

ANCIENT WRITERS ON THE ORIGIN OF THE THRACIAN, GETO- DACIAN TRIBES

Historical notes and analyses on ancient texts

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CONTENT

1. Abstract -----	Pag. 3
2. General -----	Pag. 4
3. Ancient sources referring to Thracians / Getae / Dacians' tribes – all the same of Thracian nation -----	Pag. 5
4. To the North and South of Istros River lived the same tribes. Some tribes, from Asia Minor and the northern islands of Aegean Sea also called the Thracian Sea, originated from Thrace, Illyria and Moezia. [<i>Homer and Strabo</i>] -----	Pag. 7
5. Mentioning of the Getae for the first time in history -----	Pag. 8
6. About the westward movement of Tyrnians in the Mediterranean Sea -----	Pag. 10
7. After the destruction of Troy, Aeneas and his crew arrived in Latium -----	Pag. 11
8. Traces left by Thracian Tyrrenians in Southern Italy and Sicily, on their migration to Etruria-----	Pag. 12
9. Crotona and Tyrrenia in Italy were founded by the Etruscans from Thessaly, according to Hellanikos of Mytilene, Lesbos (ca. 490 BC – ca. 405 BC) -----	Pag. 13
10. Symbolism's similarity of first coins in the aegenetic standard of Sicily (Naxos, Zankle, Himera), with the coins from Aegean Thrace (Thasos, Dikaia, Lesbos, Selembria, Dardania)! Symbols: Roosters, Dolphins, Shells. A numismatic confirmation of what classical writers said_-----	Pag. 15
11. Strabo (63 BC-24 AD) apparently finds in Cataonia and the city of Comana, Cappadocia the Dacian/Thracian tribes totally assimilated by the locals in terms of language, but still distinct in terms of ethnicity and religion -----	Pag. 17
12. The tribes of Cataonia during Strabo's time appear to have been Dacians/Thracians, according to their customs and deities, described by him -----	Pag. 19
13. About the History of Cappadocia -----	Pag. 21
14. About the etymology of Comana name, settlement in Cappadocia. The word "coamă de par" (mane of hair) / "coama de pădure" (forest crest) / " coama de deal" (hill ridge) -meaning Comana -----	Pag. 24
15. Etymology of the name Cappadocia -----	Pag. 26
16. Classical writers about the origin of the Etruscans -----	Pag. 27
17. About the Romansh minority in the Swiss Alps, Engadin. (Ancient Rhaetia between Noricum in the north, Transalpine Gaul in the southwest, and Adriatic's Istria, Venice in the south) -----	Pag. 29
18. Traces of Romanian population in Occitanie, southern of France_-----	Pag. 31

19. A Franciscan chronicle found in a monastery in Croatia mentions of the presence of Vlachs in Dalmatia around AD 650. And, surprise, their presence is much older -----	Pag. 31
20. Similarities between the tombs of the Thracians, Etruscans and Lydians -----	Pag. 34
21. Thracians, Etruscans and Romans practiced "Haruspicy"-----	Pag. 38
22. Dacian gold, Thracian gold -----	Pag. 39

Motto: "To survive in History, we have exhausted ourselves more than other nations spent to conquer the earth." -Mircea Eliade, Romanian Historian

"It takes 50 years to get a wrong idea out of medicine, and 100 years to a right one into medicine." John Hughlings Jackson, a British Neurologist. ...and if this appears to be an exaggeration, Max Plank reiterated this in a maxim:

"New scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows that is familiar with it." -Max Planck, Scientific Autobiography.

Abstract

From ancient sources it appears that the Thracian, Getic and Dacian tribes were part of the same great nation of the Thracians and who spoke the same language. Throughout historical time they appear in writings under different names, depending on the time and the geographical area where they lived, or emigrated. There are ancient references to their migration from lower Danubian basin to the Aegean Sea, Asia Minor, Sicily, Greece, and the Italian Peninsula. This situation is confirmed by the theory of Indo-European migration and by the latest Genetic Studies. The migration to Sicily and Etruria can also be seen from the similarity of the symbols of the coins issued in the Thracian cities of the Aegean Sea with those of the first coins issued in Sicily, in the 6th century BC. A striking resemblance can also be observed between some frescoes of the Thracians' tombs and those of Etruscans, even in the details, suggesting a certain affinity! The Thracian/Dacian jewels are highly finished, surprisingly for tribes considered 'barbarians'.

Strabo finds in historical Cataonia, Cappadocia, tribes assimilated by the locals, such as of their language, but still distinguished in ethnicity, religion and suggests that there were Dacians, possible migrants there from around Hellespont.

In the last century, the Romanian historian Nicolae Iorga, traveling in the Alps, found a population in Rhaetia and Occitanie, France, descendants of the ancient tribes of shepherds having a physiognomy similar to that of the Romanians. They spoke a language that could be easily understood by the Romanians. Similar populations are also found on the Dalmatian Coast and in the Pindus Mountains, in antiquity named, the mountains of Thracians.

General

The problem is not whether ancient sources are confusing, inaccurate, what is important is what they talked about and what was believed then! Having gone well over 2,000 years through oral transmissions, transcriptions, limitations, physical destruction, political censorship, translation, it is fantastic and we must appreciate how such information has come up to us, today! Let us bring back to the light of the day some of many dusty vestiges of the millennial history of this land and its inhabitants. Many of them are known to us, but even more are hidden or twisted, misrepresented according to the times. Seen from above, this "Thracian Civilization", let's call it as that, is millennial and appears in the mists of time in the oldest writings of the classics, under different names.

Thracian tribes are first mentioned in history by Homer (ca. 8th century BC) as having the richest kings with golden shields and he speaks about the **famous Thracian golden cup**. In Hellenic mythology, Thrace (Θreis), or Thraike was the eponymous name of the heroine and a soothsayer (sors, sorceres) of Thrace. She was the daughter of Oceanus and Parthenope and the sister of Europa, Oceanoide. [Andron of Halicarnassus]. Hellenic mythology is filled with names of Thracian kings: Rhessus, Cisseus, Diomedes, Tereus, Lycurgus, Phineus, Tegyrus, Eumolpus, Polymnestor, Poltys, Oeagrus (father of Orpheus).

Later, the Thracians are mentioned as Getae with their king Carnabone by the Greek tragedian Sophocles (497-405 BC), in his play Triptolemus now lost. Around 430 BC, Herodotus, considered by Cicero 'the father of history', in his 'Histories' books, named **a tribe Dii (possible, Dacians)** among other Thracian tribes, at the South of Istros (Danube) river. Caesar (ca. 50 BC) speaks for the first time in history about the Dacians. **The resemblance between some Thracians' tombs frescos and Etruscans' frescos, even in details, is striking!**

The **Getaes / Dacians** had contacts with the **Hellenic** civilization as early as the VII century BC through the commercial colonies established by **Miletus** at **Pontus Euxinus**, and later the **Roman Legions**, which occupied a part of Dacia for about 170 years, had a determinant influence on them. Perhaps these were the astral moments of '**Sacred Dacia**' to appear in history, because, as the Romanian historian **Eugen Lozovan**¹ said, "the destiny of civilizations hang-up on encounters, more or less violent";

...and the writer **Andre Armad** referring to these tribes said: "Indeed this is one of the oldest people of Europe ...be them **Thracians, Getes or Dacians**. The people have remained the same since the Neolithic era - polished stone era – until today, so sustaining the continuity of a nation, by example may be unique in the history of the world".

Let's the European history tells us, if today the Indians are over a billion souls, then where is today the Thracian people, which Herodotus, in the 5th century BC, said it was the largest nation, after the Hindi?

(1) '*Dacia Sacră*', by Eugen Lozovan, Editura Saeculum I.O. Bucuresti, 2015

Ancient sources referring to Thracian / Getae / Dacian tribes – all the same Thracian nation

Let's start with some of the oldest ancient sources referring to the **Thracian/Getae/Dacian** tribes. An exceptional synthesis is made by **Heinrich Julius Klaproth Jan Potocki**, a historian of German origin, in his book: [*"Voyage dans les steppes D'Astrahan et du Caucase"*, Vol 2, 1829 Paris, Merlin Libraire]. The synthesis

is made on the basis of classical written sources and archaeological discoveries until then, and it is no longer necessary for us to do it now!

Notably, is how this historian sees the connection of the Wallachians (Romanians) with those archaic tribes! This synthesis deserves to be quoted in full below, translated from French:

. " Chapter IV - The Origin of the Getae and Wallachians

1. *Text of Herodotus: The Thracians are, after the Indians, the most numerous nations. Every tribe has a name; but they all have the same customs, except for the Getae and Trausi who dwell above Krestoni. We see from this, that it is a great human race: Or the first reference to it is found in 'Genesis' under the name of Tyras, and to Flavien Josephe who says that by Tyras, the Hebru People mean Thraci or Thracians.*

During this time, it is remarkable that, this name of Tyras is precisely the name of the Dniester River; but it is known how on the banks of Tyras dwell the Thyra's-Getae, or Getae of Tyras who are also Thracians, because Herodotus said this: 'All Thracians, except Getae.' ... Homer did not refer specifically to the Getae, but only to some northern tribes who called themselves Abians, so-called 'who did not enjoy life' and whom he qualified with the beautiful title of - the most righteous of all men. Herodotus spoke of the 'immortality of the Getae' who were the most righteous of all Thracians; finally, Strabo said that the Abians were Thracians.

From all these passages we may conclude that the Tyras mentioned in Genesis, the Getae of Tyras, the Abians and the Getae who believed in immortality were one and the same nation, who were part of the great nation of Thracians, confirmed once again from the following passage:

2. *Strabo's text: In our days Aelius Catus transposed into Thrace five thousand Getae from the Ister, who spoke the language of the Thracians. The Getae and Dacians spoke the same language.*"

Strabo further quotes the poet Menander (342-291 B.C.) who said, referring to their way of life, himself being a Thraco/Get: "all Thracians, and especially those who are Getae, for whom I am proud to be part of this nation, - we do not really control ourselves."

And then Menander, in one of his plays, says: "we, the Thracians and Getae are brave by the grace of Gods" [Strabo, 64 /63 BC – ca. AD 24, Geography, Book 7. Chapter 3.2.4].

More information and accounts on this subject can be found here: <https://flic.kr/p/bvVpEi>

 THRACE / TYRAS- GETIA, Head of TYRAS, to the right with a laurel wreath on its head, THRACE. Rev: Horsehead, with brackets; TYPA to the left. AE 17, Dated: ca. 310 - 300 BC. This coin confirms how the <i>Tyrasians</i> were aware of the legend of Tyras and their origins!	Translated quote from "The works of Josephus" (ca.37 BC. - ca. AD100.), [The Antiquities of the Jews, 1987 edition, Book Cr, Chapter 6]. "Japhet, son of Noah, had seven sons: they dwelt at first at Mount Taurus and Amanus, after which they went to Asia, far as the river Tanais (Don), and across Europe to Cadiz. Tyras was called the one who ruled over the Tyrasians; but the Greeks changed the name to Thracians. And so many were the countries of Japhet's children."
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This is the passage from the Bible to which **Heinrich Julius Klaproth** refers to:

"To have a proper idea of how the world was populated after the flood and the confusion of languages, we should give the genealogy of the three sons of Noah, and describe the respective parts of the earth in the possession of their descendants; in doing so, we should, in Moses' agreeable manner, begin with Japheth's, even though he is the last, Shem being Noah's eldest son. It is noteworthy how Noah's grandchildren made it a rule to give their names to the countries they possessed, and where they settled, in this way to secure the names of these countries for posterity.

The sons of Japheth, who were seven in number, spread over Asia, to the mountains of Taurus and Uranus at the river Tanias (Don), and after that they crossed into Europe reaching Spain, distinguishing between different countries by their own names;

Gomer gave the name to the Gomerits, now called Galicians, or Goules by the Greeks. Magog founded Magots which in time formed Scythians or Tartarus, from Media originated Medians or Medes. Javan founded the Ionians and Greeks in general.....and Tyras gave Tyrasians or Thracians". ["The Holly Bible, Old and New Testament" by John Kitto, DD, edited by Alvan Bond, DD, NORWICH Connecticut, 1866].

