

INTERNATIONAL COLLOQUIUM
Residential Centres (dava, emporium, oppidum, hillfort, polis)
and Cult Places in the Second Iron Age of Europe
Buzău (Romania), 23-26 October 2014

GENERAL PROGRAMME

THURSDAY, 23 OCTOBER 2014

- **10.00-15.00 - Welcome and registration of the participants**
- **17.00 – Official Opening Ceremony of the International Colloquium**
 - **Speakers: officials, organizers and participants**

Marian Cristinel Bîgiu
President, Buzău County Council

- Prof. Dr. Valeriu Sîrbu**
- **President: - 30th Commission UISPP: *Mortuary Practices in Prehistory and Protohistory***
 - **Association for Studies of Funerary Archaeology – Romania**

Dr. Laurențiu Grigoraș
- Manager of Buzău County Museum

Dr. Sebastian Matei
- Researcher Buzău County Museum

- **20.00 – Dinner**

Friday, 24 October 2014

Session: 9.00-13.00

CHAIRPERSON: PROF. DR. ION NICULIȚĂ

- **Christian Schuster, Done Șerbănescu, Alexandru Morintz (Romania), *The Getic dava from Radovanu (Călărași County, Romania) and their cultic places.***
- **Valeriu Sîrbu, Diana Dăvîncă (Romania), *"Fields of pits" in the Geto-Dacian World (4th c. BC-3rd c. AD). Sacred or Profane Places?***
- **Varbin Varbanov (Bulgaria), *Researched Late Hellenistic Sites in Northeastern Bulgaria. The Case-study of Sexaginta Prista site – a Settlement or a Cult Place?***
- **10.30-10.45. Coffee break**
- **Alexandru Berzovan, Dorel Micle, Andrei Stavilă, Cristian Floca, Octavian Rogozea (Romania) - *The Dacian ritual pits from Unip - „Dealul Cetățuica” (Sacoșu Turcesc commune, Timiș County)***
- **Cristina Bodo (Romania), *The temples from Orăștie Mountains***
- **Gelu Florea, Liliana Mateescu-Suciu, Răzvan Mateescu, Gabriela Gheorghiu (Romania), *Sarmizegetusa Regia. The “economy of the ritual” in the Dacian Late Iron Age***
- **Discussions**
- **13.00-14.30. Lunch**

Session: 15.00-19.00

CHAIRPERSON: DR. DAVIDE DELFINO

- **Sebastian Matei, Despina Măgureanu (Romania), *Public space–private space in the dava from Cărlomănești, Buzău County***
- **Valeriu Sîrbu, Sebastian Matei, Maria-Magdalena Ștefan, Dan Ștefan (Romania), *The Sacred Geto-Dacian Enclosure from Pietroasa Mică – Gruiu Dării, Buzău County (Romania)***

- Ion Niculiță, Aurel Zanoci, Mihail Băț (Rep. of Moldova), *Administrative, religious and cult centers in the East-Carpathian area during the 2nd half of the 1st millennium BC*
- 16.30. Coffee break.
- Rodica Naniu Ursu, Andrei Corobcean (Rep. of Moldova), *Metamorphoses of the existence: Life and death in the Getic enclosure from Stolniceni (Hâncești County, Republic of Moldova)*
- Diana Gergova (Bulgaria), *"The Kamen Rid Sanctuary" in "Dausdava" – The Getic religious and political capital. Planning and Chronology, Gift and Practices.*
- Izabela Włodek (Poland), *Typological and chronological analysis of the pottery from „Kamen Rid-” Getic sanctuary in Sboryanovo*
- Despina Măgureanu (Romania), *About certain types of public edifices investigated at Cârlo-mănești (Buzău County)*

- Discussions

20.00 – Dinner

Saturday, 25 October 2014

Session: 9.00-13.00

CHAIRPERSON: DR. ALEXEY GOTZEV

- Alexey Gotzev (Bulgaria), *Emporion Pistiros and organization of its space*
- Manuel Fernández-Götz (Great Britain), *Sanctuaries and ancestor worship at the origin of the oppida*
- Davide Delfino (Portugal), Eliana Piccardi (France), Kewin Peche Quilichini (France), Angiolo Del Lucchese (Italy), *Second Iron Age Human Landscapes in the Northern Tyrrhenian Sea area: up-to-date analyses between Liguria and Corsica*

10.30-10.45. Coffee break

- Florina Panait Bîrzescu, Iulian Bîrzescu (Romania), *Thracians and Greek Sanctuaries on the Western Coast of the Black Sea*
- Lyubava Konova (Bulgaria), *Some notes on the establishment and early organization of the Greek colony Apollonia Pontica (late 7th – 6th centuries BC)*
- Discussions

13.00-14.30.Lunch

Session: 15.00-17.30

CHAIRPERSON: ARIS TSARAVOPOULOS

- Evangelia Fragou, *A residential provincial center in the south-western Peloponnese, in Greece, and its domestic cult places*
- Jannis Kozatsas, Gioria Panagopoulou, Haroula Moutsiou, Maria Choleva, Aris Tsaravopoulos, *The sanctuary of Apollo Aegileas on Antikythera, Greece People and myth on the crossroads of piracy and cult*
- Evangelos Kroustalis, Aris Tsaravopoulos, *Appropriating the gods (evidence from a newly discovered peak - sanctuary on the islet of Antikythera)*
- Aris Tsaravopoulos, *Establishing a democratic state (The “fortune” of the great archaic funerary and religious monuments of Attica during the great constitutional changes that led to Democracy at the end of the 5th c. BC)*
- Discussions
- 18.00 - Round Table: *Present and Future in Research and Protection of Cult Places*

CHAIRPERSON: PROF. DR. VALERIU SÎRBU

19.00 Official closing ceremony of the International Colloquium.

20.00 – Dinner

Sunday, 26 OCTOBER 2014

- **9.00-13.00 – Documentary trip**
- **13.00-14.00 – Lunch**
- **14.00 – Departure of the participants**

Cuvânt înainte

Pentru a patra oară, după 2004, 2009 și 2012, ne reîntoarcem la Buzău pentru un colocviu internațional, manifestare științifică devenită deja tradițională. Astfel, Buzăul devine orașul din România care a găzduit cele mai numeroase manifestări științifice organizate sub egida Comisiei XXX a Uniunii Internaționale de Științe Preistorice și Protoistorice (UISPP), cea mai prestigioasă organizație profesională a arheologilor din toată lumea.

Dacă primele trei colocvii au avut ca temă problemele de arheologie funerară, cel de anul acesta se referă la o problemă foarte importantă a Antichității, anume a relațiilor dintre centrele rezidențiale și locurile de cult.

Astfel, tema prezentului colocviu este **”Centre rezidențiale (dava, emporium, oppidum, hillfort, polis) și centrele de cult din a doua epocă a fierului din Europa”/ „Residential Centres (dava, emporium, oppidum, hillfort, polis) and Cult Places in Second Iron Age of Europe”**

Pentru o vedere cuprinzătoare asupra fenomenului se vor analiza descoperiri dintr-un spațiu întins (între Oceanul Atlantic, Marea Neagră și Marea Mediterană) și dintr-un interval cronologic de circa jumătate de mileniu.

