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Istros, X, 2000, p.45.

**CÂTEVA OBSERVAȚII REFERITOARE LA PERIODIZAREA
CULTURII BOIAN
Stănică Pandrea
QUELQUES REMARQUES SUR LA PÉRIODISATION DE LA
CULTURE BOIAN**

Résumé

La culture Boian s'inscrit dans le vaste horizon culturel de la céramique excisée, et se retrouve sur les deux rives du Danube, au Sud-Est de la Roumanie et Nord-Est de la Bulgarie (où on l'appelle la culture Poljanica).

Entreprises par E. Comșa et H. Todorova, les tentatives de périodiser la culture Boian ne reflètent qu'en une petite mesure la réalité culturelle, car l'analyse statistique des établissements pour chaque phase d'évolution et de leurs aires de diffusion infirment les anciennes périodisations.

À notre avis, l'on peut résumer l'évolution de la culture Boian comme il suit:

- a) la première phase c'est la période où, grâce à une impulsion culturelle et démographique d'origine méridionale, au Nord-Est de la Bulgarie et au Sud-Est de la Roumanie se répand la céramique excisée (phase que E. Comșa appelle *Boian-Giulești*);
- b) La seconde phase se caractérise par une évolution différente des établissements Boian; au sud de la Valachie et au Nord-Est de la Bulgarie, se développent des établissements-tells du type *Vidra-Poljanica II-III*, tandis qu'à l'Est et à l'Ouest de ceux-ci se développent des établissements du type *Giulești évolué* (au Nord-Est et l'Ouest de la Valachie);
- c) La troisième phase est connue seulement au Sud et à l'Ouest de la Valachie et au Nord-Est de la Bulgarie; elle se caractérise par l'évolution des établissements du type *Spanțov-Poljanica IV*; dans cette phase, les établissements Boian ne sont pas documentés au Nord-Est de la Valachie;
- d) Pendant la deuxième phase (*Vidra-Poljanica II-III*) et la troisième (*Spanțov-Poljanica IV*), l'évolution de la culture Boian est étroitement liée à la culture Marica.

Istros, X, 2000, p.89.

**UNELE APRECIERI CU PRIVIRE LA INSTALAȚIILE DE FOC DE UZ
MENAJER DIN EPOCA BRONZULUI DE PE TERITORIUL ROMÂNIEI**

Cristian Schuster

**ERWÄGUNGEN ZU DEN BRONZEZEITLICHEN FEUERANLAGEN AUF
DEM GEBIET RUMÄNIENS**

Zusammenfassung

Der Verfasser unterlegt der Analyse die verschiedenen Typen der Feueranlagen, die in den bronzezeitlichen Siedlungen Rumäniens entdeckt wurden.

So wurde die nötige Aufmerksamkeit den Feuerstellen, Herden, Backöfen und tragbaren Herden geschenkt.

Es wurde auf ihre Bauart, Stellung in den Häusern oder außerhalb dieser, Form, Benutzungsdauer und Funktion hingewiesen.

Istros, X, 2000, p.110.

**CU PRIVIRE LA CARACTERUL UNOR DESCOPERIRI APARTINÂND
PRIMEI VÂRSTE A FIERULUI DIN TRANSILVANIA**

Adrian Ursuțiu

**CONCERNING SEVERAL DISCOVERIES BELONGING TO THE
FIRST IRON AGE IN TRANSYLVANIA**

Abstract

The pottery offerings from Iernut "Casa Vlassa" (Mureș county.), Alba-Iulia "Lumea Nouă" (Alba county.) and those of Dej (Cluj county.) chronologically belong to HaB₃ horizon (end of 8th century B.C.). In our opinion, the former two may be related to Basarabi settlements from Iernut "Râtul Morii" and Micești "Cigașe". At the same time, the analogy with the pit of pottery offerings from Teleac "Drâmbar" prove the fact that we are dealing with local traditions transposed into a new type of pottery, which can be considered neither graves nor offerings characteristic to Basarabi culture, where this kind of finds was not attested.

Istros, X, 2000, p.178-185.

**CREDINȚTE ȘI PRACTICI FUNERARE ȘI SACRIFICIALE LA GETO-DACI SEC.V.CHR.-IP.CHR.)
FUNERARY AND SACRIFICIAL BELIEFS AND PRACTICES WITH
THE GETO - DACIANS (5th CENTURY BC - 1st CENTURY AD)**

Abstract

I. **Introduction.** The analysis of the human bones and of the goods found with them is extremely difficult, as the initial motivation of the depositions must be discovered, in order to understand why it was done such way. One must know if it was funerary or sacrificial ideology (foreigners or the community undesirables, deceased following an epidemic etc.), (Șirbu 2002).

The **period** we will analyse is approximately six centuries long, from the beginning of the 5th century BC to the conquest of Dacia (106 AD), that is, since the Getae from the Lower Danube individualise in the Thracian mass until the Dacian state is destroyed by the Roman Empire. This long time span will allow observation of both the continuity and discontinuity elements in the funerary practices, as a result of the profound changes in the funerary ideology of the Geto-Dacians.

II. **Notions of the Funerary and Sacrificial Field.** For a better understanding of our domain, we will also define a series of notions from the funerary and sacrificial field, as a series of phenomena took place in the epoch under consideration, creating confusions among researchers. Defining them was made relying on works in this field (Gnoli, Vernant 1982; Breuiller 1991-1992; Gledhill 1985; Morris 1987; Șirbu 1993, p.252-253; 2001 etc.) and on the archeological realities known in the Thracian territory.

In the category of non-cremated human bones in non-funerary contexts I have included all the skeleton remains, skeleton parts or isolated human bones found outside the classic funerary (necropolis, groups of tombs, isolated tombs) or sacrificial (sanctuaries, sacred precincts) monuments, which, for now, cannot be classified for certain. As cremation already supposes an effort and material investment on the part of the community, cremated human bones can be classified, with greater certainty, in a certain domain.

Non-cremated human bones in non-funerary contexts found in settlements and fortresses (in dwellings, pits, archaeological layer), in isolated pits and pit agglomerations can be the result of funerary ideologies (corpse exposure/decomposing or dismembering rites), of sacrificial ideologies (killing) or simply, of the community getting rid of certain dead. (Șirbu 1993, p.31-36; 1997, p. 196-201).