 THRACE/TYRA-GETIA, 330-310 BC. Silver drachma. 5.11g Demeter with head covered, facing left, crown of grains. Rev: Bull kneeling right, "TYPA" on top. Attestation: HGC 2, 1954 V	The symbolism of this Tyra-Getia' coin with the inscription "Tyra" is clear: Goddess of agriculture Demeter and ears of wheat. The Greeks formed colonies at Pontus Euxine in Getia as early as the seventh (7) century BC for the trade of grain and wine, especially furs and large cattle. A study of coins representing a bison (bull) indicates the existence of water, in this case the Tyras River (Dniester), the water always attracting the migration of Bisons and later being necessary for their growth. Homer (8 century BC) also speaks of the famous horses of Thrace, and Demosthenes (ca.384 B.C.-322 B.C.) tells how the quantity of grain from Thrace was greater than that brought from all other sources, combined.
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To the North and South of Histros River lived the same tribes. Some tribes, from Asia Minor and the northern islands of Aegean Sea also called the Thracian Sea, originated from Thrace, Illyria and Moesia. [Homer and Strabo]

www.youtube.com/watch?v=wxjwMKqkeAM&list=HL1398013845...

[From Strabo, (64/63 BC – c. AD24), *The Geography*, English translation by Duane W. Roller, Cambridge University Press, 2014, 7.2.1-3.1]

"Now the Achaeans believed that the Getae were Thracians; and the Getae live along both sides of the Istros, as well as the Misi who are also Thracians and identical with the people who are now called Moesi; From those Misi also emerged Mysi who now live between Lydians and Phrygians and Trojans. And the Phrygians themselves are Brigians, a Thracian tribe as are the Mygdonians, Bebricians, Medobithynians, Bithynians, and Thynians, and I also believe, Mariandynians. Those Gentiles, of course, all left Europe, but the Mysians remained there."

Poseidonios appears to be correct in the circumstance in which Homer locates the Mysians in Europe, when he says; ".... He looks back with twinkling eyes and looks far away at the land of those Thracians with their herds of horses and hand in hand with those Myssian warriors" [The last sentence, quoted by Strabo, is from Homer, *Iliad*, Book 13,3-55].

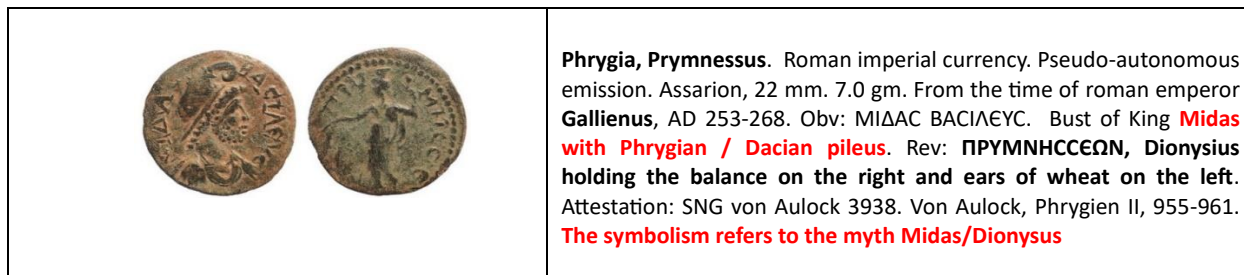
 THRACO-MACEDONIAN TRIBES MYGDONES or KRESTONES. Diobol Ag (circa 480-470 BC). Obv: Goat kneeling to the right, head to the left; pellets around. Rev: Square divided into four. Reference: SNG ANS 59-64 (Aigai). Condition: very good. Weight: 1.0 g. Diameter: 11 mm	Thucydides, 411 BC, states <i>"how many settlements in Akte (Mount Athos) were founded by the Etruscans from Lemnos and Athens"</i>. He also speaks of several nations that formed the Etruscan people, namely the <i>Bisaltians, Kretonians and Edonians</i>, who lived in small cities. [History of the Peloponnesian War, 4.109.4]
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Mygdonia in Thrace became part of **Macedonia** in historical times. Herodotus (c.480 BC – c.430 BC) refers to a wild rose garden at the foot of **Mount Bermion** as, *"the garden of Midas, son of Gorgias, where roses grow alone, each with sixty flowers and a strong fragrance."* [History of Herodotus, translated by George Rawlinson, M. A., Vol iii, 3rd edition, 1875, London Book 8.138].

The symbolism of the coin below refers to the myth of Midas /Dionysus, when Midas asked for a divine favor, so that anything he touches to turns into the gold! Midas, son of Gorgias, is shown wearing a

Phrygian/Dacian Pileus hat, thus confirming his origin from Thrace, as Herodotus says, referring to Midas' rose garden in Migdonia.

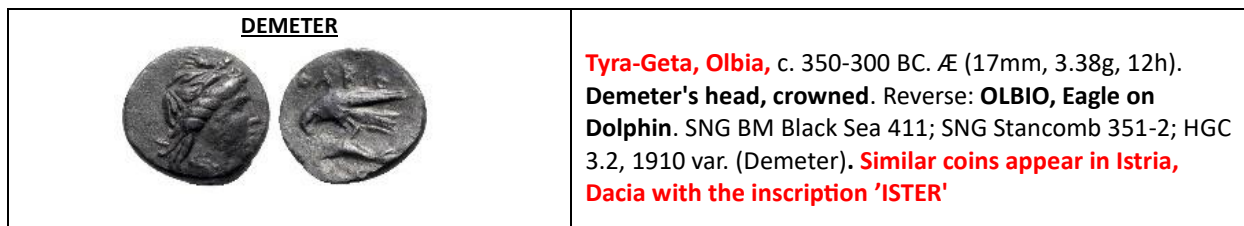
This imperial Roman coin below, as well as others, shows how the Romans were aware of their Lydian/Phrygian, i.e. Thracian origin.



Mentioning of the Getae for the first time in history

The Greek tragedian **Sophocles** (497-405 BC) mentions, in the now lost poem *Tryptolaemus*, a certain king **Charnabon**, who ruled over the **Getae**, this being the first mention of the **Getae** in ancient writings. Today's historians believe that this poem was related to the beginnings of agriculture in ancient Greece. **Eumolpus was the mythic descendant of the Eleusine Mysteries and according to the legend he was a "sweet singer" connected with Thrace, who became king of the Thracians, in the land of Orpheus.**

[Encyclopedia Britannica]. **According to Iamblichus (AD 245-325), the Thracian Orpheus," who was older than those noble poets Homer and Hesiod, used the Doric dialect".**



Demeter, the goddess of agriculture, and her daughter **Persephone** were celebrated in **Eleusis, Attica**. **Demeter** appears on the coins from most of the **Greek colonies at Pontus Euxinus** that supplied grains, mainly to the **Mediterranean area**.

<u>DEMETER</u>  MOESIA INFERIOR. TOMIS. Pseudo-autonomous issue (Late 1st Century B.C.-Mid-1st Century A.D.). Bronze Obverse Coin: Covered head of DEMETER right. Rev: TOMI/ AΘA. Ear of wheat between two torches. Ref: RPC 1821. Condition: Very good. Weight: 2.7 g. Diameter: 16 m	 On the left Demeter with a plow, on the right Triptolemus, in the center Persephone with two torches. Cumae, 450 BC, Italy. Attic Bell Krater Image. [Wikipedia]
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Justinus, a Roman writer of the 2nd century AD, reading Trogus Pompeius (1st century BC), said of the Getes: *“Three times they (Getes) achieved the domination of Asia, but they themselves remained continuously either untouched, or undefeated by some foreign power. Darius the Persian king, they drove him out of Scythia through shameful escape; they crushed Cyrus and his whole army; Zopyrion, general of Alexander the Great, they made him disappear the same way with all of his armies.”*

 One of 6 helmets discovered în Olănești, Moldova (Basarabia) from Zopyrion's army	Zopyrion was made a governor either of Thrace (Quintus Rufus) or of Pontus (Justinus) by Alexander the Great. In 331 BC, he led an invasion of Getae lands, marched along the Black Sea coast and besieged Olbia, a colony of Miletus which was taken by Alexander in 334 BC. Zopyrion perished along with his troops in fight with Getes at the end of 331 BC winter. <i>“He was wiped out with all his forces and paid the price for an impulsive attack on an unoffending people.”</i> [Marcus Junianus Justinus: <i>Epitome of the Philippic History of Gnaeus Pompeius Trogus. Book XII,2</i>]
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About the westward movement of Tyrrhanians in the Mediterranean Sea

We have seen that the Tyrrasians, mentioned in the Bible and in the writings of ancient writer Josephus, were called by the Greeks, Thracians, living in Thrace, Aegean islands and Asia Minor. It is important, here, to mention the opinion of the French historian and archaeologist Albert Grenier, member of the French academy, speaking about **the Etruscans**:

"In ancient tradition, with one exception of Denys d'Hallcarnasse, it was believed that the Etruscans came from Lydia. The story of Herodotus who spoke of this migration, obviously, is legendary. It seems, moreover, the Etruscans and Tyrrhenians, who gave the name "Tyrrhenian" to the sea on the coast where they came to settle, belonged to the marine people of the same name Tyrrhenes or Tyrsene mentioned in Thrace, in the Aegean islands and in Asia Minor, where there is also a city Tyrrha which bore their name."

They are commonly confused in ancient texts with the mythological Pelasgians, predecessors of the Greeks in the Hellenes' Peninsula. These "Sea People" were undoubtedly very mixed. These "pirates", of whom until the fifth century the Greeks generally spoke of "Tyrrhenians pirates", played in Italy the role of colonizers, slowly assimilating the indigenous people and elevating their civilization, which was that of Asia Minor." [Translation from French "Les Religions Etrusque et Romaine", edited by the Presses Universit  s de France, Paris 1948].

The legends of classical writes said about this subject: *Tirrhenus* or *Tyrsenus*, a son of the Lydian king Atys is said to have led a Pelasgian colony from Lydia into Italy, the country of Umbria and to have given to colonists his name, Tyrrhenians. [Herodotus, *Histories* iv, 94]. It is understood from this paragraph that King Atty had Pelasgic / Thracian origin. Others call ***Tyrrhenus a son of Heracles by Omphale, a Lydian woman.*** [Dionysius of Halicarnassus 1.28.1].

Pausanias [2.21.3] gives another name, mentioning *Tyrsenus*, son of Heracles by "the Lydian woman", by whom Pausanias presumably means **Omphale**.

<u>Heracles / Omphale</u>	
	Obverse: bearded head of Herakles left; reverse MAIONWN, Omphale advancing right, holding lion's skin and club across shoulder
	Omphale was queen of the kingdom of Lydia, the wife of Tmolus, the oak-clad mountain king of Lydia. After he was killed by a bull, she continued to reign on her own. Omphale bought Herakles from Hermes, who sold him after an oracle declared that Hercules must be sold into slavery for three years, because he stole the Delphic tripod.

Heracle stealing the Delphic Tripod



The Walter Art Museum

Apollo fighting Hercules who want to carry off the prized tripod from his sacred site. He began to wrestle with Hercules over its possession; Apollo was supported by his sister, Artemis, while Hercules was supported by his patron, Athena.

After the destruction of Troy, Aeneas and his crew arrived in Latium

Aeneas was a hero who fought the Achaeans in the **Trojan War**, being the son of **Aphrodite (Venus)** and a mortal father, **Anchises**. He survived after the ancient city of Troy was destroyed. Legends tell how, after a long odyssey, passing on the Thracian coast through **Aineia**, he reached Carthage where he had a love affair with Chartagian queen, Didona. **Finally landed in Latium, where Alba Longa and the eternal city of Rome would later be founded, around 750 BC.**

VENUS/ AENEAS



C. JULIUS CAESAR 44 v. Chr. gest. Denar 47-46 v. Chr. Republik C. Julius Caesar 44 v. Chr. gest. Denar 47-46 v. Chr. Kleinasiatische M.

Republican AR coin, of CAESAR, with the head of Venus, on the reverse: AENEAS carrying his father Anchise on his shoulders, out of Troy burning, and having in his right hand the Palladium

AENEAS



[Wikipedia]

MACEDONIA, AINEIA Bronze ca. 425-350 BC. **Head of AENEAS with Phrygian/ Dacian pileus cap.** Rev. AINEY, Bizon body. Very rare. Cf. SNG Cop. 35; SNG ANS -; AMNG III -; Lindgren III -; Lindgren, European mints p. 42, 919 var (different seize). The pileus symbolized the Thracian's origin of Aeneas.

