

STUDIES AND ARTICLES

GREENSTONE BEADS IN THE EARLY NEOLITHIC OF TRANSYLVANIA? AN INTERDISCIPLINARY APPROACH TO STUDY A SMALL PREHISTORIC ADORNMENT DISCOVERED IN LUNCA TÂRNAVEI, ROMANIA

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Abstract. More than a decade ago, a small greenish stone bead was accidentally discovered at the limit of the locality of Lunca Târnavei, in the place named *Ierdaș*, Romania. The artifact was identified near an early Neolithic complex, a specific one to Starčevo-Criș culture. At the first sight the aspect of this ornament is a similar one to the beads found in the Neolithic sites from the Balkans and the Near East, many of the respective artifacts being only of some millimeters in diameter, and of the greenish color of the stone they were made from.

The ornament has been non-destructive interdisciplinary investigated to establish the raw material, as x rays diffraction and Raman spectrometry, and observed by SEM –scan electronic microscope with detector for micro-analysis of x rays (EDS) to obtain photographic details and establish the qualitative chemical composition. All the data acknowledge that the small bead was made from a metaphoric stone, green shale or a chloritoid one, probably.

The typological correspondences of this stone bead and of small amount of archeological materials near it, discovered at the surface of Lunca Târnavei-*Ierdaș* site, offer a new perspective on the cultural connections between the communities Starčevo-Criș in the center of Transylvania and the ones in the Low Danube area, in the beginning of the 6th millennium BC.

ANIMAL EXPLOITATION IN THE BRONZE AGE SITE (TEI CULTURE) FROM MILITARI - CÂMPUL BOJA (BUCHAREST)

Georgeta El Susi

Abstract. Although, there are plenty of archaeological data about Tei settlement (Middle Bronze Age), information are scanty under paleoeconomic report, which is why we decided to publish the bones from the 2014' campaign. Our sample cumulates 72 pieces, plus another sample from the same site totaling 204 fragments (Table 2). As indicated by the distribution of species (Table 1, Fig. 1), of the 72 bones, 15 are unidentifiable and 53 are precisely determined. Four deer horns show traces of processing/ use. Comparing the data between the two tables, we found a couple of common features as: a little rate of the wild taxa, a diminished dog rate, a significant rate of the horse. On the other hand, given the small samples, the frequencies of domestic mammals largely vary between samples, that is difficult to interpret them. 38 bones (71.7%) originate from five cattle (35.72%). A few measurements indicate quite robust specimens (presumably bulls); in the light of the sample from Popești (another Tei site), cows appear to be more thin and shorter. Generally speaking, cattle from the Tei settlements were pretty tall (102.5 to 131 cm, Mean=121.3 cm; N=3), powerful, with a visible sexual dimorphism. The five specimens were killed in the following stages: two individuals between 2-2.5 years, one around 2.5-3/ 3.5 years, another between 6-9 years and another (the geld) beyond 3-4 years. The cattle using at traction has been suggested, primarily by a metacarpus

from a castrated individual, and by two phalanges with exostoses (Fig. 3/ c). There are the same pieces that highlight perforations on the plantar side (Fig. 8/ c). Maybe they were used as handles for tools. Six bones (11.32% as NISP) were assigned to three pigs (21.43% as MNI), slaughtered between 2-2.5 years (an individual) and 3-3.5 years (two individuals). The few measurements suggest relatively robust individuals, mating with wild boar is likely. A single wither height of 78.37 cm was evaluated in light of the sample from Popești (Fig. 5). Four bones belong to small ruminants (7.55%) from three individuals (21.43%). It is a goat and two sheep that were butchered under two years and between 4-6 years. With respect to the waist, estimations of 73.7 cm (sheep) and 67.8 cm (goat) were assessed (Fig. 6), taking into account the 2000' assemblage. Three bones (5.67%) originate from one horse (7.14%) having achieved the grown-up stage (7.14%). It is a jaw part, a fourth metatarsal and proximal phalanx. The last piece has a modest length of only 74.5 mm. Subsequently, in Fig. 7 is demonstrated the variation of the GL of the first phalanx in sites from the Middle and Late Bronze Age cultures. Agreeing that picture, it can be presumed that our piece originates in a small specimen. The sample of 2014 contains a single dog radius damaged in the past. A single badger scapula belongs to wild mammals. Description of some bones and horns with traces of processing/ use (Fig. 8) completes the article. Toward the end of the article there is a discussion about the animal farming of the Middle Bronze Age sites from south, southeast and southwest of the country, in the light of the most recent fauna examinations; the frequencies of the species are emphasized on Fig. 9.