III.A. **Funerary discoveries.** The funerary ideology and practices are the expression of the eschatological beliefs and conceptions/representations of a

people/community of the "world beyond", but the actual way of handling the dead depends also on the social category, gender, age or the way death occurred.

In the six centuries in view, almost 200 discoveries of human bones are known for the Geto-Dacian area, from over 2300 individuals, but there are great differences, both insofar the geographical areas and the time periods are concerned, which reflects the profound changes in the funerary and sacrificial beliefs and practices, as well as a certain stage of the research.

On the whole, we can say that the funerary field contains more than 150 necropolises and isolated tombs, with about 2100 tombs, of which 1800 cremation ones and only 250 of inhumation. As for the exterior shape of the tomb, more than 1300 are in flat necropolises and over 200 in tumular ones, and 570 are from two necropolises containing flat and tumular tombs (Enisala and Zimnicea). But we have to mention that there are also necropolises that are still unknown, some with a large number of tombs (e.g. Celic Dere).

The data that is available to us at the moment imposes that a separation is made, of the six centuries in two distinct periods, three centuries long each, as serious differences are found, not only in the quantity of data available, but also in rites and rituals. Thus, whereas in the 5th - 3rd centuries BC, over 110 discoveries are known, with about 1900 tombs, out of which 1600 are cremation tombs, for the 2nd century BC - 1st century AD, there are almost 50 discoveries, with only about 180 tombs, out of which 164 are cremation tombs.

Also, for a better understanding of the phenomena, the discoveries of human bones will be analysed in two distinct categories: A) funerary discoveries and B) non-cremated human bones in non-funerary contexts.

5th - 3rd centuries BC. The data available to us about the funerary practices of the Getae in the 5th - 3rd centuries BC differ enormously from one area to another, meaning the conclusions and hypothesis stated bear this characteristic (Fig.2). That is, whereas in the Lower Danube area almost 1600 discoveries are known and in the eastern-Carpathian area only some 270 discoveries, no clear autochthonous necropolis is known, yet, in the eastern-Carpathian space (Protase 1971, p.15-82; Niculiță 1973, p.27-44; Sîrbu 1993, p.41-42; 2000, p. 184)

The cremation is the quasi-general funerary rite, being identified in over 1600 cremation tombs, whereas the number of inhumation tombs that can be attributed, with certainty, to the northern - Balkan Getae, is of about 250. Furthermore, except for the royal tombs, half of the inhumation tombs have been found, until 1999, in the necropolis of Stelnica alone - 110 from a total of 123 (Conovici, Matei 1999, p.109-110), suggesting local practices in the general frame of cremation. Thus, in the other

110 discoveries, only around 140 inhumation tombs remain, compared to the approximately 1500 cremation ones!

The main characteristics of the cremation tombs, either flat or tumular, from the 5th - 3rd centuries BC are: a) the cremation has been usually done outside the tomb, b) the majority are in urns, usually with "lid", c) relatively few cremated bones have been deposited, usually from all parts of the body, d) a careful selection of the human bones has been noticed, as they are rarely mixed with remains of the stake, e) rare meat offerings, f) relatively poor inventory, g) the ceramic vessel suggests the depositing of alimentary offerings, h) the cenotaphs are very rare (Sîrbu 1993, p.42). It is worth mentioning the discovery of a significant percentage of large rectangular pits, such as those for inhumation tombs, but in which either cremated bones have been deposited, or funerary inventory items only, especially ceramic vessel. .

In the 5th - 3rd centuries BC, the practice of inhumation by the Getic aristocratic elite, generally Thracian, has a religious explanation, based on the specific beliefs and practices. The archaeological discoveries prove the fact that the social status of the dead during his life reflects in the funerary ideology, as the tombs highlight the hierarchies.

The **kings** were inhumed under impressive tumuli, sometimes with remarkable fittings in them (chambers with dead and inventory, dromoi), sometimes made out of polished stone, with bas-reliefs and painted scenes, with a lavish funerary inventory made out of gold and silver (especially prestige and fighting gear, adornment items, drinking vessel), often with sacrificed "companions" (wives, fighting horses with precious metal items, hunting dogs).

The fact that these "princes of gold and silver" were buried this way suggests that, in their mentality, these goods and scenes were meant, same as on earth, to impress, glorify their traditions and deeds, to ensure them protection in the "afterworld" too (Sîrbu, Florea 2000, p.102-107). The power and prestige in the "society of the living" imposed differences in the "community of the sleep" as well. In rarer cases, the basilei were cremated, fact noticed in the tumuli south of the Danube (e.g. Sboryanovo-Sveshtari), as well as north of the river (e.g. Cucuteni)(Dinu 1995, p. 103-106), but the inventory is much poorer in this case, although the funerary fitting out is impressive.

The **aristocracy**, emphasising an elite, usually cremate their dead, which are deposited in tumular tombs, with relatively rich furniture, out of which the bronze and iron gear and weaponry items stand out, as well as the offerings vessel, often Greek, same as in the necropolises of Zimnicea (Alexandrescu 1980, p.19-126), Enisala (Simion 1971, p.63-129), Drumevo (Dremsizova 1965, p.54-65), Kaolman

(Dremsizova 1970, p.207-229), Staroselka (Vasilevna, Damjarov 1969, p.57-63) etc.

The **common people**, except for the necropolis of Stelnica, practised cremation almost exclusively, the remains of the dead being deposited in flat necropolises; the funerary inventory is usually modest or poor. The differences in the inventory, sometimes significant, between some tombs could either express the social status or the material possibilities of the dead or ritual mentalities, that is, special attention granted to certain individuals, due to gender, age, love etc.

2nd century BC - 1st century AD. Undoubtedly, the archaeological discoveries prove that from the first half of the 2nd century BC, if not even from the threshold between 3rd - 2nd centuries BC, a process of fundamental changes in the funerary ideology and customs of the Geto-Dacians begins. These changes will lead to the occultation of the traditional necropolises, to the drastic decrease, to the disappearance of the tombs of the common people and to a continuous degradation of the previous funerary norms.

