Dacians,⁸ there is also a hypothesis that the Abii, Ktistai, *kapnobatai* and Pilophoroi (Pilleati), mentioned by Strabo, are evidence of a formed priestly

⁵ Detschew, 1976: 187; Velkova, 1986. Jordanes (*Get.* 40), speaking about the Getae, calls them Tarabostesei: “those of noble birth among them, from whom their kings and priests were appointed, were called first Tarabostesei and then Pilleati.”

⁶ Those who feed on smoke, fume, vapor, i.e., on air, meaning the intangible.

⁷ It should be noted that life without women for the Thracians should be considered an extraordinary achievement, since, as is clear from Menander’s statement: “All the Thracians, and most of all we Getae (for I too boast that I am of this stock) are not very continent . . . For every man of us marries ten or eleven women, and some, twelve or more; but if anyone meets death before he has married more than four or five, he is lamented among the people there as a wretch without bride and nuptial song” (Strabo 7.3.4).

⁸ Detschew, 1957: 489-490; Tacheva, 1997: 126; Dimitrova, 2017: 64.

class.⁹ Valeria Fol adds that this class was organized in male aristocratic societies which required initiation, transferred knowledge within the group and their activities inside the group were not known to the outside world; they followed a certain behavior and way of life, but their functions were connected with the religious and political life of the community – meaning they were not a secret, but rather a closed aristocratic society.¹⁰

Herodotus gives the earliest account about a Getic aristocratic group being initiated in Zalmoxis' teaching. The historian talks about a banqueting-hall (*andreion*),¹¹ "where he [Zalmoxis] received and feasted the chief men of the tribe and instructed them meanwhile that neither he himself nor his guests nor their descendants in succession after them would die; but that they would come to a place where they would live forever and have all things good" (4.95). In the meantime, Zalmoxis built an underground chamber and when it was ready, he disappeared from among the Thracians for three years during which they mourned him, believing him to be dead. Then in the fourth year he appeared to the Thracians, and thus convinced his followers in the truth of his teaching.

According to Strabo (7.3.5), Zalmoxis has traveled to Egypt and because he could make predictions from the celestial signs, "he persuaded the king to take him as a partner in the government, on the ground that he was competent to report the will of the gods; and although at the outset he was only made a priest . . . the king cooperated with him, because he saw that the people paid much more attention to himself than before, in the belief that the decrees which he promulgated were in accordance with the counsel of the gods". The tradition continued in Strabo's time as well, because there was always someone who advised the ruler and was even called a god (*theos*). Then Strabo mentions the Getic king Burebista and his priest Deceneus, who refrained from eating any living thing, just as Zalmoxis had taught them. And although Strabo writes more about Deceneus in 7.3.11, it is Jordanes (*Get.* 69) who informs us about the essence of the knowledge that supposedly aided Burebista in his successful rule:

Their safety, their advantage, their one hope lay in this, that whatever their counsellor Deceneus advised should by all means be done; and they judged it expedient that they should labor for its accomplishment. And when he saw that their minds were obedient to him in all things and that they had natural ability, he taught them almost the whole of philosophy, for he was a skilled master of this subject. Thus, by teaching them ethics he restrained their barbarous customs; by imparting a knowledge of physics he made them live naturally under laws of their own, which they possess in written form to this day and call *belagines*. He taught them logic and made them skilled in reasoning beyond all other races; he showed them practical knowledge and so persuaded them to abound in good works. By demonstrating theoretical knowledge he urged them to contemplate the twelve signs and the courses of the planets passing through them, and the whole of astronomy. He told them how the disc of the moon gains increase or suffers loss, and showed them how much the fiery globe of the sun exceeds in size our earthly planet. He explained the names of the three hundred and forty-six stars and told through what signs in the arching vault of the heavens they glide swiftly from their rising to their setting.

In ancient societies, astronomical knowledge was the privilege of certain priests. Jordanes' account does not mean democratizing access to knowledge, but rather alludes to the information available to the aristocratic elite.¹²

⁹ Dimitrova, 2017: 63.

¹⁰ Fol, 2020: 70.

¹¹ Cf. Conon (Fr. 45): "On fixed days he [Orpheus] used to gather with a crowd of armed Thracians and Macedonians in Libethra, in a large building well built for ceremonies."

¹² Fol 2020: 84.