Temele abordate provin din civilizații variate - din Peloponez până în Iberia și din nordul Moldovei până în insulele Mediteranei. Se vor avea în vedere atât raporturile de ordin topografic dintre centrele de putere și locurile de cult (sunt acestea din urmă în interiorul ori în afara centrelor rezidențiale), cât și structura tipurilor de manifestări culturale, de la temple impresionante la depuneri votive în gropi, de la capodopere artistice din metale prețioase până la modeste vase ceramice.

Până acum toate volumele acestor colocvii au fost tipărite, marea majoritate în condiții grafice deosebite și în limbi de circulație internațională, ceea ce a asigurat manifestărilor noastre științifice un deosebit prestigiu.

Aceste colocvii s-au desfășurat sub egida Comisiei XXX a Uniunii Internaționale de Științe Preistorice și Protoistorice (UISPP) și a Asociației de Studii pentru Arheologie Funerară - România (ASAF) și, desigur, a instituțiilor culturale din România unde au avut ele loc.

Între 1996-2006 Comisia 30 a UISPP s-a numit *Practici funerare în culturile protoistorice din Europa de Sud-Est*, iar din 2006, cu ocazia Congresului XV a UISPP de la Lisabona, Comitetul Permanent a acceptat noua ei denumire - *Practici mortuare în Preistorie și Protoistorie*, ceea ce indică o extindere nu numai geografică, dar și cronologică a competenței acesteia.

Activitățile comisiei pot fi urmărite pe site-ul: www.uispp30commission.net4u.ro

Programul colocviului include 22 de comunicări, cu 44 de autori, din nouă țări: România, Republica Moldova, Polonia, Bulgaria, Grecia, Italia, Portugalia, Franța, Marea Britanie.

La acest colocviu vor participa cunoscuți profesori și cercetători de la prestigioase universități ori institute europene, ceea ce va asigura manifestării științifice atât un nivel înalt de analize și dezbateri, cât și o largă vizibilitate internațională.

Neîndoielnic, comunicările prezentate și discuțiile care vor avea loc pe teme abordate vor aduce date noi și interpretări interesante asupra acestor fenomene.

De asemenea, este de evidențiat faptul că volumul colocviului este preconizat să apară tot în 2014.

Totodată, se va organiza o Masă Rotundă cu tema *„Prezent și Viitor în cercetarea locurilor de cult din Europa”*

Mulțumesc autorităților județului Buzău și colegilor de la Muzeul Județean Buzău care au contribuit la organizarea acestei prestigioase manifestări științifice.

Prof. dr. Valeriu Sîrbu

Președinte

- Comisia 30 a Uniunii Internaționale de Științe Preistorice și Protoistorice;
- Asociația de Studii pentru Arheologie Funerară - România

Avant-propos

Nous revenons pour la quatrième fois dans les dernières dix années, à Buzău (après 2004, 2009 et 2012) pour un colloque international, une manifestation scientifique déjà traditionnelle.

Ainsi, la ville de Buzău devient la ville de Roumanie qui a offert l'hospitalité pour le plus grand nombre de colloques sous les auspices de la Commission XXX de l'Union Internationale de Sciences Préhistoriques et Protohistoriques (UISPP), la plus prestigieuse organisation professionnelle des archéologues du monde entier, s'inscrivant de la sorte dans la galerie des centres qui ont organisé de telles manifestations scientifiques.

Si les trois premiers colloques y organisés ont traité des problèmes d'archéologie funéraire, celui de cette année va porter sur un thème extrêmement important de l'Antiquité, les relations entre les centres résidentiels et les lieux de culte, l'organisation interne et les types de rituels y accomplis.

Par conséquent, le thème du présent colloque est le suivant: « **Centres résidentiels (dava, emporium, oppidum, hillfort, polis) et centres de culte dans le second âge du Fer en Europe** » / „*Residential Centres (dava, emporium, oppidum, hillfort, polis) and Cult Places in Second Iron Age of Europe*”.

Ce thème est pour la seconde fois traité dans un colloque en Roumanie; la première fois a été à Braşov, le 19-21 octobre 2006, sous le titre « **Sanctuaires et lieux de culte de l'âge du Fer dans le monde thrace** » / *Iron Age Sanctuaries and Cult Places in the Thracian World*”, organisé avec le support du Musée Départemental d'Histoire de Braşov.

Afin d'avoir une perspective au plus vaste du phénomène, on analysera des découvertes sur un territoire étendu (entre l'Océan Atlantique, la Mer Noire et la Mer Méditerranée) et un intervalle chronologique qui couvre plus d'un demi-millénaire.

Le programme du colloque comprend 22 communications avec 44 auteurs, venus de neuf pays: Roumanie, République de Moldavie, Pologne, Bulgarie, Grèce, Italie, Portugal, France, Grande Bretagne.

Celui qui consultera le programme du colloque constatera également une grande variété thématique

D'une part, on va faire l'analyse autant de la position topographique des lieux de culte (à l'intérieur ou à l'extérieur des centres résidentiels) que les modalités de les délimiter et leur structure interne (depuis les temples impressionnants aux dépôts votifs dans les fosses).

De l'autre part, on va mettre en évidence les types de rituels y accomplis et les catégories d'objets déposés/découverts à l'intérieur des lieux de culte, depuis de véritables trésors de métaux précieux jusqu'à des objets d'usage ménager.

On va aussi tenter d'identifier d'une part les influences et les interférences culturelles-religieuses dans la structure des lieux de culte et des dépôts votifs qu'ils contenaient, et d'autre part, les « destinataires » des rituels y accomplis – dieux, héros, ancêtres illustres etc.

Tous les travaux de ces colloques ont été, jusqu'à présent, imprimés, dans de bonnes conditions graphiques et dans des langues de circulation internationale, leur assurant, de la sorte, un prestige à part.

L'activité de ces colloques a eu lieu autant sous les auspices de la Commission XXX de l'Union Internationale de Sciences Préhistoriques et Protohistoriques (UISPP) et de l'Association d'Etudes pour l'Archéologie Funéraire - Roumanie (ASAF), que des institutions culturelles de Roumanie qui les ont organisés.

Entre 1996-2006 la Commission XXX de l'UISPP s'appelait *Pratiques funéraires dans les cultures protohistoriques à l'Europe de Sud-est*, et depuis 2006, lors du XV^e Congrès de l'UISPP à Lisbonne, le Comité Permanent a accepté sa nouvelle dénomination – *Pratiques Mortuaires dans la Préhistoire et la Protohistoire*, ce qui signifie une extension non seulement géographique, mais aussi chronologique de ses compétences.

On peut suivre les activités de la commission sur notre web site : www.uispp30commission.net4u.ro

A ce colloque, les participants sont des professeurs et chercheurs reconnus venant d'institutions européennes prestigieuses, universités, instituts et musées, ce qui assurera à notre manifestation scientifique un haut niveau des analyses et des débats, ainsi qu'une vaste visibilité internationale.

