



INTERNATIONAL UNION FOR
PREHISTORIC AND PROTOHISTORIC
SCIENCES (UISPP) – COMMISSION:
*PREHISTORIC AND PROTOHISTORIC
MORTUARY PRACTICES*



STUDY CENTRE
OF DACICA FOUNDATION

**2ND INTERNATIONAL COLLOQUIUM
IRON AGE SANCTUARIES
AND CULT PLACES
AT THE THRACIANS
AND THEIR NEIGHBORS**



**TEMPLES AND CULT PLACES
FROM THE SECOND IRON AGE IN EUROPE**

Study Centre of Dacica Foundation

Alun, Hunedoara County, Romania

May, 9th-12th 2019

**INTERNATIONAL UNION FOR PREHISTORIC
AND PROTOHISTORIC SCIENCES (UISPP) –
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PROTOHISTORIC MORTUARY PRACTICES***



**STUDY CENTRE OF DACICA
FOUNDATION
(CSFD)**



**2nd International Colloquium
“Iron Age Sanctuaries and Cult Places at the Thracians
and their Neighbors”**

***- Temples and Cult Places
from the Second Iron Age in Europe -***

Organizing Committee:

Prof. dr. Valeriu Sîrbu
President,
30th Commission UISPP

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PROGRAMME AND ABSTRACTS

Edited by Valeriu Sîrbu and Aurora Pețan

**Alun, Hunedoara County (Romania)
9th-12th May 2019**

THURSDAY, 9 May 2019

- **10.00-14.00** - Welcome and registration of the participants
- **14.00 – 15.00** - Lunch
- **16.00** – Official Opening Ceremony of the 2nd International Colloquium

Speakers: officials, organizers and participants

SESSION: 17.00-19.00

CHAIRPERSON: Prof. Dr. Ion Niculiță

- **Prof. Dr. Diana Gergova (Bulgaria)** - *History of the investigations and interpretations of the Great Sveshtari tumulus. Sbornyanovo National Reserve in NE Bulgaria*
- **Dr. Viviana Carbonara, Dr. Davide Delfino (Italy)** - *The cult of Hercules between 6th and 2nd c. BC in the bronze statuary of the Samnitic Museum of Campobasso (Molise, Italy)*
- **Prof. Dr. Cristian Schuster (Romania)** - *Getic cult places and cult objects in the Lower Arges River Basin*
- **Dr. Magdalena Ștefan, Dr. Dan Buzea (Romania)** - *Some notes about ritual persistence and sacred space reuse. Depositional practices during Late Iron Age in south-eastern Transylvania*

Discussions

- **19.30** – Dinner

FRIDAY, 10 May 2019

SESSION: 9.00-13.30

CHAIRPERSON: Dr. Ana Margarida Arruda

- **Prof. Dr. Marko Dizdar (Croatia)** - *A Late La Tène Scordiscan Sanctuary from Osijek?*
- **Prof. Dr. Dragi Mitrevski (North Macedonia)** - *Cult places and activities in pre-Roman times in Northern Macedonia*
- **Dr. Alexey Gotsev, Prof. Dr. Vassil Markov (Bulgaria)** - *Research on Thracian megalithic monuments and sanctuaries in the Western Rhodopes, Rila and Pirin (Southern Bulgaria)*
- **Dr. Milena Tonkova (Bulgarie)** – *Lieux de culte et sanctuaires en Thrace du V^{ie}-I^{er} s. av. J.-C. État du recherche*

Discussions

- **11.15-11.30** - Coffee break

CHAIRPERSON: Prof. Dr. Marko Dizdar

- **Prof. Dr. Ana Margarida Arruda (Portugal)** - *Oriental sanctuaries in Far West: architectures, rituals and cultural practices in Portugal during the Iron Age*
- **Dr. Tomasz Bochnak (Pologne)** - *Chien de garde, chien guide ? – un état de la recherche sur les vestiges canins dans la culture de Przeworsk en Pologne*

- **Prof. Dr. Valeriu Sîrbu, Dr. Diana Dăvîncă (Romania)** - *Dog skeletons found in the Geto-Dacian settlements (4th c. BC- 1st c. AD) - ritual/affective inhumations or corpse riddance?*

- **Prof. Dr. Ion Niculiță, Dr. Andrei Corobcean (Rep. of Moldova)** - *Religious places and constructions of the Iron Age in the Prut-Dniester interfluvium*

Discussions

- **13.30-14.30** – Lunch

SESSION:15.30-20.00

CHAIRPERSON: Dr. Tomasz Bochnak

- **Dr. Horea Pop (Romania)** - *Măgura Moigradului, Sălaj County, Romania. The Dacian sacred Place after 80 Years from the first excavation*

