

**14TH INTERNATIONAL COLLOQUIUM
OF FUNERARY ARCHAEOLOGY**

*“Funerary Practices during the Bronze and the Iron Ages in the
Central and Southeast Europe”*

NATIONAL MUSEUM ČAČAK (SERBIA)

24th-27th September 2015.

PROGRAMME

THURSDAY, 24 SEPTEMBER 2014

- 10.00-15.00 - Welcome and registration of the participants
- 17.00 – Official Opening Ceremony of the 14th International Colloquium
- Speakers: officials, organizers and participants
- 19.00 – Dinner

FRIDAY, 25 SEPTEMBER 2014

SESSION: 9.00-13.00

CHAIRPERSON: Miloš JEVTIĆ

Mitja GUŠTIN (Koper - Slovenia) - *Rastko Vasić and his favorites*

Manuel FERNANDEZ-GÖTZ (University of Edinburgh - UK) - *The power of the past:
Ancestral cult and collective memory in the Central European Iron Age*

Aleksandar KAPURAN (Belgrade - Serbia), *New discoveries of burial practice during the
Iron Age in Eastern Serbia*

- 10.30-10.45. Coffee break

Jan BOUZEK (Praha - Czech Rep.) - *The Ring Pendants and other EIA Symbols*

Marija LJUŠTINA (Belgrade - Serbia), Katarina DMITROVIĆ (Čačak – Serbia)-
*Between Everyday Life and Eternal Rest: Middle Bronze Age in Western Morava Basin,
Central Serbia*

Miroslav LAZIĆ (Belgrade-Serbia) – *Magura - la nécropole de l'âge du Bronze à Gamzigrad (Nord-est de la Serbie)*

Dragan JOVANOVIĆ (Vršac- Serbia) - *State of Preservation of Archaeological Sites after formation of Djerdap Hydroelectric Power Plant Reservoir: a Case Study of the site Djurica. Importance of Ornamentation on the Dubovac-Žuto Brdo Culture Funerary Vessels.*

- Discussions

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- 13.00-14.30.Lunch

SESSION:15.00-19.00

CHAIRPERSON: Hrvoje POTREBICA

Daria LOŽNJAK DIZDAR (Zagreb – Croatia), Petra RAJIĆ-ŠIKANJIĆ (Zagreb – Croatia) - *Funerary Practices at the End of the Late Bronze Age in southern Middle Danube Region*

Vojislav FILIPOVIĆ (Belgrade - Serbia) - *Late Bronze Age Particularities in Burial Customs in the Lower Drina Region*

Antoni Tudor MARC (Deva – Romania) – *Mortuary practices in the Wietenberg Culture from Transylvania*

- 16.30. Coffee break.

Cristian SCHUSTER (Bucharest - Romania) - *Burials/necropoleis vs settlements in the Bronze and Early Iron Ages in Wallachia (Romania)*

Mario GAVRANOVIĆ (Wien, Austria)- *Ladies first? Female burials of the Late Bronze and Early Iron Age from Bosnia – chronology and cultural affiliation*

Sorin-Cristian AILINCAI (Romania) - *Living with the Dead. Burials in Early Iron Age Settlements between the Balkans, Tisza and Dnestr*

Ion NICULIȚĂ, Aurel ZANOCI (Chișinău - Republic of Moldova)- *The evolution of funeral practices in the Prut-Dniester interfluvium during the Iron Age*

- Discussions

- 20.00 – Dinner

SATURDAY, 26 SEPTEMBER 2014

SESSION:9.00-13.00
CHAIRPERSON: Cristian SCHUSTER

Jovan KOLEDIN (Novi Sad- Serbia) - *The Riddle of the Mass Grave I from Gomolava*

Hrvoje POTREBICA (Zagreb - Croatia) - *The Hallstatt Burial Rites between Rivers Sava, Drava and Danube*

Elena Roxana ASĂNDOAE (Thesaloniki - Romania/Greece) - *Animal Depictions on Clazomenian Sarcophagi. The Case of Mythical Animals (Sphinxes, Griffin, Sirens) and their Role.*

- 10.30-10.45. Coffee break

Miloš JEVTIĆ (Belgrade-Serbia) - *About Funerary Ritual in Princely Tumulus in Pilatovići Near Požega (Western Serbia)*

Martina BLEČIĆ KAVUR, Boris KAVUR (Koper – Slovenia) - *Pars pro toto: A World in a small place*

Martina BLEČIĆ KAVUR (Slovenia), Aleksandar JAŠAREVIĆ (BOSNIA AND HERZEGOVINA)- *The Unknown Known: The new archaeological “clothes” of Ritešić*

Oleksandr SYMONENKO (Kyiv - Ukraine) - *Late Scythian Cemetery Chervony Maiak: The History of the Exploration*

- Discussions

13.00-14.30.Lunch

SESSION:16.00-19.00
CHAIRPERSON:Mitja GUŠTIN

Valeriu SIRBU (Brăila; Bucharest – Romania), Magdalena ȘTEFAN, Dan ȘTEFAN (Bucharest - Romania), *Monumental tombs and ancient identities in Hellenistic Kallatis*

Valeriu SIRBU (Brăila; Bucharest – Romania), Cătălin BORANGIC (Brăila; Alba Iulia, Romania) - *Curved Dagger of the sica type from the North-Danubian Dacian Graves*

Marko DIZDAR (Zagreb – Croatia) - *Late Iron Age Funerary Practice in Southern Pannonia*

- 17.30. Coffee break.

Gely FRAGOY, Aris TSARAVOPOULOS (Athens; Kalamata – Greece) - *Infant burials in the southern Peloponnese, Messenia, Greece. A report of work in progress*

Eugen TEODOR, Dan ȘTEFAN, Maria-Magdalena ȘTEFAN (Bucharest – Romania).
Tumuli in the Danubian Plane – from funerary landscape to Roman military strategy

- Discussions
20.00 – Dinner

SUNDAY, 27 SEPTEMBER 2014

- 8.00-14.00 – Documentary trip**
- 14.00-15.00 – Lunch**
- 15.00 Official closing ceremony of the International Colloquium.**
- Departure of the participants**

INTRODUCTION

This is the 14th International Colloquium of Funerary Archaeology organized in the past 22 years, only one of which was in Bulgaria (Kazanluk, 1993), and the rest in Romania: in Tulcea-Brăila-Slobozia-Călărași in 1995, in Tulcea in 1997, 2000 and 2008, in Brăila and Tulcea in 2003, in Brăila in 2010, in Buzău in 2004, 2009 and 2012, in Sibiu in 2005 and 2007 and in Bistrița in 2008. These scientific events had participants from many parts of Europe and, sometimes, even from other continents.

So far, 10 volumes of the funerary colloquium have been printed, all of them with excellent graphics and in languages used internationally, which has conferred a particular prestige on our scientific events.

To these we can add the two sessions organized on the occasion of the Congresses of the International Union of Prehistoric and Protohistoric Sciences (UISPP). Namely, the session titled "*Tumuli Graves – Status Symbol of the Dead in Bronze and Iron Ages in Europe*", organized in Florianopolis (Brazil), is already published in *Actes du XVI Congrès Mondial UISPP (Florianopolis, 4-10 Septembre 2011), Volume 2*. ISBN 9781407309897, 2012, by the prestigious British Archaeological Reports (BAR), while the presentations of the Session "*Aegean-Mediterranean imports and influences in the graves from continental Europe – Bronze & Iron Ages*", organised on the occasion of the XVII UISPP Congress, Burgos (Spain), August 31st - September 7th 2014, is scheduled for publishing in 2015/2016.