Il est hors de doute que les communications présentées et les discussions sur les thèmes abordés vont apporter de nouvelles informations et des interprétations intéressantes de ces phénomènes.

Il est aussi bon de mentionner que le volume avec les travaux du colloque doit paraître cette année même, donc en 2014.

On organisera à la fois une Table Ronde sur le thème : « *Présent et avenir dans la recherche des lieux de culte en Europe* ».

Je tiens à remercier le Conseil Départemental Buzău ainsi que les collègues du Musée Départemental de Buzău, sans l'appui desquels cette prestigieuse manifestation scientifique, qui a exigé d'importantes ressources financières, organisationnelles et humaines, n'aurait pas eu lieu.

Prof. Dr. Valeriu Sîrbu
Président

- Commission XXX de l'Union Internationale de Sciences Préhistoriques et Protohistoriques;
- Association d'Etudes pour l'Archéologie Funéraire - Roumanie

ABSTRACTS

**THE DACIAN RITUAL PITS FROM UNIP - „DEALU CETĂȚUICA”
(SACOȘU TURCESC COMMUNE, TIMIȘ COUNTY)**

**Alexandru Berzovan, Dorel Micle, Andrei Stavilă, Cristian Floca,
Octavian Rogozea (Romania)**

During the centuries 1st BC to 1st AD, the lands of Ancient Dacia were characterized by numerous changes, marked not just by the rise of the Kingdom, but also by evolutions in regard to religious beliefs. But apart from these changes, otherwise limited in time and space, the Dacian lands know also other types of religious manifestations, with much older origins and a much larger spreading, that took place in other places than the temples and consecrated sites, representing acts of piety that are harder to decipher. A special place, in regard to the number of discoveries, is represented by the so-called ritual pits that are found across various settlements between ordinary homes and garbage pits, sometimes grouped in the form of ritual pit „fields”. In this presentation, we will discuss the ritual pits discovered at the settlement from Unip - „DealuCetățuica” (SacoșuTurcesc commune, Timiș County), during the archaeological campaigns that took place between the years 2011-2013.

The Unip – „Dealu Cetățuica” (the „Little Fortress” hill) is located in the western part of Romania, more precisely in the Timiș plain, on the banks of the river with the same name. Up until recently, due to a lack of satisfactory investigations, very few traces of Dacian settlements were known in this area. The site occupies a large natural mound, surrounded by ancient branches of the river Timiș, but it is very likely that it extended further on the higher ground. The ritual pits that we have discovered so far, are all located on the mound. They present a rich inventory, consisting mostly of pottery – based on its aspect, the pits can safely be dated during the 1st century BC.

We cannot know if, during the 1st century BC, the mound of „Dealu Cetățuica” was used as a ritual site or if these pits are intertwined in a larger, common settlement. Although no Dacian habitation complex had been found so far on the mound, the presence of Dacian garbage pits in the vicinity of the ritual ones, could give more credit to the second hypothesis.

We hope that further inquiries will bring new data about the life and beliefs of the Dacian communities from the Lower Timiș Basin.

THRACIANS AND GREEK SANCTUARIES ON THE WESTERN COAST OF THE BLACK SEA

Florina Panait Bîrzescu, Iulian Bîrzescu (Romania)

Founded at the coming of the Greeks, the sanctuaries on the Western coast of the Black Sea have been since the beginning in close connection with the Aegean world. The local presence, especially the local sanctuaries, is missing in this area, or at least they are hard to be guest. The main visitors of the sanctuaries on the Western coast were mainly the colonists and the Greek traders travelling in the Black Sea. The erection of sanctuaries, both in towns and in their territory, took place in archaic times. By the same time is attested the relation between Greeks and the local population, Thracians in the first place. The traces of Thracian presence in the Greek sanctuaries from the Black Sea area have been less studied, on one hand because of the lack of reliable evidence; on the other hand the research was less concentrated on the religious topics. Several dedications of Thracian dynasts from late Hellenistic times and other several iconographical evidence of cultic syncretism from the same period are still essentials for the knowledge of the relations between Thracians and Greek sanctuaries. The present paper is aiming to analyse these documents in a much broader context, namely of the Thracian world and the Greek sanctuaries, especially those from the Northern Aegean coast, which are well documented ever since the Archaic period. The main questions are what kind of offerings used to be dedicated by the Thracians, if the materials discovered in sanctuaries, other than the epigraphic ones, show a Thracian presence, and who were these dedicants. Starting from some study cases, the paper aims to establish the phases and the characteristics of the Thracian presence in the Greek sanctuaries from the Western coast of the Black Sea.

THE TEMPLES FROM ORASTIE MOUNTAINS

Bodó Cristina (Romania)

The appearance of some imposing cultic buildings in certain areas, especially in Orăștie Mountains, is one of the material manifestations of the religious changes, brought by the birth of Dacian Kingdom. In Sarmizegetusa Regia (Grădiștea de Munte, Orăștioara de Sus com., Hunedoara County), the capital of the Dacian Kingdom, there is a sacred precinct, extended on two terraces, specially arranged in this purpose, where seven temples, with a series of annexes, were in function, at one precise moment. We presume the existence of a smaller complex of temples, extended on five anthropogenic terraces, upheld by walls, nearby, in the Fețele Albe point. We also find the quadrilateral temples of columns' alignments type nearby the other fortresses in Orăștie Mountains: there were four quadrilateral temples near Costești fortress, two quadrilateral temples have been excavated close to Blidaru fortress and the traces of such type of temples were signalized at Piatra Roșie, Bănița and Căpâlna.

Such a building effort must have had multiple motivations both for religious and political authority. The leaders' material resources have allowed employing craftsmen from the Mediterranean world, to implement the architectural programme that reflects, in an impressive manner of construction, the political and military power of these elites.

SECOND IRON AGE HUMAN LANDSCAPES IN THE NORTHERN TYRRHENIAN SEA AREA: UP-TO-DATE ANALYSES BETWEEN LIGURIA AND CORSICA

**Davide Delfino(Portugal), Eliana Piccardi (France),
Kewin Peche Quilichini (France), Angiolo Del Lucchese (Italy)**

Abstract: We may follow strategies in settlements in Northern Tyrrhenian area during the Second Iron Age thanks to various witnesses in Liguria and Corsica: the setting in the landscape, the building aspects, the local production of goods and the circulating of allogenic ones help to draw a frame of evidence where one has to deal both with archaeological records and historical happenings, according patterns of continuities and discontinuities.

