

THE ORIGINS OF THE LATINS POSSIBLY FROM THE LOWER DANUBE BASIN IN THE VIEW OF CLASSICAL ARCHAEOLOGISTS, HISTORIANS AND WRITERS

Paul M Cristea, Oct 2023. Revised: Jan. 2024/ June 2024/ Feb.2025

Historical notes and analyses on the ancient texts

Content

1. Abstract -----	Pag. 2
2. Archaeological discoveries in the Balkans, mainly Romania, possibly formed the basis of Maria Gimbutas' conclusions. -----	Pag. 3
3. The latest genetic research confirms some of Greco/Latin classics' statements about people migration and the archaeological discoveries regarding Indo-European population -----	Pag. 5
4. The migration of Euro- Indians to North India -----	Pag. 7
5. The statement of an important Italian archaeologist Giacomo Boni indicates a possible origin of the Latin population in the lower Danuban (Istros) basin -----	Pag. 8
6. About Romanian Language_-----	Pag. 12
7. About the Temple of Vesta in the Roman Forum and the Order of Vestal Virgins -----	Pag. 17
8. Ornaments <infula>, the precursor of the Mărtisor celebration of Romanians? -----	Pag. 18
9. How the history of Rome was written -----	Pag. 23
10. Caesar mentions the Dacians for the first time in history -----	Pag. 24
11. The first attempt to unite the Thraco / Geto / Dacian tribes under King Burebista ----	Pag. 25
12. Caesar is assassinated in 44 BC, in the same year as Burebista -----	Pag. 26
13. Imperial era, Augustus appointed emperor by the troops in 31 BC -----	Pag. 28
14. Pannonia was occupied by the Roman Empire in 9 BC -----	Pag. 31
15. VALLEIUS PETERCULUS - in AD 6 states that all Pannonians understood, and some even knew how to write in Latin. Caesar and Strabo identify those Pannonian tribes as Dace/Getae -----	Pag. 31
16. Sapeian' kings of Trace, the subservient dynasty to Rome -----	Pag. 32
17. 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. 36

Motto: "The ability to clarify the own history is for each nation the touchstone of its

maturity" - Alexander von Humboldt

"How can we be confident that what we believe is right when someone else feels equally strongly that it's wrong — especially when we can't articulate why we think we're right in the first place? Of course, we can always write them off as crazy or ignorant or something and therefore not worth paying attention to. But once you go down that road, it gets increasingly hard to account for why we ourselves believe what we do." [First, Microsoft researcher Duncan Watts about common sense]

Abstract

Studying the ancient history of Europe, Maria Gimbutas, an American archaeologist and professor of Lithuanian origin at the University of California, Los Angeles, known for her Proto Indo-European researches and who has dedicated her whole life to this cause, came to the following conclusion in her book "Civilization and Culture":

"Romania is at the heart of what I call Old Europe, a cultural entity between 6500 and 3500 BC, based on a matriarchal, theocratic, pacifist, art-loving and creative society, which perceived the Indo-European, patriarchal societies of the warriors of the Bronze and Iron Age. It also became apparent that this European civilization preceded the Sumerian civilization by several millennia. It was a time of real harmony, in full accord with the creative energies of nature."


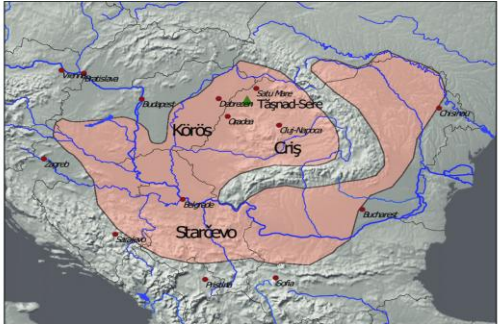
Of course, here she refers to the Neolithic 'matriarchal' cultures from the Lower Danube, which were discovered in the Balkan Peninsula, mainly in Romania: Cucuteni, Cris/Turdas/Vinca/Tartaria, Hamangia, Gumelnita/Karavano, Boian, and others.

The professor who guided her as a student died convinced that the Mycenaeans had commercial relations with the Thracian-Getic space, judging by the archaeological artifacts found. Maria Gimbutas died convinced that the Mycenaeans originated from northern Thracian-Getic' space.

In her research, Gimbutas also observed a relationship between some archaeological discoveries, mythology and folklore productions containing elements, difficult to explain, that are not related to the present. These elements appear to be echoes coming from much more distant times, from prehistory, a situation that would imply a continuity of the population in these areas. In the introduction to her book, Gimbutas mentions that

it is a study in archaeomithology, a field that includes archaeology, comparative mythology, and folklore, one that archaeologists have yet to explore" [Gimbutas 1989: xviii].

Archaeological discoveries in the Balkans, mainly Romania, possibly formed the basis of Maria Gimbutas' conclusions.

 <p>Horsehead Cenavoda culture (Old, Axiopa, meaning Black water) 4000-3000 BC. [Wikipedia]</p>	 <p>Starcevo-Cris culture (6200-4500BC), Turdas-Vinca-Tartaria (5400-4500 BC), Romania [Wikipedia]</p>
---	---

[https://youtu.be/eoXRwvpyti0?si= LywqaAIDj7weH-2](https://youtu.be/eoXRwvpyti0?si=LywqaAIDj7weH-2)

 <p>Cucuteni, Romania, 5500-4000 BC</p> <p>https://en.wikipedia.org/wiki/Cucuteni%E2%80%93Trypillia_culture</p>  <p>Cultra Boian, Romania (4300-3500 BC) [Wikipedia]</p>	 <p>Hamangia (5700 – 4700 BC) / Temple, Cascioarele village</p>  <p>Dacia, Old Europe: Cucuteni/ Tripilia, Hamangia, Gumelnita (6500-4000 BC) [Wikipedia]</p>
---	---



Map showing Neolithic cultures **Cucuteni**, **Gumelnita/Hamangia**, / **Cris/Vinca** on the territory of Romania including Moldova and Neolithic archaeological sites in neighboring countries. [Wikipedia]

Notably, the high density of these Neolithic archaeological sites on the lower Danube River. This reminds us of the greatest ancient civilizations of mankind that appeared along the great rivers: Nile, Tigris and Euphrates rivers, the valley of the Ganges, and Yellow River!

When I first saw this map of **Neolithic Europe**, immediately, instinctively, the question came to my mind – which is the oldest Indo-European language? - as then, when I first saw the **isolated inhabitants of the plateaus on the peaks of the Asir mountains**, the Qathani tribes, also called "flower people", with their colorful attire, flowers wreath on their heads and good mood, then immediately came in my mind Herodotus' description of the ancient **Agathyrsi¹ tribes of Transylvania**.



Between Flower People, Asir Mountains, 2001



Flower People, Asir Mountains

(1) *Herodotus* said of Agathirsi, as being a breed of very luxuriant men, wearing gold ornaments, having wives in common, so they were all brothers, and that their customs are similar to those of the Thracians. Their country lay on the lands of the Marosch (Mures) River (n.b. Transilvania). [*History of Herodotus* translated by George Rawlinson, M.A., Oxford, 1875, Vol 3, Book 4, Chap 99-103].

Niebuhr (1776- 1831), a leading historian of Ancient Rome, taking over the Herodotus information, reiterates how they were Thracians and even he ventures to identify them with the later **Dacians**, the ancestors of today Romanian people. Observing this map of Europe with its high density of Neolithic sites on the Lower Danube, the J. G. Macqueen's statement, in his book² "The Hittites", becomes obvious when he says that: *"a generally accepted view is how linguistic evidence indicates the birthplace of Indo-Europeans somewhere in the area between the Lower Danube Valley, the northern Black Sea and the northern Caucasus."*

As a confirmation of Maria Gimbutas' above conclusions, Macqueen in his book shows that - since there are similar elements of **Troy ii, iii, and iv**³, in **Beycesultan xii-viii**, an important Hittite archeological site in Asia Minor – then, the 2300 BC date it is reasonable for introduction of the north-western Trojan culture to the south-west Anatolia.

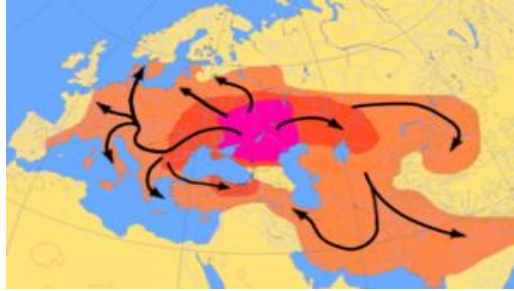
"If so, we may claim that this culture was brought by speakers of Indo-European language, then this language must have been spoken in north-west Anatolia during the Troy 2-nd period, ca. 2200 BC, and have reached there from south-eastern Europe (n.b. Lower Danube River) at some time, early or before that period"

(2) Quote from the book "The Hittites", *Ancient Peoples and Places*, by J. G. Macqueen, West view Press Publisher, Boulder, Colorado, 1975, USA. The author and researcher of the ancient history of Anatolia, he was born in Glasgow, educated at St. Andrews University and Magdalen College, Oxford, England

(3) This represents the archeological periods stratification by Schliemann in his book "Troy and its Remains"

The latest genetic research confirms some of Greco/Latin classics' statements about people migration and the archaeological discoveries regarding Indo-European (IE) population

All these conclusions of the archaeologist **Maria Gimbutas** regarding the **Kurgan** theory, and of the Italian archaeologist **Giacomo Boni** described below, regarding the migration of the Indo-European population, appear to be confirmed by the latest studies based on genetic research, graphically concluded in the map below. The population called **Yamnaya** from the north of the **Black Sea and Caspian** migrates partially westward to the **Danube Basin**, and from there later in various stages the tribes penetrate the Hellenic peninsula, Italy, and Asia Minor.



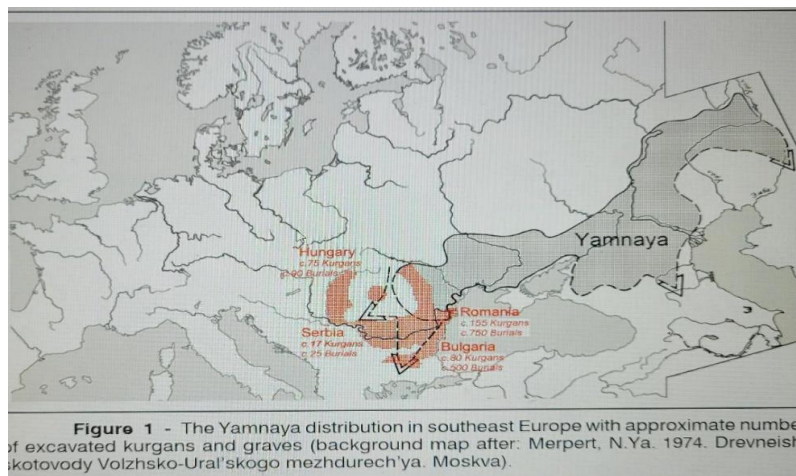
The Indo-European migration scheme from approx. 4000 (red color) to 1000 BC (orange) according to the Kurgan theory

www.helsinki.fi/assets/drupal/s3fs-public/migrated-research-group-pages/pt7/news/files/173744-heyd_2019_yambol.pdf

In the 17th and 18th centuries AD, scholars who studied Sanskrit language observed a great similarity with the syntax and vocabulary of Greek and Latin, and it was concluded that there was a common language from which these and other similar European languages originated. Thus, came the notion of the Indo-European language group (IE), and it was concluded that there should have been a common area from where the people speaking this Proto Indo-European (PIE) language migrated to different parts of Europe and Asia.