Furthermore, these last three centuries before the Roman conquest of Dacia (106 AD) can be separated, at their turn, in two distinct periods: a) + 200 - + 50 BC, with 45 discoveries and about 165 tombs and b) + 50 BC - 106 AD, with only 3 discoveries and 9 tombs, out of which 8 are tumular - Brad - 3 (Ursachi 1986, p. 106-110, pi.II - X), Răcățau - 4 (Căpitanu 1986, p. 109-120) and Poiana - 1 (Vulpe 1976, p.208-209) and only one flat, at Brad (Ursachi 1986, p. 111, pl.XI), all placed on the Siret river !

Being tumular tombs with a funerary inventory made especially of equipment and weaponry for defense as well as for attack (helmets, mail shirts, shields, swords, curved knives, spear heads and arrow heads, harness items, ceremonial chariots) one may consider them as tombs for warriors aristocrats, as shown by the anthropological analysis too - there were always under the tumuli, adult males, either alone or with other deceased. Consequently, we can state they are Dacian aristocrats, because those tumuli were not far from the great Dacian fortress and the funerary inventory, the ceramic vessel especially, are autochthonous.

It is beyond doubt that this "occultation" of the necropolises and the severe decrease in the number of tombs which, in the 1st century AD, practically disappear, are an archaeological and historical reality.

The lack and extreme scarcity of funerary vestiges from this epoch raises a few questions about the phenomenon: a) what geographical area did it have?, b) what was done with the few millions of dead and especially, with the common people?, c) when did it start and stop? d) what triggered it?, e) is the funerary unsettling associated with other spiritual phenomena? f) is it a local or an European

phenomenon? (Sîrbu 1993, p.129-130; 1994,p.139-141).

The tombless area, for all the three centuries or only for a certain time span, included almost the entire area inhabited by the Geto-Dacians, from North-Eastern Balkans to the Dniester and the Apuseni Mountains. It is only in peripheral areas or towards chronological limits of this "tombless epoch" that some funerary vestiges are known, due to that co-inhabiting with certain peoples (Celts, Bastarns) or to the Roman influence (Dobrudja).

The causes determining these deep changes in the funerary ideology and customs of the Geto-Dacians are still difficult to identify. But, as it happens in the evolution of peoples, there are periods of profound changes in the spiritual life and the Geto-Dacians had such a period of effervescence in these three centuries. We can assume that the changes have had a popular, de facto, phase, imposing de jure sometimes in the second quarter of the 1st century BC, during the creation of Burebista's kingdom (Sîrbu 1985, p.112; 1993, p. 127).

Without a central, powerful and hierarchical religious authority, it would be difficult to imagine the imposing and respecting of a funerary ideology on a such a large area, practically, the entire area inhabited by the Geto-Dacians, and the reappearance of the normal funerary practices only after the Roman conquest, that is, after the destruction of the state and of the Dacian clergy (Sîrbu 1993, p. 127).

This drastic decrease in the number of tombs does not take place solely in the area inhabited by the Geto-Dacians, but includes large areas inhabited by the Celts, from⁵ the Central Europe to south-western England (Filip 1961; Waldhauser 1979, p.124-156; Babeş 1988, p.23-27; Sîrbu, Sîrbu 1997, p.356-357).

One must admit that no funerary vestiges have been found yet, in order to know how the few million dead were handled during these three centuries, the common population especially. The funerary vestiges of this period do not seem to be detectable by the classical means of archaeology, as they do not fit in a normal evolution of the funerary norms, in either the previous period (5th - 3rd centuries BC) or the following one of the 2nd -3rd centuries AD. (Sîrbu 1993, p.126-127).

The **aristocracy** will practice cremation exclusively, giving up the inhumation entirely; the practicing of the rite of cremation, depositing the remains in traditional tombs, by the common population is documented by an extremely low number of vestiges.

If the **common population** has practiced cremation on a large scale, than the remains of the dead have either been dispersed or deposited in inaccessible places (ravines, caves, water-courses, swamps, pits etc.) (Babeş, p.18; Sîrbu 1993, p.40). But these are only assumptions as, for the time being, neither funerary stakes nor

such "discrete" depositing places have been found.

For a part of the population, the use of the exposure/decomposing practices is possible, with the abandoning of the corpse as a result of the performing of the "crossing rites", the only explanation for the presence of skeleton parts and human bones in non-funerary contexts (Wilson 1981, p. 163).

III.B. Discoveries of non-Cremated Human Bones in non-Funerary Contexts.

This category includes 45 certain discoveries, with around 210 individuals, but there are serious differences, both insofar the geographical and the time spans are concerned (Fig.3). Also, if from the 4th - 3rd centuries BC, only about 10 discoveries are

known, with some 30 individuals, from the 2nd century BC - 1st century AD, about 35 discoveries are known, with approximately 180 individuals, which show a progressive increase of this phenomenon.

As for the archaeological contexts, around 60% are from settlements, fortified or not, (dwellings, pits, the archaeological layer), around 25% from the cult complexes and around 16% from isolated pits, outside the settlements (Fig. 3). Almost 85% of the pits have an almost round shape, and their filling contained materials that have nothing to do with the inventory (burned soldering from the walls, rocks, household waste etc.)

Regarding the state of the skeletons, almost 50% are entire, in an non/anatomical position, around 30% are incomplete skeletons or only skeleton parts, and in almost 20% of the cases, we are dealing with isolated bones, cranial or post-cranial. As for the age, 62-65% of the cases, we are dealing with children, in 8-9% with adolescents and almost 30% are represented by adults; what is lacking is very probably the elder.

In many cases, the violent traces (strikes, sectionings, fractures etc.) are obvious, one noticing them on an all parts of the skeleton. We are not dealing with persons inhumed following an epidemics either, as the skeletons must have been entire and not be buried in settlements due to the danger of contamination. It cannot be about prisoners only or the community undesirables, as most of them are children, the inhumation has been done carefully, the large majority of the inventory is autochthonous etc. It is out of the question that they are reinterments as, in the 1st century BC - 1st century AD, this funerary rite is no longer met at the Geta-Dacians.