- **Prof. Dr. Valeriu Sîrbu, †Niculae Conovici, Dr. Ioan Cernău (Romania)**, *Sacred area in the Dacian dava from Crăsanii de Jos-Piscul Crăsanii (Ialomitza County)*

- **Katarzyna Skowron (Poland)** - *Ornamented hearths or altars from the Iron Age Poland. Revision*

- **Prof. Dr. Valeriu Sîrbu, Dr. Aurora Pețan (Romania)** - *Who destroyed the Dacian temples? Some considerations about Sarmizegetusa Regia*

Discussions

- **17.30-17.45** - Coffee break

- **Dr. Sebastian Matei, Despina Măgureanu (Romania)** - *Ceramic artefacts at the end of their lives. The relation between the modes of disposal and deposition of the ceramic artefacts, and the cult edifices during the 2nd-1st centuries BC at the settlement from Cârломănești, Buzău County*

- **Dr. Aurora Pețan, Prof. Dr. Valeriu Sîrbu (Romania)** – *Temples and cult artifacts from the Dacian fortress Piatra Roșie*

- **Dr. Xeni Arapogianni (Greece)** - *The Sanctuary of Asklepios at ancient Thouria*

- **Dr. Christos N. Kleitsas (Greece)** - *Iron Age Sanctuaries and Cult Places at the Thracians and their Neighbors Temples and Cult Places from the Second Iron Age in Europe*

- **Aris Tsaravopoulos, Gely Fragou (Greece)** – *Sanctuary of Poseidon (god of the Sea and Earthquakes). On the maritime route from the Eastern Mediterranean and the Black Sea to Rome and the West*

Discussions

- **20.00** – Dinner

SATURDAY, 11 May 2019

- 9.00-18.00. Documentary trip in the area of the impressive Dacian residential centres in Orăştiei Mountains, including the capital of pre-Roman Dacia - Sarmizegetusa Regia

SUNDAY, 12 May 2017

- 08.30 - Official closing ceremony of the International Colloquium

- 09.00 – 12.00 – Documentary trip: *Piatra Roşie* – Dacian fortress and cult place

- 12.00-13.00 - Lunch

Departure of the participants

ABSTRACTS

The Sanctuary of Asklepios at ancient Thouria

Xeni ARAPOGIANNI (GREECE)

The temple of Asklepios is located on an artificial terrace with direction N-S, which is held on its western long side by two strong retaining walls of different masonry.

The temple, dedicated to Asklepios and Hygieia, holds the central position in the sanctuary. It is Doric and enclosed, consisting of a pronaos and cella, on the floor of which is preserved in situ the “treasure” of the sanctuary. At the far end of the cella should have been located the cult statue of the god from which no traces are preserved. The façade of the temple is adorned with inscribed pedestals of children’s votive statues, while at small distance to the south the great altar dominates, where the sacrifices were practiced in honor of the god. The temple was surrounded on its northern and eastern sides by an Ionic colonnade, of which only one part, with direction E-W, has been revealed. Behind the Ionic colonnade there is a spacious room, where the “incubation” of the pilgrims would take place that would come to the sanctuary in order to be cured by Asklepios.

The sanctuary functioned from the end of the 4th century BC until the 1st century BC, when it was abandoned, probably due to sliding rocks from the overlying eastern side of the hill.

Later, in the 7th century AD, in contact with the western side of the ruined temple at that time, a wine press was constructed.

Oriental sanctuaries in Far West: architectures, rituals and cultural practices in Portugal during the Iron Age

Ana Margarida ARRUDA (PORTUGAL)

The Phoenician presence in the European Far West, Portugal, since at least the 8th century b.c.e., is a fact materialized in materials, but also visible through architecture and building techniques, written texts, and so language, and economic and social practices.

Cults aspects are an important part of the colonial package and some sanctuaries are nowadays well known. They are integrated in urban sites (Castro dos Ratinhos, Lisboa, Alcácer do Sal, Castro Marim, Tavira), but we have some isolated in the field (Abul).

The majority can be dated in the Iron Age, but the first one (Ratinhos) was built in a Bronze Age site in the interior territory. This building presents a structured plan based upon a pre-existing architectural Syrian type design.

The cult was accomplished with Mediterranean rules, and the divinities were also the Mediterranean ones, like Astarté, Melkart, Baal, and Tinnit.

Religion has always been a powerful form of ideological control that favours the political and social coercion that the colonial processes demanded. In the Portuguese case, it seems evident that it helped to make possible the domination of the colonizing groups on indigenous territories and social systems.