This theory is still under discussion today with speculation about the location of this area of origin, the periods and the reason that caused this dispersal of the population around 4000 – 3000 BC. It is believed that this area begins in Eastern Europe, from the Lower Danube, and continues into the steppes of the North Black Sea and the Caucasus. [Article “Yamnaya - Corded Wares – Bell Beakers, or How to Conceptualize Events of 5000 years ago that sapped Modern Europe” 2019, Professor Volker Heyd].

Looking above at the Neolithic map of Europe, it is to be assumed that the area in question was most likely located in the West of the Pontus Euxine (Black Sea), judging by the higher density of neolithic sites discovered there, an area with a temperate climate. In addition, latest genetic studies, after accumulating information, began to confirm this. The favorable natural conditions, with abundant water and food, facilitated population’s explosion and the emergence of unique cultures in Europe at that time, which existed from the early Neolithic era ca. 7000 BC to the Chalcolithic (copper age), ca. 3200 BC.



This can also be seen on the above map of aforementioned study, where most kurgans are in southeastern Europe in Dacia and two Moesias, south of Danube. In fact, this conclusion has long been reached by the archaeologist Gordon W. Childe (1892-1957), from the Institute of Archaeology in London, who wrote:

"The primary places of the Dacians must be sought in the territory of Romania. Indeed, the location of the main center of formation and extension of the Indo-Europeans must be placed north and south of the Lower Danube."

And further, Marc Pagel, professor at the School of Biological Sciences, University of Reading, U K says in reference to this subject: *"10,000 years ago in the Carpathian area there was a culture of people who spoke a unique language and precursor of Sanskrit and Latin."*

The dispersion of the population may have occurred due to demographic pressure and invasions from the North-East, similar to later migration of Pelasgians/Thracians into the Mediterranean basin and Asia Minor, a phenomenon, we know, being alluded with some details in historical times by ancient Greek writers (Herodotus, Strabo, Pausanias and others).

In the Bronze Age, around 2000 BC, the expansion of the migration of the Indo-Europeans reached new lands where they became sedentary, assimilated with the indigenous populations and formed the Indo-European groups we know today: Indo-Iranians, Hittites, Baltics, Slavs, Germans, Italic peoples, Greeks, Celts, and others⁴. IE languages became a superlayer of new languages and compound cultures formed by the assimilation of Indo-Europeans with indigenous peoples.

The language of the Pelasgians and later of the Thracian /Geto /Dacians, which are not mentioned in this book, who were very numerous in ancient times and who spoke the same language, according to ancient writers (Herodotus, Menander, Strabo and others), appears to be part of the Italic group. This group also included Macedonian and Illyrian languages. This is to be believed, by observing the movement of the Latin population from the Danube basin, from Mediterranean islands and from Asia Minor into Italian Peninsula, according to the archaeological and linguistic evidence and later confirmed by genetic studies. Classical Greco-Latin writers in historical times also talk about this migration, The Indo-European Romanian language is part of Romance group, descended probably from old Proto Indo-European language and from later popular spoken Latin, with some Greek, Slavic and Turkish influences.

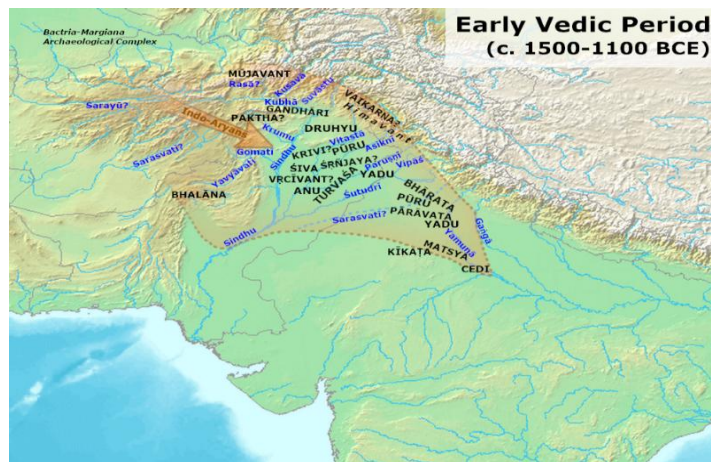
(4) *Prehistoric Roots of Romanian and Southeast European Traditions* by Adrian Poruciuc; Joan Marler; Miriam Robbins Dexter; Aneta Corciova, 2011

The migration of Euro- Indian to India

The migration of IE to India is still under discussion, but there is clear archaeological and epigraphic evidence that this movement took place, possibly, in waves from the 2nd millennium BC onwards, from West Asia and Iran.

In the book "The Cambridge History of India", Ed. 1922 with reference to this subject it is said: "*The primary phase of the Vedic culture took place in the Carpathians, most probably, initially in Haar-Deal*", and the former Prime Minister of India Jawaharlal Nehru wrote: "*The Vedas are the work of the Aryans who invaded the rich land of India.*"

In Mesopotamia, **the Kassites appear** around 1760 BC with horses, carts and having the IE names. A treatise from ca. 1400 BC, between **the Hittites** who arrived there at the beginning of the 2nd century BC and the Mitanni empire, indicates several deities – **Indara, Uruvna, Mitira**, deities that also appear in **Rig-Veda – Indra, Varuna, Mithra**; **thus, it can be seen a connection between those Anatolian peoples and Early Vedic Culture of Northern India ca. 1500 -1100 BC**. An inscription from Bogazköy in Anatolia contains IE terms referring to the training of horses, and, in a section above, we have seen how there are similar archaeological elements dated around the year **2000 in Troy ii, iii, iv** and in the **Hittite site Beycesultan xii-viii**, showing connection with lower Danube River.



Wikipedia

The statement of an important Italian archaeologist Giacomo Boni indicates a possible origin of the Latin population in the lower Danubian (istros) basin

In a book edited in 1905 in New York by E. Burton Brown entitled "**The Recent Excavations of the Roman Forum 1898 – 1905**", which talks about the archaeological works of **Giacomo Boni**, there is the following account, with reference to what he found in the Temple of Vesta of Roman Forum:

*"**TEMPLE OF VESTA:** There were also several extremely small flat soccer-like vessels, called 'capedunculae' meant to hold symbolic offering of a few grains of corn or salt. These handless are called 'Ansa cornute' or 'Ansa lunata' and such seem to have been in common sacrificial use all along the west-ward route of the Latin people, for they are found on the **Danube**, and **Po**, and **Sabine Mountains**, as well as in **Latium**."* ["Recent Excavations in the Roman Forum 1898- 1905", edited by E. Burton Brown NY 1905].

Finding this very interesting statement of archaeologist Boni, with a search on the <net> to find this type of pottery <Ansa cornuta> and <Ansa lunates>, it was possible to retrace this route with these archaeological type data: Danube valley, Po (Pad) river vale, Apennine Mountains and Latium.

The area corresponds in central Italy to Veneto and Etruria, which included Umbria, Tuscany and Latium, inhabited by the Etruscans until 509 BC, when Etruscan kings ruled Rome. After this date, when the last king Lucius Tarquinius Superbus was overthrown, the Roman Republic was established and the area of influence of Etruria gradually decreased.

As a basic principle in archaeology, when similar artifacts are found at different archaeological sites, then there is a likelihood of community relations, influence, or commercial ties. This principle must also be applied here. Below are these artifacts with details found on the <net>, for which, I believe, that the descriptions no longer need to be translated from Italian, because they largely can be easily understood by Romanian people.

	<p>"Recently, in the autumn of 2007, an interesting fragment of a medium-sized vessel was discovered in the filling soil of the western end of the section 199 at BUCURESTI-Militari-Câmpul Boja [Taf. I/1-2; II]. This vessel was probably a two-or single-handled bowl with a wide opening or a single-handled cup. In any case, the fragment that has survived has a handle with a high rim, which connects the rim of the vessel with its shoulder and which belongs to the genus Ansa Cornuta "</p> <p>Similar vessels type Ansa Cornuta, Ansa Lunata were found in a lot of other archaeological sites such as: Cernavoda culture (Hallstatt), Ban Island (Danube), Oltenia, Remetea Mare (sec x - viii BC), Tilisca (Sibiu), Periam (Mures culture), Pecica (Hallstatt period), and outside of ROMANIA flax SERBIA, HUNGARY, CROATIA. [Black, Schuster, Moses 2000, with lit.; Schuster, Black 2006, with lit; Black 200] https://www.researchgate.net/publication/368779545_Ansa_cornuta_in_Bucuresti-Militari-Campul_Boja_Betrachtungen_zur_Fruhhallstattzeit_im_Bukarester_Raum</p>
--	---

	<p><u>ANSA CORNUTA</u>, VIII century BC, Hallstatt, Thoracic culture, <u>Tei Lake, BUCHAREST</u>. Vessel of black color, burnt clay, polished in cup shape, with raised rim of the "loop hornuta" type, having rounded lip, flared mouth, bitronconical body in asymmetrical elevation and flat discoidal base. The decoration consists of incisions on the back, towards the inside of the vessel; a horizontal row of vertical incisions, on the body above the bitronconicity; a horizontal row of impressions below the maximum diameter. The entire surface is polished. Height 77 mm. Movable cultural property classified in the Thracian National Cultural Heritage. Cup with raised top of the "loop cornuta" type - INP, Movable cultural property classified in the Heritage Treasure. Holder * at the date of classification: [Bucharest Municipality Museum- BUCHAREST. Inventory no. 17900 Classification order 3997/09.12.2016 - Thesaurus; Position 4]. [from Wikipedia]</p>
---	--