Insofar the interpretation of these human bones is concerned, four hypothesis can be formulated: a) they are usual, traditional tombs, the inhumation being a normal funerary rite, b) they are tombs of individuals to which, for certain reasons,

the traditional rite could not be applied, that is, the cremation and depositing in the community's necropolises, c) they are the result of exposing/decomposition practices and d) they are human sacrifices (Sîrbu 1993, p.34; 1997, p. 198).

The first hypothesis is excluded as all their characteristics (types of complexes, the state of the skeletons, the lack of depositing norms and of the usual inventory etc.) show that they cannot be considered normal tombs and do not fit a normal pattern of evolution of the inhumation rite, either in the precedent (6th - 3rd centuries BC) or in the following (2nd - 3rd centuries AD) (Sîrbu 1993, p.41-45).

The second hypothesis is also difficult to sustain for all the discoveries, as there can't be found explanations and unifying criteria for the diversity of geographical areas and archaeological contexts, of age and gender, of the state of the skeletons.

If we didn't accept such practices with the Geto-Dacians of the 2nd century BC - 1st century AD, it would be difficult to explain the lack of the tombs for common people and the presence of parts of human skeletons or isolated bones in settlements and at their periphery, or in certain types of cult complexes (Sîrbu 1995, p.313-330). Furthermore, the analysis of the bone remains in the settlements has proven the presence of isolated human bones both in the layer and in the pits with household waste, where there haven't been previous inhabiting during the La Tene period.

The independent analysis and the corroboration with the written sources document the practice of human sacrifices by the Geto-Dacians in the following cases: a) in the benefit of a deity (Zamolxis or a war god), b) at the death of kings or high aristocrats, the wives and other persons dependent to the deceased were killed, c) the sacrificing of children, for reasons difficult to say (there are pits with several children, some with violent traces on the skeletons), d) the killing of prisoners (see at Berea, 16 dead in a pit and violent traces on the skeletons), maybe for obtaining skulls, e) at the foundation of constructions (children inhumed under dwellings) (Sîrbu 1993, p.35, 86-94). Only the anthropological survey and the comparative analysis of the non-cremated human bones discovered in non-funerary contexts will be able to settle whether we are dealing with a) human sacrifices, b) practices of exposure/decomposition of the dead, c) operations of chunking/dismembering of the corpses, d) getting rid of certain individuals. In our opinion, *grosso modo*, one can assume that all the situations are present, in different percentages.

IV. Final considerations. In any case, one can notice that around 500 BC, the funerary ideology was formed and that the burial customs were well structured as they have continued for about three centuries, obviously, with local nuances.

The cremation is the dominant funerary rite as about 80% of the population practiced it, in all areas and social categories. The inhumation had an important

percent only among kings and the great aristocrats or the communities close to the Lower Danube. These observations show different conceptions for a part of the aristocracy and some local traditions for some communities, the origins of which are difficult to trace.

The funerary discoveries prove the fact that the kings and the aristocrats of the 5th -3rd centuries BC had a funerary ideology that imposed the stating of the traditions, of the wealth and of the social status, including through funerary monuments. It is only this way that we can explain the material and human effort of raising huge tumuli with funerary chambers underneath and the dead being buried with a sumptuous parade gear and horses with the harness decorated with numerous golden and silver items.

These "magnificent tumuli" were a perpetuum memento of the wealth, authority and glory of the aristocratic elite as expressions of their power, as masters of the territory and its resources, source and concentration of power at the same time.

For the common population, except for local and ritual differences, one notices a certain uniformisation: practising cremation depositing in flat tombs, mostly in urns with a "lid", with poor inventory (seldom, tools or utensils, adornments), usually with offerings vessel etc.

The funerary vestiges until now prove the fact that at the threshold between 3rd - 2nd centuries BC, profound changes start to take place in the funerary customs of the Geto-Dacians, which will generalise along the 2nd century BC, as a result of essential modifications in the beliefs and the "script" about the "world beyond" (Sîrbu 1993, p.39-40;1995, p.111-112).

These changes include the entire Geto-Dacian society - from the aristocracy to the common people, and the entire area inhabited by the Geto-Dacians. We cannot imagine the strict following of these new funerary norms without the rigorous control of a central religious authority and of an hierarchical clergy, with a great authority, even if the written sources (Jordanes, *Getica*, 69-71) place a "sacerdotal reform" at least one century later.

The essential funerary features of the 2nd century BC - 1st century AD are: a) the occultation of the necropolises and the drastic decrease, to the disappearance, of the traditional tombs, b) inhumation is no longer practiced, neither by the aristocracy nor by the common people, c) a continuous impoverishing of the furniture and an increasing degradation of the funerary norms, d) an increase in the number of discoveries of non-cremated human bones in non-funerary contexts takes place in parallel with the decrease in the number of traditional tombs (Sîrbu 1985, p.89-101; 1993, p.39-40; Babes 1988, p.18-22).

The replacement of the rich funerary furniture, made of gold and silver, from "prestigious tumuli" of the 5th - 3rd centuries BC with a fighting inventory, made of iron and bronze, from the tumuli of 1st century BC and its almost total disappearance in the tumuli of 1st century AD obviously had a cult motivation and maybe a political one - the basilei constellation, at its peak, has been replaced with a strictly hierarchical aristocracy, with a king at top (Sîrbu, Florea 1997, p. 115-116).

The fact that the Dacians return to normal funerary practices and that the discoveries of non-cremated human bones in non-funerary contexts, meaning sacrifices included, disappear only after the conquest of Dacia (106 AD), meaning, when the Romans destroy the sanctuaries and decimate the clergy, make for decisive arguments in emphasising the authority of the local clergy (Sîrbu 1993, p.35-36, 127). Even if the manner and means by which the clergy could impose the new funerary customs remain unknown to us, without an "efficient control", it would be rather difficult to explain their being observed. The phenomenon is even more surprising taking in consideration the fact that some of them perpetuate for a while, even after religious changes

Could such a "spiritualisation" of the Geto-Dacians conceptions about the "world beyond" take place that the care granted to the place of depositing the dead and to the funerary furniture go into a totally secondary plan?