Liguria landscape is generally affected by a not homogeneous state of the art until now; nevertheless, there are some aspects that may be underlined. In the Eastern area, Second Iron Age sites often occupy places already inhabited in the Late Bronze Age and sometimes they choose places of human settlements *ex novo*, while the Genoa hinterland, in the central part of Liguria, the settlements mostly belong to new inhabited places of V-IV centuries BC. In the Western district of Liguria, human presence dating to the Second Iron Age appears to choose new sites, although within an already inhabited area. As we get the most of our data from archaeological surveys, it is very often difficult to clear the chronology of stone walls still standing on many sites, while the diachronic excavated ones are the exception, e.g. Bergeggi (Savona district): here, one may get more information about the huts and, above all, about the walls around the site that partly might fit with the age of Punic Wars. Under this aspect, in fact, we cannot forget the evenemential data of the alliances of the various Liguria tribes during these centuries, as we know that the Western peoples were allied with the Carthaginians, while Genoan and Eastern ones were faithful to Rome.

The Corsican landscape, better known for the Bronze Age and progressively considered also for the human presence in the Second Iron Age, reveals some more detailed trends, although in many case also here relying upon survey evidence. Here have peculiarity in settlements distributions along the main tracks, as well as it is sometimes revealed by the building techniques of the walls. The main occupation of these sites is set between the third and first century BC: the increasing of the occupied high-places usually provided of artificial

fortifications during these centuries might attest a climate of social tension due to internal and external factors.

By connecting all these aspects within a coherent frame of witnesses, according the up-to-date emerged evidence, we often face suggestive working hypothesis which will lay the basis to a more complete human landscape of the Second Iron Age both in Liguria and in Corsica.

SANCTUARIES AND ANCESTOR WORSHIP AT THE ORIGIN OF THE OPPIDA

Manuel Fernández-Götz (United Kingdom)

The origins and development of Late Iron Age *oppida* were traditionally viewed from economic perspectives and as dependent on contacts with the Mediterranean world. However, advances in research in recent decades make it necessary to qualify and re-assess many of the traditional interpretations of the genesis and functions of these centers in Gaul and the surrounding regions. This paper focuses on the political and religious role of the continental *oppida*, showing that the existence of places for cultic purposes and holding assemblies very often pre-dated the development of major settlements on the sites, a phenomenon which has profound implications for our understanding of Iron Age urbanization. Religion appears to be an essential element in centralization processes, being at the root of the fusion of previously scattered communities. Moreover, ancestor worship seems to have been at the centre of numerous public cults, and barrows very often acted as foci for political and religious meetings.

THE GETIC DAVA FROM RADOVANU (CĂLĂRAȘI COUNTY, ROMANIA) AND THEIR CULTIC PLACES

Done Șerbănescu, Cristian Schuster, Alexandru Morintz (Romania)

On the right bank of the high terrace of the Lower Argeș two *Dava* (*Gorgana Intâi* and *Gorgana a Doua*) had been discovered and partially investigated. The first of them was highly affected by the anthropic interventions carried out together with the construction of what was desired to be the „*București-Dunabe Chanel*”. The second *Dava* was preserved in good conditions, fact that made possible the intense archaeological studies carried out beginning with the '70 years of past century and until present.

The „civilian” settlement, which was spread on the terrace, behind the two *Dava*, was poorly investigated. No proves that would attest that „cultic places” had functioned on that spot had been discovered until now. It happened the same in the *Dava* on the *Gorgana Intâi*, where, the sole element that could be eventually be connected with the cult is the burial situated at the base of the defending wall. This interment had belonged to a woman, who had on her chest a rather big fragment of a storage vessel.

The relation between the residential center – cultic places is well documented by the finds made in the *Dava* on the *Gorgana a Doua*. There, seven decorated hearths could be investigated, some of them situated inside some constructions, others placed outside. One of them was rounded, while the remainder ones had a rectangular shape. Their decoration had been done by pressing of a sharp object or by a „cord”. They had ornaments consisting of squares, circles, diagonal lines. In our paper we will insist upon the functionality of these „instalations”, if they are expressions of a family cult, of a more extended one (of the entire community), or if it had also other purposes, like the *groma*, used for ancient surveys.

There will be also analyzed some recovered artifacts, among which anthropomorphic and zoomorphic idols could be found, as well as some types of receptacles, or instruments (i.e. the „*medical*” ones).

SARMIZEGETUSAREGIA. THE “ECONOMY OF THE RITUAL” IN THE DACIAN LATE IRON AGE

**Gelu Florea, Liliana Mateescu-Suciu, Răzvan Mateescu,
Gabriela Gheorghiu (Romania)**

In SarmizegetusaRegia (Grădiștea de Munte) existed the largest ritual and ceremonial center in the Dacian world. Up to now, excavations brought to light no less than seven temples (some of which developed in several stages) and a monumental stone altar. The limits of the sacred area consisted in massive stone walls, built in ashlar masonry, sometimes up to 12 meters high.

This huge constructive program implied an unprecedented economic one. Taking into account only the building materials employed in the monumental ritual structures: local stone, limestone, andesite, and clay, timber, iron and lead. Some of these were brought up into the mountains, to the building place, from quarries as far as 40 km – the limestone, and 60 km – the andesite. Performing rituals involved a constant flux of goods, from the simple pottery vessels to, probably, offerings as precious metal objects.

In the same time, SarmizegetusaRegia is known as being the largest and the most complex settlement in pre-roman Dacia. The latest mappings revealed more than 260 artificial terraces, between a few dozens square meters and almost a hectare. In the civilian settlement several workshops were found: forges gold-, silver- and bronze smiting and even traces of glass working.

All these finds, and many others, allow a preliminary evaluation of the relations between the ritual center and the civilian settlement of SarmizegetusaRegia: how were they interconnected and how did they stimulate each other's development.

A RESIDENTIAL PROVINCIAL CENTER IN THE SOUTH-WESTERN PELOPONNESE, IN GREECE, AND ITS DOMESTIC CULT PLACES

Evangelia Fragou (Greece)

This presentation concerns a harbor city of the Roman times called Kyparissia that is located at the southern cove of the homonymous gulf on the western coast of the Peloponnese, in Greece. This is the only natural harbor located along the central – western part of the Peloponnese.

The name of the city goes back to the time of the Trojan War and even though the area had a splendid Mycenaean past, the Roman time city has only recently been uncovered. Before that, scattered archaeological evidence provided no information concerning the daily life and cult activities of the Roman times.

Information is provided by a partially excavated residential complex located in the valley, near the ancient (and modern) coastline. The architectural remains comprise a number of houses with thresholds, pilasters and tiled roofs. Built infant burials were found inside the buildings, close to their walls and under their earth floors. A number of movable finds in a particular place inside a house provide evidence of domestic cult and some of them indicate practices of “magic”.

**THE “KAMEN RID SANCTUARY” IN “DAUSDAVA”- THE GETIC,
RELIGIOUS AND POLITICAL CAPITAL. PLANNING AND CHRONOLOGY,
GIFTS AND PRACTICES**

Diana Gergova (Bulgaria)

The interpretation of the Kamen Rid site, dated with its chronological frames from the beginning of the Early Iron Age to the Hellenistic period, as a cult place has been discussed in several earlier publications.

This paper is dedicated to the more thorough discussion of the planning of the earliest sanctuary on the territory of the Getic religious and political centre in the Sboryanovo National Reserve, its main ritual zones, facilities and rituals (fire places, pits, stone circles, etc). The inventory, consisting of clay idols and magic objects, bronze and iron jewelry and other objects, human and animal sacrifices will be discussed in details.

