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Orice corespondență referitoare la revista ISTROS se va adresa:  
Muzeul Brăilei, Piața Traian 3,  
810153, BRĂILA, România  
E-mail: sediu@muzeulbrailei.ro

Any remark concerning ISTROS must be addressed to:  
Muzeul Brăilei, Piața Traian 3,  
810153, BRĂILA, Romania  
E-mail: sediu@muzeulbrailei.ro

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## L'ARMEMENT DANS LES TOMBES FÉMININES A L'ÂGE DU FER EN POLOGNE

TOMASZ BOCHNAK (RZESZOW - POLOGNE)

**Résumé.** Le mobilier des tombes de la culture de Przeworsk (III/II s. av. J.-C. – début V s. av. J.C.) démontre les différences en fonction du sexe de la personne incinérée. La comparaison des objets considérés par les archéologues comme marqueurs du sexe avec les résultats des analyses anthropologiques révèle une nette convergence.

Dans la culture de Przeworsk, comme dans la plupart des sépultures d'autres cultures archéologiques, dans les tombes masculines on découvre des éléments de l'armement et des outils, tandis que les parures sont généralement plus modestes et moins nombreuses que dans les tombes féminines. On observe aussi que certains types d'outils sont caractéristiques pour le mobilier du type masculin (comme les outils de forgeron), tandis que les autres (p.ex. les fusaïoles) sont présents surtout dans les tombes de femmes.

Pourtant, on note aussi quelques cas particuliers, où les marqueurs archéologiques ne concordent pas avec les analyses anthropologiques. Par exemple, on découvre parfois des fusaïoles dans les tombes qui, d'après les anthropologues, sont des sépultures d'hommes. On connaît aussi certaines tombes féminines avec de l'armement. Parfois, il s'agit de pièces singulières, comme les pointes de lances, mais il existe aussi des tombes avec des panoplies beaucoup plus complètes (épée, pointe de lance, umbo). L'armement dans ces tombes appartenait-il réellement à une femme ?

Bien que les sources écrites antiques mentionnent que dans les sociétés barbares les femmes s'adonnaient aux activités qui paraissaient inhabituelles pour les Romains, il est plutôt douteux que le mobilier funéraire puisse refléter, dans ces cas, une situation réelle et répétitive. Il ne faut pas oublier que le rite funéraire reste une sorte de filtre qui présente une image déformée, et que le mécanisme et l'étendue de cette déformation ne sont pas connus. Nous ne savons pas pourquoi certains types d'outils et d'armement ont été considérés comme « dignes » ou convenables d'entrer dans le mobilier funéraire. Par exemple, on observe que les pointes de lance, les épées et les umbos sont fréquents dans les tombes, tandis que d'autres éléments d'armement, sans aucun doute largement utilisés dans le passé, comme les pointes de flèches ou les projectiles de fronde, sont rarement représentés parmi le mobilier de la culture de Przeworsk. La composition des panoplies dans les tombes avait alors une signification inconnue aujourd'hui et la présence de l'armement devrait être considérée dans les catégories symboliques.

Il est possible que la présence, dans les tombes féminines, des pointes de lances singulières soit un effet d'une idéologie différente à celle qui demandait d'y mettre une panoplie complète. L'armement dans les tombes féminines de la

culture de Przeworsk est vraisemblablement non seulement un symbole où une marque de leur position sociale mais il est lié aussi aux pratiques magiques qui demandaient d'enfoncer des objets pointus dans le fond de la fosse funéraire.

### **WEAPONS IN GRAVES DURING THE BRONZE AND IRON AGES IN CENTRAL EUROPE AND ELSEWHERE**

JAN BOUZEK (PRAGUE – CZECH REPUBLIC)

**Abstract.** Generally, weapons in graves appear in prehistory in periods without territorial system of hill forts; they were more often worn in everyday life, like Thucydides mentions for Early Greece (Thuc.I,2, 6). When forts existed, weapons were less commonly carried in everyday life; the administration could hold peace by other means. In such situations, weapons are more often found as offerings in so-called hoards, in rivers and other places of special significance in prehistoric religion (cf. Kristiansen 1998).

### **NOTES ON GRAVE GOODS FROM THE BRONZE AND IRON AGES TOMBS IN THE WEST MORAVA VALLEY (SERBIA)**

KATARINA DMITROVIĆ (ČAČAK – SERBIA),  
MARIJA LJUŠTINA (BELGRADE – SERBIA)

**Abstract.** The paper offers a survey focused on characteristics of the grave inventory from the Bronze and Iron Ages in the region of the valley and the surroundings of the West Morava River. Having analyzed different aspects of the grave finds, it was possible to determine certain territorial and chronological regularities. A noticeable difference between upper (Požega and Čačak regions) and lower (Kraljevo and Kruševac regions) river course existed during the whole period of the Bronze and Iron Ages. It seems that the borderline between different cultural identities ran somewhere near the town of Kraljevo, probably along the Ibar river.