The Dacians, living in Provincia Dacia or in the neighbourhood come back to their normal funerary practices in the 2nd -3rd centuries AD.but with some considerable differences in comparison with those of the 5th - 3rd centuries BC, such as: a) no tumular tombs, b) significant increase of the inhumation, from 5% to 20%, different ages of the deceased buried this way - during the 5th - 3rd adults almost dominant, while in the 2nd -3rd centuries AD, the children dominate, c) the total lack of weaponry and fighting gear, d) absence of horses and dogs inhumations (Sîrbu 1993, p.127-128).

One couldn't put these changes into the account of some essential ethnical modification as their local features can be seen in the funerary inventory as well as in some ritual elements (Protase 1971, p.83-121; Bichir 1973, p.29-44; Ioniță 1982, p.62-72; Popilian 1980) but of new beliefs and representations about "the world beyond".

As some strange phenomena have been observed in the funerary practices, we must assume there were some other ways - more "discreet" and more difficult to be archeologically found - in handling the dead.

We consider that all these data regarding the remains of the human couldn't nowadays be completely analysed than on the computer, in a special data base that

include all the information provided by every discovery, concerning the characteristics of the monument and of the complex, as well as these of the deceased and the accompanying grave goods.

Istros, X, 2000, p.219.

**OBSERVATIONS SUR LE PORT DE LA FIBULE DE SCHEMA
THRACIQUE**
Dragoş Măndescu
**SOME REMARKS ON THE WEAR OF THE THRACIAN SCHEME
FIBULA**
Abstract

The fibula of Thracian scheme was worn habitually in a small number at the attire ensemble - one or two pieces, on the right side of the bust, or on the right shoulder. The most of all fibulae are serial pieces, made by workshops in big quantity for the common, standardised usage. An aside inset workout the silver fibulae of the hoards from Buneşti-Avereşti and Epureni-Huşi. These fibulae have been made from start than unitary suite of ornament, issue from an preordain aesthetic principle. Their symmetrical posture in the general garnish is invigorated by the pieces even number: Buneşti-Avereşti 1979 -twelve fibulae, Buneşti-Avereşti 1981 - two fibulae, Epureni-Huşi - four fibulae.

Istros, X, 2000, p.225.

**FORTIFICAȚIILE DACICE ÎN NORD ESTUL TRANSILVANIEI UN
STADIU AL CERCETĂRILOR**

Gelu Florea, Lucian Vaida, Iliana Suci

**LES FORTIFICATIONS DACES AU NORD-EST DE LA TRANSYLVANIE
(UNE ÉTAPE DES RECHERCHES)**

Résumé

Le présent article tente d'évaluer le stade des recherches archéologiques sur les fortifications daces du Nord-Est de la Transylvanie, dont un grand nombre sont déjà mentionnées dans la littérature de spécialité et identifiées à la suite des recherches de surface et sondages restreints.

L'habitation à l'époque La Tène moyenne est documentée par des découvertes isolées et surtout par les découvertes de monnaies; pour le moment il n'y a pas de recherche qui vise l'habitation dace de cette période.

Dans l'époque La Tène récente, les fortifications sont relativement nombreuses, édifiées sur des hauteurs qui surveillent les vallées des rivières qui étaient en même temps des voies d'accès.

On y passe en revue les résultats partiels des fouilles (aux premiers stades) faites dans deux fortifications - Beclean et Viile Tecii.

Istros, X, 2000, p.235.

O GROAPĂ DESCOPERITĂ ÎN AȘEZAREA DACICĂ DE LA LUPU, COM. CERGĂU JUD. ALBA

Gabriela Gheorghiu

**UNE FOSSE DE CULTE DÉCOUVERTE DANS L'ÉTABLISSEMENT
DACE DE LUPU (DÉP. D'ALBA)**

Résumé

En 1998, on a découvert à Lupu (départ. d'Alba) une fosse de culte qui contenait le crâne et les avant-bras, sans épaules, d'un cheval de petite taille, âgé de 6 ans. À côté des vases il y avait des fragments céramiques de vases rituellement brisés ailleurs, ce qui nous fait dater le complexe aux II^e - I^{er} s. av.J.C.

Nous considérons que chez les Géo-Daces le sacrifice des chevaux et leur mise dans des fosses étaient dédiés au soleil et liés à un rituel spécifique au Nouvel An, pareil à d'autres peuples antiques. Nous espérons que les futures découvertes pourront en offrir les détails nécessaires dans ce domaine peu connu.

Istros, X, 2000, p.244-245.

**ASPECTE PRIVIND RELAȚIILE DACILOR DIN ESTUL
TRANSILVANIEI CU ȚINUTURILE EXTRACARPATICE (sec.II a. Chr.- I p.
Chr.)**

Viorica Crișan

**SUR LES RELATIONS DES DACES VIVANT À L'EST DE
TRANSYLVANIE AVEC LES TERRITOIRES EXTRACARPATIQUES (II^e s.
av. J.C. - I^{er} s. ap. J.C)**

Résumé

Les fouilles archéologiques faites jusqu'à présent dans les régions orientales de la Transylvanie témoignent que dans cette zone tout comme dans toutes les autres régions intracarpatiques, les communautés daces des V^e-III^e s. av. J.C. ne sont pas trop nombreuses. Elles connaissent un accroissement significatif à partir de la seconde moitié du II^e s. av. J.C. pour arriver, le long du I^{er} s. av. J.C. - I^{er} s. ap. J.C. à une véritable explosion démographique et économique.

Si l'on étudie l'apparition et l'évolution des établissements non-fortifiés à l'Est de la Transylvanie, on constate que, sur les 210 sites connus jusqu'à présent, pour les III^e-II^e s. av. J.C, 17 seulement étaient fonctionnels, dans la seconde moitié du II^e s. av. J.C, il y en avait 26, tandis qu'aux I^{er} s. av. J.C. - I^{er} s. ap. J.C, 168. Il n'y a que quelques zones où l'on peut parler d'une habitation ininterrompue tout le long des trois siècles, car la plupart des établissements de la dernière phase sont nouvellement édifiés.

Il est difficile à dire si la population locale ou de nouveaux venus y habitaient. Nous pouvons, toutefois supposer, reposant sur les matériels découverts dont les analogies se retrouvent (parfois jusqu'à s'identifier) dans les sites daces de la Moldavie centrale et méridionale, qu'une partie de la population en est venue, mais il se pourrait bien que tous ces matériels aient pu arriver à l'Est de la Transylvanie par des échanges commerciaux.