THE CULT OF GODDES ATHENA IN THE MILESIAN COLONIES ON THE SHORE OF PROPONTIS AND PONTUS EUXINUS

Remus Mihai Feraru

Abstract. Our study aims to approach in the cult of goddess Athena in the colonies Miletus founded on the shores of the Propontis and Pontus Euxinus (the Black Sea). Athena is one of the oldest deities in the Milesian pantheon. The cult of Athena spread over the numerous colonies Miletus founded, from the Propontis to Pontus Euxinus, where sporadically both literary and epigraphically, and numismatic materials attested. The colonists from the seat of Miletus had set it in those colonies. Apollonius of Rhodes noted in his work, *Argonautica*, the sanctuary of Athena *Ἰησονίη* in *Cyzicus*. The privileged relation between goddess Athena Pallas and the city of Cyzicus is evocated into an epigram dating at the limit of the 3rd-2nd centuries BC. Athena was called on at Cyzicus, in the epiclesises *Πολιάς* and *Σωτειρα*. The epigraphic and numismatic materials offer some signs on Athena worshipping at Odessos, Tomis, Tyras, Istros, and Olbia. With the exception of Istros and Olbia where the cult of Athena is attested yet in the archaic era, for the other colonies of Miletus (Odessos, Tomis, and Tyras) it penetrated through the Milesian channel only during the Hellenistic times. We might suppose that Athena was worshipped in those colonies as a deity protecting the city, even if the two specific epiclesises *Polias* and *Soteira* were issued only at Cyzicus up to nowadays. Athena was worshipped at Istros as a patron and protector of crafts. The lack of concluding documents on the cult of Athena at Istros may be explained by the fact that the family of cult of the didymaic type – Apollo-Artemis-Zeus-Leto within which Athena is not included, has an important place in the Histrian pantheon. The specific group in the Milesian pantheon Apollo Delphinios-Artemis-Zeus-Athena prevails in the eastern sacred area of Olbia, but, in chance, Athena is better represented in private religious life at Istros.

NOTES ON THE *COLLEGIUM UTRICLARIORUM*

Dorottya Nyulas

Abstract. The *collegium utriculariorum* appears quite frequently on inscriptions from Gallia Narbonensis and Gallia Lugdunensis and only there, with the exception of two monuments from Dacia. Whereas the etymology of the word, as well as a bronze *tessera* from Cavaillon makes it clear that they were connected somehow to wineskins, to this day there is no consensus on what exactly was the business of the *utricularii*. According to the most widespread theories, they could have been bagpipers (players and/or manufacturers), rafters, wine-transporters, wineskin makers/traders or firefighters. This paper shortly discusses all of these theories formulated strictly on the basis of epigraphic sources, to which it adds also a glimpse into the archaeology of the wineskins, as well as an outlook to the Greek counterpart of the problem.

GLAZED CERAMICS DISCOVERED IN THE ROMAN NECROPOLISES FROM APULUM

George Bounegru, Dan George Anghel, Adrian Cosmin Bolog,
Anca Timofan, Claudiu Tănăselia, Bogdan Angyus

Abstract. Ceramics is the main category in the funeral inventory found in the Roman necropolises in Apulum. A series of vessels belong to fine ceramics. Sixteen of them are glazed vessels. The finds are discovered both in graves and out of them proceeding from destroyed graves or from a series of ritual the descendants periodically develop for the defunct. We may note that a large part of the glazed vessels found in Apulum are carrying technological faults.