These colloquiums took place under the aegis of 30th Commission of the UISPP and of the Association for Studies in Funerary Archaeology – Romania (ASAF).

Between 1996 and 2000, the 30th Commission of the UISPP was called *Funerary Practices in the Protohistoric Cultures of South-Eastern Europe*, and in 2006, on the occasion of Congress XV of the UISPP, in Lisbon, the Permanent Committee accepted the new name – *Prehistoric and Protohistoric Mortuary Practices*, which indicates an expansion of its scope not only in terms of geography, but also of chronology.

The activities of the 30th Commission can be followed on the website: www.uispp30commission.net4u.ro

And now, thanks to the offer from our colleagues in Serbia, these colloquiums "leave" Romania, which is a good sign, because it means that the participants can get to know archaeological vestiges and museum collections from other countries.

I would like to thank the authorities in Čačak and the colleagues from the Čačak National Museum, particularly the director, Mrs. Delfina Rajić, and Mrs. Katarina Dmitrović, for their financial and logistical efforts and for the work necessary to organize this colloquium. I would also like to thank colleagues Miloš Jevtić and Marija Ljuština, from the University of Belgrade, who got involved in organizing this scientific event.

This colloquium will have as participants well-known professors and researchers from prestigious European universities and institutes, which will provide a high level of analyses and debates, as well as good international visibility.

The program of the colloquium includes 26 communications, with 33 authors, from 11 countries: Serbia, Romania, Rep. of Moldova, Greece, Ukraine, Czech Republic, Croatia, Slovenia, Bosnia and Herzegovina, Austria and the United Kingdom.

Undoubtedly, the presentations and the debates on the topics in question will generate new data and interesting interpretations on these phenomena, given the extremely intriguing

topic of the event: *Funerary Practices during the Bronze and the Iron Ages in the Central and Southeast Europe*".

The volume of the colloquium is scheduled for publishing in 2016.

The colloquium is also in honour of colleague Rastko Vasić, regarding his research in the Čačak area, but also his entire career, dedicated to the Bronze and Iron Ages of South-Eastern Europe.

Dr. Valeriu Sîrbu

President

- 30th Commission: *Prehistoric and Protohistoric Mortuary Practices* of UISPP

- Association for Studies of Funerary Archaeology

ABSTRACTS

CASE OF MYTHICAL ANIMALS (SPHINXES, GRIFFIN, SIRENS) AND THEIR ROLE.

Elena Roxana ASĂNDOAE (Thessaloniki - Romania/Greece)

The so called *Clazomenian Sarcophagi* were a special production of clay *sarcophagi* from the Ionian city of *Klazomenai* in Asia Minor. In their lifespan (between the 6th and 5th centuries B.C.) they evolved from simple rectangular vessels of the deceased, decorated only with plain linear and floral ornaments, to more advanced shapes with a *plethora* of figured scenes. It is in these scenes that a great array of animals makes their appearance. We suppose from these once that the mythical one have a role and they are not painted just like ornaments.

In this paper, we will discuss about the role of the mythical animal depictions in the *sarcophagi*. Was their use simply ornamental or did they also serve another role? We will try to explain the meaning of these depictions and why they were so important to be added to the head and the foot panels of the *sarcophagi*.

LIVING WITH THE DEAD. BURIALS IN EARLY IRON AGE SETTLEMENTS BETWEEN THE BALKANS, TISZA AND DNESTR

Sorin-Cristian AILINCĂI (Tulcea-Romania)

Burials in settlements are a particular funerary phenomenon, documented worldwide, in different eras and contexts. Archaeologically speaking, burials consist of skeletons or parts of human skeletons, with or without anatomical connection, deposited in disused habitat structures (pits, dwellings). Often labelled as “macabre” findings, “atypical” or “irregular” burials, this is undoubtedly a type of treatment of the human body after death.

As this practice is often documented at the same time with the existence of actual cemeteries, the hypotheses regarding the status of the individuals deposited in the settlements are numerous. Setting aside some of the exceptional findings – such as A and B grave circles from Mycenae, which prove the special social position of the buried individuals – the human bones found in domestic context were most of the times considered to be the result of human sacrifices or burials of persons of special status: slaves, war prisoners, heretics, pariahs, convicts, etc. On the other hand, we need to take into account the ethnographic sources indicating that human societies practised numerous complex funerary rituals, some of them involving manipulations and treatments of the body starting from the time of death until final deposition.

In this context, we can ponder upon the nature of the social and ritual mechanisms that led to the separation or dissolution of the usual limits between the living and the dead.

Within these problematic, our paper sets out to draw up a list of the cases of burials in early Hallstattian settlements spread between the Balkans, Dnestr and Tisza Rivers, to analyze the respective inventory and the identified ritual gestures, compare them with similar situations from other areas and eras and confront them, in the end, with historical documentation.

THE RING PENDANTS AND OTHER EIA SYMBOLS

Jan BOUZEK (Praha – Czech Republic)

The ring pendants sometimes considered as protomonetary items and sometimes rather of symbolic – talismanic value are especially common around the Central Balkans, in Serbia, SW Romania and NW Bulgaria. Useful survey of them has been written by R. Vasić, and shorter by M. Petrescu-Dîmbovita and Xenia Vinski Gasparini. From all I learned much and also from Greece, where a certain number of them was also found in graves. One female grave published by A. Chrysostomou with a larger number of them found around the waist (probably hanging from a belt) might deserve more attention. Her other grave goods consisting of Macedonian bronzes show that she was one of the priestesses of shamanistic character.

The ring pendants have predecessors in larger form in LBA hoards between Sava and Drava, and the latter again in various ornaments of the MBA in the Carpathian cauldron; the MBA rings are usually with cross in the center. But most of those predecessors have no or only small opening in the centre, so nearer in form to EIA pendants are much earlier items (often of gold) considered usually being a simplified idol – geometrized symbol of goddess mother, It may be remembered that even our sign of planet Venus is similar.

One of the most popular loom weights of Early and Later Iron Age in Bulgaria, Serbia and Macedonia, in the shape of violin, resembles also Eneolithic idols. Spinning and weaving were noble female occupations, but also of goddesses, among them of Athena Parthenos and deity on the Verucchio throne.

Bone roundels and cylinders decorated with engravings made by compass were popular in central Europe and elsewhere at the end of the EBA was similarly applied on EIA bone items. Their symbolic importance is underlined by the concentric circles on Greek PG pottery.

Eneolithic and EI Age have in common the popularity of the stone stelae and both represented a substantial step towards more sophisticated human mind. The paper should investigate the symbols and their significance using the approach of Pierre Nora school of *Lieux de mémoire* and *objets de mémoire*. We all live in the landscapes created or adapted by our ancestors, and with the symbolic meanings of objects created by them.

LATE IRON AGE FUNERARY PRACTICE IN SOUTHERN PANNONIA

Marko DIZDAR (Zagreb – Croatia)

The understanding of the Late Iron Age funerary practice in Southern Pannonia is today best known through the results of the investigation of the Zvonimirovo-Veliko Polje cemetery in the Drava valley in Northern Croatia. This investigation complements our knowledge about the funerary rites and beliefs in the wider Southern Pannonian region, inhabited during the Late Iron Age by various Celtic and Pannonian communities. The gathered information offer the possibility to at least partly comprehend the rules, as well as the processes and procedures connected with the departure from the earthly life and transition to the other world.