	<p>Tazza attingitoio carenata con ansa sopraelevata CORNUTA di uno dei tipi caratteristici del Bronzo Medio avanzato. Siamo ormai nel XIV secolo a.C. e il Lucone A è divenuto probabilmente un piccolo villaggio prossimo al suo completo abbandono. Questa tipologia di tazza si ritrova tra i modelli più antichi della tradizione ceramica terramaricola emiliana. Lucone A, scavo 1967, Saggio V (livello C). St 56723. Category: Il Bronzo Medio. Museo di Gavardo - Piazza San Bernardino 5 - 25085, Gavardo. (PO RIVER VALLEY, BRESCIA). [Wikipda]</p>
	<p>DESCRIZIONE: Nel 1931 fu scoperta una necropoli costituita da diverse sepolture ad inumazione (il numero non fu mai precisato). Molte di esse presentavano corredi funerari caratterizzati da ceramica ad impasto, punte e puntali di lance, anelli e fibule di bronzo. La tipologia dei contesti funerari allowed di attribuire la necropoli VII-VI secolo a.C. L'esemplare rientra tra i tipi ad ANSA LUNATA ad alto nastro forato e decorazione geometrica incisa, caratterizzata, sul corpo, da un motivo a metope di quattro serie di archi concentrici e un doppio cerchio con sole stilizzato all'interno; LOCALITA' del ritrovamento: TORELLO, LA TAZZA DI MELIZZANO. [Wikipedia]</p>
	<p>Ciotola fairing con ANSA CORNUTA n° catalogo MA 9318 Località: Grotta Nicolucci, SORRENTO, NAPOLI, CAMPANIA, ITALY. Età: bronzo medio o recente. Collezione: Lorenzoni. Size: altezza cm 6,0. Ciotola carenata, di impasto bruno con minute inclusioni, presenta superficie lisciata, orlo assottigliato e lievemente svasato, piccola gola appena marcata. Il reperto è attribuibile alla cultura Appenninica del Bronzo medio o al Bronzo recente ed è stato rinvenuto a Sorrento nella Grotta Nicolucci. Bibliography: [GARGIULO S.S., 1924. La caverna Nicolucci o la Grotta del Tesoro presso Sorrento, Castellammare di Stabia, 1-37. LORENZONI R., 1888]. [La Grotta Nicolucci presso Sorrento, Bull. Paletn. Ital. XIV, 65-75]. [ALBORE LIVADIE C., 1985. L'Età dei Metalli nella penisola sorrentina, in Naples antica, a cura della Soprintendenza Archeologica per le Province di Napoli e Caserta, Naples, 50-55]. [Wikipedia]</p>
	<p>Mugs with ansa lunata handles, ZLOTA culture. (POLAND) A handle or handles ANSA LUNATA / CORNUTA type, on a vessel or vase going in two opposite directions or in two diverging projects. The term describes TERRAMARA pottery of the APENNINE culture and vessels of central Europe of the Middle to Late Bronze Age. https://www.archaeologists.com/</p>

The conviction of the well-known Italian archaeologist Giacomo Boni, that the Latin people originated in the lower Danube Basin, is very interesting and preceded Maria Gimbutas' later conclusions. Boni, in his youth, conducted his archaeological excavations in the Roman Forum over a period of 7 years,

between 1898 and 1905, and wrote books about it. His theory is also supported by archaeological discoveries in areas along this route, as seen above and specifications can be found on the net.

Werner Keller⁵ shows in his book "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 other lands, without identifying from where! University experts identify them as Indo-European speakers who come in different waves and who will crucially influence the future of the Italian Peninsula. Nomadic tribes, cattle breeders, entered the **Po River Valley** around **1000 BC**, apparently being identified by the archaeologist Boni, as Latin tribes coming from the Danube basin, according to the type of pottery found.

Those tribes became sedentary around **900 BC**, writes Keller, and are known in history as **Villanovans** after the name of the locality where important cemeteries were discovered. To the north, up to the foot of the Alps, in the valley of the Po River and up to the Apennines and to Latium, a new unknown culture appears, people who have gone down in **history as Terramare**, and who build their new settlements on the slopes of the hills and who cremated their dead. Everywhere, archaeologists have discovered important traces of this culture, with an abundance of bronze and ceramic objects having different geometric shapes, vases decorated with **straight** or **zigzag lines**, **triangles** and **swastikas**, as a solar symbol.

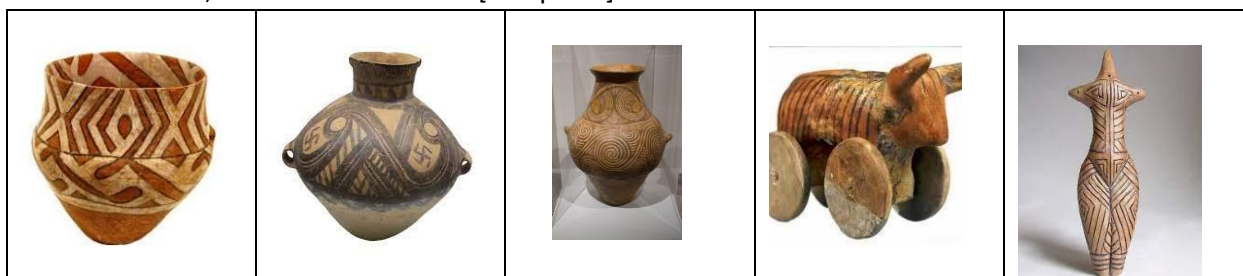
(5) "The Etruscans", by Werner Keller New York, 1974, author also known for the book "The Bible as History"

Villanovian Culture ca. 900 BC [Wikipedia]



The pottery with these geometric shapes, perhaps, reminds us of the pottery of a much more distant culture, ca. **5500-2750 BC**, the **Cucuteni culture**, of northern **Dacia**, which, in some way, would confirm the conclusions of the archeologist Maria Gimbutas.

Cucuteni Culture, ca. 5500 BC- 2750 BC [Wikipedia]



These archaeological discoveries, which somehow indicate the migration of tribes in time and space, could also explain why our Romanian language has many words similar to the Latin Old language (Priscă), as defined by **Isidore of Seville**, and would be an additional argument supporting archaeologist Boni's statement about westward routes of Latin people.

This archaic language, there are indications, was spoken in Praeneste and Latium, even before the foundation of Rome, and reached the Latin classics through the 'Saliare songs (Carmens)'. Details can also be found in the book - "De Lingua Latina" of Terentius Varro, also called Reatinus, (b.116-d.27 BC) - in the volumes that have survived - where this language widely spoken was not fully understood by the Latin classics. **This conviction of Boni would also explain why, for some Roman emperors did not come easily, when they started a war against the Dacians, considering that they were turning against their ancestors.**

[source needed]

Finally, this may explain why- when walking down the streets of **Naples** - sometimes you turn your head, hearing some phrases said by locals, thinking they are **Romanians**. When I first visited Rome in 1980, in front of **Trajan's Column**, a street antique dealer, when he heard us talking, very enthusiastically asked us -what country we came from! I told him from Romania. Ah, Romanians, our cousins, this is the head of your king, Decebalus! What a nice way to say, Welcome!

< <https://www.youtube.com/watch?v=kpaPIyoAJS4&t=3s> >

About Romanian Language

Unfortunately, the Romanian language is not currently listed among the ancient Indo-European (IE) languages, being wrongly considered to be, I think, a hybrid language, formed at later time, having words from almost all languages today known of IE origin, including Sanskrit. There is a possibility that it could not be the case; and we shall cite again the professor Marc Pagel - from the School of Biological Sciences, University of Reading, U K - who says in reference to this subject: *"10,000 years ago in the Carpathian area there was a culture, a people who spoke a unique language and precursor of Sanskrit and Latin."*

It does not take into account words used by Homer, words from Greek mythology, words of onomatopoeic origin, words coming from the Daco/Thracian language, words mentioned by Latin classics referring to the ancient Latin language (Prisca) of Rome, words of Romansh people' language of the Swiss Alps, words with wrong etymology mentioned in dictionaries, most of them are words found today only in the Romanian dictionary.

From the Sanskrit language we mention **here only a few words**, which apparently are similar in form and semantically with Romanian words. *[The Cambridge History of India, Vol I edited by E.J. Rapson, M.A. Cambridge University Press, Oxford 1922, Cap iii, iv]. **

Agni* [page 73] - fire in Sanskrit/ **pig's igna(tul)**, in Romanian villages; **Jana*** [page 91], settlement in Sanskrit/ **Jina**, shepherd village in the Cindrel Mountains; **Simália*** [page 76], queen of the snowy mountains/ **Similia**, Romanian girl name and possibly **Sibyl Cybele** – goddess associated with the Thracians, born on Mount Ida, in Troas, known her for 3500 years existence, conform Heraclitus, and who was introduced in Greece as Gaia (Gaea).

As a pattern, it can be noticed here the transformation of the letter <a> into <i>;¹

.... other words: **Shurya*** [Pag. 76], sun in Sanskrit; **Surianul**, mountain in the Lovistea County, Romania, and possible, **Şură** (Stack of hay)²/ **Marutas*** [Pag. 76], deity of the wind; **Marosch**, **Mures**, river in Transylvania/ **Dasas***, **Dasyus*** [Pag. 75, 76, 83, 84, 85], meaning <aborigines> in Sanskrit; **Dacians**, **Dacius**, possibly meaning <aborigines> by the Romans!/? **Varna*** [Pag. 75], color in Sanskrit; **Var**, white color in Romanian villages and **Varna** town in former province Quadrilater of Romania / **septa***, (seven), in Sanskrit; **sapte** (seven), in the Romanian language/ **Mitra*** [Pag. 233], deity in Sanskrit; **Mitra**, Dacian deity, **Mitrea**, Romanian name / **Smarta***, "sacred tradition" in Sanskrit [Pag. 228]; **Marta**, Romanian name/ **Veda***, **Vidīā***, science in Sanskrit [Pag. 254]; **a vede** (to see), **visiune** (vision), in Romanian/ **purohita*** [Pag. 99], Brahman's properties; **parohia**, churches properties In Romania / **grāma*** [Pag. 91], village, in Sanskrit; grama, **graniță** (border) in Romanian and Byzantine latin.

Udyāna³, "garden", antique name of Swat river valley in Sanskrit, identified from Chinese sources, **Ude-grāma**, village; a garden always is **Uda**, **Udată** (watered), in Romanian language / **Mār**, (fruits), **pineapples**, **cocos nuts**, **Māru's garden**, in Sanskrit; **Mār**, (apple) in Romanian / **stūpa**, antique structure made of earth, stones, Sanskrit Rigveda; **Stup**, bees house, apparent only in Romanian language / **Sramana**, **Sarmana**⁴, in Sanskrit philosophical school, ascetic person, beggar; **sărman**, by anagramming in Romanian, **poor ascetic, beggar**, / **takht**, 'the function of a ruler', chair; **tact**, **that**, high level of judgment, in Romanian language / **baytam**, "boy" in Sanskrit; **baetyl** (boy), the same meaning in Hesiod's myth as **(băiatul)** in the Thracian and in Romanian language / **daan**, **danna**, to give (charity) in Sanskrit, **Kanyadaan**, "girl given to be married" in Sanskrit; **a da** (to give) in Romanian, **danie**⁵, **dotá**, **donatie** (donation) (zeste), archaic words in Romanian villages, (dextrae), in Latin·/ **Sanatana Dharma**⁶, in Sanskrit; possible **Valori sanatoase** (healthy) in the Romanian language./ **OM**⁷(**AUM**, **HUM**), **sanskrit**, the sound, the vibration of the universe from which the modern word human (human) derives; **OM**, (**H**)**UMAN** (**MAN**, **HUMAN**), in Romanian language / **ratha**, wheel in Sanskrit; **roata** (wheel) in Romanian, **rota**, **rotary** in Latin, **rad** in German/

(1) "We will therefore assume that Indo-European possesses a certain vowel, insufficiently determined, liable to be confused with a and i." Louis de la Vallée Poussin, "Histoire du monde. Indo-Europeans and Indo-Iranians. India until about 300 BC. J.C."