Another closed society would be the Thrakidai. In the period 356–346 BC occurred the Third Sacred War waged between the Delphic Amphictyonic League headed by Thebes and the Phocians. The reason for the war was the appropriation of the treasures of the temple by the Phocians under the pretext that they had been mentioned as early as Homer. When the Phocians conquered Delphi, their leader Philomelus slew the noble priestly family of the Thrakidai, who had opposed Phokian ambitions and confiscated their possessions (Diod. 16.24.3).¹³ Although the name Thrax appears in Delphic *archon* lists,¹⁴ the information about the Thrakidai is scarce. Their presence in Delphi (although it is possible that by the 4th century BC they were no longer of Thracian origin) is traditional and does not seem strange, given the pre-Hellenic Thrako-Pelasgian nature of the religious centre, as well as their constant contacts with the dynastic houses of Dolonki, Odrysians and Paiones.¹⁵

3. Wine, kykeon, herbs and music

Ancient closed societies used certain aids in achieving their goals. The Bessi used wine. They were another priestly group who dwelled in lofty, forested, snowy mountains, serving Dionysus' sanctuary. There "a prophetess uttered the oracles, as at Delphi" (Hdt. 7.111). The sanctuary was known for its accurate divinations and existed for a long time. When in 60/59 BC Octavius reached it, leading an army through Thrace, he:

. . . consulted the priests about his son [Augustus (27 BC – AD 14)] with barbarian rites, they made the same prediction [that the ruler of the world had been born]; since such a pillar of flame sprang forth from the wine that was poured over the altar, that it rose above the temple roof and mounted to the very sky, and such an omen had befallen no one save Alexander the Great when he offered sacrifice at the same altar. (Suetonius *Aug.* 94.5-6)



Figure 1. The Valchitran treasure, discovered in 1924. The *kantharos* has a weight of 4.5 kg. National Archaeological Institute with Museum, Sofia, Bulgaria

¹³ See Buckler, 1989: 23-24.

¹⁴ McInerney, 1999: 131, cf. *Fouilles de Delphes* III.1, 391.

¹⁵ Popov, 1993; 2013: 18.



Figure 2. The tripartite vessel

The 12.5 kg Thracian Valchitran Treasure (16th–12th centuries BC, more likely from the later period) is so far the largest Bronze Age gold treasure found in Europe. It consists of 13 pieces, but one of them has a peculiar and mysterious look and is considered as one of the most certain testimonies for the presence of the institution of the king-priest in Thrace since at least the middle of the 2nd millennium BC – the tripartite vessel, consisting of three separated gold, tear-shaped vessels attached to their tubular electrum (an alloy of gold and silver) handles.¹⁶ This unique vessel may have been placed on a ritual cart, perhaps to mix the *kykeyon* (a sacred drink).¹⁷ This drink was used in the Eleusinian mysteries for reaching an altered state of consciousness.

The first mention of the *kykeon* is by Homer (*Il.* 11.638-641): a mixture of Pramnian wine, white barley and grated goat cheese. In the Homeric *Hymn to Demeter* (2.208) the goddess refused to drink red wine, but accepted *kykeon* made from water, barley and mint. This mint, however, was of a particular type with psychotropic effect.¹⁸ The exact composition of the *kykeon* is still uncertain, which is why different opinions have been expressed. Discovery of fragments of ergot (fungi containing LSD-like psychedelic alkaloids) in a temple dedicated to the two Eleusinian goddesses, Demeter and Persephone, excavated at the Mas Castellar site (Girona, Spain) provided some possible support for the theory of ergot being used in the *kykeyon*. Ergot fragments were found inside a vase and within the dental calculus of a 25-year-old man.¹⁹ Regardless of the composition of *kykeon*, it is evident that wine and psychotropic drinks were of great importance to ancient closed societies.

We also know of psychoactive plants that were used by the Thracians. One of them is *ása* – a coltsfoot, used as cough medicine, but also as an opiate. The first mentioning of *ása* is by the Greco-Roman physician and pharmacologist Dioscorides (AD 40–90), who made a list of so-called Dacian plants on the basis of earlier sources on plants used in medicine. *Ása* was called “plant of the Bessi”.²⁰ *Dinipula* – bryony – was another psychoactive plant associated with the

¹⁶ Venedikov, 1987; Valeva, 2015.

¹⁷ Venedikov, 1987; Eisenberg, 1998: 9. For *kykeyon* see Webster, 2000.

¹⁸ Fol, 2020: 124.

¹⁹ Juan-Stresserras, 2005. Gorman (1979: 200) reminds, that “drugs were only a means of escaping from the body . . . they only allowed the psyche to become aware of its own potentialities”.