The religious practice of Mediterranean characters persisted and grew during the 2nd Iron Age, with new sanctuaries that, however, remained, almost always, in the same places. The sacralised spaces are, between the V and the III centuries, adapted to new socially and politically more stable realities.

Chien de garde, chien guide ? – un état de la recherche sur les vestiges canins dans la culture de Przeworsk en Pologne

Tomasz BOCHNAK (POLOGNE)

Les ensembles clos de la culture de Przeworsk fournissent un nombre conséquent de restes de chiens. Ces derniers, découverts surtout dans les habitats, mais connus aussi dans les nécropoles, présentent des contextes variés – il s’agit parfois de tombes animalières ou de tombes humaines dans lesquelles de os de chiens sont présents. Dans certain cas, on peut y voir le témoignage de sacrifices, comme par exemple ceux liés avec la construction ou à l’abandon de bâtiment ou à l’activité métallurgique.

Les dépôts les plus énigmatiques ont été mis au jour à proximité de structures identifiées comme des «sanctuaires». Pourtant, l’interprétation est plus difficile et bien que l’aspect cultuel soit séduisant, on ne peut pas négliger une explication plus simple, celle de déchets.

Le texte présente l’état des recherches sur les découvertes de restes de chiens dans la culture de Przeworsk en Pologne (II^{ème} siècle avant n.e. – V^{ème} siècle n.e.). Nous proposons quelques pistes d’interprétation des découvertes, sans oublier les problèmes de leur genèse et les analogies en Europe Centrale.

The cult of Hercules between VI and II cent BC in the bronze statuary of the Samnitic museum of Campobasso (Molise, Italy)

Viviana CARBONARA, Davide DELFINO (ITALY)

Cult of Hercules it is widespread in the area of ancient Samnium, especially in outdoor sanctuaries. The territory located between the Etruscan Campania and the Magno-Greek Adriatic area, made sure that the cult of Hercules and the refined techniques of bronze melting became part of the Samnite world. The Samnitic museum of Campobasso show a collection of votive bronze statuette coming from several sanctuary of the territory of Samimites, tribes of Frentani.

The collection offers a complete view of the development of the representation of Hercules from the archaic age to the late Hellenism, revealing qualities of different achievements, perhaps linked to different commissions. These votive statues are also linked to various public archeology projects and new technologies.

A Late La Tène Scordiscan Sanctuary from Osijek?

Marko DIZDAR (CROATIA)

In the territory of northern Croatia, characterized during the Late Iron Age in most part by the material legacy of the La Tène culture, the finds attributable to the practice of ritual activities have rarely been documented. But, a recently discovered site in Osijek (eastern Slavonia, Croatia) completely changed our knowledge about ritual activities during the Late La Tène phase.

Finds of the La Tène Culture from the area of Osijek have been known since the end of the 19th century. The results of investigations demonstrated the existence of several sites located on the right bank of the Drava river. In the mid-1950s, workers quarrying clay for brickworks in the eastern part of Osijek (at the site of Zeleno polje) uncovered, and to a large extent destroyed a Late Hallstatt and Early- and Middle La Tène cemetery of the Scordisci. The central settlement occupied an elevated position in the Lower Town, as borne out by rescue excavations carried out during the 1970s and 1980s, which yielded a number of pottery kilns and iron melting furnaces. Since the Roman city of *Colonia Aelia Mursa*, as well as the modern city (Lower Town) were subsequently erected at the same position, the Scordiscan settlement was only partly preserved. Nevertheless, the abundance of the collected assemblage points to its importance as the westernmost centre of the Scordisci.

The major rescue excavations carried out at the Barracks site in the Lower Town of Osijek due to the construction of a new university campus yielded the remains of Roman architecture with abundant finds dated between the 2nd and 4th centuries. During the construction of the Teacher's College at the northern edge of the former Barracks, the rescue excavations in 2008 and 2009, covering 2700 m², in addition to abundant remains of modern and Roman architecture, yielded also a number of items of weaponry and horse gear, as well as

human and animal bones, which presumably correspond to ritual activities performed by Scordiscan warriors, i.e. to the remains of a Late La Tène sanctuary located at the southern edge of a settlement. Analogies for the discovered finds have been documented above all in the hoards from Veliki Vetren and graves of prominent warriors of the Scordisci and at the sites of the Padea-Pangjurski Kolonii group. Sacrifices or gifts were made by the warrior elite in the second half of the 2nd cent. B.C. and during the first half of the 1st cent. B.C. (LT D1), most likely to war deities. Discovery in Osijek can be considered as direct evidence for the practice of ritual activities connected with the Late La Tène warrior aristocracy that, regardless of various tribal identities, most probably represented the basic political and economic power of the society, and thereby was also the main agent of various ritual acts through which, besides the deposition of numerous objects into graves, they displayed the strength, influence and power.