When Aeneas landed at Lavinium in Latium on the promontory later called Gaeta¹, so named after his nurse, he seems to have had no trouble getting along with the Latin locals, because they spoke similar language!

Beyond the legends, this is very interesting fact and should be explained! How did the ancient Latin language (Prisca) appear, where did the inhabitants of Latium come from?

(1) Gaeta, Geta, Daga - have been common name for in house girls-maidens- in the ancient Greek plays, girls with origins, usually then, from Thracia or Phrygia. Also, it is a very common woman name in today Romania.

This is how the Romans believed about their origins, and their legends were represented on the coins:

 ROMAN REPUBLIC, C SULPICIUS CF GALBA AR DENARIUS C. 106 BC, Obverse: Jogged Heads of Penates' Gods, Down DPP Reverse: Two soldiers swearing over a sow, alluding to the myth of Aeneas*. Crawford 312/1, 3.82g, 19mm Serrate Denar, se AR, Serrat; D above, (Ref: Crawford 312/1; Sydenham 572; Sulpicia 1), very fine. *Ene is a common name only in Romania. Diftong Ae do not existed in Old Latine, named Lingua Prisca (Varro.)	Crawford suggests how this coin refers to Aeneas arriving in Lavinium, (home of gens Sulpicia) with the Pennates Gods and the miracle of the "sow" that foresaw the place of Alba Longa's founding. The reverse suggests the scene from Virgil's Aeneid, when according to prophecy, where the white sow will give birth to 30 piglets under an oak tree, there, Ascanius son of Aeneas should build the new city. (Alba Longa).  Aeneas in Latium, a bas-relief detail in Philadelphia, University of Pennsylvania, Museum Archaeologic, USA. [Wikipedia]
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Traces left by Thracian Tyrrenians in Southern Italy and Sicily on theirs migration to Etruria

Naxos (Capo di Schiso) was the oldest Greek (!?) settlement in Sicily: it was a colony formed around 735 BC by inhabitants of the island of Naxos in the Aegean Sea. But **Diodorus Siculus (60-30 BC)** mentions **how the island of Naxos in the Aegean Sea was inhabited in the beginning by people, whom the ancients called Thracians, emigrated there from the empire of Boreas** ["*Bibliotheca of History*" book 5. 50]. **Stephanos of Byzantium** shows how pre-ancient Thrace included, not only the Eastern Haemus Thracian Peninsula, but also the vast territories of Dacia and Scythia. [*Stephanos Byzantinos, 6th century AD, Sketch, ethnos Thrachion*].

ARCHEGETES (APXHΓETHΣ) was a name given to **Apollo**, where it was celebrated in several places such as the settlement of **Naxos** in **Sicily** [*Thuc. vi. 3*]; [*Pindar. Pythian. v.80*], and Megara [*Pausanias. i. 42. § 5*]. The name referred to **Apollo** as the protector, or founder, of cities. (**Theos patrôs**)

SICILIA, NAXOS (Approx. 530-510 BC) 	Sicily, Naxos. Litra, AR (Circa 530-510 BC). Obverse: Aegegetic standard. The head of Dionysus with a crown on his head and beard. Reverse: Grape cluster, always associated with Dionysus, God of wine. Compliant: HGC 2, 967. Condition: Very fine. Weight: 0.47 g. Diameter: 12 mm
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SICILIA, NAXOS, (approx. 461-430 BC.) 	Sicily, Naxos, c. 461-430 BC. AR Hemelytron (9mm, 0.18g, 3h). Obverse: Head of Dionysus with crown and beard. Reverse: Famous Thracian wine cup. Campana 12; SNG ANS 1360; HGC 2, 977. Near VF. Similar coins appear on the island of Naxos in the Mediterranean Sea and in Asia Minor, Sardis. [Wikipedia]
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Crotona and Tyrrenia in Italy were founded by the Etruscans from Thessaly, according to Hellanikos of Mytilene, Lesbos (ca. 490 BC – ca. 405 BC).

The coin below was issued in **Croton** in the late 6th century BC and early 5th century BC. The tripod on the obverse is probably an allusion to many victories of **Crotona's athletes at the Olympic Games**, the tripod being given as a trophy, to those who won various Olympic trials. **The 'stork', that can be seen on the obverse of the coin on the right side, it was the sacred bird of the Thracians and Apollo.** ["The White Goddess" p. 221 by Robert Graves 1983], indicating also the **Tyrrhenian (Pelasgian) origin of Croton**, as mentioned by **Dionysus Halicarnassus**, in the quote below:

*"The Pelasgians were driven out of their country by the Helenians, and after leaving their ships on the river Spines in the Ionian Gulf, they occupied Croton, a city in the interior; and from there they colonized the land now called Tyrrenia. **Tyrrhenienii, in their wandering, were named Pelasgoi or Storck...**"* [Book1, 28.2.4].

CALABRIA, KROTON 500-480 BC  BRUTTIUM (CALABRIA), KROTON, AR Silver Stater. Obverse: Delphic tripod with three handles and legs ending in Leo feet, on the right a stork ² QPO (Croton) on the left. Reverse: Included (print) Apollo's sacred Delphic tripod. SNG Cop: 1749, SNG ANS 25 Very rare. Size: 23mm, 7.90g.	<u>Numismatic note: The coin confirms what Dionysus of Halicarnassus said about the residents of Crotona, as Pelasgians/Tyrrhenians also called them "Storks" ². The stork can be seen on the obverse of the coin.</u> Note: Bria in Thracian language means fortress: Calabria, Selebria, Cantabria, etc. And as a curiosity: Bruone and bruonia, it is a plant, said Pliny, XII. XXIII. In Romanian language - Buruiană (weed), herba inutilis. In the Calabrian dialect - burrajena, lingua di bove; in Italian -borrano.
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(2) *Strabo, citing Anticlides of Athens, tells how the Pelasgians first colonized Lemnos and Imbros Islands, and some of them crossed into Italy with **Tyrrhenus, the son of Atys**, and some Athenian Antiquities' writers relate that a part of the Pelasgians came to Athens, in their peregrinations and they sat where they had a chance, like the birds, therefore the Athenians called them Pelasgians, or Storks.* [Strabo, Geographia Book 5. 2.5]

The founding of the ancient city of Himera is mentioned by Strabo, Scymus of Chius and other authors, after the founding of the nearby city of Mylae, both with the emigrant people from Zancle (Scythe).

Thucydides does not indicate the date of founding, but Diodorus of Sicily says it existed for 240 years, at the time of the destruction of **Himera by Carthaginians**, in ca. 408 BC, thus attesting the settlement in 648 BC. [Thuc. vi. 5; Strabo. vi. p. 272]; [Scymn. Ch. 289]; [Diodore. XIII. 62]; [Hecateus. Excerpt. 49]; [Scyl. p. 4. § 13].

Numismatic studies show how the Chalcidian colony of Himera was one of the first cities of Sicily to issue coins as early as 6th century BC. All other Chalcidian colonies Zancle, Naxos began issuing coins during the same period in the "Aegean" standard. This means adopting the standard and symbolism of Aegean Thracian cities, such as Dikaia, Lesbos, Dardanos, Thasos, Selembria (Byzantium) and others, as it can be seen in the comparative exposition below, with similar symbols, mainly- dolphins, roosters and shells.

This can be an archaeological and numismatic confirmation – how the first inhabitants, who founded those cities in Sicily and southern Italy, were Thracians / Pelasgians who came from the Aegean Sea, on their way to Etruria, a situation indicated, moreover, in the writings of classical authors named above.

The study shows how later, probably around the middle of the 6th century BC and the beginning of the 5th century BC, the **Dorian colonies of Syracuse, Gela, Agrigento began to issue coins in the Euboic-Attic standard**. Changes to the **Attic** standard began in **Naxos** sometime around 498 BC, in **Zancle** between 493 and 480 BC, and in **Himera** after 482 BC, and thus the Attic standard became general throughout Sicily after these dates. This was after the victory of the Himerians in 480 BC against the Carthaginians led by Hamilcar.

As a confirmation of what classical authors said about the first colonizers of Sicily and Southern Italy, a Genetic Study, conducted today on the bones of common graves from the Himera, dated from the era of the battles with the Carthaginians, respectively 480 BC and 409 BC, shows a connection with the population of the Aegean Sea, and even more, with people from the Balkan peninsula and the Caucasian steppes.

The name of the Thracians is not mentioned in this study, even if it is well known, they originate from those areas, 'situation in some way understandable', since the Thracians were assimilated in history with the Hellenic civilization, and therefore, they do not exist! This is why some things are difficult to be explained today in the European History, as long as an important link of Thracian's history is eliminated!

Below is the link (link) to access this study:

<https://the-past.com/news/researchers-investigate-ancestral-origins-of-ancient-greek-army-combatants/>

Symbolism's similarity of first coins in the aegean standard of Sicily (Naxos, Zancle, Himera), with the coins from Aegean Thrace (Thasos, Dikaia, Lesbos, Selembria, Dardania)! Symbols: Roosters, Dolphins, Shells. A numismatic confirmation of what classical writers said.

Zancle from Greek ζάγκλον, meaning **Scythe**, was founded in the 8th century BC in Sicily by Greek (!?) settlers from Chalcidice. Later the city was called Messina, and a commune in this province, located south of the entrance to the Strait of Messina, it is still called today - 'Scaletta Zanclea'.

ZANCLE (MESINA, ITALY), 520 / 493 BC  [Wikipedia] ZANCLE MESSANA, Drachma de AR, ca. 520-493 BC, DOLPHIN in Golf- NGC GRADED GREEK SICILY COIN (Inv. 11462) SICILY. 5.13 g., 23 mm. Avers: delphin left Rev. SHELL in incuse square pattern. DANKLE, UNDER DELPHIN, REMARKABLY IN LATIN LETTERS!! HGC 2, 766; SNG Lloyd 1076; Basel 359; Boston MFA 285; SNG ANS 298-303; Kraay-Hirmer 49. NGC graded CHOICE XF, Strike 4/5, Surface 3/5.	THASOS, THRACE, 500 / 480 BC  THRACE. THASOS. AR Hemi obol (ca. 500-480 BC). Avers: Two DOLPHINS in opposing direction. Revers: Quadripartite incuse square. HGC 6, 337. Weight: 0.5 g., Diameter: 10 mm.
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HIMERA, SICILIA, 530/ 482 BC  SICILY, HYMERA –530/ 482 BC, Litra. Obverse: ROOSTER standing to the right. Rev.: Quadripartite including square 0.7 gm; 10 mm. Himera (Greek: Ἱμέρα), was an important ancient Greek city in Sicily located between Panormus (modern Palermo) and Cephaloedium (modern Cefalù).	DIKAIA, TRACIA, 515/480 BC. LESBOS, TRACIA, 500/480 BC  THRACE, DIKAIA. Ca. 515-480 BC. AR hemi drachm (12 mm, 1.47 g, 9 h). Obverse: Head of Hercules. Reverse; ROOSTER "Aegean symbol" character of Chalcidians coins in Sicily before 480 BC. Right: LESBOS, METHYMNA, THRACE, ca. 500-480/460 BC. AR Hemi obol (7mm, 0.28g, 6h). Woman's head, hair tied in sakkos. Rev: ROOSTER to the right in incuse square. HGC 6, 893. Rare.
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HIMERA, SICILY, 530/ 520 BC  [Wikipedia] HIMERA, SICILIA, c. 530 – 520 B.C. litra de AR, Kraay Himera pl. 15, 284; SNG ANS 145; SNG Cop 297; cf. BMC Sicily p. 76, 11 (hen); HGC 2 426 (R1, obol, hen); SNG Munchen, 0.778g, 12.5mm, 3150, Himera mint, avers: ROOSTER to the left; reverse square: mill sail pattern.	SELEMBRIA, THRACE 492/ 473 BC  THRACIA. SELYMBRIA. Octobol de AR (Circa 492/0-473/0 BC). Obv: ΣΑ. ROOSTER to the left. Rev: Quadripartite incuse square. SNG Copenhagen 789; HGC 3.2, 1628., Very rare, Condition: Fine. Weight: 4.02 g. Diameter: 16 mm
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HIMERA, SICILY, 530/482 BC  SICILY, HIMERA, c. 530-482 BC, Obol de AR. ROOSTER/ Square incuse. BMC 10, .77g, 11mm SKU: 3462.  Similar coins appeared in Sicily in the early 6th century BC, Himera, Courtoisie - Romae Aeternale Numismatics	DARDANIA, TROAS, 6/5 c, BC DARDANIA, TROAS, 5 BC  TROAS. DARDANIA. Obol of AR (Late 6th Century - Early 5th Century BC). Obverse: ROOSTER to the left. Rev: Fishing net? in circular printing. Ashmolean SNG 1119; Klein 303 design. Condition: Very good. Weight: 0.52 g. Diameter: 9 mm. Right: DARDANIA, TROAS. The end of the 5th century BC. Silver OBOL. Obs: Rider, Rev: ROOSTER, SNG Cop 282; Ashmolean SNG 1120; SNGvA -, SNG Munich, 0.652g, 9.7mm
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CALABRIA ITALY, 500/ 480 BC  CALABRIA, TARENTUM. Tenth-Stater (Circa 500-480 BC). Obv: Scallop-shell. Rev: TARA (retrograde). DOLPHIN; below, SHELL; linear border. HN Italy 83. Weight: 0.63 g. Diameter: 10 mm	THASOS, TRACIA 463/449 BC THRACE. DIKAIA. 520-490 BC.  TRACE ISLANDS, THASOS, 463-449 BC. Hemi obol (Silver, 0.43 g). DOLPHIN to the left, Cf CNG 73 (2006), 107, otherwise unpublished. [Wikipedia] Right: THRACE. DIKAIA. Trihemiobol (Circa 520-490 BC). Obv: DIKAIA. ROOSTER standing right. Rev: Scallop SHELL. SNG Oxford 2255. Weight: 0.55 g. Diameter: 10 mm [Wikipedia]
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Strabo (63 BC-24 AD), apparently, finds in Cataonia and the city of Comana, Cappadocia the Dacian /Thracian tribes totally assimilated by the locals in terms of language, but still distinct in terms of ethnicity and religion.