CONTRIBUTION TO THE STUDY OF MITHRAIC ICONOGRAPHY: TAUROCTONY RELIEF WITH LOWER FRIEZE FROM MOESIA SUPERIOR

Bojana Plemić, Ljubiša Vasiljević

Abstract. This paper presents a marble relief of god Mithras which is a part of the antique archeological collection of the National Museum Kruševac. It is an incidental find on the site of Mogile in the village of Nozrine near Aleksinac in Serbia, where, according to the archeological material and the data from the literature, a small Roman settlement (*vicus*) with a sanctuary could be located. The relief consists of a few fragments, but the scene of tauroctony is clearly recognisable in the central part, while below it there is a well-preserved frieze with four scenes, which illustrate the rite of the initiation into the cult and the mythological cycle of Mithras and Sol. Since its initial scene can be interpreted as Mithras riding, which is not so common in the iconography of such friezes, we paid special attention to it. We assumed that it could be a depiction of Mithras on a bull which is a well-known detail from the developed Mithraic iconography, but we did not rule out the possibility that the scene atypically represents the deity on horseback. Apart from the frescos from the Mithraeum in Dura-Europos, the visual imagery of a deity mounted on a horse is present only on German reliefs and the Roman coins from Trabzon (*Trapezous*). Therefore, we tried to penetrate into the origin and meaning of the riding Mithras image in this monument by considering the possible analogies.

„AVAR” GIFTS FOR SLAV MILITARY CHIEFS FROM TRANSYLVANIA

Călin Cosma

Abstract. Two barrow incineration cemeteries that belonged to Slavic communities that had arrived from the eastern part of Europe have been discovered on the territory of Transylvania, in Someșeni (Cluj County), and in North-West Romania, in Nușfalău (Sălaj County).

Inside some of these barrow archaeologists have discovered a series of silver and bronze artifacts that are typically Avar. The items consist of belt sets, such as silver belt ends with a pressed motif, belt ends, bronze pendants and belts appliques, cast and decorated with zoomorphic and floral motifs. All these items can be included among the artifacts used by the upper class/ elites of Avar society.

The artifacts from the barrow incineration graves were gifts from the Avar leaders to the leaders of the Slavs from the communities in Nușfalău and Someșeni. Through these gifts the Avar leaders wished to maintain good relations with their neighbors from North-West Transylvania (Someșeni) and North-West Romania (Nușfalău).

The geographic location of the two necropolises, on two of the important routes that connected the Transylvanian Plateau and the Pannonian Puszta, can be connected to the fact that the Avar leaders wished to control the access from Transylvania westwards through the mediation of local potentates, in this case the Slavic leaders. One cannot exclude the possibility that the Avar Khagans have “officially colonized” these Slavs in order to exert an efficient control over certain territories farther from their central area of domination. The fact is not isolated. Inside the Avar Khaganate one knows of cases when the Khagans controlled certain areas through the mediation of individuals who were not of Avar origin.

AN EXAMINATION OF THE EARLY MEDIEVAL POTTERY PRODUCTION CONCERNING THE USE OF THE POTTER’S WHEEL IN THE EASTERN PART OF THE CARPATHIAN BASIN (7TH-9TH CENTURIES)

Ioan Stanciu

Abstract. The production, distribution and consumption of pottery reflects an important area of economic life, but also social behaviours, including the perpetuation or abandonment of certain traditions in this field. Mainly, the present contribution proposes an examination of the changes in the production of early medieval pottery in the eastern part of the Carpathian Basin, in connection with the use of the potter’s wheel. The changes in pottery production illustrate only one aspect of the complex and not easily decipherable transformations that took place during the transition period from Antiquity to the Middle Ages. About this process, the opinions expressed regarding the spread of slow-wheel pottery within the Avar Khaganate and its neighbourhoods are commented. The explanation for the association in the same area and in the same location of slow-wheel pottery with the one made on the fast wheel remains obscure, in any case it is about the simultaneous presence of two different technological traditions, both with origins in Late Antiquity. The forms in which the production of pottery was organized over time did not register a linear evolution, they were always influenced by the economic and social organization, as they responded to external impulses. Transitions, especially sudden ones, from one model to another are difficult processes to explain.

CHANGES IN THE MENTALITY OF THE FUNERAL RITUAL IN THE 7-11TH CENTURIES P. CHR.

Ingrid Petcu-Levei

Abstract. The Christianization of the population from Dobrogea was a long and quite difficult process. Of course, with the adoption of the new religion, funeral behavior underwent a significant change, coordinated by symbolism and by the teachings of Holy Scripture. Researchers' attention is still focused on aspects of specific Christian burial rites and rituals, namely the way in which the transition from cremation to burial was made, the way in which a series of pagan funeral practices were taken over and the stages of the process of replacing ancient rituals with those of the new religions.