## **SCYTHIAN MACES - THE REGALIAS OF POWER**

ELENA FIALKO (KIEV – UKRAINE)

**Abstract.** To the typical types of Scythian weapons belong: the bows and the arrows, the spears, the javelins and the swords. Less commonly used axes and maces, intended to defeat heavily armed enemy.

Because the findings of maces in Scythian graves are quite rare, let us focus on the little-known of them. It is found in a burial № 2 of kurgan IX of the Rogachik barrow cemetery, which is located near the Gyunovka village in the center of Scythia. We do not know the similar findings among the Scythian antiquities. Maces, which are relating to weapons of shock battle, are not widely known in the Scythian time. A small series of such findings consist of about a dozen copies. All of these findings, in general, are similar among each other, but entirely different from rogachikskyi specimen.

Maces, along with battle-axes were intended for close combat on foot. Perhaps that's why they have not received wide acceptance in the mobile Scythian army, the major part of which was cavalry. On the other hand, most of these items especially in 5th-3<sup>rd</sup> c. BC serve as symbols or attributes of power. This fact explains their rarity in the Scythian complexes.

## **SPECIAL MARKS OF THE SOCIAL STATUS IN BURIALS OF THE MIDDLE 7<sup>th</sup>-6<sup>th</sup> CENTURIES BC IN THE LIGHT OF EMERGENCE OF EARLY SCYTHIAN WARRIORS IN THE EASTERN CARPATHIAN REGION (BASED ON MATERIALS FROM CEMETERY OF TRINCA-DRUMUL FETEȘTILOR)**

OLEG LEVITSKI (CHIȘINĂU - REP. OF MOLDOVA)  
MAYA KASHUBA (ST. PETERSBURG - RUSSIA)

**Abstract.** The article presents description of materials from the mound cemetery Trinca-Drumul Fetestilor (NE of the Republic of Moldova). Nine out of twelve small stone-ground mounds were excavated. Two burial constructions are recorded: the burial construction situated on the ancient cultural level (the variant I.1, 83%), and the burial construction submerged in a pit (the variant I.2). The burial tradition may be regarded as bi-ceremonialism with cremation dominated (7-58%). Cenotaphs are also recorded (2-17%). Pottery and personal adornment objects combined with tools are the most frequently recorded objects in the explored burials. The Trinca cemetery functioned during three generations, from the mid 7<sup>th</sup> to the first quarter of 6<sup>th</sup> century BC. The comparative analysis of the implements under study with synchronous

antiquities from Carpathian basin, South Carpathian Area, and North Black Sea forest-steppe land (Early Scythian culture), has revealed mostly the Hallstattian type of the Trinca cemetery and ethnically mixed type of individuals buried. The discovered male burials and the warrior burial (tumulus I) give reasons to assume miscegenation and a quite high degree of incorporation of Scythian nomads in the local environment. A high social rank burial of a woman (tumulus VI) is noticeable among the local type burials represented mostly by female burials. One can assume that weapons did not represent a high social status marker in the population of Trinca and Podolo-Moldavian group (7<sup>th</sup>-6<sup>th</sup> centuries BC). Apparently, women played an important social role in the local sedentary societies, since they were responsible for wealth accumulation and inheritance.

### ***ELEMENTS OF PRESTIGE IN THE IRON AGE GRAVES FROM THE WEST MORAVA VALLEY, SERBIA***

MARIJA LJUŠTINA (BELGRADE – SERBIA)  
KATARINA DMITROVIĆ (ČAČAK – SERBIA)

**Abstract.** The region of the river West Morava, with some well examined burials from the Iron Age, proved to be of great significance for the study of elements of prestige in the grave inventory. Investigated graves dating from the transitional period testify to specific funerary practice – flat necropolises, incineration with urns and frequently ceramic vessels as grave inventory, but not to prestige. In contrast to these burial customs, during the Hallstatt period mounds were spread all over this territory, but their number prevails in the western parts of the region. Regarding grave inventory, it was possible to distinguish three grave types - graves with ceramics and bronze jewelry, warrior graves and graves with rich and luxury goods that presumably belong to the tribal aristocracy. Opulence and abundance of such objects prevail again at the western part of the West Morava valley. The graves from Mojsinje and Mrčajevci, where typical inventory is represented by iron spears, knives and other pieces of warrior equipment, can be considered the so called warrior graves. On the other hand, there are extremely rich graves, usually under tumuli with huge grave constructions (Pilatovići, Atenica). Their grave inventory includes silver; gold and amber objects made in local workshops, as well as imported objects - Greek and Italic vessels and jewelry, even a scarab from Pilatovići. The extraordinary inventory certainly belonged to some eminent members of the society, such as tribal leaders or other members of aristocracy. It is certain that those objects were very valuable and expensive in contemporary circumstances, testifying about wealth and high rank of the tribal leaders.