The character of the gifts in the ritual pits as well as some other aspects of the ritual practices at the sanctuary in the context of the general knowledge about the Thracian religious life and practices confirm their uniformity on the overall territory inhabited by the Thracians during the 1st mill. BC. They illustrate the central role of the cult to asaced trinity, connected with the essence of the Orphic religious reforms at the end of the Bronze and the beginning of the Iron Age and confirm its domination in the cultural and religious behavior of the Thracians.

EMPORION PISTIROS AND ORGANIZATION OF ITS SPACE

Alexey Gotzev (Bulgaria)

Researches on the site, located within the territory of Upper Maritza carried out for more than a quarter century, give us reason to make some observations on the internal and external organization of this type of settlements.

Excavations in Central part on the site in the west of the main gate of Pistiros reveal that there are different areas that functioned in various ways. At this stage of the studies it could be indentified at least three separate areas, each of which with its distinct features.

Architectural ensemble located in the central part of the site. It consists of main entrance (gate), a powerful fortification system, pavement streets, complicated sewers, solid stone buildings. This structural complex is integrates conception and implementation and refers to the very beginning of the existence of Pistiros.

Field area with no obvious traces of monumental buildings. Different facilities and various archaeological situations are revealed that relate mostly to the developed phase of existence of the Emporion Pistiros - 4th century BC.

Area organization in the SW direction between the territory with significant residues of ritual practices and the fortress wall of Emporion Pistiros. Researches in this area over the past 10 years have given ample evidence of vertical stratigraphy of Pistiros and opportunity to present the revealed situations in the three consecutive periods of the late 5th to early 3rd century BC. Well-explored cultural layers with different structures and archaeological situations, some of which have their absolute chronology, appear to be a good benchmark when trying to clarify the position of similar structures in other studied areas of the site.

**SOME NOTES ON THE ESTABLISHMENT AND EARLY ORGANIZATION
OF THE GREEK COLONY APOLLONIA PONTICA
(LATE 7TH – 6TH CENTURIES BC)**

Lyubava Konova (Bulgaria)

This communication is focused on the initial stages of establishment and political organization of the earliest Greek colony in the west Pontic region. The aim is to reevaluate the evidences of its development and their interpretation within the content of the terms *emporion*, *apoikia*, *polis*, which are applied to designate the newly established Greek settlements.

The study operates with the recently introduced paradigm of the “world-systems analysis” (Kardulias and Hall 2008: 573; recently in Graeves 2010, 138-141). It describes a system of societies in which they interact with one another in ways that are “important ... two - way, necessary, structured, regularized and reproductive.” (Graeves 2010, 89).

The application of such paradigm suggests to us a new approach by which it is possible to understand the earliest history of Apollonia Pontica within the model of the Ionian colonization, which was materialized in following stages and network types: pre-colonization - creation of information network; „*emporion*“ – network for trade in prestige goods, evidence of permanent settlement (sometimes mixed in character); „*apoikia*“ – political - military network, Greek culture predominates in religious and civic establishments, creation of a *chora*; *full assimilation*” – territory assimilated into *chora* of the *polis*, exchange of large volumes of low-value goods, final establishment of the polis’ institutions.

With necessary reservations over the workability of this model in regard to Apollonia Pontica, the study offers explanations of several questions at issue, such as:

- Stages and phases of assimilation of the Apollonian territory;
- The historical background and date of the establishment of the city;
- The evidences of the leadership of the famous Greek philosopher Anaximandros as an *oikistes*
- The process of creation and establishment of the civic and religious systems and topography of the city.

**THE SANCTUARY OF APOLLO AEGILEAS ON ANTIKYTHERA, GREECE.
PEOPLE AND MYTH ON THE CROSSROADS OF PIRACY AND CULT**

**Jannis Kozatsas, Gioria Panagopoulou, Haroula Moutsiou,
Maria Choleva, Aris Tsaravopoulos (Greece)**

The sanctuary of Apollo Aegileas is located by the ancient port of the Hellenistic fortified city of Aegilia.

The excavations of the last decade revealed the foundations of the temple, the altar and the *peribolos*. Several finds provide evidence about the history and cult of the island.

The collected group of pottery, coins, sling bullets, bronze and iron arrow heads, small statue fragments, roof tiles and fragments of colored plaster throw light to the cult place, its scope, role and cultural connotations. Apollo appears as the god of sea rather than of sun, as well as an archer god of war rather than of music. Apollo is organically adapted in the life and world of a group of people at the margins of the Hellenistic and Roman world. These people are pirates, like the inhabitants of many other Cretan cities of that time, and they have their own cultural world which moves parallel to the kingdoms and republics of their time.

On Antikythera, on a remote islet at the passage from the Aegean to the Western Mediterranean, myth is transformed through economy and slavery trade, and Cretan pirates seem to connect the island with the island of Delos and the cult of Delios Apollo.

**APPROPRIATING THE GODS
(EVIDENCE FROM A NEWLY DISCOVERED PEAK - SANCTUARY ON
THE ISLET OF ANTIKYTHERA)**

Evangelos Kroustalis, Aris Tsaravopoulos (Greece)

At the northern end of Antikythera lie the remains of an extensive Hellenistic settlement. These remains spread on the steep western slope of the rocky peninsula of “Kastro”. Occupied by pirates from the Cretan city of Phalasarna the settlement flourished from the late 4th through the early 1st century BC. The entire settlement is surrounded by strong and well-preserved fortification walls, while a second fortification wall encloses the uppermost part of the hill, forming a citadel. In 2013 some important remains were investigated at the top of the citadel. On a long and narrow plateau that is formed along the ridge of the hill a series of rooms was partly excavated. They comprise a bathroom with two built bathtubs. This building-complex, which seems to combine secular and religious functions, is securely linked to the rulers of the settlement. To the north of it lie the remains of an important open-air shrine. It consists of several elements, among which an altar-shaped formation that is chiseled on the rock and linked to a cistern via a staircase, and at least twenty votive niches. Despite the fact that the name/s of the god/s who were worshipped at this place remain unknown, the position of the sanctuary at the hilltop and its connection to the cistern and to the bathroom seem to favor its correlation with gods of the rain, such as *Ombrios Zeus*. However, one may put forth several other possibilities. What is, nonetheless, indisputable is the political significance of the shrine. Since it is situated in the heart of the citadel, the access to it was under the immediate control of the rulers. This would make these persons seem in the eyes of their subjects as favored by the gods. Their position in the social hierarchy would be enhanced, as they would be perceived not simply as secular leaders but as mediators between the deities and the common people. This shine appears to have played an important role in the maintenance of the political *status quo*.

ABOUT CERTAIN TYPES OF PUBLIC EDIFICES INVESTIGATED AT CARLOMANESTI (BUZAU COUNTY)

Despina Măgureanu (Romania)

Settlement from Cârloămănești can be view as a *central place*, taking into consideration following characteristics: the area of the site; thickness of the archaeological layers; presence of natural defensive elements strengthen with anthropic works; existence of certain buildings with a special character (sanctuaries, workshops...); existence in hinterland of some rural settlement as satellites-villages.