Overall, it is possible to make a man renounce his own beliefs in order to be integrated into society and in the sacred space, but you cannot make him forget his ethnic origin and the customs worn by generations, and so, some pagan customs have been metamorphosed into rituals. Christian.

SETTLEMENT FORMS IN THE TERRITORY OF MEDIEVAL BÁCS AND BODROG COUNTY

István Pány

Abstract. This study presents the settlement forms of the medieval Bács and Bodrog Counties. According to historians, the '*street/row settlement*' (*Hungarian szalagtelekes falu*) was the most common form of settlement in the Kingdom of Hungary during the Middle Ages, however, it must be noted that it is just an overgeneralized assumption based on the examination of the existing settlements in the Western, Northern, and Eastern areas of the Carpathian Basin which were less or not at all exposed to the destructions of the Turkish Era during the 16-17th centuries. The Great Plain areas, however, were more devastated by the 16th Ottoman campaigns, therefore, only a few fragmentary data are available from the archaeological excavations which may support the opinion of historians.

The complex research of Bács and Bodrog Counties based on GIS enabled the qualitative and quantitative increase of the database about the settlement structure in the given region. Studying the area of the deserted medieval settlements *en masse* and the analysis of their structure and key features was carried out with the help of the free Google Earth application. By examining the satellite images visually, it was possible to collect nearly 1,000 images from about 115 deserted medieval settlements. The results prove that in the southern, densely populated counties of the medieval Kingdom of Hungary, the majority of the settlements belonged to the ones with strip plots (English *toft and croft*, Hungarian *szalagtelek*), and within that, the most common types were mainly the row settlements with a spindle structure. As the findings of this paper have already shown, the cost-effective method of Google Earth is likely to yield significant results in future research of the areas like the Southern Great Plain that were heavily destroyed by the Turkish occupation (Temes, Arad, Békés, Csongrád, Torontál, Krassó and Szörény Counties).

FROM THERE AND BACK AGAIN. SCIENTIFIC LIFE BEFORE AND AFTER
MUSEUMS (THE PERIOD BETWEEN XVIII CENTURY AND THE BEGINNING OF
XXI CENTURY). WITH SPECIAL REGARD ON THE ROMANIAN DANUBE SHORE
FROM DANUBE GORGE REGION (ROMANIA)

Ana Cristina Hamat, Ștefan Georgescu

Abstract. Danube Gorge region is a geographical region, and one of the richest from Romania, in terms of archaeological discoveries. The shore stretch 140 km, from Baziaș until Orșova in today region called Banat. The Romanian name is Clisură, and today settlements are situated in the foothills or in the hills, on the river banks or in the valley of Locva and Almăj Mountains. From the beginning of the XVIII^{en} century the Austrian Empire took interest in this region because of ongoing war with the Ottoman Empire. Mapping the land, gave the opportunity for the cartographers to registered some archaeological site like the fortress from Coronini Culă or the roman *quadriburgium* from Gornea. The most important Austrian visitor is Luigi F. Marsigli (1658-1730), who write in the foreword of his book *Danubius Pannonico – Mysicus* (1726): „I was the first to shed light on this distant and secret world hidden in barbarian obscurity”. An important part of the documentation for the Danube valley, and for sure the most beautiful one, lies in the drawings of different travellers between XVIII^{en}- XIX^{en} centuries.

In the XIX^{en} century, the banks of the river receive the study visits of two great scholars: F. Milleker and L. Böhm. This are the beginnings for the archaeological repertoire of Banat, through Milleker’s work, for the first scientific studies about history and archaeology of the area, for the great collections, as well as for the archaeological society *Történeti és Regeszeti Társulat* and for the first museum, located in Timișoara. The XXth century came with great changes for the monuments and archaeological sites on the Danube shore, between them the two world wars and the constructions of the Iron Gates dam. In the second part of the century, the archaeological museum from Reșița was established. Unfortunately, after 1989 the archaeological research from Clisură slow dawn, and today, all off our hopes lies with the money for the restauration of the medieval fortress in the area or with the contractual archaeology.