History of the investigations and interpretations of the Great Sveshtari tumulus. Sboryanovo National Reserve in NE Bulgaria

Diana GERGOVA (BULGARIA)

The Great Sveshtari tumulus situated in the centre of the Southern group of tumuli of the Eastern Getic, Royal necropolis, is one of the richest in interpretations monument in Bulgaria, challenging archaeologists and historians both of Antiquity and of Middle ages.

The inscription on the Khan Omourtag columnq discovered in 19th century in the 40 martyrs church in V. Turnovo, mentioning the construction of a great tumulus between Pliska and the Danube river gave the name of the tumulus. This was the reason for the first excavations of Geza Feher in the 30 ies of some of the tumuli around it that revealed their Thracian character.

Geophysical prospectings in the 70 ies of the 20 th century localized a stone structure in its S part, but later prospecting with more advanced instruments were not more successfull until the geophysical investigations in the 90 ies, that revealed in the most precise way the main layers and phases of the construction of the tumulus. The archaeological excavations that started in 1992 were resulted by illicit excavations. 20 years of excavations revealed that the tumulus was covering a unique complex of cult- burial character formed by a sacred oak tree, a stone tomb with semycilindrical vault built in its vicinity, belonging most probably to the Getic king Kotela of the 2nd half of 4th century BC, two burials by incineration, as well as a wooden box with golden gifts installed in the embankment of the tumulus during the process of its construction.

The tumulus became in the Hellenistic period the centre not only of the complex of tumuli with burials around it, but also of cult

activities like digging out of ritual pits , the construction of a 3rd century BC Celtic rectangular sanctuary of Fiereckshanze type over some of them, dedications of vessels, etc. A dedicative inscription on a blocks of the destroyed tomb, dated to the Roman period, a a stone plate of the Thracian horsman originating from another ritual pit in the area illustrate the century long function of the tumulus as a monument of the immortalized Getic king and a sacred place for later rituals and dedications in it area. The discovery of an early Mediaeval tumulus of ritual character among the tumuli of the Eastern Getic royal necropolis also provokes future and deeper investigations on the preservation of the Getic spiritual traditions in later periods.

Research on Thracian megalithic monuments and sanctuaries in the Western Rhodopes, Rila and Pirin (southern Bulgaria)

Alexey GOTSEV, Vassil MARKOV (BULGARIA)

The current paper examines some of the major problems that rock megalith sanctuaries in the mountain massifs of Southern Bulgaria pose to the investigator. Attention is drawn to the geographic distribution of these cult monuments and also a comparative analysis is made between those in the mountain ranges and those in the plain, as well as in some settlements and urban centers.

The proposed work also raises some questions related to the methodology of investigation, localization and preliminary research with non-destructive methods of the cult places and sanctuaries.

Within the interdisciplinary approach are studied the folk calendar rituals and healing practices performed in the megalithic sanctuaries. The rituals of the rock-arched rituals carried out at the Gergyovden celebration are also observed. The hypothesis that the ritual passing through rock arches from the Thracian megalith sanctuaries is probably derived from the rituals of immortality in Ancient Thrace. A special place is dedicated to the sanctuaries in which the blood sacrifice of the feast is offered on the ancient Thracian megalithic altars.

Iron Age Dodona: Looking Up North

Christos N. KLEITSAS (GREECE)

The first interaction between Epirus and the central or northern Balkans was already attested in the Chalcolithic period ('Bratislava' lids) and the Early Bronze Age (corded ware pottery and one-edged shaft-hole copper axes). Ancient Dodona is located in the heart of the inland of Epirus in northwestern Greece. Human activity has been recorded there since the middle of the second millennium BC, while strong evidence of Mycenaean influence (pottery and many bronze artefacts) has been noticed towards its end.

The existence of an open-air cult place has been supported for the site. This is probably linked to the Old-European cults of Mother Earth or Great Goddess and the Indo-European cult of the storm god (as an early form of syncretism). From the eighth century BC on, Dodona became the Pan-Hellenic Sanctuary and Oracle of the Dodonaean Zeus. It was gradually cited in the texts of many ancient Greek and Roman authors, starting with the oldest ones known (Homer and Hesiod). At the same time, there was a massive introduction of dedications, mainly originating from southern Greece. Surprisingly, in Dodona there are also votive offerings or omen's questions from pilgrims, coming from neighboring areas, such as the Balkans or-and the East.