- (2) *Sură*, it is stack of hay to be dried by the sun, în Romanian villages.
- (3) *Udyāna*, ancient name of Peshawar, Swat Valey, West India – from book “On Alexander's track to the Indus Valey” by Sir Aurel Stein, London, 1929.
- (4) Vedic Literature, Brihadaranyaka Upanishad, c. 4.3,22, Sec 6 BC [Max Muller, Oxford University Press, p 1690]. Strabo, reading Megasthenes, speaks of two Indian philosophical schools, Sramana and Brahmana. — [Strabo XV.1 58-60].
- (5) The Romanian dictionary erroneously shows that this IE word – ‘*danie*’ comes from the Bulgarian word ‘*danije*’
- (6) *Sanatana Dharma* is a Brahman term from the Sanskrit writings *Rig Veda*, difficult to translate into other languages. **DHARMA** is a set of laws that create order in the universe. For people, it is a set of values, laws that must be followed to be order. These five values of the Dharma are **Sanaton or Sanatana** (probably in the sense of healthy, that is-‘*sănătoase*’ in Rumanian language): Dana (Charity), Asceticism, Fairness, Non-violence, Truth.
- (7) ‘*OM*’ is sacred silabe, Sound of universe, supreme being in Brahman religion from where we get our modern word ‘human.’ [Dean Brown, 1927-2003, American Professor, Dr. in physics]. The word ‘*OM*’ (MAN) exists only in Romanian language with the same spelling and meaning from the Sanskrit language of Rig-Veda poems or found in Buddhist songs that are still heard today in India. The Buddhist religion, it is known, was influenced by the Brahman religion and is considered as an extension of it.

 <p>Anique Budist Stūpa Top-Daria, Hibat-Gram, Udyana, Swat Valey (Note 3)</p>	 <p>Bees' antique peasants' Stupa, The Village Museum, Bran County, Romania</p>	 <p>Stone Stupa Bees' Hat, Irlanda (Wikipedia)</p>
---	--	---

The oral Vedic sacred Sanskrit texts, later put into writing, are very difficult to translate and are exposed to different interpretations, as the words generally represent abstract concepts, metaphysical, mentalities, feelings, wisdom, conscience, stoicism. It is something similar to how the Latin classics did not fully understand the old Latin language of ‘Saliare songs’, which came to them orally, and also the meaning of the various old rituals with their origins before the Rome’s formation.

Sutras are a series of poems, hymns, pearls of wisdom, sung verses that are repeated many times and in which each verse has several meanings.

OM Namo Narayanaaya (Vishnu)- Narayanaya is the suprem Lord, Vishn

OM NAMO ARIHANTANAM (Lordul who annihilated all the enemy of anger,pride and greed) Navkar mantra Om Namo Arihantanam With Lyrics (Om numit Arihantanam... ?)

OM TEA NAMO AH HUM OM

Om Tea Namo Ah Hum

OM in Romanian language (MAN): represents the vibration of the universe, the nature of a Brahman

NAMO: homage to, reference to an individual name

HARI OM NAMAH SHIVAYA / HEALING MANTRA (Bright Man named Shivaia?)

Hari Om Namah Shivay, Names of Lord Shiva, Darshan of

https://www.youtube.com/watch?v=s8fisVHUc4s&list=RDs8fisVHUc4s&start_radio=1&rv=s8fisVHUc4s

In the Urdu language of the Pakistanis <WHAT NAME DO YOU HAVE?>, it is said: <*KER NAAM HAI?*>

This is very close to the pronunciation in the Romanian language <*CE NUME AI*>

Dr. Lucian Cuesdean discovered in Punjab, India, about 200 purely Romanian words, he says, and another 1800 related words, at a distance of 4800 km from Romania. Below are words listed in order: <Romanian, Punjabi (English)>

Apa- (a)pani (water)/ soare-suraj (sun)/ pământ- pomuan (terra)/ rege-ragia (king)/nou-nau (new), cățea-cutra-cuti (dog)/ rade-razi / June-Juan / bun-bani (good)/ curechi-curac/ soț-sati (spouse)/ vacă-vaci (cow)/ atârna-utarna (hang up)/ mort-murta (death)/ muscă-machi/ (fly)/ părțică-parica (part)/ afară-agvara (outside)/ umed-umed (wet)/ cotit-cotta (turn)/ oier-aiiar (shepard)/ cărăusie-caraia (carriage)/ vede-vidia (to see)/ marmura-marmar (marble)/ întuneric-nere (negru)/ ochi-achi (eye), pâine-pani (bred),mânie-mana (angry), nuntă-neunta (wedding), baiat-bet (boy), seacă-suca (dry), pandur-panderu.

A doctor of medical sciences, Dr. Cuesdean worked in Libya before 1989, where he began to look for explanations - why the Dacians gave up their language for Latin, and the Libyans did not, and kept their language during Roman Empire occupation. In his book "We have been Romanians for over 2000 years", Dr. Ciesdean lists 1154 primary words with Romanian etymon Getic, Latin with the English translation and the existing word in the Punjabi language.

Below are some examples of archaic words used in the works of Homer, the Iliad and the Odyssey, in the 8 century BC, which phonetically and semantically resemble words existing today in the Romanian language, so possibly having Thracian / Dacian origin:

For some of them, the experts consider having a controversial origin: **air** (aer in Romanian)/ **aroo** (*a ara*, to plow)/ **balos** (*bălan*, white)/ **bous** (*bou*, ox), **brachion** (*brat*, arm)/ **keros** (*ceară*, wax) / **kitara** (*cetera*)/ **kopto** (*coace*, to bake)/ **kraino** (*crai, crăieni*, to rule)/ **duo** (*doi*, two)/ **farmakon** (*farmec*, charm,)/ **fero** (*a feri*, to avoid)/ **fren** (*frână*, brake)/ **frigos** (*frig*, cold)/ **ipos** (*iapă*, mare)/ **lego** (*a lega*, to bind)/ **luka** (*lucii*, to gloss)/ **marmaros** (*marmură*, marble)/ **meli** (*miere*, honey)/ **mikros** (*mic*, small)/ **mine** (*al meu*, mine)/ **melon** (*măr*, apple)/ **noi** (*noi*, us)/ **orphan** (orphan)/ **petre** (petre, stone)/ **sudoare** (*sudoare*, sweat, water)/ **pugme** (*pumn*, fist)/ **tino** (*a tine*, to hold)/ **soups**, (*sub*, under) / **super**, (*supra* super,)/ **sminthius** (*smintit*, out of mind, crazy)/ **sala** (*sare*. salt)/ **satala**, (place to gather army, *sat*, *satul-ala*, village, that village)/ **tauros** (*taur*, bull)/ **tremo** (*a tremura*, to tremble) / **tris** (*trei*, three)/ **veno** (*a veni*, to come)/ **zugon** (*jug*, yoke)/ and many others.

To these, we must add most of the Rumanian words describing the **parts of the human body**, feelings, words of family relatives, objects in and around the house, animals in the ograda (yard), garden¹, description of nature, of relieph forms, plants, celestial stars!

All these seem to indicate an old language having its basis formed long before the migratory phenomenon in Balkan Peninsula after the sixth century AD, and even before the Roman occupation of Dacia of about 175 years, starting from 106 BC. Let's not forget that Valerius Peterculus, the Roman legionnaire, said in AD 6 that the population of Pannonia in Augustus' time - identified earlier as Dacians by Caesar, and later Getae, by Strabo -" they understood the Roman language and some even knew how to write."

(1) The words 'Ogradă' meaning yard, 'Grădina' meaning 'Garden' and Grădiste seem to be of Latin origin by anagramming the word 'Gard' meaning 'Fence'; and 'Guard'. Ograda and Garden were always fenced, to keep out intruders and wild animals. Garden in English, Jarden in French, Giardino in Italian.

Of course, a string of words does not define a language, and grammar must also be taken into account. It is interesting to mention how **Sir William Jones**, an English lawyer, in 1786 working in India, observed that the vocabulary and inflections of the **Sanskrit language** bear a strong resemblance to **Greek and Latin**, and wrote:

"The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than Latin, and more exquisitely refined than either: yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the form of grammar, than could possibly have been produced by accident; so strong indeed, that no philologist could examine them all without believing them to sprung from same common source, which no longer exist." [The Cambridge History of India, Vol I edited by E.J. Rapson, M.A. Cambridge University Press, 1922, Cap ii, Sources of History, page 64]


https://youtu.be/PctAMjWz_R8?si=xJ5O0zPr5imuAEet

About the Temple of Vesta in the Roman Forum and the Order of Virgin Vestals

The Temple of Vesta in Roman Forum, the Rome's oldest temple, where the archaeologist Boni did the excavations, was located in the vicinity of the **Royal House** and the **House of the Vestal Virgins**. There, the **Vestals kept the permanent flame**, which Plutarch said was maintained by the sun's rays, with metal mirrors installed in the temple. Circular in shape, with a vaulted and vented roof at the apex, originally having 12 Corinthian columns, with a sacred central 'Cella', the temple was built by **Numa Pompilius** (b.753 BC - d.673 BC), the second king of Rome, who also founded the order of the **Vestal Virgins**. The architecture seems to be reminiscent of its history, because the worshipping of Vesta began in the Latins' archaic houses circular Hut type.

The Temple of Vesta of Rome was destroyed many times; by Gaules in 370 BC [*Livius*], in 240 BC burned down [*Ovid*] and rebuilt in its newer version with 20 Corinthian columns, having similar architecture with Tholos temple of Delphi, part of the Athena Pronaia Complex. This temple of Delphi, like that of Vesta of Rome, was of a circular shape building, with 20 surrounding Doric outer peristyle columns and an inner Cella. Its functionality, specialists say, is not clear today, but judging by the architectural resemblance with the temple of Vesta, we can assume that it would have had the same functionality, namely the preservation of a permanent flame.

In the book of archaeologist **Bono**, mentioned above, it is said that in front of the altar was a marble plaque, difficult to be seen from a distance, with an inscription reminding the restoration, in the first century BC, by **Marcus Barbatus**, a mayor responsible for maintaining the public buildings. The temple was destroyed again during Nero's reign and again in AD 191, when it was rebuilt by Empress **Julia Domna, wife of Emperor Septimius Severus**.

 <p>Roman Republic, ANCUS MARCIUS and NUMA POMPILIUS. C. Marcius Censorinus, 88 B.C. RR82683. Silver denarius, BMCRR Rome 2374 (also snake control), Crawford 346/1d, Sydenham 713a, RSC I Marcia 18, SRCV I 256, choice gVF, centered, toning, horse far apart, slightly flat, 4.018g, 18.6mm, 90o, bat in Rome, heads jugated with diadem, head to right of Numa Pompilius (753 BC.- 673 BC.) with beard, and Ancius Marcius (642 BC.-617 BC.), bearded headlamp; ex Pegasi Numismatics</p>	<p>On the side of the coin, the banker refers to his claim to be descended from gens Marcia, the ancient kings of Rome. This banker was liquidated, being in opposition to the dictator Sulla. The reverse alludes to "Ludi Apollinaris", games founded with the encouragement of Seer Marcus. During the games, the barbers flew between the two horses. Numa Pompilius, the second king of Rome, named 'January' the first month of the Roman calendar after Janus, the highest deity at that time, and built the temple of Vesta.</p> <p>On the reverse: desultory (dismounting from one horse to the other) riding two horses, to the right, nude and with a conical hat (Dacian or Phrygian?), whip in the right hand, a snake down (symbol of control) under the horses, C•CENSO in exergue.</p>
--	---


Below is a republican coin with **the Temple of Vesta**, issued in 55 B.C. The reverse of the coin honors the banker's predecessors, **L. Cassius Longinus Ravill**, who won the presidential seat as ex-consul and was appointed special questor for the requisition in the 113 B.C. appeal of the three **Virgin Vestals** accused of incest. Two of them and the man involved were sentenced and sent to death.