FUNERARY PRACTICES AT THE END OF THE LATE BRONZE AGE IN SOUTHERN MIDDLE DANUBE REGION

Daria Ložnjak DIZDAR (Zagreb – Croatia),
Petra Rajić ŠIKANJIĆ (Zagreb – Croatia)

Changes in mortuary practices at the end of the Late Bronze Age in southern Middle Danube region are evident in several grave characteristics. The most obvious is an increased number of vessels in ceramic sets placed within the grave. Also as grave goods parts of horse equipment are added. Even though this period is the time of traditional Urnfield cemeteries, presence of inhumation graves can be noticed.

Two cemeteries that belong to this period are Batina and Sotin. In this presentation graves from those two cemeteries will be analysed combining archaeological and anthropological data in order to investigate changes in mortuary practices. We hope that this analysis will enable us to answer questions such as: does the combination of grave goods match the sex or age of the deceased or does the choice of grave goods depend on the possibilities of a community who buried the deceased.

Possible regularity in mortuary practices of Dalj group - common rituals (enclosing the meat/parts of animals, farewell gifts) and local variations in certain cemeteries will be tested by comparing data from several cemeteries.

We will also try to answer the question – who did wear hair jewellery, the most common body ornaments found in graves, combining archaeological and anthropological methods.

Changes in mortuary practices of the communities in southern Middle Danube Region at the End of the Bronze Age were not significant, but they are noticeable. It is interesting to investigate how those communities located on the crossroads between the east and west of Carpathian Basin have accepted new customs/practice.

THE POWER OF THE PAST: ANCESTRAL CULT AND COLLECTIVE MEMORY IN THE CENTRAL EUROPEAN IRON AGE

Manuel FERNÁNDEZ-GÖTZ (Edinburgh – United Kingdom)

Ancestors, their placement and the cults linked with them have played a major role in many societies in maintaining unity within a group, sustaining its sense of power, and defending its rights over the territory. In the European Iron Age, the frontiers between the world of the dead and that of the living were probably less clearly defined than at present. As in most ancient cultures, death, identity and social memory would have been fundamentally interrelated. In this context, the positioning of tumuli in the landscape could imply a strategy of tying the dead of particular households or lineages to specific pieces of land.

Moreover, the landscape would have played a key role in the construction and maintenance of social memory and power relationships both within and between groups. This paper will explore issues of memory and performance related with ancestor worship in the Central European Iron Age, from outstanding examples such as the Glauberg to the tumuli of the Hunsrück-Eifel Culture and some evidences of long-term rituals carried out between the Late Iron Age and the Gallo-Roman period.

LATE BRONZE AGE PARTICULARITIES IN BURIAL CUSTOMS IN THE LOWER DRINA REGION

Vojislav FILIPOVIĆ (Belgrade – Serbia)

The funerary practices from the Late Bronze Age in the lower Drina region have been investigated since the late 19th century. During the last 25 years, systematic excavations of more than 25 prehistoric mounds from this period were held on two necropolises – Prorište near Valjevo town, and Paulje (Brezjak), near Drina river. Unfortunately, since 80's of the 20th century, there were no new excavations in the territory of eastern Bosnia, so today we have near 100 excavated mounds with almost 100 graves on the lower Drina region. This population buried deceased by implementing the both funerary practices – cremation and inhumation.

Based on the metal objects, especially pins, swords, spirally twisted bronze wire pendants and bracelets, the necropolises of the Late Bronze Age may be connected with cultures Belegiš-Cručeni, early Paraćin, first phase of the Brnjica culture and one of the middle phases of the Dubovac-Žutobrdo culture. Some of the pottery pieces have the analogies in Hügelgräber culture, especially the beakers on advanced foot and strong wart-like protuberances on belly. Bowls and beakers also have similarities on the Western Morava valley necropolises, as well as ornamental motives and decoration. It seems that the appearance of this population coincide with big movement of Late Bronze Age tribes about 1550/1500 year BC on the Central Europe areas, but it seems that those impacts came latter to the lower Drina territory.

The numerous rich funerals in this area indeed separate this population from neighbourhood areas in the Late Bronze Age period, considering strength and amounts of bronze and amber objects.

We can say with assurance that no one grave in vicinity had so much different bronze objects as i.e. central grave in mound K, or central grave in mound A on the Paulje site. Amber findings are rare in the neighborhood areas in the same period. The wealth of this population comes probably from rich ore deposits of strategic metals of that period – copper and tin. Originality of this population is defined also with appearance of extremely long bronze pins, and so far there are 16 examples and their dispersion clearly shows that they were used only in the lower Drina region. On the base of the uniformity of the pottery and bronze objects, as well as appearance of the amber in this area, the territory of this population should be defined in the regions of Western Serbia and Eastern Bosnia.

INFANT BURIALS IN THE SOUTHERN PELOPONNESE, MESSE니아, GREECE. A REPORT OF WORK IN PROGRESS

Gely Fragou (Kalamata – Greece), Aris Tsaravopoulos (Athens – Greece)

During a rescue excavation in the Roman site of Kyparissia, in the south-western Peloponnese, infant burials inside the settlement were revealed. A fact not very usual for both the area and period. Is this a historical reality or lack of evidence? This is a newly uncovered Roman settlement. Infant tombs were built inside the buildings, close to the walls and beneath the earth floors. Roman and Byzantine literature provide evidence about the burying of new born babies and infants.

According to the archaeological evidence it seems that the settlement never suffered a siege and thus, the burials inside the settlement were not a result of a siege, but they were deliberately placed beneath the floors and kept inside the houses.

The tombs are built with mortar, stones and bricks inside a pit in the ground. They are located under the compacted soil floor and close to the walls. They all have almost the same size, and they vary in orientation and shape. They contained pieces of Roman pottery and a number of objects.

Infant burials may lead to an interpretation of settlement space, rituals and funerary practices. The burial of infants and small children must be related to natal customs and ceremonies. Since they are infants and not member of the society, they could not be buried along with the other members. This fact lies in the socio-religious structure of the inhabitants and the perception they had towards infancy. It seems that in the Roman period - in the province - infants were buried in the place they were born. Their burials were symbolically related to the house. The relationship between children and house is confirmed by the numerous domestic objects in the burial context.

LADIES FIRST? FEMALE BURIALS OF THE LATE BRONZE AND EARLY IRON AGE FROM BOSNIA – CHRONOLOGY AND CULTURAL AFFILIATION

Mario GAVRANOVIĆ (Wien, Austria)

The regional chronological systems for the period between 11th and 7th century BC in Bosnia as well as in adjacent territories of Western Balkans are primarily established on the sequence of the bronze jewelry types (fibulae, necklaces, bracelets, anklets, pins, pendants and belt buckles). In the most cases these objects can be assigned to the grave attire sets of the female community members, whereas corresponding male grave sets are either completely lacking or contain chronologically non-indicative finds.