²⁰ There is a high probability that this definition was used as a synonym of “Thracian”. After the 3rd century AD the Bessi, already conceived as an ethnonym, became the most popular tribal name covering the entire

Bessi. The Dacians referred to the bryony as *kinubola*. *Aloytis* is another psychoactive plant. The word is a borrowing from Greek, but ancient medical books associated it with the Dardanians.²¹ From Solinus (10.5) we know the Thracians were using other herbs, which names, unfortunately, we don't know: "when they feast, both the men and the women roam about the hearths, casting the seeds of their herbs above the flames. The fumes overpower them; their senses are impaired, and in an imitation of drunkenness, they have good sport."

Music was also an instrument of closed societies possessing knowledge. Experiments conducted with a male voice in Thracian domed tombs found that certain acoustic effects were deliberately sought and achieved through architecture:²² i.e. the Tomb of Kazanlak (the original), the Tomb of Mezek, Golyama Arsenalka, Griffins and Golyama Kosmatka.²³ It appears that the domed chambers respond resonantly to certain tones and overtones.²⁴ Domed chambers, which have a stone in the shape of a sun disk, have more distinct acoustic characteristics; the impact of singing and chanting is very strong on the body and has a more mystical impact on the initiate, as the sound has direct effects on the psyche. In order to meet the needs of their rites, the construction of such chambers required special knowledge, which was obviously possessed by the ancient builders.²⁵



Figure 3. Thracian tomb Golyama Arsenalka's antechamber and domed chamber

Figure 3.1 Position of the sun at winter solstice

Figure 4. A putative solar symbol on the floor of the domed chamber. Maglova, 2014: 1392.

territory of Thrace and became the identity of all Thracians. For this early epoch, however, it is not improbable that this qualification refers precisely to the Bessi. It is they who are the main priests in the mysteries of Dionysus, respectively who are supposed to be using the psychoactive plants.

²¹ Fol, 1993: 61-64; Popov, 2013: 22; Fol, 2020: 176-180.

²² The experiments were conducted during the interdisciplinary research project *The Thracians – Genesis and Development of Ethnicity, Cultural Identities, Civilizational Interactions and Ancient Heritage* (2016-2018) in which 22 institutes and 5 laboratories participated. Scientific coordinator for the Institute for Balkan Studies and Centre of Thracology (Bulgarian Academy of Sciences) was Prof. Valeria Fol.

²³ The tombs are dated to the late 5th – early 3rd century BC and were located on territory ruled by the Odrysians.

²⁴ Fol, 2017; 2020: 164-168. The best acoustics have been registered in the domed chamber of Griffins Mound. The keystone of the domed chamber is shaped in the form of a sun disk.

²⁵ For acoustics in Thracian rock-cave sanctuaries see Stoev 2001. In addition, singing and music, since at least the times of Orpheus, were used as tools to transmit knowledge – sacred texts are more easily remembered through rhyme and music (Fol, 2020: 72).

4. Conclusion

The origins of closed societies in ancient times were rooted in their religious beliefs and initiation rites. Their members were bearers of a teaching, remaining inaccessible to the uninitiated and incomprehensible to them. Thracian closed aristocratic societies were built on a clan and social principle, with initiated members preserving, developing, and passing on philosophical, esoteric, cosmogonic, theogonic, astronomical, musical, and medical knowledge to succeeding generations. Wine and psychotropic drinks were of great importance to the priestly class and were used for divination and reaching an altered state of consciousness. After the 5th century BC, the power of acoustics, music, singing and chanting was incorporated into Thracian tomb architecture as a further means of reaching a mystical experience.

Acknowledgements

This research did not receive any specific grant from funding agencies in the public commercial, or not-for-profit sectors.

The author declares no competing interests.

References

- Barrett, D. (1997). *Secret societies: From the ancient and Arcane to the modern and Clandestine*. London: Blandford.
- Bondzhev, A. (2024). Thracian royalty: The institution of the King-Priest and later accounts of the importance of gifts and their means of acquisition. *Open Journal for Studies in Arts*, 7(2), 45–54.
- Bremmer, J. (2014). *Initiation into the Mysteries of the ancient world*. Berlin, Boston: Walter de Gruyter (Munchner Vorlesungen zu Antiken Welten 1).
- Buckler, J. (1998). *Philip II and the Sacred War*. Leiden, New York, Kobenhavn, Köln: Brill.
- Detschew, D. (1976). *Die Thrakischen Sprachreste*. Wien: Österreichische Akademie der Wissenschaften.
- Dimitrova, S. (2017). Ancient sources on the social categories Tarabosteis, Pilleati/ Πιλοφόροι and Capillati/Κομήται/Cometai (Comatai) [Античните извори за социалните категории Tarabosteis, Pilleati/Πιλοφόροι и Capillati/Κομήται/Cometai (Comatai)]. In R. Georgieva & S. Yanakieva (Eds.), *Thracia XXII*. Sofia: Institute of Balkan Studies and Centre of Thracology (Bulgarian Academy of Sciences), 59–76.
- Eisenberg, J. (1998). The wealth of the Thracians: A spectacular exhibitions of Thracian treasures travelling America. *The International Review of Ancient Art & Archaeology – Minerva* 9(1), 8–17.
- Eliade, M. (1958). *Rites and symbols of initiation: The mysteries of birth and rebirth*. New York, Hagerstown, San Francisco, London: Harper Colophon Books.
- Fol, A. (1993). *Words and deeds in ancient Thrace* [Слово и дела в древна Тракия]. Sofia: Universitetsko izdatelstvo “Sv. Kliment Ohridski”.
- Fol, A., & Schmitt, R. (2000). A Linear A text on a clay reel from Drama, South-East Bulgaria? *Praehistorische Zeitschrift*, 75(1), 56–62.
- Fol, V. (2017). The Thracians and the magical acoustics [Траките и магическата акустика]. *Artizanin* 2, 140–147.
- Fol, V. (2020). *Thracian secret societies* [=Тайни общества на траките]. Sofia: Tangra TanNakRa.