As a judge, Cassius L Ravill became famous with the question "Cui Bono?" (Who benefits?), thus establishing the need to determine the motive, as the main act of criminal investigation [Badian, 2012].

Later Cicero spoke and appreciated this principle of investigation in Roman law, valid to these days. In 137 BC, as a plebeian tribune, L. Cassius Longinus Ravil successfully proposed the law 'cassia tabellaria', which changed the Republic's voting system to secret ballot. In 127 BC. He was elected consul.

 <p>TEMPLE OF VESTA, FORVM ROMAN REPUBLIC REFS TRIAL OF THE UNCHASTE VESTAL VIRGINS. Roman Republic, Q. Cassius Longinus. 55 iCr., EX NAC. AR Denarius (18mm, 3.84 gm). LIBERT/Q CASSIVS, Head of the goddess Libertas, wearing a necklace/Presidential Chair, in the Temple of Vesta; ballot box and ballot inscribed A,C (Absolvo, Condemno) on each side. Crawford 428/2; Sydenham 918; Cassia 8. Toned EF</p> <p>This coin refers to the trial of the Virgin Vestals presided by L. Cassius Longinus Ravilla (of the banker's family) in 113 BC. The ballot box and voting tablet are shown on the reverse. Interestingly, Liberta's head looks similar to Liberta's head in Q. Caepio Brutus' denarius, Caesar's assassin.</p>	  <p>Vesta Temple's ruins</p>
---	---

A republican coin from 112-113 BC shows the secret ballot law of L. Cassius Longinus Ravil '**cassia tabellari**' in progress at the end of the 2nd century BC. To become an annually elected magistrate, who in Rome worked in all aspects of government, not only in the legal ones, a man had to be very rich. During the empire, about AD 14, when **Augustus** died, the popular elections disappeared.


	<p>P. Licinius Nerva, Denar AR, (20mm - 3.84 g). (XVI in monogram at the front, ROME at the back). On the face, the bust of Rome with a helmet on its head, with a spear and shield decorated with a chariot, the moon on top. Rome 113–112 B.C. RSC Licinia 7; Crawford 292/1; Sydenham 548; SRCV 169. Rare and of historical value. Reverse: P•NERVA - Two citizens cash the ballot boards in the 'comitium', an attendant hands the voting tablet to a citizen.</p>
---	---

Ornaments <infula>, the precursor of the Martisor celebration of Romanians? The Virgin Vestals organized festivals and official ceremonies in archaic Rome, wearing braided white and red wool cords.

The last six parts of the **Aeneid** refer to the history of central Italy, **Latium**, with its primitive religion, religious ceremonies, temples and rituals. Religion, it is understood then, had an archaic, purely **local Italic**

character, with main **Gods such as Saturn, Janus, Jupiter and March**. Other secondary deities are mentioned as **Silvanus, Ceres, Picunum** the God of agriculture and husband of **Pomona** the Goddess of orchards and fruit trees, **Pilumus** who invented **Pilum** used for cereals grinding, **the goddess Colicine**, coming from the Etruscan mythology that dominated the water drainage system, called "**Cloaca Maxima**".

Note, how the words or derivatives of words, which represented deities in archaic religion in Latium then, are found today in the villages' language of Romanians; *cereals, pomana* (alms), *pomi* (trees), *poame* (dried fruits), *piua*, ('grinding' mill in the kitchen, or millstones for grains' grinding), *cloacă* (sewer). The connection doesn't seem to be direct and, probably, they weren't brought here by anyone, but it seems they were, in those archaic times, there and here in Dacia!


 <p>L. Mussidius Longus SILVER Denarius (20mm, 3.85 gm.), Rome, 42 B.C. CONCORDIA, diademed bust of Concord right, crescent below chin. L MVSSIDIVS LONGVS, Statues of Venus Cloacina standing on platform inscribed CLOACIN. Ref: Syd 1093a, Cr.494/42b. These statues stood on a platform on the north side of the Forum; the platform still exists.</p>	<p>In Roman mythology, Cloacina (Latin, cloaca: "sewer" or "drain") was the goddess who presided over the Cloaca Maxima ("Great Drain"), the main trunk of the system of sewers in Rome. She was originally derived from Etruscan mythology. The Cloaca Maxima were said to be begun by one of Rome's Etruscan kings, Tarquinius Priscus, and finished by another, Tarquinius Superbus.</p> <p>Titus Tatius, who reigned with Romulus, erected a statue to Cloacina as the spirit of the "Great Drain", as well as controlling sewers. Despite her Etruscan origins, she later became identified with Venus.</p>
---	---

Annual festivals were held like Saturnalia, Parillia, Lupercalia, Sallii. Interestingly, is how the processions of **Saturnalia**, which took place between December 17 and 23 resemble today's Christmas celebrations. All civic activities were suspended, milk piglets were sacrificed, there was a family celebration, they dressed in new clothes, gifts were given; slaves sat at the family table and **were allowed to wear pileus, the sign of freedom**. [Macrobious, Saturnalia, I, 10,16]; [Martial]; [Pliny]. A similar celebration can be found when comparing the festival of 'Parillia' on April 21 of the goddess Pales - protector of shepherds and sheep - to the Spring Easter Feast (Paste), in today Romania, when lambs are sacrificed.

The Order of Virgin Vestals was instituted by the second king of Rome, **Numa Pompilius**, who organized and led official religious processions during festivals and they were followed by a public feast. **Animals were often sacrificed using, instead of a sword, or dagger - stones (lapis flint) - symbol of Jupiter, according to Servius on Aeneid, viii, 641, and in some processions, blood from slaughtered animals was placed with a blade on the foreheads of children. Those primitive customs of the Latins at that time seem to have roots in the Neolithic era.**




During religious ceremonies, the Virgin Vestals used ornaments called "infula" [Aeneid X, 538], which were wreaths and scarves (fulare?) made of slightly twisted white and red wool cords. These garlands were attached with a white bow to the horns of sacrificed animals offered to the gods. The 'infula' was used mainly in the celebrations of the Apollo and Diana cult and worn by the Fetal Priest and the Virgin

Vestals in ceremonies. Diana was originally an Italic goddess, later equated with Artemis. [William Smith, Dictionary]

<p>CARACALLA/ BOUR cu infula fillet pe coarne</p> 	<p>AR Denarius. AD 198. (17 mm, 3.3 g) RIC 6; RSC 53. a EF</p> <p>M AVR ANTON CAES PONTIF, draped bust right. DESTINATO IMPERAT, priestly sacrificial implements: lituus, apex, and simpulum. Bucranium cu fillet de sacrificiu, infula pe coarne</p> <p>[Wikipedia]</p>
--	---


The ornament 'Infula' seems to be the precursor of the Romanian celebration of 'Mărtisor' on March 1, when various objects, symbolic miniatures decorated with white and red strings, slightly twisted, are offered to women and especially virgins. This feast was not brought to Dacia by anyone, because, as we can see below, the procession with ornaments 'Infula' was also practiced here in Thrace and Dacia, in the cult of Apollo and Dionysus, and in the sacrifice of animals offered to the Gods, since the 6th century BC. I also note, that today the word "fular/infula" meaning 'scarf' does not exist in other languages, but only in Romanian.

It is obvious how these traditions had local roots in Dacia and Thrace including the Thracian islands of the Aegean Sea, in Macedonia, Peonia (Dalmatia), as can be seen below as a symbolism on some ancient coins and the bas-reliefs of temples.


 <p>PHOCIS. Bronze coin, ca. 357-346 BC. AE 13mm (2.23g). Lokris–Phokis. Obverse: bison head, "sacrificial fillets, infula" hanging by the horns. Reverse: $\phi\Omega$, legend in the laurel wreath. Lokris–Phocis 472.3. VF.</p>	 <p>THRACE, Chersonnesos. 3rd century B.C. Plumb tessera (16 mm, 3.68 g). Bison head with "sacrificial fillet, infula" on horns / Reverse head of HERMES to the right, wearing petasos. Rare.</p>	 <p>Ancient Greek PHOKIS Elateia. 3rd-2nd century BC, AE18. The head of a bison, bearing sacrificial fillets; EA above / Apollo's head crowned. 4.46 g, 17-18 mm, bronze Reference: BCD Lokris-Phocis 425; HGC 4, 1143</p>
--	--	---

The ancient coins from Phocis, town inhabited in antiquity by Thracians, as well as coins from Thracian Chersonese, also had on the obverse, as a symbol, a bison head with 'sacrificial fillets' – infula – hanging from the horns. Let us not forget how the ancient writer **Thucydides** said in his book "The Peloponnesian War", referring to the myth of Philomela and Procne, how **Tereus** from the legend was not the historical

king of Thrace, **Tereus I**, the founder of the **Odrise dynasty in Thrace**, but a mythical king in Daulia, in Phocis, a city inhabited by Thracians.

<p>{Wikipedia} (Copyright © CNG 2002)</p>  <p>AMNG 7. Ancient Coinage of Thraco-Macedonian Tribes² Derrones. a Peonian Ttibe from the area near Shtip.</p>	<p>AR Dodekadrachm approx. 500- 480 BC DERONIK(ON). Bulls yoked and fillets around neck, standing left/ Reverse: quadrypartite incuse square. Rosen 119. (Used by permission of CNG, www.cngcoins.com)</p> <p>Observe the sacrificial fillets around the neck!</p> <p>From the William and Louise Fielder Collection. Ex Leu 77 (11-12 May 2000), lot 150; Sotheby's Zurich (27-28 October 1993) [Athena Fund Sale], lot 320; Numismatic Fine Arts XXIX (13 August 1992), lot 68; Jonathan P. Rosen Collection (Münzen und Medaillen 72, 6 October 1987), lot 380. (Wikipedia)</p>
---	--

(2) The Macedonian tribes seem to have had Thracian origin, but due to their proximity to Hellada, they gained another notoriety and a special historical significance. Herodotus, tells us how "**Alexander I, son of King Amintas I** (512/511-498/497 BC) wanted to enter the competition and came to **Olympia**, not with any other intention, the Greeks who had to run against him excluded him from the competition – **saying that only Greeks are allowed to compete, not the barbarians**. But Alexander proved himself to be an Argives, and he was admitted with distinction as a Greek." [Herodotus, Book v].

 <p>Alexander I (498-454 BC). AR Tetradrachm. Macedonian Mint 476-460 BC. Obverse: Horse trotting right. Reverse: Crested helmet right within linear border and incuse square. SNG ANS: 29 Scarce. Size: 14mm, 2.12g. Numismatic Notes: Good fine and well struck! Somewhat uneven toning but still very attractive example of this scarce type!</p>	<p>Alexander I (Greek: Ἀλέξανδρος ὁ Μακεδών), son of Amyntas and Queen Eurydice was the ruler of the ancient Greek Kingdom of Macedon from c. 498 BC until his death in 454 BC. He was succeeded by his eldest son, Alcetas II.</p> <p>They were descendents from Perdiccas I. According to Herodotus, he was unfriendly to Persia, and had the envoys of Darius I killed when they arrived at the court of his father during the Ionian Revolt. However, he was forced to submit to Persia during the invasion of Greece by Darius' son Xerxes I, and he acted as a representative of the Persian governor Mardonius during peace negotiations, after the Persian defeat at the Battle of Salamis in 480 BC. Despite his cooperation with Persia, he frequently gave supplies and advice to the rest of the Greek city states, and warned them of Mardonius' plans before the Battle of Plataea in 479 BC.</p>
--	--

These sacrificial fillets, not appearing on coins issued in other areas, would be a proof that processions of sacrificing animals using "infula" ornaments existed in antiquity, mainly in Thrace, Dacia and other regions inhabited by Thracians and Macedonians and associated with the cult of Apollo / Diana and Dionysus (Bassara).