The fact that specific items of the grave attire are frequently found in abundance (sets of torcs, anklets or pendants) could indicate social status of the buried person or rather reflect the special relationship between the entombing community and deceased female individual. Good examples are decorated sets of the 10th century BC in the cemetery of Jablanica, NE Bosnia and contemporary tumuli burials in the Glasinac area (Gradac-Sokolac) as well as the one or two generations younger graves from Ostrožac in West Bosnia and in Gornja Tuzla.

Despite the different local cultural background, all these graves are exposing certain resemblances in terms of compositions (torc, fibulae, pendent set, bracelets and anklets), with occasional use of the same jewelry types (one loop bow fibulae of Golinjevo type). It is however interesting, that the same objects in similar combinations are also found in few contemporary hoards like Brgule near Kakanj or Otok, Herzegovina as well as in the finds from the neighboring regions of Lika in Croatia and western Serbia. This trans-regional convergence of the richly equipped attire sets points to special rank of their female owners which can not be simply explained through mutual matrimonial connections (lack of male graves) but is rather connected with their distinguished, possibly cultic role within the prehistoric groups.

The obvious gender disparity of the archeological record has substantially changed first with the emergence of the warrior grave sets with iron weaponry (spearheads, knives, swords) in the course of the 7th century BC, documented e. g. in the flat graveyard of Donja Dolina or in the tumuli graves of the Glasinac area. But until the appearance of the first imports from the Mediterranean, crucial for the local chronology still continue to be female attire sets with distinctive fashion preferences and alternation of specific items (e.g. fibulae) just within two or three generations.

RASTKO VASIĆ AND HIS FAVORITES

Mitja GUŠTIN (Koper – Slovenia)

Rastko Vasić's love was the antiquity (Fig: 1), but his professional carrier was dedicated especially to the Iron Age of South-Eastern Europe. In our contribution we would like to represent a special group of fibulae, named by Vasić "Scharnier fibulae". He profoundly elaborated them in *Godišnjak* (1985), later in his monumental work *Fibelnim Zentralbalkan* (1999) and he returned to them by publishing an article *Silver Finds from Nikinci* (2005).

The golden hoard from Tremnik near Negotino in central Macedonia (Mitrevski 2011) encourages us to once again open the discussion about this group of fibulae and other finds. The Tremnik treasure contains two golden staters of Philip II. (359-336) and Alexander III. (336-323), golden massive *aplique* representing Poseidon with his trident and flanked by *hippocampuses*; the small *pyxis*; four *Scharnier* fibulae, a series of necklaces; all those items help us to point out the richness of Macedonia and Greece and wider Aegean area. The hoard (together with numerous other Macedonian numismatic hoards like Prilepec, Fukri, Burka, Vardarski Rid) is important for the dating of the first Celtic invasions in South-East Europe and for the well-known date 279 BC and Delphi sanctuary.

ABOUT FUNERARY RITUAL IN PRINCELY TUMULUS IN PILATOVIĆI NEAR POŽEGA (WESTERN SERBIA)

Miloš JEVTIĆ (Belgrade – Serbia)

Princely tumulus in the area of village Pilatovići near Požega has been archaeologically investigated by M. Zotović in 1977-1978. Systematic investigations included large earthen barrow in the plains of the Moravica River. Tumulus, which is around 45 meters in diameter, was at a certain distance from the group of smaller tumuli. The princely tumulus from Pilatovići is only partially published. Greatest attention in the articles published so far has been paid to rich secondary burial, i.e. the inhumation of a female buried in a structure resembling stone 'coffin' made of river pebbles. In contrast to the luxurious jewelry (14 bronze fibulas and other objects) and rich offerings from the female burial (three bronze vessels from the Greek workshops), the central burial of oval shape and constructed of large river stones contained washed out cremated bones of an adult male and very humble almost symbolic offerings. Only object standing out in the central burial was the amulet made of light grayish-green stone and shaped as the Egyptian scarab. Princely tumulus from Pilatovići is besides the mentioned graves most often mentioned for the monumental peripheral ring made of broken stone slabs and river pebbles. As many as three peripheral stone circles were discovered and central ring of dry masonry preserved up to the height of 1.20 m.

After inspection of field documentation and discovered archaeological finds it is possible to distinguish two main and few secondary burials within the princely tumulus. Special problem is the comprehension of funerary ritual concerning the primary burial, i.e. cremation of the tribal chief. Two inhumations and one cremated burial have been discovered in the immediate vicinity of central funerary structure. Rather enigmatic is also the cremated burial with Scythian arrowheads on the south periphery of the tumulus that had been interpreted as the grave of a shield bearer. It seems possible to assume according to the field documentation where the tribal chief had been cremated. The unusually large quantity of fragmented and burned iron weaponry (spearheads, knives, swords, axes), military equipment (iron shield bosses, fragments of horse harness) many fragments of rather large wheel-made pottery and fragments of hand-made pottery, small pieces of jewelry and other small finds that are scattered outside the burials could be cautiously associated with primary interment of the prince.

STATE OF PRESERVATION OF ARCHAEOLOGICAL SITES AFTER FORMATION OF DJERDAP HYDROELECTRIC POWER PLANT RESERVOIR: A CASE STUDY OF THE SITE DJURICA. IMPORTANCE OF ORNAMENTATION ON THE DUBOVAC-ŽUTO BRDO CULTURE FUNERARY VESSELS

Dragan JOVANOVIĆ (Vršac – Serbia)

Problems of protection of the archaeological sites in the Danube basin after the formation of the Djerdap I and II hydroelectric power plant reservoirs gave impetus for the study, with a special attention paid to the Late Bronze Age necropolis at the site Djurica near Stara Palanka. During the drastic level lowering in the reservoirs, like in April and May 2015 when the Danube between Stara Palanka and Ram was moved back into the old river-bed, numerous archaeological finds remain discovered on the soil surface.

No less than twenty graves with incinerated deceased and a significant number of grave goods from the Late Bronze Age have been discovered in similar circumstances at the site Djurica in the past year. Most of the finds ended up on the black market or in private collections. Vršac City Museum managed to register a part of the finds from the private collections, among which there is an urn which in a special way demonstrates the importance of ornamentation on the Dubovac-Žuto Brdo culture funerary vessels.

NEW DISCOVERIES OF BURIAL PRACTICE DURING THE IRON AGE IN EASTERN SERBIA

Aleksandar KAPURAN (Belgrade – Serbia)

Over the last 5 years there is a marked decrease in the number of archaeological excavations, with a worrisome drop in financing of archaeological work, which could also extend to protective excavations as part of highway construction on the territory of eastern Serbia, where 3 new Iron Age necropolises have been discovered. While the necropolises Signal and Selište belong to the Iron Age, for one child's inhumation we believe that it most likely belonged to an insufficiently explored early Iron Age necropolis from Mokranjske stene.

These necropolises are located along the Timok and Nišava rivers, close to the border of Serbia, Rumania and Bulgaria. Besides chronology (Hallstatt C-D and La Tène period) these necropolises also differ in their specific burial rites with pronounced local traditions which have been observed to have been practiced. While the necropolis Signal near Svrlijig is characterized exclusively by inhumation, the Selište necropolis near Bela Palanka indicates that biritual burial was practiced as part of a collective grave. By contrast with these two cases from the early Iron Age, in the Mokrinjske stene near Negotin a child's grave has been discovered from the La Tène epoch, buried with a great deal of piety, which represents a rare example in infant burials in prehistory.