Comme nous l'avons déjà mentionné, ce sont des découvertes faites dans les sites daces de l'Est de la Transylvanie qui témoignent des relations avec les régions extracarpatiques.

Les produits locaux destinés au commerce étaient: fer, bronze (?), sel, outils en pierre, animaux, peaux, fourrures, miel etc. On les envoyait autant vers les territoires daces que vers ceux gréco-romains, d'où ils recevaient: céréales, vins, huiles, vêtements, objets de parure et de luxe, pièces de harnais, monnaies etc.

Les relations directes avec les villes grecques du Pont Euxine ou les territoires romains sont moins documentées, mais il y a plein d'imitations faites dans ces centres spécialisés, locaux (?), et surtout zonaux.

Parmi les types de vases imités d'après ceux grecs ou romains, rappelons le bol délien, les kantharoi, les pots à la lèvre invasée, et les amphores, ayant tous des analogies bien fidèles dans les sites daces de la Valachie et Moldavie.

Certains outils, les pièces d'usage personnel, les vêtements, les pièces de parure, les armes et les pièces de harnais indiquent les mêmes origines ou influences gréco-romaines, auxquelles on ajoute quelques-unes, plus anciennes, celtiques ou bastarnes. Dans la plupart des cas, ce sont des productions autochtones, d'après les prototypes susmentionnés.

Les découvertes monétaires de l'Est de la Transylvanie sont étroitement liées à l'évolution et le développement socio-économique de la zone. L'on y constate une présence réduite des émissions géto-daces en général, et surtout de celles spécifiques à la première phase.

Les découvertes de la deuxième phase sont du type Adâncata-Mănăstirea, Vârteju-București, Inotești-Răcoasa, et les soi-disants types combinés, démontrant une fois de plus l'orientation des relations commerciales.

Les découvertes monétaires datées dans la seconde moitié du II^e s. av. J.C. sont beaucoup plus nombreuses.

En même temps que la pénétration des monnaies romaines et surtout après leur généralisation, l'on constate une évolution économique passive des territoires est/transylvains, sauf celui s'étendant le long du Ruisseau Noir, qui continue être extrêmement riche, ce qui prouve que cette route commerciale avait été suivie avec prédilection.

Pour conclure, on peut dire que les territoires est Transylvains avaient constitué à l'époque dace (mais aussi aux époques précédentes et suivantes) un point de contact entre l'Est et l'Ouest, un carrefour de routes commerciales.

Istros, X, 2000, p.264.

CONTRIBUȚIILE CU ABSIDĂ DIN DACIA PREROMANĂ

Cristina Bodo

CONSTRUCTIONS À ABSIDE DANS LA DACIE PRÉROMANE

Résumé

L'auteur s'est proposé de passer en revue toutes les constructions qui contiennent des absides. Ces dernières ont attiré l'attention des spécialistes qui, dans divers contextes, ont émis diverses opinions concernant en premier lieu leurs fonctions. Mais il n'y a aucun travail spécialisé dédié uniquement aux bâtiments ayant dans leurs compositions l'abside et, quand on y fait référence, on n'a pas analysé toutes les constructions de ce type. Les opinions peuvent être divisées en trois grandes catégories, à savoir: ceux qui considèrent toutes comme étant des sanctuaires, ceux qui les considèrent comme étant des constructions laïques et ceux qui estiment que seule une partie d'entre elles sont des constructions à caractère sacré.

De telles constructions ont été découvertes dans toute la Dacie: à Brad (2), Cârlomănești, Cetățeni, Fețele Albe (3), Malaja Kopanja (4), Meleia (2), Pecica, Piatra Roșie (2), Popești, Dealul Pustâiosu, Racoș (2), Rudele, Sarmizegetusa Regia, Tei -Bucarest.

Au terme des analyses on a pu remarquer que du point de vue du plan on peut les diviser en trois grandes catégories, à savoir: les constructions à plan concentrique, la pièce du milieu étant l'abside; les constructions qui se présentent sous la forme de rectangles avec un des cotée, en abside et, enfin, il y aurait aussi une catégorie représentative, à savoir à Popești et une autre à Brad qui se présentent comme étant des complexes de grandes dimensions, situés dans un endroit privilégié de l'établissement, la pièce à abside étant une des nombreuses du complexe.

Ces constructions sont datées approximativement entre le II -e siècle av.J.Chr. -I-er siècle apr.J.Chr.

Nous opinons que toutes ces constructions ne peuvent être pas considérées comme étant des sanctuaires, chaque cas devant être analysé en partie, mais on pourrait néanmoins estimer que l'abside proprement dite occupait une place spéciale dans le bâtiment et que l'endroit pouvait être sacré, possible d'être rattaché à un culte domestique.

Istros, X, 2000, p.285.

**MERCENARI BARBARI LA HISTRIA ȘI CALLATIS ÎN SEC. I A.
CHR. INTERPRETĂRI ARHEOLOGICE ȘI HISTORICE**

Aurel Rustoiu

**„BARBARISCHE" SÖLDNER IN HISTRIA UND CALLATIS IM 1. JH.
V. CHR. ARCHÄOLOGISCHE UND HISTORISCHE
INTERPRETATIONEN**

Zusammenfassung

Während der älteren Ausgrabungen in den Nekropolen der Städte Histria und Callatis wurden auch Gräber mit Waffenbeigaben entdeckt. Aus einem Grab von Callatis stammt ein langes Schwert vom La Tene-Typ, während in Histria ein krummer Dolch mit Scheide erschien.

Sowohl die Aspekte des Grabrituals und -ritus als auch die Waffen haben Analogien im Umfeld der Gruppe Padea-Panagjursky Kolonii (Nordwesten Bulgariens, Bereich der Eisernen Tore, Kleine Walachei-Oltienien, Südwesten Siebenbürgens). Die Gräber und das Inventar wurden am Ende des 2. Jhs. v. Chr. und in die erste Hälfte des 1. Jhs. v. Chr. datiert.