## THE GODDESS ATHENA IN THE ROYAL IDEOLOGY OF ANCIENT THRACE

IVAN MARAZOV (SOFIA – BULGARIA)

**Abstract.** The ancient authors have left us a scanty and fragmentary picture of the Thracian Pantheon (Маразов 1992; 1994a). Nevertheless, the names of several goddesses are mentioned in it: Artemis, Kotyto, Bendis, Hera, Hestia, Aphrodite and Hekate. With the exception of the “local” female deities Kotyto and Bendis (and later Yambadule as well), the Greek names face us with the problem of deciding precisely which function of the concrete goddess the ancient author had in mind when he placed her on the Thracian firmament. Naturally, some of them can be identified in the iconographic sources as well. However, as is a frequent occurrence in Thracian historiography, there are often discrepancies between written and iconic data. The goddess Athena is an eloquent example in this respect. She is known from written sources, but until recently she was a rare occurrence in the iconography of art. Three bronze cnemides with the image of the goddess appeared recently, and they immediately changed the situation, forcing us to explain why the eponymous deity of the Athenian polis was so popular in Hellenistic Thrace. The aim of the present paper is to raise this question.

## L'INVENTAIRE FUNÉRAIRE - UNE SOURCE INFORMATIVE OU/ET INDICE SOCIAL ET SYMBOLE RELIGIEUX (BASÉ SUR LES MATÉRIELS DES NÉCROPOLES DU I<sup>ER</sup> MILLÉNAIRE AV. J.-C. DE L'EST DES CARPATES.)

*ION NICULIȚĂ, TUDOR ARNĂUT*  
(CHIȘINĂU – RÉP. DE MOLDAVIE)

**Abstract.** The complexity of sepulchral constructions, the diversity of funeral inventory and their significance have continuously stayed in viewfinder of archaeologists, anthropologists and sociologists, causing countless discussions that have found reflection in many monographs and special studies occurring at the end of XX - early XXI centuries.

The earliest of them Saharna-Țiglău, Saharna-Hulboaca, Alcedar, Climăuții de Jos fit largely during the period of 10<sup>th</sup> century-the first half of 8<sup>th</sup> century BC. Most of them are necropolises of tumuli type. Some of them contain burials marked with rings of unwrought stone pieces above which stand small mounds of broken stone. In some cases burials are practiced in the center of the ring, in others- in stone slabs graves. The inventory, usually, is presented by various jewel pieces: bracelets, bronze earrings, iron fibulae, iron knife blades

and various forms of clay pots with incised and stamped decorations. But the absent of weapons can lead to the idea that they did not belong to military class.

Necropolises of tumuli type with mantle of unwrought stone are prevailing in the next period, 7<sup>th</sup>-5<sup>th</sup> centuries, known after discoveries from Drumul Feteștilor, Valovăț, Cajvana etc. But they contain weapons: *akinakai*, arrow and spear tips- inventory that permits their attribution to exponents of military aristocracy.

In the 4<sup>th</sup>-3<sup>rd</sup> centuries are frequent flat cemeteries with rectangular sepulchral constructions in shape of pits packed with burnt wooden beams with rich inventory: such as *akinakai*, spear tips, bridles, iron bridles bits from Pîrjolteni - inventory which indicates the membership of a wealthy military.

The analysis of sepulchral constructions and inventory in this case allows us to understand that the absent of armament does not prove that the graves with rings and mantles of stone do not belong to community leader that have not to be a military one. In most cases funerary inventory reflects the social status of the defunct, but not always. Thus, in an ordinary burial was found a gold pyramidal earring, a few pots and more nothing. There are known tumuli cemeteries in which are found only jewel pieces. In such cases, the inventory does not give any information about the social status of the deceased. Certainly, the funerary materials are not able to illustrate adequately the stratification of society, but in correlation with other data they can substantially contribute to the study of social structure of communities from 1<sup>st</sup> millennium BC.