Given that early Iron Age necropolises are exceptionally rare on the territory of Serbia, by contrast with those in the La Tène period, we hope that further analysis will shed more light on the ethnicity of prehistoric communities that lived in the area of eastern Serbia.

PARS PRO TOTO: A WORLD IN A SMALL PLACE

Martina BLEČIĆ KAVUR (Izola -Slovenia)

Boris KAVUR (Koper – Slovenia)

The graves from Vičja luka on the island of Brač, Croatia, have been known to the scientific public for almost 40 years, but they still present a challenge for the interpretation of the combination of grave goods and the meaning of the burial rite. These artifacts come from different areas and cultural circles in a wider region extending from the Alps to the Aegean.

This exposure presents several items discovered in the graves number 3 and 4 dated to the 5th century BC. The distribution of fibulas of Protocertosa type with a zoomorphic foot terminal indicates a strong connection to the northern Adriatic and Alpine region, the region from which the basket shaped pendants originated too. Mapping of their distribution demonstrated a considerable number of them on the eastern Adriatic coast, indicating the possibility of a local production. On the contrary the double pins and the loop-headed pins indicate contacts with the eastern and southern Balkans.

These connections are expressed even more clearly in the weaponry elements present. A single italic belt hook was discovered – a rare find on this side of the Adriatic. In a fragmentary state the piece can be seen as a symbol of the whole belt indicating the status of the deceased. On the other hand a massive bronze ring of a Greek-style spear butt (*sauroter*) indicates connections with the Aegean area. This is further confirmed by the presence of different Illyrian helmet types, most probably produced in the central Balkans under Macedonian influence. While the amphorae-shaped glass beads were most probably produced in Macedonian workshops, demonstrating the growing aesthetic and economic influence of, as well as dominance by the Macedonian state from the 5th century BC onwards.

When the selected pieces are observed in detail it can be noted that the artifacts were in most cases fragmented. They exhibit marks characteristic for a long period of use prior to their deposition in the graves. Their varied geographic and cultural origin, the rites of fragmentation and deposition of symbolic artifacts are interpreted as a complex set of activities creating a symbolic connection between the ancestors and descendants in the process of maintenance of their social roles at the apex of the local elite.

***THE UNKNOWN KNOWN: THE NEW ARCHAEOLOGICAL “CLOTHES”
OF RITEŠIĆ***

Martina BLEČIĆ KAVUR (Izola – Slovenia),
Aleksandar JAŠAREVIĆ (Doboj – Bosnia and Herzegovina)

The Illyrian helmet is one of the distinctive archaeological items. As a symbol of authority and a historical attribute it held a prominent place in the mythology of many Balkans communities of the Early Iron Age. The situation today is similar – figuratively speaking, as far as the archeological literature is concerned.

By the announcement of the well-preserved Illyrian helmet, our jubilarian Rastko Vasić attached such a quality to Ritešić, an archaeological site near Doboj in the north part of Bosnia and Herzegovina. The Illyrian helmet from Ritešić thus became the only known fact about the archaeology of that area.

Moreover, the same burial mound, where the helmet was found, included a large collection of material finds that are kept in the Museum in Doboj. Although being reduced in quantity, the remaining finds of military equipment, attire of the deceased and contributed set of ceramics suggest, that a group of prominent people of that area must have been buried there. Apart from what is already known about Ritešić, this paper will carry what has been unknown so far, as its new archaeological “clothes”. It will bring up-to-date our knowledge of the Iron Age elites from the western Balkan area.

THE RIDDLE OF THE MASS GRAVE I FROM GOMOLAVA

Jovan KOLEDIN (Novi Sad –Serbia)

In two mass graves from Gomolava there have been found 114 skeletons. The first one, partly damaged, was found in 1954. During four days of researches (21- 24th July) there have been excavated 36 skeletons in total, collocated in four levels. The anthropological analysis have been carried out at the site directly (20 female and 11 child's skeletons). The sex attribution for five skeletons there was not determined; they certainly belonged to the adult individuals. There were registered the pits with the remains of a dog and a deer. It is not known the destiny of other skeletal remains as well as of the 24 ceramic vessels from the same unit. In the Museum of Vojvodina there are, together with the field diary, eight photographs that were taken by Šandor Nađ. The photographs taken by Mirko Šulman (from Subotica town museum) are missing.

In both mass graves there were found the ceramic vessels that belong to the early Bosut culture (Kalakača phase), representing the time after „thraco-kimerian“ impact, around 800 BC.

Recently, there are found three graves with the similar ritual in eastern Hungaria. These sites show that circular graves have appeared on the wide territory of the late Gava culture in the Tisa region, as well as on the area of the early Bosut culture in Syrmia. The question posed here refers if the diffusion of this ritual practice have been in relation with the end of the Belegiš and with the emergence of the Bosut culture? Previous analysis (physical anthropology method) was not sufficient to give an answer on the character of these remains.

MAGURA - LA NÉCROPOLE DE L'ÂGE DU BRONZE À GAMZIGRAD (NORD-EST DE LA SERBIE)

Miroslav LAZIĆ (Belgrade – Serbia)

En Serbie orientale, à Gamzigrad, près du palais magnifique FELIX ROMULIANA se trouve la colline Magura, où, au début de IV^{ème} siècle, sont enterrés l'empereur Galerius (305–311) et sa mère Romula. Pendant l'exploration de ce complexe sacré, il est révélé qu'au-dessous des tumulus antiques grandioses, existent plus vieux tombeaux qui datent de l'Age du bronze.

Dans la période de 1991 à 1996, sur la colline Magura, la nécropole préhistorique avec 82 tombeaux des morts incinérés a été explorée. Les dépouilles mortelles sont placées dans les urnes céramiques enterrées et protégées par les constructions des pierres rangées en rond. Les trouvailles mobiles à Magura peuvent être classées en trois groupes : 1. La poterie, 2. Les objets en métal et 3. Les plaques en marne ornées.

La poterie de la nécropole préhistorique à Magura se présente dans une minorité surprenante des espèces des récipients. Seulement les pots et les amphores sont utilisés pour les urnes, et quelques coupes ajoutées sont découvertes. Les objets en bronze sont rares parmi lesquels sont la tête d'une lance, la partie d'une flèche et la tête conique d'une épingle décorative. Les plaques en marne ornées par gravures représentent les trouvailles archéologiques exceptionnelles et uniques, étant donné que celles qui leur ressemblent ne sont pas découvertes dans les autres nécropoles.

La manière d'enterrement, les constructions des tombeaux, formes en céramique les plus fréquentes et la chronologie des trouvailles en bronze, mènent à la conclusion que la nécropole à Magura était formée à la fin de l'Age du bronze ancien et qu'elle était utilisée jusqu'à la fin l'Age du bronze moyen. Cela signifie qu'elle est contemporaine avec les cultures de Verbichoara (I–III), de Tei (II–IV) en Olténie et à en Valachie, puis de la culture de Junacite (couches 7–1) en Thrace et aussi, de la culture de Vatin dans la plaine du Danube en Serbie.