Strabo in his travels in Asia Minor finds in **Cataonia** the **Dacian/Thracian tribes**, about whom he says that they were totally linguistically assimilated, but still different, distinguished by their religion and customs from the rest of Cappadocia's population.

***"Among the nations that spoke the same language, the ancients placed the Cataonians apart, different people from the Cappadocians"* [Strabo 'Geography', Book xii.1.2].**

"In our time every province had its own governor, and while there was no difference in the language of the *Cataonians* from that of other *Cappadocians*, even in their customs, it is surprising how the characteristic marks of a foreign nation have disappeared entirely, but they were still distinct nation" [xii.1.3]

When Strabo speaks of their religion, he identifies the priest of the Temple of *Comana* - *Enyus* (*Belona*), whom they called 'Ma' - the priest being second in rank in Cappadocia after the king; and the third in rank, a 'Dacian' priest in a temple located in the *Antitaurus* mountains, near a salt water lake:

"The third in rank is the *Dacian* (Δαχίνου?)¹ priest precedent of Jupiter, a minor one indeed, but memorable. In this place there is a lake of salt water of considerable size. It is enclosed by high perpendicular hills, which can be descended by stairs. The water level is constant and apparently has no outlet." [xii,2.5]

Strabo about Comana and MA Temple

"In the mountains *Antitaurus* are deep and narrow valleys, in which it is situated *Comana*, and the temple *Enyus* (*Bellona*) that they call 'MA'. It is an imposing city. There are many people, who by divine beliefs, are servants of the temple. It is inhabited by *Cataonians* which are under the command of a priest, but under the authority of the king. The priest has authority over the servants who, at the time I was there, were more than 6000 people, men and women. The priest is the second in rank in Cappadocia, after the king. When Orestes came with his sister Iphigenia from Tauric Scytia², it is believed that they introduced the sacred rites in honor of Diana Tauropolis, and laid strands of hair ('Coman', κόμην.), from which the city has the name of 'Comana'." [XII. 2.3].

(1) "Tertio loco est pontificatus Jovis Daciei (Δαχίνου ?) priore minor quidem, sed memorabilis." - Latin Text from translation of Strabo's book 'Geographia', Paris, 1853. The original passage is corrupted, so the translator Groskurd proposes - 'Asbamean' instead of 'Dacian' - the reference to the temple 'Asbamean Jove', an Apollonian temple in Cappadocia. [Book xxiii. 6. of Ammianus Marcellinus].

(2) *Iphigenia* was sacrificed in the Boeotian harbor of *Aulis*, opposite the island of *Euboea*, or as others say, was saved at the last moment by *Artemis*, who substituted for her a deer or a bull at the altar, and transported her to *Tauris* where she later, having met his brother *Orestes*, was brought by him back home. [Euripides, *Iphigenia in Tauris* 390].

Strabo goes on to speak of other Diana's temple named *Diana Perasia*, related to the story of *Oreste* and *Diana Tauropolis*, where, it is said, the priestesses walk with naked feet unhurt, upon burning coals and

an Apollo temple of Cataoans in the Antitaurus Mountains, where the priest is appointed for life, like the one in **Comana**:

"Neither the plain of Cataonia nor the Melitene have cities, only fortified settlements on the mountain, such as Azamora and Dastarcum where the river Carmalas flows. There is also a temple of Apollo the Cataonian who is worshipped throughout Cappadocia, which the Cappadocians took as a model for their temples." [xii.2.6]

Strabo on the Geography of Cataonia

Strabo says of Cataonia that it was a vast and open plain that produced everything except conifers and was surrounded by mountains, Amanus in the south separated from the Taurus mountains of Cilicia and to the east by the Antitaurus mountains.

"In enumerating the nations, they placed Cataonia after Cappadocia, following the Euphrates and the nations on the other side of that river, so as to include Melitene in Cataonia, and also Melitene stretches between Cataonia and Euphrates, approaches Commagenes, and constitutes a tenth part of Cappadocia" [Strabo, Geography, xii. 1.2]



The tribes of Cataonia during Strabo's time appear to have been Dacians/Thracians, according to their customs and deities, described by him.

As for the replacement of the word "**Dacian** ($\Delta\alpha\chi\iota\eta\nu$?)," proposed by the translator, because of the corrupted text, an analysis must be made to see Strabo's intention in the original text. Strabo does not refer specifically to what nation those 'assimilated' people of Cataonia would have been. He was a good connoisseur of places and ancient world people, in different regions. On numerous occasions, in his 'Geography' book, he refers to Thracian tribes, their migration from Europe to Asia Minor, their spread into the Aegean Sea, and the areas where the Dacians and Getae lived in Europe.

As an eyewitness, he mentions this 'ancient population' in **Cataonia**, assimilated linguistically and customs, but still distinct from the rest of the Cappadocians, who were mostly Persians and maybe some Sirians. They did not have cities on the plains, but only fortified settlements in the mountains, settlements near salt lakes so, presumably, they were shepherds, cattle breeders.

Strabo speaks in detail about their deities and temples, ***Enius (Bellona)***, the consort of the Thracian god ***Ares***, whom they called ***Ma*** (equivalent to *Cybele, Gherghita, born in Troas*). Other deities mentioned such as Jupiter, ***Apollo***, ***Diana Tauropolis*** who were all deities worshipped also by the people around the Troy and Aegean Sea - Trojans / Thracians / Dacians / Pelasgians / Mysians now called Maesi/ Thinians/ Bithinians - all of these being Thracians tribes, as Strabo says. [Strabo XII.3.3].

Under these conditions, observing the customs of these people, Strabo's reference to the temple or **Dacian (Δακίνου?)** priest seems to be correct, and '**Dacian**' word proposed replacement with '**Asbamean Jove**' appears to be inopportune. Below, we can see coins issued in Troas with symbols and deities worshipped around Hellespont:

KABIEIROS, BIRYTIS, TROAS  TROAS, BIRYTIS AE 11" KABEIROS & club in Wreath" VF. Obverse: Bearded head of Kabiros left. Reverse: BIRY Club within laurel wreath. Mint & Date of Striking: Troas, Biryitis Mint 300-250 BC. Refs: SNG Munich 170, SNG Tubigen 2574.	APOLLO. NEANDREA, TROAS  NEANDREA, TROAS. Bronze coin, fourth century B C, Head of Apollo r. NEAN, Corn grain and bunch of grapes. 1.27-gram, 11.0 mm, BMC 73, 4.	APOLLO, KEBREN, TROAS  TROAS, KEBREN. Circa 4th century BC. AE 20mm (8.81 gm). Obv.: Ram's head right, eagle standing R below. Rev.: laureate head of Apollo right, K-E. BMC Troas p. 45, 31; SNG Copenhagen 266. Very fine
SYBILE, GHERGHITA- Ma, TROAS  TROAS, GERGIS. 4th-3rd century BC. AE 11mm (1.61g). Head of Sibyl Herophile wearing laurel wreath, necklace and earrings / Sphinx seated, ΓΕΡ to right. Weber 5378; McClean 7823; SNG Cop. 338; SNG v. Auloch 1515-16; Tubingen 2598-99; cf. Sear 4098 (AE 9). Scarce.	ATHENA, SIGEUM, TROAS  SIGEUM, TROAS, Bronze coin, Fourth century BC, Head of Athena r. ΣΙΓΕ. Crescent. 1.05-gram, 9.6 mm, BMC 88, 21 Greek city in the north-west of the Troad region of Anatolia located at the mouth of the Scamander River. (the modern Kara Menderes River). Sigeion was founded by the Myltenaeans from nearby Lesbos in the 8th or 7th century BC. [Herodotus 5.94.1], [Strabo 13.1.38]	APOLLO, ANTANDRUS, TROAS  Antandrus, Troas, Bronz, 400 - 284 B C, Head of Apollo (Apulu in Etruscan) laureate r. ANTAN Lion's head r. 1.81-gram, 12.3 mm. Strabo located Antandrus in the Troad on the southern flank of Mount Ida, east of Assos and Gargara, but west of Aspaneus, Astyra, and Adramyttium. [Strabo 13.51.1]. Cf. [Ptolemy, Geographia 5.2.5.] The first clue which led to its rediscovery in modern times was found by the German geographer and Classical scholar Heinrich Kiepert in 1842.

ATHENA, ASSOS, TROAS  Bronze coin, ASSUS, TROAS, 400 - 241 B C Head of Athena right. ASSI, Taurus' head 1.31-gram, 9.9 mm, SNG Hunter 299.	DARDANUS, TROAS  DARDANUS, TROAS Bronze coin, Dardanus, Troas Fourth century B C, Horseman r., ΔAP Cock l. 1.16-gram, 11.0 mm, BMC 49, 13.	GRIFFIN, ASSOS, TROAS  TROAS. Assos. Ag. Hemi obol (Circa 500-450 BC). Obv: Griffin seated right. Rev: Head of roaring lion right within incuse square. Weber 5318 (obol); cf. BMC 3 (same); cf. CNG E-341, lot 182 (same
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It is not clear, when those tribes migrated to Cataonia, most likely from the Troas area, judging by their customs, the Deities and Temples they worshipped, which were models for the locals' temples of Cappadocia, according to Strabo. **The migration may have taken place anytime between 1200 BC, the approximate date of the Trojan War, and several good generations before 7 BC-AD 23, when Strabo travelled and wrote his work 'Geographia';** in fact, nowadays there is a general consensus among historians, how around 1200 BC the decline of the Hittite empire began and is known in history as the "collapse of the Bronze Age".

The collapse seems to have been caused by a period of drought as well as the appearance of migratory tribes, 'sea people' in the Aegean Sea and Asia Minor being also mentioned in ancient Egyptian sources. These 'men of the sea', of whom the Greeks until the fifth century generally spoke of 'Tyrrhenian pirates', colonized Asia Minor where the Phrygians, Lydians, Mysians, Bithinians, Lycians and other tribes of Thracian origin appeared. Thus, the mention of some ancient Thracian/Dacian tribes in **Cataonia** during Strabo's time make sense.

... and even if this is a 'bridge too long', it is still plausible!