This communication addresses the evidence over time, regarding contacts with the neighboring Balkans further to the north, which mainly concerns the theme of this colloquium, soon to be hosted at the foothills of the Carpathian mountains in Romania.

Ceramic artefacts at the end of their lives. The relation between the modes of disposal and deposition of the ceramic artefacts, and the cult edifices during the 2nd-1st centuries BC at the settlement from Cârломănești, Buzău County

Sebastian Matei, Despina Măgureanu (ROMANIA)

Within the Cârломănești settlement (dated to the 2nd-1st centuries BC) were identified a few areas dedicated to the cult activities and religious practices of the community. Various edifices, public constructions, were built at different moments in time. In the proximity of these edifices were documented numerous refuse pits, surface dwellings and dug-in features.

The way the area surrounding the investigated cult edifices was used is marked by the presence of large size pits. They all contain an important number of pottery fragments which were analysed both quantitatively and statistically. In a few pits, a significant association is that between clay zoomorphic and anthropomorphic figurines.

The omnipresence of pottery vessels requires the typological and functional identification of the minimum number of recipients recovered from the infill of the pits. Depending on the context, one observes numeric and typological standards of the recipients present. Without excluding casual destruction, we believe that the degree of fragmentation of the vessels and figurines, as well as their breaking pattern, maybe a reflection of the ritual gestures and practices of the community.

The chain of moments these artefacts went through, from complete functional items with a symbolic acknowledged value to their fragmented state, represents the biographies of these items. Their lives did not end at the moment of their destruction, whether accidental or intentional. The disposal of vessel and figurine fragments in pits located in the proximity of the cult edifices follows a deposition

pattern or was it random, imposed by the domestic management of the everyday waste?

Our present approach is intended to outline the biographies of these special items, marking the similarities and differences among various study-cases.

Cult places and activities in pre-Roman times in Northern Macedonia

Dragi MITREVSKI (NORTH MACEDONIA)

Various cult activities in different ways were practiced from 5 to 2 century BC on the territory of Northern Macedonia.

The most common are the so-called cult pits in the settlements of the 5th and 4th centuries before Christ, with animal bones and different small finds in them.

The cult places outside of the settlements were often on a high position, where various ritual and religious activities were practiced, especially during the Hellenistic period.

The unique temple, built in Doric style was discovered on the acropolis of the paeonian capital in Bilazora. The temple was in the frame of so-called Royal complex, together with the palace of the paeonian kings of 4-th centuries BC, so, it speaks clearly about the degree of hellenization of the local royal dynasty at that time.

Religious places and constructions of the Iron Age in the Prut-Dniester interfluve

Ion NICULIȚĂ, Andrei COROBCEAN (REPUBLIC OF MOLDOVA)

At present, due to the archaeological discoveries, the remnants of a series of cult constructions reflecting a wide range of religious practices of the communities in the Prut-Dniester area during the 1st millennium BC were revealed. By the way of construction the sacred areas and the burial structures are quite diverse.

The sacred areas were usually on the outskirts of the settlements located on the rocky promontories with high and steep banks, as at Butuceni or Saharna Mare/Dealul Mănăstirii, or on dominant places within the settlements, as in the case of the sanctuary of Dolineni.

Based on the analysis of places of worship described at different archaeological sites, it is apparent that they were used as:

- religious worship hearths or funerary hearths;
- funerary constructions;
- circular calendar sanctuaries.

The earliest places of worship were discovered at the site of Saharna Mare/Dealul Mănăstirii, in the horizon of Cozia-Saharna culture of the 10th-9th centuries BC.

The first worship complex was located in the east-central part of the settlement, at its edge, on the high and steep bank of the promontory on which it was located. The complex described at a depth of 0.60-0.64 m from the modern ground surface represents an inhumation burial, a little disturbed. Despite this fact, some parts of the human skeleton were preserved in anatomical position. The burial together with the grave goods was associated with the quasi-oval clay hearth with a border of pieces of stone, of the size 1.40x0.94 m. The complex was oriented east-west. It is worth noting that the clay

hearths with border or without it were also found at other sites, persisting until the end of the 3rd century BC.

The second burial complex of the same period was discovered in the south-east of the same site. It was also located on the high bank of the promontory. Being discovered at a depth of 0.76-0.80 m from the modern ground surface, it represented a bell-shaped pit 0.84 m deep with diameters: the mouth – 1.26-1.30 m, the foundation – 1.60 m. At the bottom of the pit there were traces of 12 pits from a wooden construction, in which there was a human skeleton placed in the southern extremity of the complex, on the right side. The skeleton was oriented west-southeast, in anatomical position, legs bent at an angle of 90°. The finds in the filling of the complex belong to the Cozia-Saharna culture of the 10th-9th centuries BC. Complexes of worship of funerary nature were reported at several sites of the first stage and the second stage of the Iron Age, such as one at the Saharna Mică fortified settlement etc.