En comparant les trouilles de Magura et des autres fouilles archéologiques de la Serbie orientale (Pišura česma, Zvezdan, Trnjani, itd.) avec celles des régions d'alentour, Srejović et Lazić sont venus à la conclusion suivante : à Timočka Krajina, pendant l'Age du bronze, s'est formée et développée un phénomène préhistorique unique – *la culture de Gamzigrad* – lié aux cultures semblables et contemporaines en Serbie, au nord-ouest de la Bulgarie et au sud-ouest de la Roumanie. Cette interprétation des origines ethnoculturelles des nécropoles de l'Age du bronze à Timočka krajina n'est pas complètement acceptée, étant donné que dans la littérature archéologique serbe, ces fouilles se lient fréquemment avec la culture de Paraćin, de Verbichoara II–III et avec la culture de Vatin.

Dans ce cas-là, le but de cette annonce est d'examiner le problème dans les relations entre la *culture de Gamzigrad* à Timočka Krajina et les cultures proches, situées dans les plaines des fleuves Morava et Danube, et aussi en Olténie, à Valachie et en Bulgarie du nord-ouest.

BETWEEN EVERYDAY LIFE AND ETERNAL REST: MIDDLE BRONZE AGE IN WESTERN MORAVA BASIN, CENTRAL SERBIA

Marija LJUŠTINA (Belgrade – Serbia)
Katarina DMITROVIĆ (Čačak – Serbia)

Though it is a geographical and geomorphologic whole, the Western Morava basin in the later prehistory reveals a picture of varied cultural attribution and uneven understanding of settlements and subsistence strategies, and funerary practices. The Middle Bronze Age covers significantly larger number of excavated graves within several necropolises, while our knowledge of the settlements is vague. Still, when the settlements are in question, the early 2nd millennium BC has brought some surprising facts: a settlement horizon belonging to the recently defined Bubanj Hum IV – Ljuljaci cultural group has been recognised, though not on large number of sites. It continued its cultural development during the following centuries on the sites in Ostra, Sokolica and Ljuljaci, Milića brdo, whereas the graves belonging to this cultural group or another group that synchronously existed there have not been found yet. Therefore, spreading of this group is supposed to cause the withdrawal of the populations recognised as bearers of the Early Bronze Age Belotić – Bela Crkva culture to the west of the Jelica Mountain and to prolong its lifespan synchronously with the mentioned settlements.

Bearing in mind the general cultural interaction between the northern part of the Western Morava basin and the area to the north of the rivers Sava and Danube, it is important to emphasize the fact that parallel phenomena did not occur in the first half of the 2nd millennium BC. It is mainly observed in ceramic production, by deficiency of the Vatin and incrustrated pottery cultures. Furthermore, a very persisting survival of an ancient, autochthonous group from western Serbia with a stable and unaltered cultural expression is considered to hinder the penetration of these cultures towards the south.

As for the funerary practice of the developed Middle Bronze Age, the deceased were often buried into the ancient mounds from the Early Bronze Age. The mounds are characteristic for the northern part of the area, while flat necropolises with the incinerated deceased buried in ceramic urns appear in the southern part. According to the characteristics of sepulchral ritual and grave inventory, the graves from the southern part can be related to the development of the older phase of the Paraćin culture. The northern part of the Western Morava basin fits in the general picture of cultural development of the Middle Bronze Age typical for Western Serbia and the Drina region, once defined by M. Garašanin as the West-Serbian variant of the Vatin culture. An alternative term is proposed for this cultural entity - West-Serbian group of the Middle Bronze Age. Taking into consideration very weak and rare cultural interaction with the original area of the Vatin culture (southern Banat) established probably during the time of its disintegration, the following can be inferred: the West-Serbian group does not have to be tied to the Vatin culture *sensu stricto*, but rather to the territory of Sarmia/Srem, since strong cultural influences of the Tumulus and the Belegiš cultures radiated from this territory in the later Middle Bronze Age.

MORTUARY PRACTICES IN THE WIETENBERG CULTURE

Antoniu Tudor MARC (Deva – Romania)

The amplexity of the archaeological research from the last years, following mainly the large infrastructure projects, has led to significant discoveries regarding the Wietenberg culture. Among these, several funerary discoveries (cemeteries) should be mentioned, but also pits with human skeletal remains, found in settlements.

From the oldest discovery related to the funerary practices of the Wietenberg culture, made in 1878, at Ocna Sibiului – „Dealul Trestiei”, when several incineration graves, from a possible cemetery, were unearthed, until the recently unearthing, in 2013, of the cemetery from Sebeş - „Între Răstoace”, the history of funerary discoveries attributed to the Wietenberg Culture was marked by a series, less numerous, compared with the identified settlements, of sites where was disclosed the existence of graves inside the cemeteries, but also in settlements as well as some pits with incomplete or dismantled skeletons. Approached two decades before, in monographic studies by I. Andrişoiu and N. Boroffka, these discoveries are once again in focus, in the last years, important contributions, from different perspectives, was offered by I. Motzoi-Chicideanu, N. Palincăşi G. Bălan.

The present contribution consists in a data recapitulation, many times ambiguous and incomplete and an updating and order of its, necessary at this moment, for an objective reevaluation of some conclusions regarding the mortuary practices in the Wietenberg Culture. We say ”mortuary”, not ”funerary”, because we referred not just to funerals which followed as a matter of course the decease of an individual, no matter the rite, but as well to other contexts and aspects, where the buried human remains was discovered and which are susceptible to be the consequence of some secondary burials or sacrificial rituals. In this connection, we bring into discussion the cemeteries, the graves from settlements or apparently isolated and also the pits with skulls, dismantled or incomplete skeletons and the depositions from the cult place at Oarţa de Sus – „Ghiile Botii”.

The 18 necropolises unearthed so far comprise more than 300 incineration graves. Most of them contained the urns with the incinerated remains of the deceased and a vessel which served as the lid for the urn. Rarely, stone arrangements existed around the urn, stone slabs were used as lids, other vessels or items were deposited as well, as funerary inventory, or the incinerated remains were placed directly inside the tomb. Even rarer is the case where two urns were placed in the same grave. Isolated incineration tombs were few (34), and they were placed in the perimeter or at the margins of 25 settlements, usually containing an urn with a lid. The inhumation graves are less (33), most of them found in settlements (22), three in caves, four in a necropolis (Sibişeni), two in the stone coating of an Early Bronze Age tumulus, and two in a presumed cultic area (Tureni). Generally, the defunct were placed on the bottom of the pit, in a part of it, in a crouching position. In many of the cases, they were children. Sometimes only the skulls were deposited or other skeleton parts. To these are added the human remains discovered at Oarţa de Sus.

The analyze of the archaeological information available at the moment gives us the opportunity to advance some theoretical reconstructions regarding the process of the funeral rituals of the deceased, inside the Wietenberg Culture communities, but also other rituals which implied the manipulation of the bodies or of the skeletal remains, in certain religious ceremonies in which the perception on and the conception about death had an obvious role. These are regarded in the larger frame of the neighboring contemporary cultures in the Middle Bronze Age. Of course, these theories stay hypothetical, new discoveries and interdisciplinary analyzes of the archaeological evidence will come to validate them or not, in the future.

THE EVOLUTION OF FUNERAL PRACTICES IN THE PRUT-DNIESTER INTERFLUVE DURING THE IRON AGE

Ion NICULIȚĂ, Aurel ZANOCI (Chișinău- Republic of Moldova)

Spirituality, burial practices, as well as material culture are inextricably linked to the environment that actually dictates the mode of life of the communities of prehistoric time and antiquity: sedentary, migratory or nomadic.