There is also the possibility that those Thracian/ Dacian tribes were brought to Cataonia by the Persians under Darius I, the Great, son of Hystaspe, after their military campaign of 513 BC in **Getia and Skitia**, when they passed through **Thrace** and built a bridge over the river **Istros**. The campaign is described by Herodotus, who says that the Getic tribes had the greatest resistance against the Persians. In fact, the Thracian tribes were forced to collaborate with Darius I, self-styled 'king of kings', and with his successor, Xerxes the First, in **Abdera, Thrace**, where the Persians set up their headquarter in the fight against the Hellenes.

The Persians had the habit of relocating people, the case of **Xerxes I the Great** (486-465 BC) being known for relocating the Branchides Greek priests and the followers of **Apollo cult from Didyma** to Central Asia, in Bactria. [Strabo 11.11.4].

...and, if those Thracian tribes' assimilation in Cataonia was so strong, as Strabo indicates, such that, the language and the nation's characteristic marks disappeared, it means that they were very long time under the domination of the Achaemenid Persia's kings, before the Macedonian conquest at the end of 4 century BC. They preserved their religion because the Persians, it is known, tolerated some Mediterranean Deities like **Ma- Cybele Didyamos, Apollo Branchidae, Hercules**.

Today, we have a living example - the Romanians people of the Balkans who - for over 1700 years, have preserved their distinct Latin character, language and customs of their ancestors, the Dacians. They were not assimilated by later invading migratory tribes due to the 'Carpathian fortress' - where they dwelt, and had their temples and fortifications.

This is how the **Geto-Dacians³/Thracian** peoples of '**Wild Carpathia Mountains**', and in some other parts of the world survived in history, for example, in the **Pindus Mountains** (known as Thracians' mountains in antiquity) **or in the Swiss Alpes, "always undetached from the mountains"**, as the Latin historian Anneus Florus nicely said (AD 70 - AD 1440). In the town of Metsovo of Pindus' Mountains, located at an altitude of 1200 m, a dialect of Romanian language is still spoken today, easily understood by Romanians.

(3) *A false theory appeared in the last century, taken even today by some - " that the Dacian population would have left "on mass" the Dacian land in AD 275 - with the withdrawal of the Roman troops south of the Danube in Moesia under the emperor Aurelian". This theory stood made-up in Vienna, Austria at the Institute of History, obviously, to justify the occupation of Transilvania, the Dacians' millennial 'empty' land by the Austro-Hungarian Empire. How could a land with so natural riches, abundant food, breathtaking natural beauties, have been abandoned by sane people, especially by the Dacians who were known in their history as the best warriors and for their determination to defend their land and language? To get an idea, we suggest to see how Nicolae Bălcescu, a Romanian soldier and historian described the Carpathians and the country that stretches over them.*

<https://www.youtube.com/watch?v= QQpVI7qNr4>

About the History of Cappadocia

Alexander the Great defeated the Persian army of Darius the 3-rd at the Battle of Gaugamelea in 331 and Cappadocia came under Macedonian rule until the end of the 3rd century BC, when Antiochus III was defeated by the Romans and fell under Roman influence. When the last king of Cappadocia died in 17 BC, the region became a province of Rome

<u>DARIUS III, LAST ACHEMENID KING</u> 	Persian Empire, Lydia, Anatolia, Artaxerxes II - Darius III, c. 375 - 340 B.C., Silver siglos, Carradice Type IV (late) C, 46 ff.; BMC Arabia 172 ff.; SNG Kayhan 1031; SGCV II 4683; Rosen 674; Klein 763; Carradice Price p. 77 and pl. 20, 387 ff., if, unusual facing head banker's mark, Sardes mint, 5.376g, 16.3c. 375-340 B.C. Obverse Kneeling-running figure of the Great King right, bearded, crowned, dagger in right hand, bow in left hand reverse irregular oblong punch.
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After the fall of the Persian Empire, Asia Minor came under the domination of the Hellenistic satraps, descendants of Alexander the Great (the Diadochii). Before the entry of the Romans into Asia Minor, under the Hellenistic kings there were many independent communities with temples that had local power. These temples united the communities and governed them. Later, under Roman administration,

communities were unified into cities to be more easily governed by a central power. Temples continued to function to support the cohesion of communities, and to provide them with divine power.

Ariarathes I (c. 405 BC-322 BC) was the first king of the Cappadocians, the last Achaemenian satrap to be enthroned by **Darius III** in 333 BC, and who fought the Battle of Gaugamela against **Alexander the Great**. **He annexed Cathartonia to Cappadocia** [Strabo xii.1.2], and the dynasty of the Ariarathes' kings who followed dominated Cappadocia during the Hellenistic period, but under the suzeranty of the **Seleucid Empire**, founded by **Seleucus the first**, a general of Alexander.

SELEUCUS I st, SELEUCID EMPIRE	
 Seleucid Kingdom in Yellow	Seleucid Kingdom. Seleukos I Nikator (312-281 BC). Tetradrachm. Antigoneia or Seleucia Pieria. Struck in the name and types of Alexanders III of Macedon. Obv: Head of Herakles right, wearing lion skin. Rev: ΑΛΕΞΑΝΔΡΟΥ. Zeus seated left on throne, holding eagle and scepter. Controls: X in left field, Φ below throne. Price 3192; SC 28.1a; HGC 9, 9a. Condition: Very fine. Weight: 14.57 g. Diameter: 27 mm.

ARIARATHES II OF CAPADOCHIA	
	KINGS OF CAPPADOCIA. Ariarathes II (?) (Circa 301-280 BC). Ae. Obv: Head left, wearing pileus. Rev: Archer standing right, drawing bow. Simonetta 1; Simonetta, Coins -; SNG Copenhagen -; Cf. CNG Auction 90, 646. Condition: Very fine.

Ariarathes III, Ancient Greek: Ἀριαράθης, was king of Cappadocia from 262 BC to 220 BC), son of Ariane king of Syria and his wife Laodice, and grandson of Ariarathes II. He married Stratonice, a daughter of Antiochus II of Macedonian dynasty, king of Syria and his wife, Laodice.

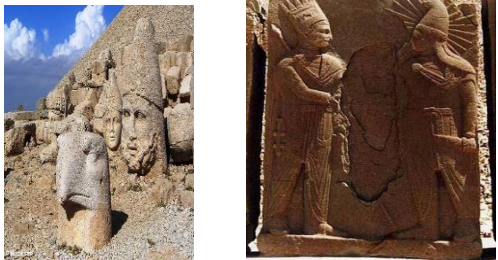
ARIARATHES III OF CAPPADOCHIA, TYANA	
 (ca. 230-220 BC) AE (bronze), TYANA MINT, GODDESS 'Ma' IN CHARIOT DRAWN BY TWO SPHINXES (LIONS?), very rare, Bronze (AE, 4.87g, 18mm), Simonetta (1977) 4, SNG von Aulock 6258, HGC 801 (R2). Av.: Phrygian head (Dacian!) Pileus. Rv.: ΒΑΣΙΛΕΩΣ - ΑΡΙΑΡΑΘΟΥ. / T - Y, Goddess with Raised Left Hand and with a scepter in his right hand. Very rare.	Enyo, Goddess of War [Iliad 5.333], Ma was the local Goddess in Comana (Cappadocia) and the Phrygian alternative(?) of goddess Kybele, (Cybele, novel), the mother of the gods, condemned by Apollo, according to legend, to remain an old woman. Considered an Anatolian goddess who was introduced into Roman culture during the Second Punic War (3rd century BC). The Romans identified Enyo with Bellona, who had similarities to the Anatolian goddess Ma. Enyo (Greek: Ένυώ, in translation "warlike", was the Godes of war and destruction in Greek mythology, the consort of Ares, the Thracian God of war, and appears in the Homer's epics! She is also identified as a sister of Zeus and Hera. (note the duality of origin!) [Quintus Smyrnaeus, Fall of Troy, 8.424]

In 192 BC, at the Battle of Magnesia the Romans defeated Antiochus the 3-rd, the Great king of Seleucid empire, and made a treaty of friendship with the nation of Cappadocia who were Persians, offering them freedom in an effort to end the Persian royal dynast line of Cappadocia. To the surprise of the Romans, they preferred to choose as **king Ariobarzanes Philoromaïos**, a noble of obscure origin. After the death in AD 17 of King Archelaus, the last client of the Romans, Cappadocia became a Roman province, by imperial and senatorial decree.

<u>ANTIOCHUS III, SELEUCID KING OF SIRIA</u> 	SELEUKID KINGS of SYRIA. ANTIOCHOS III, the Great. 223-187 BC. AE 13mm (3.07 g). Antioch mint. Laureate head of Apollo right / Apollo seated left on omphalos; monogram to outer left. SC 1050.1a. VF, dark brown patina with earthen deposits.
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Antiochus the First, Theos, Dikaios Epiphanes, Philorhomaïos, Philhellene (Antiochus, righteous, eminent king, friend of the Romans and friend of the Greeks) – was the last king of the Macedonian Persian Kingdom Commagene between 70 BC and 31 BC, before the Romans’ arrival. The father of Mithridate i Callinicus claimed to be related to the dynasty line of Darius I, through Artaxerxes ii. By his mother Laodice VII Thea, Antiochus he is supposed to have a dynastic connection with five successors (Diadochi) of Alexander the Great.

<u>KING OF COMAGENE, ANTIOCHOS I THEOS</u> <u>ANTIOCHUS I - THEOS, DIKAIOS, PHILOROMANOS THE</u> <u>LAST HELENISTIC KING MACEDO- PERSAN, IN</u> <u>COMMAGENE</u> 	KINGS OF COMMAGENE. ANTIOCHOS I, THEOS. Ca. 69-34 BC. Bronze AE 22, 5.77 g., 22 mm. Obv. Draped bust right wearing Armenian tiara. Rev. [BA]ΣΙ[ΛΕΩΣ] ANTIOXO[Y], lion walking right. Bedoukian, Coinage 25; AC 196. Near VF, traces of earthen patina, a pleasant example with the king's name fully preserved (Wikipedia) The tomb of King Antiochus I, Commagene was built between 70 and 31 BC on Mount Nimrud on a peak at 2150 m of Antitaurus Mountains.
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 On the tumulus there are two artificial terraces dominated by colossal statues of the gods in Greek style, seated on the throne, and presented in inscriptions with the Eastern Persian equivalent; Apollo to Mithras, Zeus to Oromasdes, Heracles to Artagenes.	 Antiochus I of Commagene and Apollo- Helios- Mithra Apollo Helios seen with Phrygian/ Dacian pileus
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About the etymology of Comana name, settlement in Cappadocia. The word "coamnă de păr" (mane of hair) / "coamnă de pădure" (forest crest) / "coamnă de deal" (hill ridge) -meaning

Comana

The localities of **Komana, (Latin Comana)**, in Greek (τὰ Κόμανα) were two important sanctuaries located at Pontus and other in northern Kataonia. The Comana of Kataonia in the Anti-Taurus Mountains, Cappadocia (Καππαδοκίας), was known in the Hellenistic era and during the Roman Empire as "Hierapolis", meaning a sacred city. A locality with this name was also in Italy and it is believed that the name was brought there by the Roman's legionaries coming from Asia Minor.

We have seen how Strabo speaks of the etymology of this settlement - as it would come from the Greek word "come -κόμη, κόμης, (from Homer)" - which means 'hair' and would have to do with the 'strands of hair' of Daiana Tauropolis deposited in the temple of the Goddess '**Ma- Enius/ Bellona**'.

There have been other proposals by many scholars¹ how the name of **Komana** could linguistically derive from the Hittite **Kummanni**, the main metropolis of **Kizzuwatna**, the name of **Cilicia** during the period of the **Hittite** empire. But the **Komana/Kummanni** equation had to be rejected, the article says, for various reasons; the two ancient Komanas were similar and administered by the same high priests in pre-Hellenistic times. Strabo [XII.3.32] mentions the annual festivities of goddess '**Ma**' "exodus" between the two Komanas.

The great Hittitologist **Neumann**² proposed comparing *Komana* with the Hittite - *kamar(ra)*³ - which he says, means *shadow, darkness* (Dunkelheit, Schatten), but this proposal was not accepted either.

(1) Kataonia, Melitene, Kummanni, and the problem of Komana, **Olivier CASABONNE**, Canakkale Onsekiz Mart University (Turkey). Societas Anatolica (Paris-Istanbul), Centre d'études syro-anatoliennes (Institut catholique de Paris)

(2) **Günter NEUMANN**, Untersuchungen zum Weiterleben hehittischen und luwischen Sprachgut in hellenistischer und römischer Zeit, Wiesbaden, 1961, p. 32.