### **SOME REMARKS ABOUT WEAPON'S SEMANTICS IN THE ANCIENT NECROPOLIS OF THE NORTH-WESTERN BLACK SEA REGION**

TATYANA L. SAMOYLOVA (ODESSA – UKRAINE)

**Abstract.** In all tombs of the necropolises of ancient cities, both in the Black Sea Region and outside the items of weapons are met. Let's try to analyze some aspects of the meaning of different types of weapons in the ancient necropolises of the North-Western Black Sea Region. Its presence in the tombs of the ancient Greeks may cause at least two questions: whether the weapon was an expression of the special status of the deceased-include prestigious status and whether it was a sacred object (fetish, a talisman or personification of God), associated with funerary ceremony, which is a necessary part of religious practice. It should be noted that the deification of various objects such as natural (rocks, plants, water, fire, animals, etc.) and artificial (weapons, tools, hand-made images of gods, etc.) are common to all peoples in one or varying degrees. It is characteristic for the ancient Greeks religion.



## **WEAPONRY AND ITS ROLE IN SOUTHERN ROMANIAN BRONZE AGE**

CRISTIAN SCHUSTER (BUCHAREST – ROMANIA)

**Abstract.** In the article there are mentioned funerary customs of some cultural manifestations of the Bronze Age in Southern Romania. There are rendered some proofs that attest the connection between the weaponry and the funerary monuments. There is also mentioned the presence of some weapons (made of stone, bone/antler or metal) or weapon substitutes (miniature burnt clay items) unearthed in various funerary inventories.

## **IMAGES OF GENDERED IDENTITIES. NORTH-THRACIAN CASE 5<sup>TH</sup> – 3<sup>RD</sup> CENTURY BC**

VALERIU SÎRBU, MAGDALENA ȘTEFAN (ROMANIA)

**Abstract.** The authors intend to raise the discussion about how the identity of the dead was constructed with reference to male-female social roles, in the case of North-Thracian tumuli graves, attempting in an extended perspective to debate the meaning and specific attributes of gendered identities in the Thracian society.

The clearest references about how sexual identity was perceived and represented, and to what degree it influenced the distribution of active roles in a society may be accessible to archaeologists essentially as twofold data: anthropological analyses of skeletal remains in relation with associations of deposited grave goods, and iconographic representations of men and women performing their roles either in a social or symbolic context. As both burials and iconography are constructs to be manipulated and loaded with ideological content, any gendered identity model identified is to be seen as a declaration on the ideal social organization or even on individual aspiration.

### **ABOUT ONE GROUP OF PARADE SWORDS OF SCYTHIAN AGE**

SERGEY SKORY (KIEV- UKRAINE),  
JAN CHOCHOROWSKI (KRAKÓW - POLAND)

**Abstract.** This article is devoted to one of the group swords of Scythian period. These objects were not only (and perhaps not at all) weapons, but they also were important indicators of social prestige.

### **SOME STATISTICAL REMARKS ON CLASSIFICATION OF WEAPONS DEPOSITED IN GRAVES**

DAN ȘTEFAN (BUCHAREST - ROMANIA)

**Abstract.** When they are discovered in tombs, weapons provide complex assessments on the deceased and the society from which they come. Largely speaking, the structure of funerary inventory is a result of a wide variety of phenomena (fashion, sex, status, beliefs, technology, etc.) or circumstances (natural hazards, disease, damage caused by humans). It is also recognized their role as bearers of social or ideological messages. A complete “reverse engineering” is most often impossible, however traditional analysis based on typology and the study of the distribution of types may reveal a part of the basic funerary behavior patterns valid for a community at a time. To refine the interpretation we would have to overcome barriers of the traditional definition of types, seen as groups of interrelated objects with consistent similar features which may have social and/or spatial and temporal significance.

The present paper is devoted to a vision of organizing knowledge from the funerary space as a process by which objects associated with the deceased are differentiated in natural categories (rather than subjective) so that specific relationships can be subsequently recognized. This cognitive process will be illustrated based on the analyses of the weapons deposited in some Iron Age graves from the sub-Carpathian area.

**THE CASE OF BURIAL MONUMENTS IN GREECE.  
LEGISLATION AND REALITY**

ARIS TSARAVOPOULOS, GELY FRAGOU (ATHENS – GREECE)

**Keywords:** burial monuments, Greece, legislation, protection, promotion, reality.

**Abstract.** The burial monuments of the past, as known today, consist of two main elements: A) The tomb itself; its construction and shape along with its contents, B) The monument that is placed over the tomb; maintaining the continuous “dialogue” of the deceased with the living.

The great variety in both of the cases above leads to different answers concerning the preservation and promotion of these monuments. In this presentation we discuss the different ways of preservation and promotion of burial monuments in Greece, where the protection and promotion of antiquities is institutionalized by law, and is materialized by the responsible departments of the Ministry of Culture.