Today, the 'Martisor' day is celebrated on March the 1st mainly in Romania and in some areas where there are still minority populations of Romanian ethnicity, or assimilated (Wallachians, Aromanians, Rumari).

In the baso-reliefs below one can see slightly twisted or braided cords, probably of red and white wool, 'Infula', hanging from the horns of sacrificial bison, which were offered to the gods.



(Wikipedia)

Detail from the tomb of the Thracian king, Seuthe iii, Kazanlak



Romanian Martisor



[Wikipedia]

Neo Attic Bas-relief, **Dionysus (with fir cone) and Horele**, 1st century. To be observed initially, three seasons mentioned by Homer, standing at the gates of heaven. (in the Mediterranean it was not Winter). **The objects in the procession appear to be infula cords, possibly twisted white and red wool cords.**



Bas-relief from **ISTRIA, DACIA**, **Temple of Aphrodite, ca. 550 BC.** **History Museum, Bucharest.** **It is possible that the cords that hang up from the horns of sacrificial bison are made of twisted red and white wool. (infula)**



[Wikipedia]

Bas-relief from the ARSINOE Temple in SAMOTHRACE built ca. 288 BC-270BC, Samothrace Museum. **Woolen cords, probably white and red slightly twisted, are hanging from the horns of sacrificial bison (Infula)**

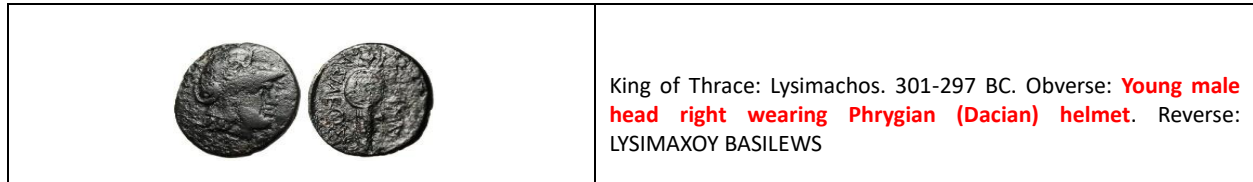
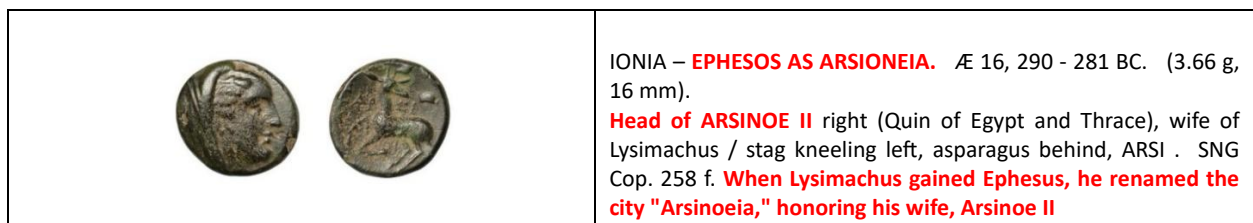
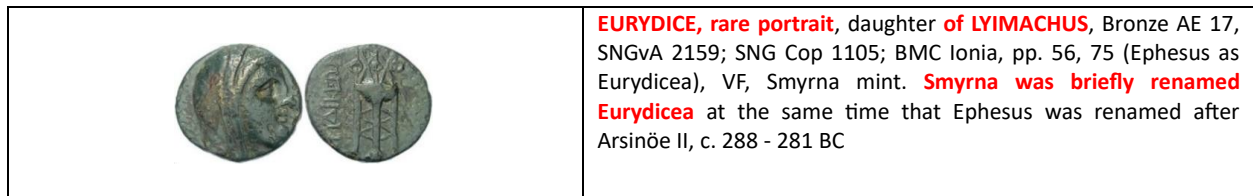
The sanctuaries of Samothrace, where festivals of the 'Mystery Religion' were held, are some of the most famous Panhellenic sanctuaries in the ancient world. The Sanctuary of the Great Gods was the site of mysterious processions where a variety of deities were celebrated including the Great Mother, Kybele (for the Greeks associated with the fertility goddess [Demeter](#)), the goddesses Hades, Persephone.

Other deities for whom nature and identity have remained enigmatic, ancient literary sources referring to them under a generic name of "[Cabeiri](#)" ([Greek](#): Κάβειροι *Kábiroi*). The historian Herodotus is believed to have been 'initiated' there and is one of very few ancient authors who have left clues about the nature of the processions. It is said that **Philip II, Alexander's father**, also met Olympia during their 'initiation' on the island. [*Plutarch, Life of Alexander, II, 2*]. Later, during the Hellenistic period, the place was a Macedonian sanctuary of the successors (Diadocchi) of **Alexander the Great**.

Arsinoe the II-nd built on the island a circular temple used as a gathering place for priests and royal envoys during the great festivals. **The decorations of the Arsionea rotunda, alternating the rosettes and bison**

heads with garlands "infula" on the horns, may be an indication that animals sacrificing also took place there. Arsinoe was the daughter of Pharaoh Ptolemy I, Soter and the wife of Lysimachus, then King of Thrace. She later married her brother Ptolemy the II-nd and became Queen of Egypt.

The Statue of the Winged Victory of Samothrace was also discovered on the island, a masterpiece of Greek sculpture dated to ca. 190 BC, now in the Louvre Museum. The dedication of the monument is not clear, but it is believed that the statue was a gift from the Rhodians to a famous naval victory.



How the history of Rome was written

Much of the information about the **history and religion of ancient Rome** comes from historian **Quintus Fabius Pictor**, ca. 200 BC, a historian and **the first "analyst" (annual history record)** to write in Greek a history of Rome, later translated into Latin. He dates the founding of Rome to be in the "*first year after the eighth Olympiad*", i.e. 747 BC. [Dionysius Halicarnassus, *Roman Antiquities*, I.74]. **Fabius Pictor** drew inspiration in his histories from **Diocles from Peparethus** (4-3 BC) who wrote a history of Rome and from **Timaeus** (ca. 350-260 BC) who talks about the history of Rome in his writings. ["*History of the Greeks of the West*"].

Other sources of information for Fabius Pictor, of course, were the old legends and Saliare songs of. His writings were later used by **Plutarch, Polybius, Livius, Dionysus of Halicarnassus, and other classical writers**. **Polybius accuses Fabius Pictor** of favoring the Romans in the history of the Punic Wars, and of being inconsistent. [Wikipedia].



NUMERIUS FABIVS PAINTER. AR Denar de AR. Year 126 B.C. - Rome.

Obverse: Head of Rome with a winged cap, below mark H. Reverse: N. FABI / PAINTER / ROME, Fabius Pictor sitting on a chair, wearing cap and breastplate, holding an apex and spear. The shield inscribed QVI/RIN (Quirinale!). Catalog: Crawford 268/1b (R4). 3.6g - 18mm.

Numismatic Note

This 126 BC coin by Fabius Pictor commemorates the **historian Quintus Fabius Pictor, ca. 200 BC, an ancestor of his family, historian and the first "analyst" - meaning annual record of history.** Quintus Fabius came from a family - gens Fabia, who received the cognomen 'Painter' from another patriarch of the family who painted the Temple of the goddess Salus on the Quirinal Hill, around 300 BC. [Frier, Bruce W., *Libri Annales Pontificum Maximorum* University of Michigan Press, 2nd edition 1999, p. 231]. **Quintus Fabius was known to have been a senator, but some modern historians say that there is no direct evidence of how he was part of the "College of Priests".** [The classical foundation of modern Historiography, by Arnaldo Momigliano]. But the adjacent coin, commemorating this history, indicates the opposite; **QVI/RIN**, marked on the shield and holding 'the apex' in his hand, are indications - **that he was part of the Quirinal College of Priests!**

Caesar mentions the Dacians for the first time in history

Caesar speaks about the Dacians for the first time in history in 53 BC, in his book "The Gallic War". Below is this passage from his book, in which he mentions, like Strabo ca. 60 years later, the presence of the Dacians / Getae in Pannonia, and talks about the extent of the Hercine forest over the Dacian lands.

"It takes someone nine days to cross the Hercinā Forest, walking easily. Its size cannot be described precisely, because the Sarmatians have nothing to measure the distance units with. It starts from the lands of Helvetii, Nemetes, and Rauricii, runs parallel straight to the Danube River, and reaches the land of Dacians and Anartes..." [Caesar, The Gallic War, Book 6.25].



Coin of JULIUS CAEZAR, Imperator and Dictator, born July 100 BC - assassinated 15 March 44 BC, Silver denarius, SRCV I 1405, RSC I 14, Crawford 468/2, Sydenham 1015, Obverse head of Venus with diadem, scepter, litus at front; On the reverse two captives (male and female) at the base of the Gallic arms trophy, CAESAR in exergue.

The Dacians danger south of the Danube against the Romans during Burebsta's time was so strong that we learned from Horace (65-8 BC) how the question of the day on the streets of Rome during Caesar was - "numquid de dacis audisti?" - in translation "what else is heard about the Dacians?"

Below is an English translation of Horace's book: [Book 2, Satire 6. 40 -58, by A. S. Kline © Copyright 2005, All Rights Reserved].