(3) The Hittite word "**KAMAR(RA)**", meaning - '*shadow, darkness*' - according to Neumann, is similar in form and semantics to a word used in Romanian villages -" **CAMARA**" meaning *pantry* - with the same meaning, *a place sheltered from the sun (shaded) and dark* - where food is kept.

So this Romanian word, '**Camara**' appears to be Indo-European and is in line with the theory of J. D. Macqueen in his book '*The Hittites*' - as a generally accepted opinion is, that the linguistic evidence indicates the birth place of the Indo-Europeans in South-Eastern Europe (n.b. Lower Danube) - and as around 2200 BC this IE language would have been spoken in North-West Anatolia during the Troy Period ii, and from where it emigrated to the Hittite Beycesultan XII-XIII, Cilicia.

In the Romanian language - and let's suppose also in the Dacian/Thracian language - there is the word "coamnă", which can mean 'mane of hair', 'forest crest', 'hill ridge', etc. **Under these conditions, we could propose another etiology, and it would make sense, as the name of this sacred ancient locality Comana had its origin, not from "Diana-Tauropolis' mane of hair", but from the Dacian/Thracian word 'hill**

ridge' - that is, Comana - the locality sitting in the Anti-Taurus Mountains at a 1500 m altitude and therefore - on a 'hill ridge' - which Strabo suggests, would have been inhabited by Dacian/Thracian tribes.

Below, there is a coin from Komana (Comana), Psidia, Anti-Taurus Mountains, dated to about 100 BC, is numismatically classified as being from Thracia!

Interestingly, also the other Antique Comana Pontica with her dominant temple 'Ma' - today the Turkish commune 'Haman Tepe', it can be seen - is sitting on a 'hill ridge' with a triangular base, next to Iris River, validating the proposed etymology.

	A coin from Komana ca. 100 BC is numismatically classified as being from Thrace! PISIDIA, KOMANA, THRACE 100 BC. High quality type ancient coin. Zues/Lion
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In Italy there are two towns located on the hills' ridge, named Comana, probably name brought by Roman legionaries coming from Asia Minor:

 Comano, Trentino, Italy	 Castello di Comano- Luginiana
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In fact, the name of the **Taurus Mountains** is Greek/Latin and may come from the ancient Temple of the goddess *Ma* and *Diana 'Tauropolis'*.

The name 'Cilicia Trachea' on the other side of the mountains seems to have come from '*Thracian Cilicia*'. It is possible, because Strabo quotes Homer naming the people who bordered the 'Cilices' in Troad, Pelasgians. [*Geographia*, Book 5. 2.5]. The divine Pelasgians came in prehistoric times from the Thracian areas.

Several villages, localities in Romania have the name of **Comana**, but it is said that they would come from nomadic Turkic Cuman tribes, passing through Dacia, in the eleventh century, brought in Eastern-Pannonia by the Hungarian kings as a buffer against the invasion of the Tatars! But appears to be a problem, as those tribes never passed through some of these localities!

Etymology of the name Cappadocia

According to Herodotus, in the time of Ionian revolt ca. 499 BC, the Cappadocians were reported as occupying a region from the Taurus Mountains to the vicinity of the Pontus Euxine. The earliest record of name **Cappadocia**, ancient Greek romanized **Kappadokya**, classical Syriac **Kapudokia**, from Old Persian **Katpatuka**, Hittite **Katapeda** dates from the late sixth century BC, when it appears in the Behistun trilingual inscriptions of two early Achaemenid emperors, **Darius the Great** and **Xerex 1**, as one of the countries (Old Persian *dahyu-* for country). In this list of countries, the Old Persian name is **Katpatuka**, and it was proposed that **Kat-patuka** came from the Luwian language, meaning 'Low Country' [Coindoz *M. Arhiologia / Prehistoire et archeologie* nr. 241, 1988, pp 48-59]. According to other sources, it would mean in Persian "Land of Beautiful Horses"

Since this etymology of Cappadocia's name is little argued and assumed, let's try to look at this name from another perspective. The word **Capa, capae** is a Latin noun, meaning: 1. **capa, hooded cloak**. 2. **Cassock**,⁴ **capa** or **mantle**. [C.H. Beeson, "A Primer of Medieval Latin" 1925]. Having a logical exercise, this would mean **Docia's capa** or **Docia's cassock**, in Romanian language, "**Capa Dociei**" or '**Cojocul Dociei**'.

(4) **The CASSOCK**, also called *soutane*, is a clerical coat used by the clergy in Oriental, East Orthodox and Catholic Churches and some Protestant denominations such as Anglicans and Lutherans. It derives historically from *tunic* of classical antiquity that in ancient Rome was worn underneath the *toga* and *chiton*. [C. H. Beeson]. The word **CASSOCK** is in the form and meaning the same as Romanian *ciobani's garment*, **COJOC**.

In many Romanian legends the mythological character **Dochia** is always associated with her garment named **Cojoc**, from where comes the syntagma "**Cojoc or Cojoacele Dociei**", meaning **Dochia's Capa** or **Capa Dociei**. Now we can see a connection between '**Capa Dociei**' from Romanian myths and '**Docia's Capa**', meaning **Cappadocia**.

Was **Dochia of Dacians** an emperor's daughter, a simple shepherdess, or a damned old woman (**Baba**)? We don't know! From legend to history, or from mythology to tradition, **Baba Dochia** left many customs and traditions that the Romanian peasants still practice today.

Apparently, there are many assumptions derived from historical realities mentioned by classical writers, and also many coincidences with Thracians in relation to **Cappadocia, Asia Minor**: ancient tribes in the **Antitaurus** mountains in **Cataonia**, *assimilated by the locals as Dacian shepherds* and mentioned by Strabo as servants of **Apollo** and the **Dacian temple and MA Goddess**, identified with **Cybele** or **Enio**, the consort of the Thracian god **Ares**; the name of the **Taurus mountains** which would come from the goddess **Diana Tauropolis**, the name of the settlement **Comana** coming from the strands of Diana's hair ('**coman**', **κόμην**), as Strabo said, or name of **Comana** being possibly of Thracian origin; the

Pelasgians/Thracians tribes of Troad who were mentioned by the Homer as neighbors of *Cilices*, from where the name '*Cilicia Tracheia*' name could come.

If these historical accounts exist, we can venture further and propose other etiology, that it - the name of the Cappadocia region of Anatolia could also be of Dacian/Thracian origin, taking into account the coincidences with the myths of Dochia and her capas (cojoace) from Dacia.

This would have been possible only if the myth of Baba Dochia, perpetuated in Romanians peasants' folklore had the prehistoric origins, and possibly, carried out to Cappadocia after the Trojan War by Dacian/Thracian tribes, mentioned by Strabo as existing in Troas and around the Hellespont.

Under these conditions, it is possible that in prehistory, Baba Dochia was the same 'Great Mother', just as it is possible that in historical times in Cappa(docia), Docia was the Goddess Ma or Cybele, condemned by Apollo, according to Hellenic legend, to remain an old woman (Baba), the main local deity worshipped there by those Dacian/Thracian tribes, still being ethnically distinct in time of Strabon.

Classical writers about the origin of the Etruscans

The origin of the Etruscans has been a controversial topic among scholars for many years. But the opinion, as they were descendants of Thracian nation from Lydia and Phrygia, was supported even by **Massimo Pallati** (1909-1995), an Italian archaeologist considered the father of Etruscology. According to him the Etruscans, who developed the culture of **Cerveteri, Tarquinia, Vulci and Vetulonia**, were the **descendants of the Thracians from Asia Minor, who came to Italy long before the Romans**. Before him, another Italian scholar and historian - **Robert Ellis** (c.1820 -1885) has the opinion that: "all Thracians including the Etruscans, Dacians, and Phrygians spoke the same language"; and in the Encyclopedia Britannica, we find: "the Etruscans were Thracians".

Virgilius notes: *"The city of Cerveteri is built on a rock once inhabited by the Lydians, a distinguished people in wars, who lived on all the hills of Tuscany"*, and Seneca states that *"Asia Minor is where the Etruscans lived in the beginning"*.

If these ancient, firsthand information arrived to us, and are corroborated with modern known scholars, why today some historians are still questioning the origins of Etruscans and their language?

Most ancient writers establish a clear connection between the **Etruscans and Pelasgians**. Hellanikos of Mytilene, for example, states that the founders of **Crotona and Tyrrhenia in Italy were Etruscans from Thessaly, Greece**, while Thucydides states that *"many settlements in Akte were founded by the Etruscans who came from Lemnos and Athens"*. ["History of the Peloponnesian War" Book 4. Chapter 8"]. He also speaks of several Gentiles who formed the Etruscan people, namely the **Bisaltians, Krestons and Edonians**, "who lived in small towns".

As for the language of the Etruscans, the first civilization in Italy, many modern scholars believe that, as far as could be deduced from the written texts attributed to this people, it has similarities with Latin, French, Italian and... surprise! with Romanian language. Thus, according to **Mel Copeland**, in the work [*"The Thracian-Dacian Language, base of the Euro- Indian Languages"* – translated and expanded edition, Skopje, 2000], the chapter [*"Etruscan Phrases, Translation of Etruscan Devotional Plates"*], the language of the Etruscans, at the level of 7 to 4 centuries BC, was related to the Dacian language, elements that leads to the hypothesis that the two peoples were related and were part of the great Thracian people. [From, *Literal Bassarabia*, article "The Etruscans, who civilized the Romans, were Thracians", Sept 2, 2012]

Nowadays, there are other voices which claim that the **Etruscan civilization** would have been an autochthonous culture with origins in **the Alps**, where epigraphs similar to the Etruscan language have been found, as far as this language is known, contrary to the fact that the Etruscans would have come by the sea that bore their name from antiquity, **the Tyrrhenian Sea**. Nothing truer, but these opinions strengthen that of specialists, because the inhabitants on the peaks of the Alps were probably Dacian shepherds, Dii / Thracians in transhumance, who remained there from the mists of time.

In time, the migration of the Thracians, it seems, took place by sea and land; by sea, the Tyrrhenians of Lydia and from the Aegean Sea (Thracian Sea), and on land Thracians/ (Dacians, perhaps Dii) - the shepherds who are mentioned by Herodotus in his time, at the foot of Eastern Alps and in the area of Dalmatian's Istria. This is also suggested by the Italian archaeologist Giacomo Boni, through his discoveries around 1900 in Roman Forum, referring to the migration east-ward of the Latin people from the Istros (Danube) Valley into Italian Peninsula.

The origins of Etruscans resulting from ancient writings is confirmed by the latest genetic research, as being a combination of the local component with Indo-European Yamnaya population, migrants from the Eastern European steppes. The Tyrranians, the Lydians and Phrygians were also Thracians, who had emigrated from the Thracian North, according to classical writers.

Possibly, they entered from the valley of the Lower Danube, into the valley of the Po River (Pad) and reached Umbria, Tuscany and Latium - the ancient Etruria- long before 900 BC, leaving archaeological traces, and a part of them, probably through transhumance, migrated to the peaks of the Alps in the Raethia in search of new pastures. Those movements took place over a long period of time, possibly, it began before historical times.

Werner Keller⁴ shows in his book titled "The Etruscans" how, after the year 1200 BC, which roughly marks the end of the Bronze Age, the archaeological evidence clearly indicates, in northern Italy, the appearance of people who came from elsewhere, without identifying from where! University experts identify them as Indo-European speakers' people who came in different waves and who crucially influenced the future of the Italian Peninsula. Nomadic tribes, cattle breeders, entered the Po River Valley around **1000 BC**, and became sedentary about **900 BC** and a new culture appears, unknown since then.

Later, the incoming tribes have been identified by the archaeologist **Jacomo Boni**, in 1905 -as **Latin tribes** coming from the Danube basin, moving to the west - according to type of pottery '*Ansa-cornuta*' and '*Ansa-lunata*' found in Vesta's temple and other locations on their route to Latium.