The archaeological investigations undertaken at various types of sites belonging to the 1st millennium BC in the Prut-Dniester interfluve have provided an important set of artifacts, the analysis of which contributes significantly to highlighting the main funerary practices specific to the relevant historical periods.

It should be noted that, according to archaeological data, the funeral rites in the sedentary communities were carried out not only in cemeteries. Some artifacts, which probably reflected certain beliefs, customs or traditions, were also found in the settlements.

Analysis of the available materials makes it possible to follow the diachronic evolution of funeral practices in the Iron Age communities of the Prut-Dniester interfluve: the early period – 11th c. – the first half of the 8th c. BC; the average period – the second half of the 8th c. – 7th/6th c. BC; the late period – the 5th/4th-3rd c. BC of the Iron Age.

In the early Iron Age, the burial practices were performed as follows:

- using barrows as well as ground burials;
- barrows usually consisted of pieces of stone, surrounded by blocks or pieces of stone and covered with earth;
- main burial/burials were placed in the center of the stone mantle;
- sepulchral pit/pits represented a circle of stone pieces, or a rectangular platform of pieces of stone and earth, or stone cist;
- funerary practice is characterized by bi-ritualism, with the prevalence of inhumation (Saharna-Țiglău);
- funerary practices within the settlements were performed by disposal of human skulls in the foundations of dwellings (Saharna Mare) or burials in sepulchral pits with tapered wooden constructions (Saharna Mare/ “DealulMănăstirii”).

In the following period, respectively, the burial practices were made by:

- using barrows (Trinca “DrumulFeteștilor”) and ground burials (Seliște, Șoldănești, Mateuți, etc);
- using pieces of raw stone in the construction of the barrow mantle (Trinca);
- arrangement of the sepulchral pit/pits, unlike the previous period, is more modest.

Simple cylindrical pits prevail. But there are also rectangular pits (M. 68, Seliște) with the dimensions of 1.70 × 1.70 m, with wooden structures inside, which were burnt together with the deceased. This burial practice does not have similarities with the previous period;

- funerary practice is characterized by bi-ritualism, with the prevalence of cremation.

In the 5th/4th-3rd centuries BC there are retained the same features of funerary practices, but there are some changes. In general, the funerary practices of this period are reduced to:

- the use of barrows and ground burials, with predominance of the ground ones;
- presence of modest sepulchral pits as well as burials in complicated constructions using wood or stone lining for the walls of the pits (Cosăuți, Corjevo, Pârjolteni), accompanied by a rich and varied grave goods;
- funerary practice is bi-ritual, with the prevalence of cremation.

Overview of available archaeological materials shows the civilization unity, manifested by keeping certain traditions and the variety of burial practices depending on the weather. In the settlements, instead of cult heaths, in the second half of the Iron Age, there appear constructions of the type of circular or rectangular sanctuaries. Among the ceramic objects there are many samples used in religious rituals, which were unknown in previous periods. Funerary practices become more sumptuous, more diverse, and more specific.

THE HALLSTATT BURIAL RITES BETWEEN RIVERS SAVA, DRAVA AND DANUBE

Hrvoje POTREBICA (Zagreb – Croatia)

The burial ritual of the Early Iron Age communities located between the rivers Sava, Drava and Danube, mostly correspond to the general features of the South-eastern Hallstatt area. However, there are some specific features that will be discussed related to the Kaptol Group which is dominant cultural phenomenon in this area. Contextual approach applied to this study is based on the context of the grave inventory and the burial ritual where material culture, as typological category, is only one element in understanding of burial monuments, rituals, and actions that created them and modified them in following periods.

A co-relation of data concerning the material culture (grave goods of all types), spatial organization (the position of necropolises in the landscape, their interrelation and relation between them and the associated settlements, their internal structure with graves and possible other cult elements) and ritual context (treatment of the body, structure and organization of space within a grave, reconstruction of the ritual) can be used to identify elements which determine the deceased's identity at the basic level (sex, age, status, time of burial) and at the level of the community (status and role).

By comparing data related to the Kaptol Group with other surrounding contemporary communities, we will try to show how certain cultural groups define their identity through burial ritual, which sets them apart from other groups. The other question is how relatively abrupt change of burial ritual in this area in the middle of the 6th century BC is related to changes within social structure of local groups or perhaps larger or smaller population movements.

BURIALS/NECROPOLES VS SETTLEMENTS IN THE BRONZE AND EARLY IRON AGES IN WALLACHIA (ROMANIA)

Cristian SCHUSTER (Bucharest – Romania)

The option for this topic had been determined by the existing differences, sometimes major ones, with regard to the knowledge about the funerary rite and ritual, versus the world of the living, namely the settlements in this Southern region of Romania (Muntenia). If, for the beginning of the Bronze Age (Zimnicea horizon) or some cultural manifestations (e.g. Yamnaya) we know just funerary monuments, beginning with the Glina culture, and afterwards with the Tei, Coslogeni and Radovanu cultures, as well as with the Early Iron Age (Basarabi complex) the information set regarding the settlements is rather significant, while that about the burials is lacunary.

Our analysis will insist upon some aspects which are specific to the populations from Muntenia, if they were sedentary or nomadic, but also to the demographic dynamics reflected in the number of established settlements, funerary customs, bonds with the neighbors, influences, as well as the exchange of products and ideas.

MONUMENTAL TOMBS AND ANCIENT IDENTITIES IN HELLENISTIC CALLATIS

Valeriu SIRBU (Brăila; Bucharest – Romania)

Maria-Magdalena ȘTEFAN, Dan ȘTEFAN (Bucharest - Romania)

Monumental or ‘excessive’ graves built in the vicinity of Greek colonies, on the western and northern shores of the Black Sea, have represented a constant subject of archaeological interest. Even if there is no clear and unique ‘Greek way’ of burial in the Black Sea colonies, the traditional scientific approach has tended to assign funerary excess, including monumentality, in graves found in the Greek cities’ cemeteries during the Archaic, Classic and Early Hellenistic periods, to non-Greek people – the ‘natives’, either Scythians in the North Pontic region or Thracians, along the western coast of the Black Sea. During the last decade, however, several studies have placed more focus on the social strategies embedded in the funerary discourse of ancient people, including Greeks, than in its relevancy for ethnic identification, especially in complex cultural milieus.

In this historiographical context, the current study is bringing into attention a group of late 4th c. BC chamber tombs built around the Greek city of Kallatis (nowadays Mangalia in Romania), traditionally interpreted as commissioned by Thracians or Scythian chieftains, engaged in close relations with the ancient city. Taking advantage of new researches presently undertaken by the authors in Movila Documaci – a monumental funerary complex consisting of a tumulus, chamber tomb with barrel vault and paintings, and a statue base, the analysis will integrate the discoveries in the larger context of Macedonian-type tombs and of their reception in Thrace, in an age of intense cultural interaction.

CURVED DAGGER OF THE *SICA* TYPE FROM THE NORTH-DANUBIAN DACIAN GRAVES

Valeriu SÎRBU (Brăila; Bucharest - Romania)
Cătălin BORANGIC (Alba Iulia - Romania)

We will look, in detail, solely at the north-Danubian area and only at daggers found in graves. Of course, there will be some references to items found in settlements, fortresses or cult sites, as well as to the south-Danubian area. The comments and interpretations will take into account the figurative representations of daggers, as well as the references that ancient texts make about them.