*"An uproar scares the streets near Rostra
Anyone who meets me asks for my opinion: My good friend,
While you are so close to the gods, you must know,
What else is heard about the Dacians? No news, Oh
You always joke with us! Let the Gods beat me, if I have!
Well, then where **Caesar** wants to give the land
To his men, whom he promised, in Italy, Sicily?"*

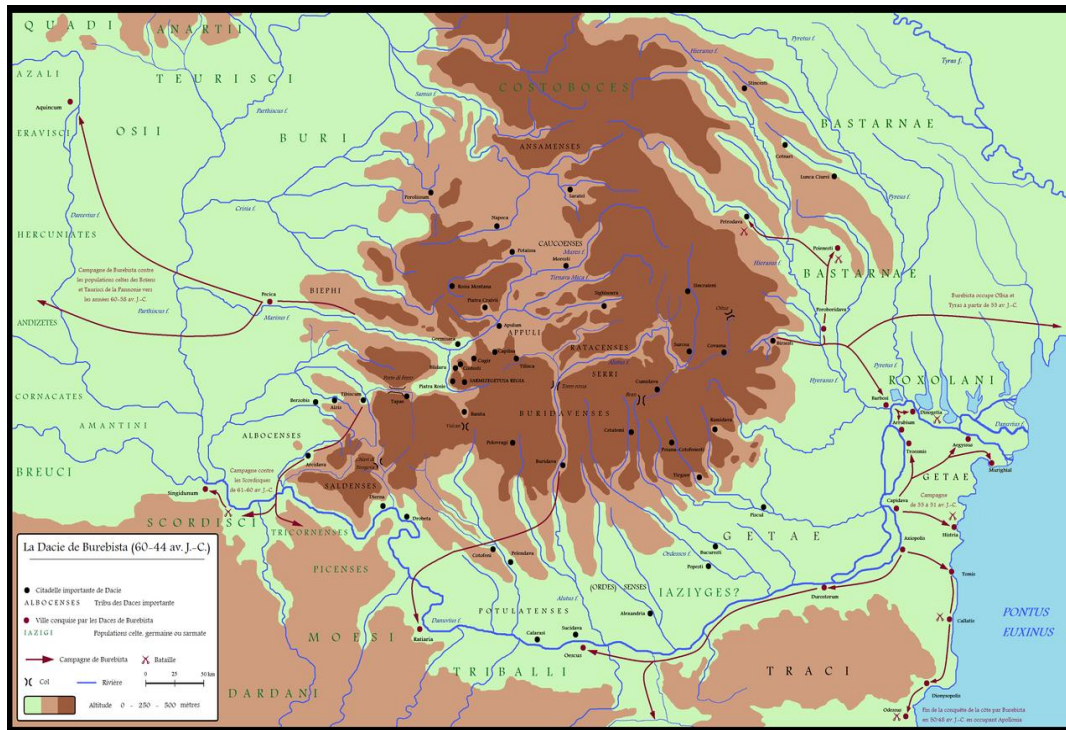
In another translation of Horace's book, published in 1959 in Chicago and London - the phrase "**what else is heard about the Dacians?**" - translates, hard to understand, with - "**what else is happening in the Balkans?**" - thus totally changing the meaning, possibly on the advice of a 'specialist' in Balkan studies!

The first attempt to unite the Thraco / Geto / Dacian tribes under King Burebista

King Burebista (61-44 BC) organizes the Geto/Dacian army and extends their domination over neighboring tribes, according to Strabo, this being the first attempt to unite the Thracian tribes under a unity of power, faith and sobriety, centered north of the Danube.

*"Leaving aside the distant past of the Getae, let us deal with their condition in our time. **Burebista, one of the Getae, taking command of his tribe, raised his men who were exhausted by wars, and trained them to such a level of preparation, sobriety, and obedience to commands that he succeeded in a few years in establishing a powerful (kratos) dominion united in faith, and succeeded in subduing most neighboring states to the Getae.***

Even, he came to be feared by the Romans, when he boldly crossed the Danube and devastated Thrace as far as Macedonia and Illyria; he subdued the Celts who lived among the Thracians and Illyrians, and totally annihilated the Boii, who were under the rule of Critasirus, and the Taurisci." [Strabo, (64 BC-AD 24) Geography, Book vii].



Dacia's map in time of Burebista and his campaigns 60- 44 BC (Wikipedia)

Caesar is assassinated in 44 BC, in the same year as Burebista.



In 44 BC **Caesar** is assassinated by a plot that included **Marcus Junius Brutus**, who came from an old family with strongly Republican views. **Brutus issued the coin below, which, by its symbolism, should have put Caesar on guard.** Another assassin who was part of the plot was **C. Cassius Longinus**. That same year, **Burebista** is assassinated too, in a plot about which not too many details are known. Having information about Caesar's intentions regarding the Dacians, Burebista took Brutus' side in the conflict with **Caesar**.



Silver denarius, minted in Rome in 54 B.C. by Brutus, assassin of Caesar, RSC I Junia 30, Sydenham 907, Crawford 433/2, Obverse: head of L. Junius Brutus (consul 509 B.C.), BRVTVS behind. Reverse: head of C. Servilius Ahala (master of horses 439 BC). Historical currency

The significance of Brutus' coin:

M Junius Brutus (also called **Q. Caepio Brutus**) is Caesar's famous assassin. **Many of Brutus' coins honor his ancestors and illustrate his strongly republican views.** On the obverse the coin honors the consul **L. Junius Brutus**, who in 509 BC forced the expulsion of King **Tarquinus Superbus** of Rome, and founded the Republic. The reverse honors **Gaius Servilius Ahala**, who threw **Spurius Maelius** off the **Tarpeian** rock, killing him, for plotting against the Roman Republic, supporting tyranny. **When issuing this coin, Caesar should have figured it out, and he should not have been surprised by Brutus' actions.**

 <p>MARCUS JUNIUS BRUTUS assassin of Caesar. ROME, AR denarius, 54 B.C.E. Sydenham 906, Crawford 433/1, AVF/GF, 19.3mm, 3.80 grams. Obverse: Libertas, a Roman deity.</p>	<p>On the reverse: BRUTUS in exergue. Consul M Junius Brutus walking between two lictors armed with "fasces", the head of the Praetorian guard in front of the country. This coin issued 10 years before Caesar's assassination shows Brutus' political sentiments. On the obverse the personification of Liberty is understandable. On the reverse is the celebration of the family's predecessor Lucius Junius Brutus, the first consul and founder of the Roman Republic who drove Tarquinus Superbus out of Rome when he became consul in 509 BC.</p>
 <p>C. CASSIUS LONGINUS (Caesar's Assassin) and P. Cornelius Lentulus Spinter, 43-42 BC. Denarius AR. 18.5 mm. 3.7 gm. Obverse: (C. CASSI) IMP – LIBERTAS, head of Liberty. Rev: LENTVLVS/SPINT pitcher and Lituus. Cr. 500/5, Syd. 1305. Toned. e.g. M&M AG, Basel, ca. 1977; ex Münzhandlung Green, Heidelberg, Auct. Cat. 59</p>	<p>Gaius CASSIUS Longinus; October 3, before 85 BC – October 3, 42 BC), known as Cassius, was a Roman senator and general known as the instigator of the Caesar assassination plot. [Plutarch. "Life of the Caesars". University of Chicago. p. 595], [Suetonius (121). "De Vita Caesars"- The Twelve Cessars. University of Chicago. p. 107]. Longinus was the brother-in-law of Marcus Junius Brutus. He commanded troops with Brutus during the Battalia de la Philippi against the combined forces of Mark Antony and Octavian, supporters of Caesar, and committed suicide when defeated.</p>

Having information about Caesar's intentions regarding the Dacians, Burebista took Brutus' side in the conflict with **Caesar**. In 48 BC, Burebista sided with Pompey during his struggle against Julius Caesar in the Roman civil war, and send Akornion as an ambassador and a military adviser to him. After Caesar emerged as a victor, he planned on sending legions to punish Burebista, but he was assassinated in senate on March 15, 44 BC, before he could do so. [Appianus de Bellus Illyricum III], [Seutonium, Julius 44], [Veleius Paternulus ii, 59].

After the death of Burebista, the Dacian empire fell apart in several parts. One of the chieftains who followed, Oroles, is urged by his compatriots to revolt, taking advantage of the division of the Romans between Antony and Octavian. Oroles brings two dogs that quarrel with each other, and when they were in big battle, he showed them a wolf; The dogs, as soon as they see the wolf, stop fighting each other and pounce on the wolf. Then he said to the Dacians: this is what the Romans can do when they see us, so it is better to let them scatter among themselves. [Strabo, Geography, lib. VII Chapter 2. 11]

 <p>MARK ANTONY and OCTAVIAN. Denarius (41 BC). M. Barbatius Pollio, quaestor pro praetor. Ephesus. Obv: M ANT IMP AVG III VIR² R P C M BARBAT Q P. Bare head of Mark Antony right. Rev: CAESAR IMP PONT III VIR RPC. Bare head of Octavian right. Crawford 517/2; CRI 243. Condition: Very fine. Weight: 3.80 g. Diameter: 19 mm (2) TRIUMVIR</p>	 <p>MACEDONIA, PHILLIPI Pseudo-Autonomous Issue commemorates the victory of OCTAVIAN and ANTONY in battle of Phillipi in 42 BC. Issued probably in time of Augustus 27-BC -14AC. Obverse: Victory standing left on base, holding wreath and palm; VIC-AVG across field. Reverse: CHOR PRAE PHIL Around three standards. RPC: 1651, SNG Cop 305. Size: 18mm, 6.31g. Numismatic Notes: VF. Attractive patina!</p>
---	--



MARCUS ANTONIUS - Jan 14, 83- Aug 1, 30 BC, AR silver Legionary denarius. The Triumvirs, Struck 32-31 BC. ANT AVG III VIR R P C, Praetorian galley. Reverse - LEG V, eagle between standards. 18mm, 3.4g

After Caesar's assassination in 44 BC, the Fifth Alaudae sided with Antonius, and participated in Antonius' ill-fated war against the Parthians. From there, the **Fifth Alaudae fought against Marcus Agrippa at the battle of Actium**, and after Antonius' defeat, Octavian assumed control of the legion and transferred it to Merida (Augusta Emerita). Their emblem was an elephant. In 86 the Legio V Alaudae came to an end. **Together with its commander, the Praetorian prefect Cornelius Fuscus, the legion perished at the First Battle of Tapae against the Dacians. Since then disappeared from the history**

Imperial era, Augustus appointed by the troops emperor in 31 BC.

The Battle of Actium in 31 BC, between the forces of Octavian Caesar on one side and Marcus Antony and Cleopatra, Pharaoh of Egypt of the thirteenth Ptolemaic Macedonian dynasty, on the other side, **marked the end of the Roman Republic and the beginning of the Imperial era. Octavian, founder of the Roman Empire**, is called by his troops Imperator, with the name Augustus, and will hold absolute power from 31 BC to 14 AD.

He accepted the position, cautiously, for a period of five years, given the unfortunate events with his uncle, **Caesar**, who was accused of total seizure of power. This is why many subsequent Roman emperors accepted the throne for five years, always extending their term for another five years if they were supported by troops and the senate. An example is Emperor Jovian's **right-hand coin** that is issued to commemorate his 5th birthday: **"Voted V, more X"**.



OCTAVIAN 63 BC. - 14 AD, EMPEROR AUGUSTUS in 31 BC, Silver Denar, 30–29 BC. beaten in Italy / Octavian's head with laurels, to the right. / Rev: IMP CAESAR, Statue of Octavian standing, holding spear and shield, at the top of a rostral column ornamented with two anchors and six galley poles.
A curiosity: Augustus used the expression "To pay to Greek's calends, meaning - never", an expression often used today in Romania. Also, his hobby was to collect ancient coins.



JOVIAN, AE3- SIRMIVM MINT. Date Struck 363-364 AD. Obverse D N IOVIANVS P F AVG - Pearl Diademed, draped and cuirassed bust right. Reverse VOT **V MVLTX** - Legend within wreath on four lines; BSIRM in exergue. Weight 3.30g, Diameter 19.93mm. Reference RIC-VIII-118, Grade AU

After the Battle of Actium in 31 BC, Octavian, called Emperor Augustus, installed in Thrace a new dynasty loyal to the Romans that existed until AD 46, when Emperor Claudius annexed the kingdom and transformed it into the Roman province of Thracia. The Kingdom of Thrace, also called the Sapeian Kingdom of Thrace in southeastern Balkan Peninsula, existed from the middle of the first century BC until AD 46, following the classical and Hellenistic kingdoms of the Odrise dynasty of Thrace. It was dominated by the Sapeian tribes whose kings ruled from their capital Bizye, today in northwestern Turkey, and who grew in power due to their alliance with the Roman world.