(4) "*The Etruscans*", by **Werner Keller** New York, 1974, translated from German by **Alexander and Elizabeth Henderson**. The author also known for the book "*The Bible as History*"

About the Romansh minority in the Swiss Alps, Engadin. (Ancient Rhaetia, between Noricum in the north, Transalpine Gaul in the southwest, and Adriatic's Histria, Venice in the south)

Today, there is in the Swiss Alps a minority descended from the ancient Shepard population, called '**Romansh**', who have almost lost their identity. They speak an endangered language that, in part, it can be understood by Romanians. **They know nothing today about Romania. Their identity is still not clearly established in the Swiss Confederation, and no consensus has been reached on their origin – Italian,**

German or Celtic! 😊 A group of Romanians, journalists from '**Formula AS**' magazine, traveled to this area, **Engadin**, and wrote an interesting report, of historical value, called "Our brothers from the Alps", which can be found here:

<http://arhiva.formula-as.ro/2005/688/societate-37/fratii-nostri-din-alpi-6424>

Below are texts extracted from this reportage, in which a known classic Romanian historian - Nicolae Iorga - is also quoted:

Iorga states that he is the first Romanian man to reach the heights of the Alps, among the Romansh:

"The first one who went to see them at home, to speak their language so similar to ours, and to look into those black, clever eyes that light up their round faces under their thick and hardy hair" - confessing his regret that he could not present them to the Romanians- "views of their villages, and could not bring forward to them figures so similar to those of our people."

"At first, they don't realize that I understand in Romanian language pretty much everything what they are talking about. I understand a lot of words: plough, mos (old man), casa (house), mount, ram, mumá, frar, sour, schoolboy, body, white, I am, el fá, (he does), but I understand above all their intonation, a cadence, a certain music of speech, so similar to ours, that you don't even need words, you seem to understand everything from the liveliness of the words, from the gestures, from the inclination of the body, from the looks that always accompany every exclamation. So will be all the people I meet here, in the old Rhetian's mountains: It seems, I don't speak with the words. It's like I'm talking directly to the soul."

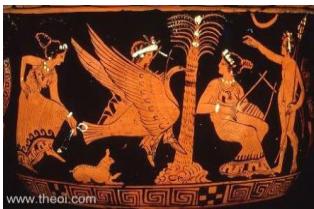
"Just above the window, there are two 'sgraffito', two ancient paintings: a Jesus naively painted, as of a naive painter, next to a dragon, a devil: devilish and holy, Paganism and Christianity, the two dimensions of Romansh life. Like us, these Romansh people were Christianized with great difficulty and very late, only in the AD seventh century. Their churches are built on pagan

sanctuaries. Even today they are haunted by old pre-Christian folk beliefs, living - especially the elderly - still in full magic. They still believe stories of fairies, satyrs, witches and wolves speaking with human voices, stories of cursed cows, of magical places hidden in the mountains that you must look at with fear or piety."

The pagan, pre-Christian beliefs, that these Romansh people are haunted by even today in their isolation, come from the ancient religion of the Thracians and Dacians (Dii)! Satyrs, in ancient times, were creatures who accompanied Pan and Dionysus, had goat heads, beards, ears and tail, lived in forests and stole women. Being creatures associated with Dionysus, they love wine and women and physical pleasures.

The Thracian-Macedonian coins below depict scenes from the local cult of **Dionysus on the land of Satrae** (let's probably understand 'sate' in Romanian language, meaning villages!?), with Satyrs, Centaurs and Nymphs, elements of ancient Thracian religion.

Such stories may exist today in Romania (Dacia), but we leave this to the ethnographers!

 THRACE. THASOS. Diobol (Circa 500-480 BC). Obv: SATIR ranning. Rev: Quadripartite incuse square. Le Rider, Thasians 4; Copenhagen 191-4 (LETE in Macedon); HGC 6, 333. Condition: Forte fine. Weight: 0.99 diameter: 13 mm.	 TRACE, THASOS. SATIR, Stater 510- 480 BC, bearded SATYR, rape a protesting woman/Quadripartite incise square. SNG Cop.1009.	 THRACE, THASOS. Trihemiobol (approx. 412-404 BC). Obv: SATIR, kneeling, with a cup (kylix). Rev: ΘΑΣΙΩΝ. Amphora. SNG Copenhagen 1029. Weight: 0.84 g. Diameter: 11 mm
 THRACIAN KINGDOM: BERGAIOS 400-350 BC, 4th Century BC, B.C. Bronze, 10 mm BMC.2-3. Rarely! SATYR SELINOS bearded. / Rev: BEPT under a fish. BERGAIOS (Greek: Βεργαίος), 400–350 BC. A Thracian king known only from these coins. There are no written records.	 Satyr Marsyas challenges Apollo to a music contest. The god appears on the back of a swan playing the Lyre. Two muses are on the jury. In the center Apollo's pine tree. c. 380 BC	 (Wikipedia) SATYR and NYMPHS appear on older coins in Macedonian Thracian regions. Similar coins are from Siris in North West of Thasos Island Such coins also appear in the region of Lete, Orrescoi, Perhaboi.

Traces of Romanian population in Occitania, southern of France

In this article of 'Formula AS' magazine, mentioned above, we also recall a conference, of Romanian historian Nicolae Iorga, delivered on the Radio, in old times, in which he spoke about ... *"A single unit, starting from the Atlantic Ocean and going all the way to the Black Sea... Between us (n.b. Romanians), who stretch on both banks of the Tisa River ... and between what they Romansh People (from Suisse's Alps) remained, there is no discontinuity. A single cloth of race influenced by the Romans, a single language, with comprising dominant soul elements of the great people coming out from the ancient Illyrian-Thracian race and ancestral Rome..."*

Below is a 'link' – to other article of 'Formula AS' magazine reporting about "Romanian traces beyond the Alps, towards the Atlantic", found by the reporter on a trip made to Occitanie, southern of France. What is reported in this article reinforces the views of the illustrious Romanian historian Nicolae Iorga of the twentieth century, referring to the **Romanian people (Vlachs)** as a canvas stretching from the Tisza to the Pacific

<http://arhiva.formula-as.ro/2014/1142/societate-37/urme-romanesti-in-sudul-frantei-fratii-nostri-occitani-18483>

A Franciscan chronicle found in a monastery in Croatia speaks of the presence of Vlachs in Dalmatia around AD 650. And, surprise, their presence there is much older.

Herodotus refers **to the western Hercine Forest and the spaces occupied by the Thracians** [Histories, Book 5:9], where he says how *"the Hercynian Forest begins at the western frontier of the Pelasgic-Thracian area, it crosses the Eastern Alps, passing Noricum, a province inhabited mainly by Thracians and Celto-Sarmites, and then goes on to Achilea, and up to the Venetian Gulf"*.

This quote of Herodotus indicates the Thracian population in Noricum and Venetian Istria (Dalmatia) since his time, about 450 BC and, interestingly, connects the Thracians with the Pelasgian space.

..and Trogus Pompeius (First century, BC), in his book 'Historiae Philippicae' of which only 'The Epitome of Justinus' survives, referring to **the Istrians of the Adriatic**, writes:

"But these Colchis, unable to find the Argonauts, being afraid of the fury of King Aietes because they had returned to no avail, or because they were tired of this arduous journey, settled near Aquileia, which they called Istri from the name of the river (n.b. Danube) on which they sailed from the Sea (n.b. Pontos Euxinos)." [Justinus, Hist. Philipp. Ex Trogo Pompeio

(1st-century BC Roman historian of the Celtic tribe of the Vocontii in Gallia Narbonensis), lib. XXXII, c.3]; [Apollodorus, Bibl. lib. I. 9, 24. 25].

The chronicler Isidorus of Seville (VI-VII century AD) also reproduced the same prehistoric tradition about the ancient population of Adriatic Iστria. [Origines, lib. IX. c. 83].

This passage, of course, has the value of a myth and like every myth has a "kernel of truth", and therefore it is not of a surprise if Adriatic Iστria, Dalmatian Coast and some nearby Islands are still populated today by endangered Vlach-Morlacs, descendants of Thracian / Geto / Dacians.



Above: Detail from Ortelius' Map year 1587 - GERMANY VETERUS made - as mentioned in a note on the map - with information from the time of **Charlemagne** (AD 747-814).

On the map, one can see how the Suebi area borders with Dacian / Getic tribes in Pannonia, and from where it starts to the East -the Hercyne forest, along the Istrus river, through the foothills of the **Capathian mountains** in Dacia up to **Tyras (Dniester)**, fact described by Caesar and Strabon. It is worth noting the existence of **Getic/Dacian tribes** in Eastern Pannonia in AD 8 century, the time of Charlemagne, and the absence of the Hunnic tribes, knowingly that they appear in central Europe after the AD 9 Century. To the West, it can be seen also the **Eastern Alps**, **Noricum**, the **Istrian Peninsula**, **Achillea peninsula** mentioned by Herodotus as occupied by the Thracian/Sarmatian and Celtic tribes.

A chronicle (Kronike) written by a **Franciscan monk named Odorik Badurina**, which was found in a **Franciscan monastery on the island of Rab, Croatia**, mentions the presence of Vlachs (Morlacs) in AD 650 on the **Adriatic coast (Dalmatia)** as shepherds; this fact, while the official history records their presence

here around AD 1665. Moreover, the following very interesting passage exists in this chronicle, with reference to the **Vlachs**:

"Scymus of Chios (c. 185 BC), who also wrote to King Nicomedes of Bithinia, described the Adriatic coast. He mentions, like Pomponius, Pliny and Strabo later, a single people in the Adriatic called - 'Olsi', who lived from Senj to all Dalmatia. These people were shepherds. Later they received the name Vlachs". [Formula AS, article by Cătălin Manole] which can be read here:

<http://arhiva.formula-as.ro/2014/1139/vlahii-de-pe-coastele-adriaticii-122/un-document-care-schimba-istoria-ronica-franciscana-de-pe-insula-rab-18399>

 Coin of Nicomede ii, Epiphane king of Bithynia between (140-127 BC). [Wikipedia]	Scymnus of Chios: Σκύμνος ὁ Χῖος; fl. c. 185 BC) was a Greek Geographer. He was the author of the <i>Periodos to Nicomedes</i>, a work on geography written in Clasical Greek. It is an account of the world (περιήγησις, periegesis) dedicated to a King Nicomedes II of Bithynia (about 140 BC). This Coin is of either Nicomedes ii, Epipfane or his son Nichomedes iii, Eugretes. [Wikipedia]
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Thus, we see a possible continuity of Thracians/Dacians, called by others Vlachs, on the Dalmatian coast, indirectly confirmed in ancient writings since the time of Herodotus going back in time (AD 1665, AD 650, 140 BC and ca. 450BC). The minority of Isto-Romanian speakers there, who call themselves Rumuni, Rumeri, once called by others Morlacs (by Venetians), Black Vlachs or Morovlahs, are the descendants of these Dacians / Thracians. They speak a language that the Romanian people understand, even now after so many centuries of historical calamities (see above movie), and today they are on the verge of extinction as a minority.

Below is a passage translated from 19th-century book of French diplomat and writer Felix Colson with an interesting text referring to the history of the Moldo- Vlachs, having a totally opposite opinion to that of the historian Roesler; a controversial subject, but one that explains many misunderstandings today!