We will analyse the types of daggers and decoration, their position in the graves, the ways in which they were used and the voluntary destruction, their diffusion and chronology, the probable status resulted from the warriors' wearing them etc.

Why did the north-Thracian warrior elites adopt and preserve in their armoury the curved daggers? First of all, they must have been useful, and the relatively elongated blade and the sharp tip were perfect for stabbing, while the curvature made it a slitting weapon. The ridge within the blade not only reinforced the blade, but also favoured haemorrhaging, even if it remained stuck in the victim. The short blade meant the range was small and made it into a weapon for hand-to-hand combat. Perhaps the dagger was for the *coup de grace* to the defeated enemy or, if the war gods were unfavourable, it gave the defeated warrior the possibility to leave the battlefield in an honourable manner.

Carrying and displaying it showed that the owner belonged to a certain level in the hierarchy, revealed the martial arts of the warrior and gave him a certain status in the society's elite. The decoration of the blade, handle and scabbard not only personalized the weapon, but also conferred upon it a strong spiritual character, proven by also using it as a weapon for sacrifices.

The ritual bending and burning at the stake of the daggers, together with the warrior, followed by placing them in graves, shows their role in funerary rituals. Perhaps they were another form of sacrifice, which showed how important they were in the collective psyche. These practices could be a sign of their beliefs and mentalities about the "afterworld", about purification by fire as a custom.

It is worth noting the large number of curved daggers found in deposits without human bones and their rarity in settlements or even fortresses. This reinforces the sacred nature of the weapon, which must be "deposited" in order to not be "desecrated", even if the reason escapes us (unrecovered dead? warrior rituals?)

The *sica* daggers are one of the major connecting elements between the Thracians in the Balkans and the Thracians north of the Danube, as the weapons are present on both sides of the river. Chronologically speaking, they start in the Balkans, cross the Danube into present-day Oltenia, western Wallachia and south and south-eastern Transylvania, and then on to the periphery of the Dacian kingdom, all the way to sub-Carpathian Ukraine or Moldova.

The fact that the daggers found north of the Danube belong to the Dacian warriors is proven by archaeological facts, since they were discovered in almost the entire area inhabited by them, often close to settlements or fortresses. We also mention the fact that there are no more Celtic settlements, fortresses or cult sites north of the Danube, at least starting from the middle of 2nd c. BC, so one cannot show or argue that these graves belong to the Celts/Scordiscians.

Prestige weapons, external identity displays and precise instruments of death – the daggers mark the path of aristocracy from heterogeneous groups of warriors to the formation of the Dacian kingdom. The large number of such weapons found in the warrior graves suggest that such a weapon was probably not handed down, but probably received during rituals, at times when the group of warriors considered the application suited for joining and, as such, the dagger became an integral part of the warrior's image.

LATE SCYTHIAN CEMETERY CHERVONY MAIAK: THE HISTORY OF THE EXPLORATION

Oleksandr SYMONENKO (Kyiv - Ukraine)

The complex of the Late Scythian archaeological sites Chervony Maiak (Bizyukiv Monastery) is located in the eponymous village of Berislav district of Kherson region. It consists of a fortified settlement and the flat burial ground. Both the settlement (registration No 210011N) and burial ground (registration No 210012N) are the National historical and cultural monuments.

The fortified settlement first time was mentioned by Sergii Myshetsky in the 18th century: "Four miles from the river Kamenka there was a city in ancient years". According to the version transmitted by Michael Nogachevsky on the site of ancient settlement "was the fortress of Zaporizhia Cossacs" and/or "Turkish fortress built before Zaporizhia site which had even a mosque". The study of Turkish maps and other documents, as well as the surface material, indicate that this was most likely the Turkish fortress Mubarak-Kerman which was placed on the Late Scythian fortified settlement Zmiivske in the Staroshvedske village, 10 km downstream of the Dnieper. Probably the mention of it had extrapolated to the ChervonyMaiaksettlement.

In 1863 the military topographer Andrii Chirkov had made the map of the fortified settlementbutithasnotsurvived. The site was examined by the Kherson archaeologist Viktor Hoshkevich in 1885. He noted that at the beginning of the 19th century the compound of St. Sophronii monastery was placed on the site and after its abolition the settlement became a quarry for the building of Bizyukiv monastery. We can assume that yet in the 19th century the ruins of the ancient walls were still visible. Viktor Hoshkevich had found the masonry and collected the fragments of amphorae, stucco, red- and black-slip pottery, the copper coin of the Emperor Theodosius.

The site was not excavated regularly. In 1987 Dr. Olga Gei (Moscow) attempted to explore the portal tower, and in 2006 Drs. Nadia Havrilyuk (Kyiv) and Tatiana Smekalova (St. Petersburg) conducted the geomagnetic survey on the two areas 40 × 40 and 10 × 40 square meters.

The first ancient burials were found in the 19th century during the digging in the Bizyukiv monastery. Some graves with pottery and Roman green glass cup with the applied decoration were unearthed. A large necropolis was also discovered south of the monastery, on the high bank of the Dnieper River. The monks have dug 136 graves. Judging by the reproduction of the grave goods in the Viktor Hoshkevich's paper this cemetery ought to be dated to the 1st – 5th centuries AD. The artifacts from there are kept in the Kherson regional museum.

In 1975 the local archaeologist Oleksandr Bodyanski has found another burial ground during the building of the new part of the Chervony Maiak village northeast of the fortified settlement. It is located on a plateau of the bank of Dnieper and separated from the settlement by deep gully.

This cemetery was explored in 1976-77 by Prof. Erast Symonovich (Moscow). During two campaigns he has excavated 41 graves. After a decade the study of the cemetery was continued by Dr. Olga Gei (Moscow). During three campaigns of the 1986-1988 another 67 graves were uncovered. The collection from the excavation of the 1976-1988 is kept in the State History Museum (Moscow) and unpublished.

In the "evil" 1990s and early 2000s the burial ground was actively plundered by local citizenry for a sell of finds to the collectors and antiquarian dealers. The peasants naively

believed (or pretended to) that "everything is already excavated". About 200 graves were destroyed. Therefore a very important event becomes the resumption of excavations in the 2011 by the team of the Institute of Archaeology of National Academy of Sciences of Ukraine headed by the author and Dr. Olga Gei.

In total 123 graves are discovered on the Chervony Maiak burial ground up-today. Most of them are the typical for the Late Scythian culture of the Lower Dnieper crypts (catacombs), sometimes with multiple burials (69 graves). The 14 niche-graves also are uncovered. These graves could belonged to the Sarmatians. In the catacombs the North-West orientation of corpses prevails, in the niche-graves – to the North. There are 18 graves in simple rectangular or oval pits, which sometimes have a stone cover. Most often they are the children burials with unstable orientation. The 4 cremation burials are excavated which look like the portion of calcinated bones, accompanied by burned goods.

Among the grave goods from the Chervony Maiak cemetery are iron weapons and horse gear (the long swords, arrow- and spear-heads, bits and cheek-pieces), numerous hand-made and wheel-made red-clay and red-slip pottery, bronze mirrors, brooches, bracelets, earrings, multiple necklaces of glass and semi-precious stone. Funeral ceremony and accompanying goods permit to date most of the graves to the 1st century BC – early 2nd century AD. Some assemblages can be dated to the late 2nd – mid-3rd and the 5th centuries AD.

NOTES