The most complicated worship complexes are the circular sanctuaries known in the area under discussion after the discoveries at Butuceni. Located in the northern part of the fortress of the 4th-3rd centuries BC in a sacred area on the high and steep bank of the Răut River, associated with surface construction, probably of religious character, it has been functioning for at least two centuries, being the earliest sanctuary of the 1st millennium BC. Similar constructions were found at other archaeological sites. Of interest, in this respect, is the circular sanctuary near the site of the 6th-5th century BC at Dolineni. By the opinion of the author of the excavation, it has nothing to do with the surrounding settlement and it was attributed to the 1st century BC – the 2nd century AD. If this assumption were correct, it would mean that in this space the circular sanctuaries - calendars functioned until the Romans penetrated into the Lower Danube region.

A special case presents the fortress of Stolniceni in the Hâncești Codri, where more than 20 tumuli were identified. Only in the four tumuli, currently researched, 71 human skeletons were excavated. Depending on the size of the tumulus, the number of the dead ranges from 11 to 29. Although the research is still ongoing, it can be seen

that the overwhelming majority of the finds in terms of chronology does not extend beyond the 6th-3rd centuries BC.

The study of the worship complexes to a large extent allows to clarify the evolution of religious ideas, as well as the degree of observance of customs, rituals and traditions by the Iron Age communities inhabiting the Prut-Dniester interfluve.

Temples and cult artifacts from the Dacian fortress *Piatra Roșie*

Aurora PEȚAN, Valeriu SÎRBU (ROMANIA)

The Dacian fortress *Piatra Roșie* was conquered and destroyed by the Romans in 106 AD, and its ruins were rediscovered only in the 19th century. Although one of the most interesting Dacian fortresses from the area of the Dacian capital, it is at the same time among of the most neglected ones. Thus, it benefited from only one important archeological excavation campaign, in 1949, followed by a less comprehensive one, as late as 2004. Also, the publications on the archeological research and on the pieces discovered here are scarce.

Nevertheless, there are enough data and clues which could allow outlining the basic religious elements inherent to the organization of the sacred space of this fortress. These data suggest the existence of at least three sacred zones, which might not have functioned simultaneously, but at different stages of existence of the fortress: a possible *favissa*, a rectangular temple with pillars and a building with an apsidal plan.

Also, a series of artifacts discovered during the systematic investigations and particularly as a result of treasure hunting, offer us precious information on these cult areas and the possible rituals that were performed here.

Măgura Moigradului, Sălaj County, Romania. The Dacian sacred Place after 80 Years from the first excavation

Horea POP (ROMANIA)

The only known Dacian fortified settlement located in the Salaj County is the one situated on Măgura Moigradului. Its presence in the nearby of the Meseșeană Gate was not obviously, accidentally. Mandatory pass, main Northwestern access route from and towards Transylvania, the place appears to us as an important communication route used by merchants or by anybody else, desiring to get out or in Transylvania with other purposes.

A volcanic hill, a massive pile of stones, presently exploited by a quarry situated on its Southwestern slope, Măgura Moigradului emerges as an impressive cone body, with a maximum elevation of 514m, elevated with 224m above the Ortelec Valley, the water that created the previously named pass. The upper plateau is oval in shape with the large diameter of approximately 400m and the small one of 250m; with a total surface of seven hectares.

The site became known in the scientific literature quite early, due to the discovery of some Dacian hoards of silver adornments and coins, and then, after the archaeological excavations between 1938-1939, 1940-1941, 1958-1959 as a Dacian cremation necropolis. The site from the Măgura Moigradului proves to be a large and prosperous fortified Dacian settlement previously preceded by a site with a cultic nature, dated between the end of the second century BC and the first century BC.

On Măgura Moigradului systematic archaeological excavations took place beginning with the years 1938-1939. Well known in this moment are the results of the 1984, 1987– 1995, 2002, 2009-2011, 2016 research campaigns to which we may add with the campaigns from the years 1958-1959 but only with certain probability, due to the particular situation in which we received the archaeological inventory.

Dog skeletons found in the Geto-Dacian settlements (4th c. BC- 1st c. AD): ritual/affective inhumations or corpse riddance?