"What was the dialect spoken by the Vlachs? Philologists considered it to have been imported from the conquering Romans. It's just an assertion. The language of the Vlachs is that of the Pelasgians. It was also spoken in the Pindus Mountains, more than a century before it was conquered by Trajan's soldiers. In Peonya, in Pelasgonia, in Upper Macedonia, which Aeschylus calls Pelasgia, in the cantons of Epirus and Thessaly, occupied by the Pelasgians, the Vlach dialect was not borrowed from the those who own the world (n.b. the Romans). On the contrary, the Romans spoke the language of the Pelasgians... It is

evident that the descendants of the Pelasgians, who live in numbers of several hundred thousand, in the mountains which were the habitat of their ancient race, those who inhabit the former Dacia, still speak the national language, which in Italy gave birth to the Latin language. It is no longer permissible for us to doubt that the Pelasgic nations were not the Latin people. *Everything converges to prove that their dialect has become the Latin language. It is undeniable that the Pelasgians contributed to the founding of Rome* . . . The Vlach dialect pre-existed. Immediately after the Roman conquest, it spontaneously revealed himself in Dacia, Pannonia and Pindus. History had to record the story of the colonies that brought Latin to Dacia. To this end, the writers invented the bloody story of the extermination of the Dacian nation by Trajan." – [Felix Colson, 1862, French diplomat and writer, "Nationalité et regeneration des pesans moldo-valaques"]

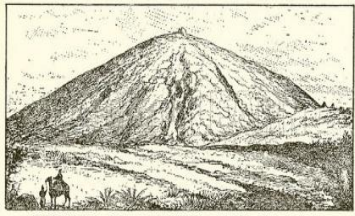
Similarities between the tombs of the Thracians, Etruscans and Lydians

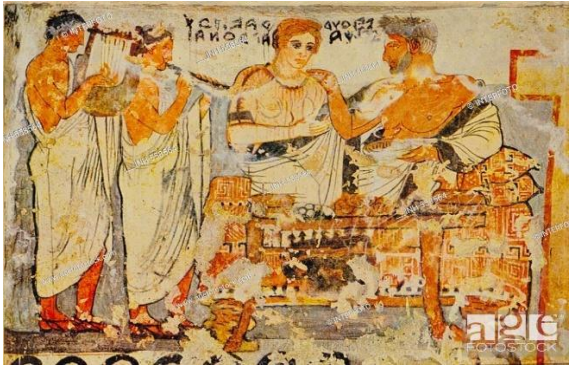
There are many similarities between the tombs of the **Thracians and the Etruscans** in the shape of a tumulus, which can be seen below. **Many tumuli are also found in Dacia, north of the Danube, but hard to believe, they are unexplored!**

There are striking similarities regarding the brightly colored frescoes inside of these tumulus tombs, representing daily activities. They are also found in **Lydia**, the most famous being **Aliette's tumulus**, which is described by **Herodotus** in his 'Histories'. This would come as no surprise if the **Etruscans** are believed to have originated in Lydia. There is, however, a difference; in Thracian tombs the main chambers and dome are circular in shape, while in some Etruscan tombs, the interior chambers are quadrilateral-shaped.

Below, ancient coins from the time of **Allyette** and her son Cressus referred to by Herodotus.

 KINGS OF LYDIA. Time of ALYETTE to CRESSUS (Circa 620/10-550/39 BC). EL Hemihected. SARDES. Obv: Lyon head, right, with star. Rev: Incuse square punch. Weidauer 90; Traité I 47; SNG Kayhan, 1015; SNG von Aulock 2871, various bankers' marks. Weight: 1.17 g. Diameter: 7 mm.	 KINGS OF LYDIA. CRESSUS (560-546 BC). 1/3 Siglos. SARDES. Obv: Lyon left, bull on right, fighting. Rev: Double incuse square punch. Rosen 666. Condition: Very fine. Weight: 1.65 g. Diameter: 12 mm
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THRACE	ETRURIA	LIDIA/ PHRYGIA
 Aleksandrovo, Bulgaria 4th century BC, Thracian Tumulus. [Wikipedia]	 Etruscan Tumulus in Banditaccia, Caere (Agylla) which was a PELASGIAN settlement (see Strabo v. p. 312, and Dionysus Halicarnassus 1.18, where Caere, modern Cerveteri, is called a Pelasgic settlement.) Wikipedia.	 TUMULUS OF ALYATTES, KING OF LYDIA <i>Herodotus: "The land of Lydia has no famous edifices, compared with other lands, except as gold dust is carried from Tumulus; a monument seen there which is greater than others, except those of Egypt and Babylon: it is the tomb of Alyette, father of Cressus, with a stone base and above it, a mountain of earth."</i>

THRACE	ETRURIA
 [Wikipedia] Fresco inside the Thracian tomb of Seuthe III (323-316 BC) - Kazanlak, Thrace (Wikipedia). Notice the bison heads and the gentle touch of the woman's hand, probably the queen. It seems, that the Thracians were not as "barbaric" as it is believed today, but they were exposed in the open field to the destruction of migrators from the North, unlike the Etruscans defended by the sea an both sides and the Alps in the North! No one today talks about a "Thracian Civilization"!	 [Wikipedia] Fresco of Scudi's Tomb, Tarquinia, Velcha and his wife at a table. 350-325 B.C. (from Wikipedia). "There is evidence that women were respected members of Etruscan society. They had personal and family names, unlike those in Roman society. Frescos in tombs show wives attending festive dinners, something that would have shocked a Greek" [The Rise of Rome" by Anthony Everitt, Randon House Inc, NY 2012].

THRACE, GETIA



Golden Getic pectora, 4 th century BC from the Kurgan Movila Mare (the big hill), **Hertza County, former in Romania**, today in Ukraine. The style of the pectoral is Greek; it is made of solid gold of 24 carats and weighs 150 grams. National Museum of History of Ukraine in Kiev [Wikipedia]

ETRURIA, TARQUINA



Wreath with ivy leaves and berries, a satyr's head at either end. Gold sheet, art work, from a tomb near Tarquinia, 400–350 BC. British Museum. [Wikipedia]

TYRA-GETIA, PANTICAPAEUM, CRIMEEA



Golden diadem from the Hellenistic period discovered in the former Milesian Pontic colony of Pantikapaion (Panticapaeum) on the Crimean Peninsula (ca. 360 BC.) Staatliche Antikensammlungen (State Collection of Antiquities), Munich (Germany). [Wikipedia]

ETRURIA VULCI



Vulci set of jewelry, 5th century. Metropolitan Museum of Art. [Wikipedia]

THRACE



Svetitsata Mount Magnificent craftsmanship reminiscent of ancient Athens. A pure gold Death mask of a yet unknown Thracian King, possible Teres the first, 5 th Century. [Wikipedia]

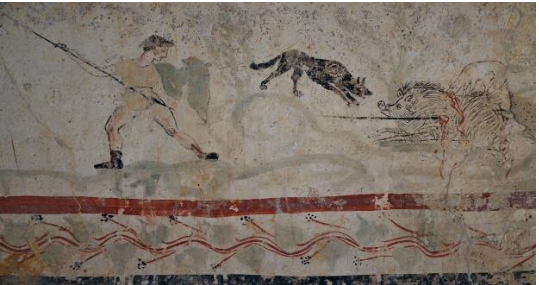
MYCENE



Mask of Mycenae, ca 1550-1500 BC, Discovered 1876 at Mycenae, by Heinrich Schliemann. [Wikipedia]

 TRACIAN KINGS - SEUTHES III, Dynastic ODRYSE (323-316 BC)- Seutopolis mint. Head of Seuthes iii- / Rev: SEYTHOY; rider right, laurel crown above, Peter, Thrakische Dynasten 182, SNG, Copenhagen1073. [Wikipedia]	THRACE  [Wikipedia] Dome of the Thracian tomb, Seuthe iii, in Kazanlak
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THRACE  Fresco from the Thracian tomb of Seute III 323-316 BC. [Wikipedia]	ETRURIA  Tomb of Baron, 510-500 BC, Necropolis of Tarquinia, Lazio [Wikipedia]
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THRACE  Hunting scene on fresco in main room, Thracian tomb, 4th century BC at Aleksandrovo, Bulgaria. [Wikipedia]	ETRURIA  Lucanian fresco tomb painting hunting scene, 350- 330, BC. Paestum Archaeological Museum [Wikipedia]
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Thracians, Etruscans and Romans practiced "Haruspicy"

ACAGRAS, SICILY 490/ 472 BC



Attribution: SNG ANS 941 Date: 490-472 BC. Obverse: **AKPAΓ**, Eagle standing left with folded wings
Reverse: Crab
Size: 20.36mm Weight: 7.73 grams
Description: VF. A bold crab. test cut at edge (Wikipedia)

Phalaris (Greek: Φάλαρις) was a despot of **Acagras** (Agrigento) in Sicily from 570 to 554 BC. Anecdotes about him are found in **Iamblichus'** **Life of Pythagoras**. **Abaris, is said, to have cleansed Sparta, Knossos, and other cities of plague.** (VP 92–93). **Abaris goes with Pythagoras to the court of the Sicilian despot Phalaris.** The two sages discuss divinity and recommend moderation to the despot. **Iamblichus credits Abaris with an expertise in "extispicy," - the art of seeing the future by examining abnormalities in animal limbs.** [from Iamblichus' Vita Pythagoras]. Suda attributes to him a number of books, including a volume **on the Scythian Oracles** in dactylic hexameter, on the marriage of the **Hebrus River (Marita)**, and on Apollo's visit to **Hyperborea**. **Herodotus, [Histories 4:36] mentions Abaris, and Plato [Charmides 158 C] - speaks of him as one of the "Thracian healers"- who practiced medicine, connecting the soul with the health of the body through incantations (epodes).** A temple in Sparta of **Persephone, daughter of Demeter**, was attributed to **Abaris [Pausanias 9.10].**

In the Iliad, Homer speaks of Thracian kings with their shields and weapons shining in the sun, as well as the harnesses of their horses made of gold. **Their gold objects were so precious that Priam, king of Troy, could take back his son's head from the hands of the Achaeans, only after giving them the famous Thracian gold cup.** This legendary information does not seem to be exaggerated, because on the territory of Thrace and Dacia were found many gold hoards, very valuable, one of them being the Panagyurishte hoard, dated 400-300 BC. It contains a total of nine beautifully decorated vases, amphorae, oinochoai, rhytons with a total weight of over 6 Kg, 24 k gold. It is believed to have been used in the royal ceremonies of the Thracian king Seute III.

On a 'Thracian' cup, of this hoard, there is a scene with two warriors, apparently in a ritual of 'reading' the future on an animal liver, a process called, Haruspicy,



AMFORA TRACIANA – RHYTON. Sec 4-3 BC

Gold Rhyton with handles representing centaurs – Three compositional scenes are found on the ship. One scene depicts two fighters in a ritual of 'reading' the future on an animal liver, called **HARUSPICY**. (LAMPsAKOS TRACIAN, Part of the Panagyurishte treasury. [Wikipedia])



LIVER OF PIACENZA, 2nd Century BC

It is a bronze Etruscan artifact found in September 26, 1877, near Gossolengo, province of Piacenza, Italy today in the Municipal Museum of Piacenza, in Palazzo Farnese. It represents a sheep's liver covered with Etruscan inscriptions dated to the 2nd century BC. The liver is divided into sections, inscribed with different Etruscan deities, in order to perform **HARUSPICY**. [Wikipedia]

Dacian gold [Wikipedia]

 Rhyton discovered around 1883 in Poroina Mare, Mehedinți county, made of gold and silver weighing 350 grams.	 Perșinari, Gold dagger (Middle bronze) (Wikipedia)	 Dacian gold bracelet from Băiceni dated to the 4th century BC (Iasi County)
 Dacians gold bracelets from Sarmizegetusa Regia, Romania dated the 1st century BC or 1st century AD, in the Romanian National History Museum	 Bucharest, Romania - April 11, 2012: The Golden Helmet of Cotofenesti, a Geto-Dacian helmet, in the Romanian National History Museum	 Gold helmet from Poiana Cotofenesti, Romania. Detail of the relief depicting a sacrifice.
 The Pietroasa treasure (Hen with golden chickens) was discovered in 1837, in Pietroasele, Buzău County, somewhere on the Urgoaia Valley, Romania Pietroasa Treasure /	 Detail, Pietroasa Treasure, Buzau, Romania.	 100 years since Romania's treasure went to Russia and never returned

 The treasure from Cucuteni – Băiceni, sec 5 BC, Iasi County has a weight of almost 2.0 kg of pure gold and is made up of a battle helmet and other objects.	 THRACE, Mesembria. Æ20. Circa 300-250 BC. Obv/ Crested Thracian helmet right. Rev/ MEΣAMBPIANQN around shield. Cat: SNG BM Black Sea 276 var. (helmet left); SNG Stancomb 229-30; Moushmov 3984. Bronze (Ae) 6,00g – 20mm	 Geto-Dacian Romania IV Century BC SILVER HELMET IN THE GOLDEN TREASURY OF HAGIGHIOL, BUCHAREST, National Historical Museum of Romania (Archaeological and Art Museum)
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 Tezaurul de la Cucuteni – Băiceni, sec 5 îCr., jud. Iași, are o greutate de aproape 2,0 kg aur pur și este alcătuit dintr-un coif de luptă și alte obiecte.	 THRACE. Mesembria. Obol (5th century BC). Obv: Facing Corinthian helmet. Rev: Incuse punch. SNG BM Black Sea 265.	 Bistrița, gold cup (Middle Bronze)
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Thracian gold. [Wikipedia]

				
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