Archaeological investigations revealed large structures, built and used most likely in common. Two of them were used as sanctuaries / temples for public ceremonies of cults and religiouspractices. We intend to discuss their constructional phases next to internal arrangement of the space of these special edifices. Our main goal will be to compare their dimensions and building characteristics with other similar structures known from the same chronological frame (2nd-1st centuries BC) founded in other settlements. In this way we think that we can bring some more arguments for the hypothesis of existence of a common architectural type in the studied area.

**PUBLIC SPACE – PRIVATE SPACE IN THE DAVA OF CÂRLOMĂNEȘTI,
BUZĂU COUNTY (ROMANIA)**

Sebastian Matei, Despina Măgureanu (Romania)

The latest excavations made in the dava of Cârlo-mănești led us to identify a number of inhabitation structures situated in the central area of the “Cetățuia” Plateau. There are the remains of three big buildings with decorated fireplaces inside. The most impressive is the apse edifice (structure 1), but only its foundation remained. The building had a rectangular shape, with an apse side and measured 11.40 x 7.60 m. It has the shape of a foundation ditch, 0.50 m wide, 0.40 m deep, filled with yellow earth. The roof was supported by thick pillars buried in four pits, placed at the corners of the rectangular hall. Under this building, the archaeologists revealed partially superposed remains of two other edifices (structures 17 and 18). One identified them on the basis of the compact mixture of burnt walls, charcoal, animal bones, fragments of disaffected fireplaces and pottery, all of it in a blackish, spongy soil, with yellowish-grey areas, different from the surrounding soil. At the bottom of these structures one revealed portions of the floor, as well as three decorated fireplaces, one in the structure 17 and two others in the structure 18. It is difficult now to specify their dimensions, because they are partially caught in the perimeter of the V4bS area. If we take into account the data obtained so far, we could consider the length of these buildings somewhere between 9 and 11 meters. The presence in this area of three moments of functioning for important cult buildings, with decorated fireplaces, indicates a certain “assignment” of this space. In this presentation we intend to discuss the character, the functionality and the relation as well, between them and the surrounding buildings around, in terms of the location in space and the chronology.

ADMINISTRATIVE, RELIGIOUS AND CULT CENTERS IN THE EAST-CARPATHIAN AREA DURING THE 2ND HALF OF THE 1ST MILLENNIUM BC

Ion Niculiță, Aurel Zanoci, Mihail Băț (Rep. of Moldova)

In the area to the east of the Carpathians currently there are archaeologically documented several monuments, on which some remains of cult and religious buildings were found.

Archaeological investigations provide materials, the analysis of which allows to determine the existence of certain consistent patterns related to the evolution and nature of the sites and the types of the religious buildings used in them.

The vast majority of sites, where the remains of the religious constructions have been uncovered, represent the fortified zones: Saharna Mare, Butuceni, Stolniceni, Brad, etc.

In the settlements, where traces of buildings of worship were found, a rich archaeological material was also collected. Typically, these sites cover large spaces, exceeding the area of several hectares, like those of Butuceni, Saharna Mare, Brad, and others, all fortified with a rather complicated defensive system. In such sites there were discovered constructions built of shaped stone, like at Butuceni, or traces of large dwellings raised on the ancient ground surface, like at the fortress of Brad. They usually represent public buildings, which are typical of administrative offices.

Rich sets of discovered materials consist of iron, bronze, horn and bone weapons, lots of adornments made of silver, bronze and bone – artifacts that reflect the presence of a fairly intensive activities in all these settlements.

In the archaeologically investigated sites there were found imported objects: jewelry, Greek fine pottery and amphorae. For instance, in the Butuceni fortress, the pottery imported from various Greek poleis is about 22% of the whole amount of pottery. Therefore, these settlements also served as major commercial centers.

Archaeological investigations in the Saharna interfluvium allow us to trace the development of cult buildings and human sacrifices that took place during the 1st millennium BC. Thus, in the south-west part of the settlement, close to the steep bank of the canyon “Crac” which connects it with the Dniester River, at a depth of 0.60 m from the modern ground surface on an area of 1.20 × 1.20 m, there was found an accumulation of human bones together with many pottery fragments. Some parts of the skeleton were in anatomical position,

others were disturbed. Fragments of vessels discovered in this place falls in the range of pottery typical for the Cozia-Saharna culture (the 10th - first half of 8th centuries BC). At the level of human bones (depth 0.64 m), at a distance of 0.55 m east, there was discovered a hearth with a floor made of stone and clay, with dimensions of 1.40×0.94 m, oriented along the long axis east-west . This and the skeleton lying next belonged to a religious complex consisted of an altar and human sacrifices.

Similar hearths were discovered inside the fortified zone of the 4th-3rd centuries BC in the Saharna Mare interfluve, which in the initial stage of investigations were considered as „cult tables” / mastaba. The hearths-altars and human sacrifices discovered in Saharna Mare shows that such constructions existed during the entire 1st millennium BC.

The hearths-altars together with human sacrifices represent a set of specific cult constructions typical for this period, being known in many archaeological sites of the East-Carpathian region. They reflect worship of certain deities by the communities of these centers and their respect for beliefs, mainly of chthonic character.

Since the second half of the 1st millennium BC the range of religious constructions markedly broadens, becoming more diverse, more complicated, and, in some cases, pragmatic.

Some powerfully fortified sites like Butuceni, Bâtca Doamnei, Brad and others became the military, administrative, commercial and religious centers at the same time.

For example, in the fortress of Butuceni a sacred area was identified, which, like the one in Saharna Mare, was located on a high and rocky bank of the river. In the perimeter of this area there were found the remains of a round sanctuary with a diameter that varied between 8 and 9 m and of a rectangular building with two rooms. Reconstitution of the sanctuary allows us to assume that besides its sacred function this construction had a functional character, serving as a calendar, so necessary to the agricultural communities in this area.

Circular sanctuaries similar to the one of Butuceni were found in the site of Dolineni in the Middle Dniester region and in the Brad fortress from the Siret valley, which are much later in terms of chronology, functioning during the 1st century BC - 1st century AD. Along with circular sanctuaries there were also used the rectangular ones, known after discoveries in Bâtca Doamnei of the 2nd - 1st centuries BC.

The findings in the Stolniceni fortified zone are of a special interest. Despite the fact that the investigations of this important archaeological object are far from completion, remains collected so far have an undeniable importance.

For example, under the undisturbed mantle of the tumulus IV there were found 29 inhumation burials. Skeletons, found at the depth of 0.35-0.40 m from the modern level of the tumulus mantle, are arranged in a circle. Some of them are partially destroyed, while others are completely destroyed. There are skeletons buried without the skulls. Although their orientation is different, the ones oriented NW prevailed (10 graves). The remaining burials are oriented N – 5 skeletons; SW – 4, E – 3, SE – 2, S – 2, NE – 2, W – 1. Among the skeletons fragments of Getae pottery of the 4th-3rd centuries BC were found. Still not found any burial complex containing material, allowing significantly clarify the cultural and chronological affiliation of this site.