- Gorman, P. (1978). *Pythagoras: A life*. London: Routledge and Kegan Paul.
- Juan-Stresserras, J., & J. Matamala. (2005). A study of the microscopic residue and organic compounds in grinding tools and jar contents [Estudio de residuos microscópicos y compuestos orgánicos en utillaje de molido y de contenido de las vasijas]. In P. Bueno, R. Balbín, & R. Barroso (Eds.), *El dolmen de Toledo*. Alcalá de Henares, Spain: Universidad de Alcalá, 235–241.
- Maglova, P., & Stoev, A. (2014). Thracian sanctuaries. In C. Ruggles (Ed.), *Handbook of Archaeoastronomy and Ethnoastronomy*. New York: Springer, 1385–1394.
- Matsas, D. (2007). Archaeological evidence for Greek-Thracian relations on Samothrace. In A. Iakovidou (Ed.), *Thrace in the Graeco-Roman world. Proceedings of the X International Congress of Thracology, Comotini-Alexandroupoli*, 18–23 October 2005. Athens: National Hellenic Research Foundation, 387–402.
- Marazov, I. (1992). *Myth, ritual and art of the Thracians* [Мит, ритуал и изкуство у траките]. Sofia: Universitetsko izdatelstvo “Sv. Kliment Ohridski”.
- McInerney, J. (1999). *The folds of Parnassos: Land and ethnicity in ancient Phokis*. Austin: University of Texas Press.
- Popov, D. (1993). Thrakidai [Тракиди]. In A. Fol, D. Popov, K. Yordanov, R. Georgieva & T. Lazova (Eds.), *A Brief Encyclopedia: Thracian Antiquity*. Sofia: Agres, 282.
- Popov, D. (2013). The priests of the Bessi [Жреците на бесите]. In I. Popova, A. Nikolov & N. Dyulgerov (Eds.), *Quod Deus Vult! Papers in Memory of Prof. Krasimira Gagova*. Sofia, 10–23.
- Stoev, A., Muglova, P., Gumarov, M., Stoeva, M., Tashev, Y., & Videnov, B. (2001). Spatial Orientation and acoustic reverberation in the Tangardak Kaya cave sanctuary, near the village of Ilinita, Kardzhali region [Пространствена ориентация и акустична реверберация в пещерното светилище Тангардък кая, край с. Илиница, Кърджалийска област]. In V. Fol (Ed.), *Perperek, Vol. I. Perperek and its Adjacent Microregion. A Comprehensive Study of a Millennial Multireligious Center in the Eastern Rhodopes*. Sofia: New Bulgarian University, 226–235.
- Tacheva, M. (1997). *History of the Bulgarian lands in ancient times during the Hellenistic and Roman ages* [История на българските земи в древността през елинистическата и римската епоха]. Sofia: Universitetsko izdatelstvo “Sv. Kliment Ohridski”.
- Valeva, J. (2015). Gold, silver and bronze vessels. In J. Valeva, E. Nankov & D. Graninger (Eds.), *A Companion to Ancient Thrace*. Hoboken: John Wiley & Sons.
- Velkova, Ž. (1986). *The Thracian glosses (Contribution to the study of the Thracian vocabulary)*. Amsterdam: Hakkert.
- Venedikov, I. (1987). *The Vulchitrun treasure*. Sofia: Svyat.
- Webster, P., Ruck, C., & Perrine, D. (2000). Mixing the Kykeyon. *Eleusis: Journal of Psychoactive Plants and Compounds*, 4 (New Series), 1–25.