Valeriu SÎRBU, Diana DĂVÎNCĂ (ROMANIA)

We are going to analyze the dog skeletons uncovered in the Geto-Dacian settlements all over their inhabiting area, from the 4th c. BC to 1st c. AD, in order to identify the motivation of their presence here. That is the reason we will take into account not only the discovery contexts, the skeleton condition and the traces on them, plus possible associations with other species of animals, but also the presence or lack of offerings or inventory items.

We know 14 settlements in which were identified at least 32 dog skeletons, mostly, one skeleton in a pit, but also, rarely, two. The finds are spread all over the territory inhabited by the Getae and the Dacians, though there are obvious regional differences meaning most likely, a stage of the research, not a historical reality. We are also going to compare these inhumations with the remains of dog bones found in houses, pits and archaeological layer, which might mean the local communities, used this animal in food consumption.

One could see that the dog finds in the Geto-Dacian settlements, all along the 4th c. BC– 1st c. AD, the inhumed ones – 32 individuals (ritual mentality?), and those from the domestic garbage – 57-60 individuals (food consumption?) as well, are present on almost all the territory inhabited, sometimes both categories are present in the same sites.

The comparison between the finds of all types of contexts – settlements, cult places and graves – will lead us to find out why there are so many and different types of finds, consequently, why sometimes, the ritual and affective mentality towards this animal prevailed, some other time, the food consumption.

Although the archaeo-zoological studies made lately pointed out a series of more complete data concerning the dog bones found in the Geto-Dacian area, we still do not have enough data to answer some essential questions. We will be able to make some thorough interpretations of these finds after gathering more accurate data concerning the age, gender and causes of dog death.

Who destroyed the Dacian temples? Some considerations about Sarmizegetusa Regia

Valeriu SÎRBU, Aurora PEȚAN (ROMANIA)

The conquest of *Sarmizegetusa Regia* (Grădiștea de Munte) in 106 AD by the Romans meant the disintegration of the entire Dacian kingdom, not just the destruction of the capital. The archeological investigations showed that the fortress and the surrounding settlements were burned down and wiped out while the entire area of the pre-Roman Dacian capital was evicted and set under the guard of a Roman garrison, in order to prevent the Dacians from regrouping in this zone.

It was found that the sacred zone of Sarmizegetusa Regia was wiped out and all the stone elements visible on the surface were systematically destroyed, piece by piece. This methodical and minute destruction was assigned by most researchers to the Roman conquerors, but the identification of the motives and an explanation for the means used in pulling down the temples and other cult buildings is still a questionable aspect of this approach.

It was supposed that this total destruction of the sacred zone was meant to punish the Dacians for having infringed the peace treaty, or that the Romans feared the sacred zone would be reused by the Dacians to resume their resistance or even that the Romans wanted to punish the Dacians for practicing human sacrifices.

Yet, none of these hypotheses is supported by convincing arguments or proofs and, most of all, they cannot explain how the Romans managed to destroy hundreds of pillars and foundations of temples and other cult buildings, all of which were made of stone.

After analyzing some of the hypotheses brought forth so far, according to which the Romans are the “culprits” of this action, we will present a series of observations and concrete proofs related to the means and techniques of destroying the temples, which could suggest

that the Dacian themselves demolished the sacred zone before the Roman conquest. At the same time, we will try to identify the possible motivations of these acts of desacralization of their own sacred zone.

Finally, we will bring forth some analogies of similar destruction and disabling of their own sacred zones, by some antique peoples under siege.

**Sacred area in the Dacian *dava* from Crăsanii de Jos-Piscul
Crăsanii (Ialomița County)**

Valeriu SÎRBU, † Niculae CONOVICI, Ioan CERNĂU (ROMANIA)

The settlement of Crăsanii de Jos-Piscul Crăsanii is an important archaeological site through its discoveries because it documents the existence of a fortified residential centre. The prosperity of the community living in this settlement came from the resources around it (fertile land, grassland and ponds) and from the fact that it was located on an important communication and commercial route, between the Greco-Hellenic centers on the west bank of the Black Sea toward the interior of the Getae space and, then, to the intra-Carpathian space.

The sacred zone, with three phases of use, dated between the end of the 2nd century and 1st century B.C., was located in the southeastern part of the fortified settlement, close to the first ditch with a vallum that separates the fortified area from the plateau.

The sacred area of the second inhabitation layer is better preserved and researched, with an surface of approximately 600m², and included the following constructed areas: a) a roofless, rectangular inner courtyard; b) a decorated shrine (*eschara*); c) a suite of buildings of symmetrical layouts, surrounding the inner courtyard on all sides; d) a large number of ritual pits and provision pits, usually placed inside the buildings, on the side opposite the courtyard.