Depositions of decapitated human sacrifices, sacrificing the wife after her husband's death, foundation sacrifices (human skull placed under a building like in Saharna Mare or Butuceni) are well known after the discoveries in several archaeological sites of this period.

Thus, based on the above, it is clear that the main economic, military and administrative centers contain archaeological information that certainly indicates the presence of a wide range of religious and cult constructions specific the agricultural communities in the area to the east of the Carpathians in the second half of the 1st millennium BC.

**THE SACRED GETO-DACIAN ENCLOSURE FROM PIETROASA MICĂ –
GRUIU DĂRII, BUZĂU COUNTY (ROMANIA)**

**Valeriu Sîrbu, Sebastian Matei, Maria-Magdalena Ştefan, Dan Ştefan
(Romania)**

The finds from the Geto-Dacian era show a particular development dynamic of the site at *Gruiu Dării*, both on the plateau and on the southern terrace.

On the *Plateau*, at the end of the 4th c. – 3rd c. BC period and in the second half of the 2nd c. – beginning of 1st c. BC period, there was an unfortified settlement, while in the 1st c. BC there was a fortress and in the 1st c. AD there was a major cult site.

On the *Plateau*, the campaigns between the years 2001 – 2013 revealed, from the 1st c. AD, 69 mound deposits and 6 isolated fireplaces; of the 69 mound deposits, 53 had stone rings, inside which there were nine *in situ* fireplaces and eight deposits of fragmentary fireplaces, while the other 16 deposits did not have stone rings. The excavations from the years 1973 – 1989 also found an undetermined number of mound deposits (at least 50, according to our estimates), which were not called as such in the published texts, but which are highlighted by the excavation documents (outlines and photographs – sometimes they are called “rings”).

On the *Southern Terrace*, no inhabitation or household complexes were identified, only mound deposits, similar to those on the *Plateau*, by with some characteristics of their own, plus a few isolated fireplaces and pits; all of the vestiges found here are from the 1st c. AD.

Therefore, we estimate that, in total, over 120 such deposits have been found.

From the 1st c. AD, there are no finds of surface dwellings or huts, of workshops, pits or other household complexes that would show the enclosure being used as an inhabitation area. In fact, the mound deposits and the fireplaces are spread out over the entire surface researched in the enclosure and the southern terrace so, in reality, there is no room left for having such complexes.

The transition from fortress to sacred site happens sometimes at the threshold between the two centuries, most likely at the beginning of the 1st c. AD, a development clearly visible in the stratigraphy of the enclosure.

The diameter of the rings varies from 0.40 to 1.80m, and the height, as preserved at present, is between 0.20 and 0.50 m. However, there are some complexes which look like altars, because they were erected from massive limestone blocks and archaeological material, and the fireplaces inside them point to long rituals (e.g. C16, C19).

The inventory found includes a large variety of items, some of them deposited whole, generally already used, others fragmentary, such as pottery, tools and utensils, adornments and clothing accessories, weapons and harness items, coins and anthropomorphic or zoomorphic figurines.

These deposits contain the burnt remains of dwellings and some of their inventory, but these went through some sort of selection, because there is a notable absence or an extreme rarity of some categories of items (e.g. metal farming implements, stones for wood or stone processing) and an abundance of others, such as metal knives, spindle-whorls and ceramic discs, fibulae, beads, arrowheads, spurs and bridle-bits. What is also notable is the importance of the fire in the rituals performed here, as made clear by the many fireplaces found *in situ* or by those destroyed and put inside the stone rings.

By analysing the types of complexes, materials and the inventory found, we will try to identify the rituals performed here and their possible “recipients”.

The fact that it is fortified with limestone blocks and that it has a rich and diverse range of items in the “little mounds” means, beyond doubt, that *Gruia Dării* had a major Geto-Dacian cult site. For the time being, this one is unusual, both because of the manner of the deposits and because of certain features of the inventory found in them.

**THE “FIELDS OF PITS” IN THE GETO-DACIAN AREA
(4TH C. BC – 1ST C. AD)
SACRED OR PROFANE SPACES?**

Valeriu Sîrbu, Diana Dăvîncă (Romania)

When we say “sacred area of the field-of-pits type”, we are referring to the clusters of pits (with diverse inventories, sometimes with human or animal skeletons), which occasionally include fireplaces, altars, platforms, agglomerations and deposits of items, located outside of other types of sites (settlements, fortresses, necropolises).

The geographic area in question includes the territories north of the Balkans, namely where the written sources placed the Getae and the Dacians. We know of 19 "fields of pits" here, spread throughout the territory we are referring to.

The period under analysis is between the 4th c. BC – 3rd c. AD. The finds between the Balkans and the Danube are from the 4th – 1st c. BC, and those north of the Danube from the period between the second half of the 3rd c. BC and the end of the 1st c. – beginning of the 2nd c. AD, that is, until the Roman conquest. The exceptions are Bagachina, south of the Danube, with vestiges from as early as the Bronze Age, and Mologa II, on the Dniestr bank, with finds from the 1st – 3rd c. AD.

They are placed on diverse types of lands: plateaus, terraces or ridges: their surfaces vary between one and seven hectares. It is difficult to estimate how they were delineated / marked. Sometimes, their limits were imposed by the land (e.g. plateaus, ridges, erosion), other times they might have been marked by means that are difficult to identify archaeologically (e.g. furrows, liquids).

Varying numbers of pits were found in these monuments, up to hundreds of them sometimes. The shape of the pits is diverse: cylindrical, oval, truncated, shaped like a “barrel” or, conical, pear-shaped or irregular. Their sizes also range, with diameters and depths between 0,4m and 4m. In most of the cases, no special fitting outs for the pits are observed, but they sometimes have traces of burning, others had stone agglomerations or pottery shards at the bottom, and sometimes, the opening was “sealed” with rocks or stone slabs.

For some of the pits, the filling looks “domestic”, since it contains upturned soil, fire remains, potter fragments or even whole vessels. However, in some pits, one has found whole or fragmentary skeletons of people and/or animals, inventory and offerings.

The inventory contains a wide range of items, with vessels and pottery fragments being the most numerous, followed by tools and utensils, by the rarer weapons, adornments and clothing accessories, toiletries and anthropomorphic or zoomorphic figurines. Several sites contained “deposits” of whole vessels, together with other items.

Animal bones were present in all of the finds, but not in all the pits; their presence could mean many things. It is only in cases of whole animals being inhumed, and inhumed with some care, that we could be dealing with deposits that clearly have a ritual significance. We need a detailed comparison with the fauna in the settlements to obtain details relevant to the species present in the area, as well as to the body parts found in both situations.

Of the 19 sites analysed, 14 contained skeletons or parts of human skeletons, and the number of individuals in the pit ranges from one to eight. We are dealing with whole skeletons, some in non-anatomical positions, with parts of skeletons or isolated human bones, sometimes with traces of violence on them.