ARCHAEOLOGICAL NOTES

HISTORICAL NOTES FROM CUPTOARE-SFOGEA. ABOUT NEOLITHIC AND MEDIIEVAL GRAVES

Gheorghe Lazarovici

Abstract. I dedicated this study to Ilie Uzum, former director of the museum in Resita, who supported the numerous archeological investigations in the Banat area and who was sometimes unjustly wronged. The paper reanalyzes some data and information about the last excavation campaigns from Cuptoare-Sfogea, determined by some older, unpublished reports or a reinterpretation of the old data, which escaped the author. The main idea that emerges is the presence of some foundations of a church or chapel of the cemetery from *Sfogea* (XII-XIV centuries).

ȚIPARI – *JOCUL DOMNULUI*, A FIRST DISCOVERY OF A POSSIBLE FORTIFICATION BELONGING TO THE BALTA SĂRATĂ CULTURAL GROUP

Leonard Dorogostaisky, Octavian-Cristian Rogozea

Abstract. During the archeological field research undertaken by the West University of Timișoara and Arheovest N.G.O. in 2019-2020 an area was covered from the northeast of Timiș County in the vicinity of Țipari locality (Szapáryfalva), Coșteiu commune, Timiș county, Romania.

The area drew attention through the favorable position for the construction of fortifications to simultaneously control the valleys of the Timiș and Bega rivers that connect the center of Banat region through the Timiș - Cerna corridor to the Danube and the Balkans and through the Făget area to Transylvania.

The analysis of satellite images led to the identification of a possible fortification of about 9 ha surrounded by a ditch of around 12 m wide, a fact confirmed by field research through the discovery of rich archaeological material inside its perimeter, consisting of numerous fragments of pottery and lithic material that indicates the presence of an important settlement from the Middle - Late Bronze Age, based on the analysis of pottery that was included in the *Balta Sărată* Cultural Group.

ON CYBELAE AND HER WORSHIPPERS IN DROBETA

Mariana Balaci

Abstract. It is important to approach and analyze the religious beliefs of a community as so we can draw much more correctly the image of this one, its ethnic, social, and cultural structure, but also find up precious data on the collective mentality. Cybele's cult and religious community are referred to in the present work, for this micro-Asiatic goddess joined the support and involving of certain faithful who let important information on these aspects, as the analyze of both the epigraphic and sculptural materials let us know. The epigraphic data prove that a place of worship existed in Drobeta, the portico of which was reconstituted by a matron, a financial and probably social too well positioned one. In analyzing the materials of Cybele's cult I referred also to the pedestals carrying images of a head of a bull or a ram with a band of taenia on the front, placed between two lions. I do consider that Cybele worshipping might be connected to another goddess, Venus precisely, as we know that they were worshipped especially in Dalmatia. Finally, I may remind of a deeper feminine involving within the religious community who worshipped Cybele, far from what we know on the other worshipped divinities in Drobeta.

A ROMAN GEM FROM BIERTAN

Adinel C. Dincă, Radu Ardevan

Abstract. A sealing impression on wax from the 16th century preserved the image of a Roman gem dating at the 3rd century A.D. It seems to have been produced in a provincial work shop, but we do not know the gem provenience. It was used as a seal by a Saxon priest in Biertan, a person fed by the Renaissance culture. Reusing of the antique engraved gems is to be noted down at that time, a sign of European tendencies of the era.

FOUR EARLY BYZANTINE INSCRIBED RINGS FROM ANTIOCH-ON-THE-ORONTES WITH AN APPENDIX ON THREE OTHER *INSTRUMENTA*

Ergün Lafli, Maurizio Buora

Abstract. In this brief article we present a collection of four inscribed rings curated in the Archaeological Museum of Hatay in southeastern Turkey, probably coming from ancient Antioch-on-the-Orontes. These bronze rings belong respectively to an unknown person, to a person called Epiphanius, to a further Epiphanius and to a possible Sergius. The chronology of these unpublished rings is not easily determined; nevertheless, by form and type of inscription etc. they can generally be attributed to the Early Byzantine period, from the sixth century AD onwards. At the end of this paper three further bronze trinkets from the same museum are presented. The first one is an uninscribed finger ring, the second one is a pendant with an inscription and the last one is another ring, with a probable early Arabic-Islamic inscription.