Der Bündnis der griechischen Städte von der Westküste des Schwarzen Meeres mit Mithradates VI. Eupator im ersten Drittel des 1. Jhs. v. Chr. weist darauf hin, dass die Toten von Histria und Callatis in der Gegend als Söldner des Pontus-Königs gelangten. Dies geschah vor den Feldzügen von M. Terentius Varro Lucullus aus den Jahren 72-71 v. Chr.

Istros, X, 2000, p.292.

DECEBAL ÎN AJUNUL CONFRUNTĂRILOR ARMATE CU TRAIAN

Ioan Glodariu

**DÉCÉBALE À LA VEILLE DES CONFRONTATIONS ARMÉES AVEC
TRAJAN**

Résumé

Après avoir reçu le trône offert par Duras, Décébale régnait, au début du II^e s. ap. J.C. sur un territoire étendu dont les frontières étaient marquées par des fortifications en fonction alors, mais détruites par les Romains pendant ou après les guerres avec Trajan.

Le même royaume disposait de toutes les institutions requises:royauté, conseil royal, corps de messagers, chancellerie royale, armée, mais celle-ci (l'armée) avait seulement un noyau de militaires professionnels et 80 fortifications tout au moins.

Par conséquent, Décébal a eu recours, dans les batailles, à l'unique chance du plus faible:vaincre à travers la temporisation, les manoeuvres habiles, les pièges tendus aux Romains, la ruse. Décébale a gardé l'espoir jusqu'au dernier moment lorsqu'il a choisi la seule mort digne de lui.

Istros, X, 2000, p.307-308.

OGLINZILE DREPTUNGHILARE DIN MORMINTELE SARMATICE DIN
SPAȚIUL CARPATO- NISTREAN

Vitalie Bârcă

LES MIROIRS RECTANGULAIRES TROUVÉS DANS LES TOMBES
SARMATIQUES DE L'ESPACE CARPATO-DNIESTRIEN

Résumé

Il n'y a pas beaucoup de miroirs rectangulaires, bien qu'on ait trouvé assez souvent des miroirs dans les tombes sarmatiques. C'est une situation caractéristique également pour les découvertes faites dans le territoire entre les Carpates et le Dniestr. Néanmoins, sur les six miroirs de ce type trois proviennent de l'espace carpato-dniestrien (Fig.1;2), dont le miroir rectangulaire de la Tb3Tm3 de Mihajlovka (Fig.3/3) et deux autres trouvés dans Tb3 de Giurcani (Fig. 3/2) et TblTm22 de Brăviceni (Fig.3/1).

Ce sont surtout les complexes du Ier siècle après J.C. qui ont fourni de tels miroirs, mais il est bien probable que certains en aient été utilisés durant une période plus longue. Une chose est certaine, c'est que l'on n'a pas d'informations sur leur production durant le IIe siècle après J.C, ce qui pourrait expliquer aussi leur absence dans la province Dacie.

Au nord de l'Italie les miroirs rectangulaires ont été découverts seulement dans les complexes du premier quart du Ier siècle après J.C. C'est pratiquement dans la même période que de tels miroirs apparaissent dans la nécropole de Panticapaeum.

Quant à l'apparition de ce type de miroir, l'on a supposé que les Romains l'avaient emprunté à l'Asie Mineure pendant l'époque d'Auguste, après quoi sa diffusion vers l'ouest fut très rapide.

On connaît des découvertes de miroirs rectangulaires sur le territoire de l'Italie, l'Espagne, dans la zone du Haut et du Bas Rhin, en Bretagne, Scandinavie, Danemark, Yougoslavie et, à l' Est, à Athènes, en Chypres, sur le territoire de l'Asie Mineure et le Bosphore, la zone de la Volga et du Dniepre Moyen, de même qu'au Bas Danube.

Au nord de la Mer Noire, plus de la moitié des miroirs romains, dont évidemment ceux rectangulaires, proviennent de Bosphore, et surtout de Panticapaeum où ils se trouvaient dans des sépultures riches datées aux Ier siècle - commencement du IIe siècle après J.C. Quelques miroirs romains de types différents

proviennent également des tombes sarmatiques riches du I^{er} siècle - première moitié du II^e siècle après J.C.

Dans un milieu sarmatique, on a découvert des miroirs rectangulaires dans la tombe du Tm36 de Bereznovka II, Tb2Tm224 de Krasnopolka, Tm17 de Petrik, Tb3Tm3 de Mihajlovka, auxquels s'ajoutent la découverte récemment faite dans TblTm22 de Brăviceni (Fig. 3/1) et l'exemplaire de la Tb3 de Giurcani (Fig. 3/2).

L'on voit bien que 3 exemplaires se trouvent à l'Ouest du Dniestr, deux entre le Boug et le Dniepr et un, à gauche du Don (Fig.2).

Vu que le miroir jouait un rôle important dans la vie de celui qui le possédait, nous considérons qu'on les déposait dans les sépultures des premiers propriétaires, surtout quand ils avaient une signification toute particulière pour les possesseurs d'autres miroirs, on les léguait aux successeurs.

Les miroirs rectangulaires découverts dans l'espace entre les Carpates et le Dniestr se datent à peu près dans la même période chronologique que les autres pièces de ce type découvertes dans l'Empire Romain, mais aussi dans le Barbaricum. C'est ainsi que le miroir trouvé à Brăviceni, Tm22, Tbl (Fig.3/1) se date dans la seconde moitié du I^{er} siècle après J.C., celui de la tombe de Mihajlovka (Fig.3/1) dans la seconde moitié du I^{er} siècle après J.C., et le troisième, trouvé dans la Tb3 de Giurcani, se date, le plus probablement à la fin du I^{er} siècle après J.C. - début/première moitié du II^e siècle après J.C.

Après avoir analysé les miroirs de grandes dimensions, le miroir de Tm3Tb3 de Mihajlovka (Fig.3/3) est considéré comme avoir été produit dans un atelier du Bosphore. Le miroir de la Tb3 de Giurcani et celui de Tm22TbM1 de Brăviceni sont des artefacts manufacturés dans des ateliers de l'Empire Romain.