The relation between these “fields of pits” and other types of sites is not always clear, probably to some extent because of the absence of research, because there are few investigations on the ground and few surveys in the areas around them. Many of these types of complexes are close to settlements, fortresses or residential centres, while others appear, at this stage of the research, to be isolated.

All these features show that they were not used for profane purposes, namely digging out clay, depositing food reserves or discarding household garbage. Furthermore, they are not necropolises and neither are they associated with temples (except for Brad and Ocnița).

Based on all these features, we can conclude that they are cult sites for the northern-Thracian population, namely the Geto-Dacians in the area under research.

**ESTABLISHING A DEMOCRATIC STATE
(THE “FORTUNE” OF THE GREAT ARCHAIC FUNERARY AND
RELIGIOUS MONUMENTS OF ATTICA DURING THE GREAT
CONSTITUTIONAL CHANGES THAT LED TO DEMOCRACY AT THE END OF
THE 6TH C. BC)**

Aris Tsaravopoulos (Greece)

The funerary statues (*kouroi* and *kores*) of the young, and not only, people that belong to the great landowning families of Attica (the *aristocrats*) had been strangely very well preserved till our times in contrast to their contemporary votive statues offered in the great attic sanctuaries.

In the paper I discuss this fact and I try to explain it, in connection with the great social change that occurred in 510-507 BC in the city state of Athens (Attica). Then, for the first (and perhaps also the last) time in the whole human history has been established a new regime, the absolute, direct, democracy with the initiative and the direct inspiration of a reformist group that belonged strangely to a social class so rich and powerful in order to impose the new regime: the aristocrats.

**METAMORPHOSES OF THE EXISTENCE:
LIFE AND DEATH IN THE GETIC ENCLOSURE FROM STOLNICENI
(HÂNCEȘTI COUNTY, REPUBLIC OF MOLDOVA)**

Rodica Ursu Naniu (Romania), Andrei Corobcean (Republic of Moldova)

Mirroring the metamorphosis of the human thinking, the representation of life and death in the archaic mentality was part of the natural, logical succession, the existence being followed by postexistence. The transition from one to another included some passage rites, by which the human being could learn to revive in a new ontological state. The observations concerning the religious behavior reveal that, in most of the cases, a clear delimitation of the space belonging to the living from that of the dead existed, without leaving aside the exceptions (as, for instance, the deposition of the deceased under the dwelling foundation). Following this idea, the situation attested in the double fortified enclosure from Stolniceni is an absolutely unique case, having any analogies in the cultural and chronological space assigned to the Geto-Dacian civilisation. Thus, the archaeological investigation had revealed the setting within the same perimeter, in close time sequences, of two archaeological complexes, each with a different functionality. The first, with a settlement character, the second – with a funerary character, more than 20 tumuli of this latter kind being signaled. This inedit situation is being completed with interesting observations regarding the funerary rites and rituals practiced there, the number of deceased, their general condition, the funerary goods etc.

The study presents the results of the latest archaeological campaigns, as well as the proposals of the authors regarding the reconstruction of the character and functionality of the enclosure.

RESEARCHED LATE HELLENISTIC SITES IN NORTHEASTERN BULGARIA. THE CASE-STUDY OF SEXAGINTA PRISTA SITE – A SETTLEMENT OR A CULT PLACE?

Varbin Varbanov (Bulgaria)

The Late Hellenistic period is among the most poorly studied within the borders of the present-day Bulgarian territories. In Northeastern Bulgaria these are the sites at the “Sboryanovo” Archaeological Reserve – Southwestern quarter (close to the town of Isparih, Razgrad region), at the village of Batin, Rousse region (at the fort of Scaidava), on the “St. Athanasius” cape at the village of Byala, Varna region, and in Rousse (at the fort of Sexaginta Prista).

The first site is excavated since the last decades of the 20th century until now. A Thracian sanctuary has been discovered underneath the “Demir baba tekke” cult complex, which functions even today. In the recent years were also studied several residential structures of the so-called Southwestern quarter. The latter are well dated in the 2nd-1st century BC period.

In 1974 in the foot of the fort of Scaidava are excavated around 1000 sq. m. The results of these excavations have not been published. According to the documents and finds, preserved in the Rousse Regional Museum of History, it has been settled that the earliest chronological level is dated in the period 2nd-1st century BC / 1st century AD. In 2013 trenching excavations were conducted on the territory of the hill, where the fort is located, but the discovered structures are from the 12th-14th century. There are also materials from other periods founds, including such from the 2nd-1st century BC.

In the recent years there are excavations on the Late Antiquity fort of St. Athanasius near the town of Byala, Varna region. Underneath it there is a Thracian cult center registered that functioned in the period 6th century BC – 1st century AD. A temple and over 70 pits, related to local rituals have been studied of it.

The first researches on Sexaginta Prista have been conducted in 1976-1978. Over 1000 sq. m. have been studied at that time, but the results are still not published. According to the general conclusion articles, the earliest chronological level is presented as a Thracian settlement, despite the fact that no traces of residential buildings have been revealed. New excavations were conducted in 2005-2012. The results have been published recently – at the reached stage of the excavations, the revealed structures are interpreted as a cult complex of

hundreds of pits, several fireplaces and stone grounds. There are parallels from the territory of Bulgaria and from Romania, as well as from the territories once inhabited by the Celts. One of the main arguments remains the localization of a temple of the Thracian Horseman and Apollo immediately over the Thracian level.

TYPOLOGICAL AND CHRONOLOGICAL ANALYSIS OF THE POTTERY FORM FROM „KAMEN RID-” GETIC SANCTUARY IN SBORYANOVO

Izabela Włodek (Poland)

The theme of the speech is an attempt to define the typology and the chronology of pottery form from the excavations of the site “Kamen Rid” in the archaeological complex “Sboryanovo” in district Razgrad in Bulgaria.

The sanctuary “Kamen Rid”, situated on a plateau in an area of 4.75 hectares, was surrounded by a stone wall from the North and South. On this area traces of stone circles and other structures of cult character were found. These features relate the site to the sanctuaries of the eastern Mediterranean area.

In this place ritual practices began to develop at the beginning 1st millennium BC. The same sanctuary, in turn, is closely linked to Demir Baba Teke sanctuary, located at the foot of the plateau. The team of both sites very clearly emphasizes the solar-chthonic character of the cult with which they are connected.

Excavations of "Kamen Rid" were conducted in the years 1983-1988 by prof. Diana Gergova. During the excavations clay vessels, clay idols, magic objects, human and animal bones, small vessels used in the ritual practices, articles of adornment and more than 25,000 fragments of pottery, which focuses on the theme of the article were found.

Analysis of the ceramic material from the sanctuary "Kamen Rid", due to its multiplicity, provides information with regard to diversification of vessels used in the Iron Age on the territory of Thrace. The article focuses on the overall presentation of the statement of the typological and functional features of these forms. Supplemented is also an attempt to determine their chronology. The intended result of the research is to define a comprehensive typology of pottery forms from the Iron Age in Northern Thrace.