Ornamented hearths or altars from the Iron Age Poland. Revision

Katarzyna SKOWRON (POLAND)

In 1976 professor Tadeusz Makiewicz published an article “Ornamented altars and “firebeds” from the Iron Age Europe” which was the very first polish publication concerning the topic and yet presenting a wide spectrum of the issue. The reason for his interest was a discovery he made during rescue excavations in Janikowo on the territory of Kuyavia (Poland). Excavations revealed several features and among them a remains of a building with a clay floor. On the floor, however, there was an ornament of two concentric squares and this discovery inspired professor to extend his studies over similar finds in Europe.

Structures, which could be defined as ornamented hearths or altars have been discovered in Europe since decades. The first discoveries were made in England and the Ukraine in the 19th and 20th century. In the course of the years and further excavations similar features were found in Bulgaria, Romania, France, Czech Republic, Germany and Denmark.

Forty years later information about five ornamented hearths or altars from the territory of Poland can be found. Those have diverse shape, construction and chronology. Unfortunately, the state of preservation of the remains was rather poor. The aim of the presentations is to discuss if mentioned structures can be indeed considered as altars. Thus, where the idea from and what came can be the possible interpretation of these hearths.

**Some notes about ritual persistence and sacred space reuse.
Depositional practices during Late Iron Age in south-eastern
Transylvania**

Magdalena ŞTEFAN, Dan BUZEA (ROMANIA)

Following the requirements of a rescue excavation project for an industrial plant facility, more than 4500 sqm of river terrace were excavated, in 2015, at *Reci-Dobolika*, near Sfântu Gheorghe, Covasna, a site located north of the Carpathians, on the shore of a historic huge wetland. As a result, 110 pits were identified. The contained inventory attested the site use along three different periods: First Iron Age (in the *Gáva* circle), Early Second Iron Age (North Thracian, 5th-4th c. BC) and Late Iron Age (Dacian, 1st c. BC – 1st c. AD).

The functional types of artifacts, discovered in high percentage and relevant associations (miniature vessels, weight looms, whetstones, grinding stones, flint stones, fragments of fireplaces, clay figurines) allow the correlation of the site from *Reci-Dobolika* with the Iron Age phenomenon attested in the entire Balkan Peninsula of depositing offerings in dedicated spaces (either pits or under piles of stones).

The discussed site brings up one of the largest sequence of analyzable features for the field of pits site type researched until now north of the Danube, the first case to document the practice for the early Second Iron Age in this geographic space. Its research led to the discovering of meaningful clues that trace the practice of a unitary depositional activity along the entire Iron Age, establishing in this way clear analogies with analogue and contemporaneous sites already known for the south Balkan space.

Lieux de culte et sanctuaires en Thrace du VIe-1er s.av.J.-C.- état de recherches

Milena TONKOVA (BULGARIA)

L'étude met en évidence des accents dans l'état de recherches sur les lieux de culte de Thrace de la période du VIe au 1er siècle av. J.-C., à partir des complexes du territoire de la Bulgarie. Les deux principales catégories de lieux de culte – les sanctuaires de hauteur et les complexes de fosses sont présentés par des sites principaux explorés ces dernières décennies.

La discussion sur leur identification, caractéristiques et diversité sont aussi présentés. Un autre focus de l'étude sont des catégories nouvelles de sites, tels que le sanctuaire de type grec de Krastevich en Bulgarie de sud ou bien le sanctuaire de type celtique de Svestari en Bulgarie de Nord, qui élargissent le tableau de la vie religieuse, ainsi que les caractéristiques ethnoculturelles de Thrace de l'époque classique et hellénistique.

Sanctuary of Poseidon (god of the Sea and Earthquakes). On the maritime route from the Eastern Mediterranean and the Black Sea to Rome and the West

Aris TSARAVOPOULOS, Gely FRAGOU (GREECE)

In the little islet of Mikri Dragonara Poseidon was worshiped as the God of earthquakes. The God's hypostasis, as earthshaker, was well known in the Lacedaemonian periphery of the ancient world where this little islet is located as well as in other regions of the Ancient world.

There are five earthquake faults on the islet. Its geological condition support Poseidon's hypostasis as the God of earthquakes. Situated in an important maritime trade route and taking into account the hazardous sea conditions in the area, it is not surprising that mariners from every corner of the Mediterranean world passing continuously for a course of almost 300 years dedicated an enormous amount of rare finds, seeking the God's grace or simply thanking him for letting them sail safely.

The most characteristic find are a number of gemstones and coins, some of which are traced for the first time in this part of the Aegean world.

NOTES

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