Les miroirs rectangulaires sont arrivés, tout comme une grande partie des artefacts romains, dans les tombes sarmatiques suite à leur acquisition des négociants romains qui offraient leurs marchandises dans quelques - uns des centres locaux situés à la première "zone de contact" autour du limes, d'où, par d'autres moyens, ces marchandises arrivaient dans des régions considérablement éloignées de la frontière romaine. Certains produits, notamment les plus chers, pouvaient bien être commandés par les aristocrates sarmates de la même région, ou bien les Romains les offraient lors des négociations avec les autorités barbares. Les Sarmates pouvaient encore se procurer les produits romains par l'entremise des cités grecques Olbia, Tyras ou bien le royaume Bosporan, comme il est arrivé pour le miroir rectangulaire trouvé dans la tombe sarmatique de Bereznovka II.

Mais une chose est certaine, à savoir que la présence des miroirs romains dans le milieu sarmatique à l'Est des Carpates témoigne de la diffusion dans la zone

d'autres catégories d'artefacts, tels les vases en bronze, en verre, les fibules, ou encore d'autres produits romains. En tout premier lieu cela s'explique par l'existence dans ce territoire d'un centre de pouvoir sarmatique qui avait un rôle important dans la région et, deuxièmement, par le voisinage de la zone mentionnée avec les territoires romains.

Istros, X, 2000, p.322.

**CÂTEVA CONSIDERAȚII CU PRIVIRE LA TRASEUL ȘI CRONOLOGIA
BRAZDEI LUI NOVAC DE NORD**

Costin Croitoru (Braila)

**A FEW CONSIDERATIONS ABOUT THE ROUTE AND THE
CHRONOLOGY OF BRAZDA LUI NOVAC DE NORD**

Summary

Augustus' successors would seek to secure natural frontiers of the Roman Empire. Where the coterminous Provinces provide no natural obstacle they use a turf wall. Unfortunately for this kind of constructions it is very difficult to establish the proximate date when they, were built and sometimes even their exact route.

The turf wall known as Brazda lui Novac de Nord rises many discussions regarding both the chronology and the route. This defensive work separates the southern plain of Little Wallachia (Oltenia) and of Wallachia (Muntenia) from the hills. It is a rampart having the ditch to the North, running parallel with the Danube from Drobeta till Brăila according to P. Polonic's descriptions or Buzău after D. Tudor's research. However, in time the trace of this turf wall can disappear. As we have no doubt that P. Polonic's observations were accurate, it is more probable that the differences of these two investigations are made by the long time that passed between them. More than that, these constructions must have respected all strategically features of the time in order to be useful to Rome' s local interest. If the wall was ever finished then it must be ended at Brăila.

As we have no written source and no archeoldgical discoveries to help us, any chronological value we give for Brazda lui Novac de Nord remains just a hypothesis until a major, certain discover will prove it. Today are known three major chronological hypothesis:

1. Brazda lui Novac de Nord was considered as a first century A.D. defense work. Rome's foreign policy was intended to achieve a security zone by subduing the populations over Danube. The turf wall we spoke about limited this security zone. In spite of this logical hypothesis, there are no archeological supports in order to maintain it. There is also hard to believe that Brazda lui Novac de Nord had some military importance because on the middle of the first century A.D. there are no enemies to require such defensive work.

2. Brazda lui Novac de Nord has been built in the fourth century A.D. as a border of Constantine the Great's conquests on the Lower Danube. If we agreed with this opinion then we must answer a couple of questions like why there is no

written source in order to certify the rise of the wall in a time in which every defensive works were recorded?

3. The wall has been built in the 7th - 9th centuries in order to mark the Bulgarian's domination area. As this hypothesis has no material support, the discussion regarding Brazda lui Novac de Nord chronology is centered on the first two opinions.

4. In the current stage of researches, it seems that Brazda lui Novac de Nord was built in 4th century A.D.

Istros, X, 2000, p.433-434.

**PARTICIPAREA TRANSILVANIEI LA RĂZBOIUL DE TREIZECI DE ANI
ÎN PERIOADA DOMNIEI LUI GABRIEL BETHLEN (1613- 1629)**

Cristian Luca

**LA PARTICIPATION DE LA TRANSYLVANIE À LA GUERRE DE 30 ANS
PENDANT LE RÈGNE DE GABRIEL BETHLEN (1613 - 1629)**

Résumé

L'auteur met en évidence les plus importantes étapes de la participation de la Transylvanie à la Guerre de 30 ans pendant le règne du prince Gabriel Bethlen (1613-1629), tout en soulignant certains aspects politiques et militaires qui ressortent de quelques documents vénitiens inédits. Grandement reproduites dans le présent articles, les sources étrangères relèvent la dynamique des confrontations militaires transylvano-habsbourgeoises

Le fait que la principauté autonome de la Transylvanie s'est impliquée dans le grand conflit militaire éclaté en Europe dans la première moitié du XVII^e siècle exprime la politique efficiente de Gabriel Bethlen autant par des actions militaires que des pourparlers diplomatiques à finalité positive, plus précisément une autorité centrale consolidée et le prestige extérieur de l'Etat.

Istros, X, 2000, p.489.

UN TOPOR DACIC DE LA MEHADIA

Eugen Iaroslavschi

UNE HACHE DACIQUE DE MEHADIA

Résumé

Une hache en fer, illustrée et décrite, a été trouvée à Mehadia, sur la colline Stretin, à proximité du camp bien connu de Praetorium. En même temps on a découvert aussi d'autres outils en fer qui sont conservés dans un petit musée de la maison de la culture de l'endroit.

La pièce appartient au type I, conformément à la classification que nous avons proposée en 1979 (voir: I. Glodariu, E. Iaroslavschi, *Civilizația fierului la daci*, Cluj-Napoca, 1979, p.78 et fig. 36/38). Ce type de haches était connu jusqu'à présent uniquement dans les établissements et citadelles de la zone de la capitale dacique.

Le fait que dans cette zone, y compris dans le camp fortifié, on a trouvé de la céramique dace, conduit à l'opinion qu'à cet endroit a existé un établissement dace, qui n'a pas encore été identifié sur le champ d'activité, opinion exprimée aussi par les chercheurs de l'époque romaine qui croyaient "soit à l'existence d'un camp romain abritant des soldats d'origine dacique, soit à des habitants daces vivant dans l'établissement... preuve concluante de la continuité des Daces".