In 12 B.C. Augustus sends Nero Claudius Drusus (known as Drusus, 38 BC – 9 BC) against the Sarmatian and Marcomanni tribes and passes east of the Rhine River, being the first Roman general to reach the Waser and Elbe rivers. There, in the mountains, a strong woman, who speaking in Latin, would have said to him, "where thou hastily go Drusus, it is not thy destiny on these lands, return" Could be that woman a Dacian?

After the campaign against the Sarmatian tribes, **Drusus** received the cognomen **Germanicus**, a name he never had the chance to bear and was later given to his son **Julius Caesar Germanicus** (15 BC-AD 19). It is interesting to mention how 'germanum', in ancient times, the Romans called the genuine brothers from the same parents! [Plutarch, *Lives of the Noble Greeks and Romans, Romulus*].

It is still not clear why Drusus received this cognomen, and why the Sarmatians, Suebi, Marcomanni tribes of the North were also called 'Germans' by the Romans! Martial, in one of his epigrams, addressed to his slave –said how - "*Gemanicus, son of Drusus, took his name from a Sarmatian race*" ["*To Calocissus*", book 9, XCIII], and Strabo also tries an explanation, otherwise inconclusive.

Coin of Drusus father and his son, Germanicus



Phrygia, Hierapolis, Germanicus, died in AD 19. Issued by Tiberius, AD 14-37. On the obverse: Head of **GERMANICUS**, **ΓΕΡΜΑΝΙΚΟΣ**. On the reverse: Father's head, **DRVSVS**, **ΔΡΟΥΣΚΟΣ** ΙΕΡΑΠΟΛΕΙΤΩΝ. RPC I 2968 (4 examples, including this one). Very rare. **Germanicus was the first son born to Antonia Minor and Nero Claudius Drusus**

Coin of Germanicus' wife:



AGRIPPINA Senior, wife of **GERMANICUS**, AD 15 -33, mother of Caligula. (AD 37-41), Rome. Draped bust right **AGRIPPINA** M F MAT C CAESARIS AVGVSTI / SPQR MEMORIAE **AGRIPPINAE** Two-wheeled Carpentum left, drawn by two mules; RIC 55, very fine, porous flan, very rare

AGRIPPINA married her second maternal cousin, **GERMANICUS**.

Agrippina Senior, born in 15 BC, was the granddaughter of **Augustus**, the daughter of **Agrippa** and **Julia**, wife of **Germanicus**, and mother of **Caligula**. She was banished by **Tiberius** and died of starvation in 33 AD. Agrippina the Elder is considered the most prominent and distinguished grandchild born to Rome's first Emperor. She is also considered one of the most prominent women in the Julio-Claudian dynasty; one of the most virtuous and heroic women of antiquity and of the first century.

This curious incident with the woman who addressed **Drusus**, narrated by **Cassius Dio** in his "**History of Rome**" [book 55], may be proof of the **existence of Dacians in Bohemia, today Czechoslovakia and southern Poland, western Ukraine since those times!** In fact, this would not be a surprise, because when Strabo describes the land of the Dacians, he starts from the mountains of Moravia·

"There was, from ancient times, another division of these people which still exists; thus, some they call Dacians and others Getæ; the Getæ extend towards the Euxine and the east, but the Dacians are situated on the opposite side towards Germany and to the sources of the Danube, whom I consider to have been called Daci from a very early period· Whence amongst also for the Attics the names of Getæ and Davi³ were customary for slaves···" [Strabo, Geography Book vii, 13]

(3) Interestingly, how Strabo used the ancient Hellenic writings as a source of information! 'Daca' and 'Geta' are mentioned as the names of Phrygian and Thracian slaves in the writings of Hellenic play writers! **In this way Strabo confirms that the name of Dacians and perhaps Dacia existed in his "antiquity", long time before the mention of Dacian by Caesar, which is considered to be the first one in history!**

the existence of Dacians in the mountains of Bohemia, Vasile Pirvan, a Romanian historian, in his book 'Getica', writes: *"The Dacians have been pushed from Slovakian and Hungarian plains in first century BC, by the Sarmatian lazygi, arrived here also through Slovakian passes····"* [Vasile Pirvan, Getica, 1926 edition, Page 38].

.... and further archaeological artifacts, such as ceramics type '**Ansa Cornuta**' and '**Ansa Lunata**', dated from the Middle and Late Bronze Age, usually found in the **areas of the lower Danube, Dacia / Thracia**

and mainly in the basin of the Po **and Latium** rivers, called '**Terramare**' pottery, was also found in **Bohemia**. This possibly indicate the existence of a culture in the Transcarpathian **area**, close to the culture **of the Lower Danube Basin, from the same period.**

It is also said that the Romanian population (**Vlachs**) arrived there from **historical Maramureş, because of persecution during the Austro-Hungarian Empire. But history shows that they were long time ago in Moravia. In 1620-1623, the Vlachs rebelled against the Habsburg Empire and after being defeated, many were publicly executed.** After 1623 they rose again and defeated a Polish contingent in 1624. In 1643 they were definitively defeated by the Habsburgs.

Even though they were so numerous and persistent in opposing the Habsburg Empire, today the local authorities pretend to know nothing about the origin of this minority of Vlachs (Romanian), and how they got there!

Some historians believe that it would have been in those locations during the time of the Dacian king **Burebista**, who extended his kingdom to there, fighting with the Celts, this variant being plausible and corresponds to Strabo's statement regarding the spread of the Geto/Dacians. Today, the Wallachian/Romanian minority in these areas is neglected and marginalized. Information about these Romanians here:

<https://www.youtube.com/watch?v=kcv3XhJ4HTE>

Pannonia was occupied by the Roman Empire in 9 BC

Pannonia had been occupied since 9 BC by the Romans, when Cornelius Lentil's, a lieutenant of Augustus, defeated the king of the Dacians, Cotizo. Cotizo appears to be the successor of King Koson. So, there is no question that the Dacians of Pannonia have been Romanized! Augustus, is said, to have proposed to marry Cotiso's daughter. [Suetonius, Augustus: 63]: [Horatius 3, od 8 v. 18]. There is no information about the royal Cotisoni, but it may be Cosson himself, or a descendant of him. An account of the Dacian kings, Cotiso, is made by the Latin historian Anneus Florus (AD 70 - AD 140):

"The Dacians always live undetached from the mountains, from there, under the leadership of King Cotisoni, they used to descend and desolate the neighboring lands, whenever the Danube, frozen by frost, joined its banks. Augustus decided to drive away this population, which was very difficult to approach. So, he sent Lentulus and drove them to the opposite bank, and garrisons were placed on this side. Thus, the Dacians could not be defeated, but only repelled and scattered."

The historian Vasile Pirvan shows how the devastating attacks of the Dacians in the south-west of Illyria became a real danger for the Roman empire.

VALLEIUS PTERCULUS - in AD 6 states that all Pannonians understood, and some even knew how to write in Latin. Caesar and Strabo identify those Pannonian tribes as Dace/Getae!

The Dacians/Getae of Pannonia and Dalmatia revolted in AD 6 (Anno Domine). The revolt spreads to Thrace. In A.D. 6. **Augustus** sends **TIBERIUS** to **Pannonia** and **Dalmatia** to put down a rebellion of local tribes that broke out that year. This is what **VELLEIUS PTERCULUS** talks about the campaign, in his book "History of Rome", from which an interesting quote is given below. **Paterculus** was a Roman historian, soldier, turned senator who at that time seems to have been a military tribune, or questor under **Tiberius**, posted to **Pannonia**, who personally participated in the defeat of the rebellion. The rebel tribes were helped by the free tribes of **Dacia** and the rebellion spread south of the **Danube** into **Thrace**, where the **Thracian king Sapeian, subservient to Rome, Roemetalces I** fled to save his life.



TIBERIUS, AD 37, Syria, Commagene 11/2 dupondius (29 mm, 13.96 g, 12 h). A.D. 21/2. Tiberius' head with laurels, right / Cross cornucopias and winged caduceus. RPC 3869; RIC 90. Almost very fine, minor porosity

" While Tiberius was prepared to defeat Maroboduus, a rebellion broke out in Pannonia and Dalmatia in AD 6. Tiberius concentrates his forces in Pannonia and manages to defeat them by the end of AD 8... All Pannonians had knowledge not only of Roman discipline, but also of our language (many of them even knew how to write), and were familiar with our training... Roman citizens were assassinated, merchants slaughtered, a large detachment of veterans was liquidated" [The Roman History by Velleius Paterculus translated by J.C Yardley 2011, Book 2, 110.5].

Below is the account of Strabo (64/63 B.C. – c. AD 24) who mentions, like Caesar before, the **Getic/Dacian** population in Pannonia and the extent of the **Hercine Forest** over **Dacia**. [Geography, Book VII. (.3.1)]:

"The southern part of Germany across the Alps and the vicinity is occupied by the Soebians, and immediately adjacent is the land of the Getae, which, at first narrow, extends along the southern bank of the Istrus and on the opposite side, on the mountain slopes of the Hercyne forest which occupies part of the mountains. After that, it stretches north so far as to Tyrageiti, but I can't determine its precise limit."

Because of the ignorance of these places, consideration is given to those stories created about the Rhipeian Mountains and Hyperboreans, and what the Pyteas Masaliotul¹ false spoke of the territory along of the frozen Ocean, using knowledge of the sky and mathematics as explanations. These people should not be taken into account. ... Even if Sophocles, as a tragedian, says that Oreithyia was kidnapped and carried by Boreas, this is not relevant at present time, and must be disregarded."


(1) <https://en.wikipedia.org/wiki/Pytheas>

Sapeian kings of Thrace, the subservient dynasty to Rome

After Rheumatics I' death AD 12, Augustus divided the kingdom, half for his son **Cotys VIII** and the other half for **Rhoemetalcès' brother Rhescuporis II**. Tacitus states that Cotys received the cultivated parts, most towns and most Greek cities of Thrace, while **Rhescuporis** received the wild and savage portion with enemies on its frontier.





Kings of Thrace, RHOIMETALKES (11 BC-AD 12) with wife **PYTHODORES/-AUGUSTUS**. Pythodores was the widow of Polemon, king of Pontus. Sithonius in the center of the Chalcidian peninsula, then Thracian. The Sithons were a Thracian tribe [OVID, Book EIV. VII:1-54], led by Rhoemetalkes. **Aristotle's birthplace, Stageira, is very close to Sithonia. Rhoimetalkes becomes king of Thrace after his nephew, king Rhascuporis, is assassinated in a revolt of Thracian tribes, the Bessi.**


 <p>Bosporus Kingdom, ASPURGUS. AD 14/15 - 37/38. AE-12 Nummi. 4.75g. 12h. KAISAPPOS TIBEPIOY, bare head of Tiberius rt. / Diademed head of Aspurgus rt., monogram behind, IB (denomination) before. MacDonald 300; RPC I. 1903; Anokhin 319. aVF, weakness on the high points</p>	<p>The Roman client kings of the dynasty had descended from King Mithridates VI of Pontus and his first wife, his sister Laodice, through king Aspurgus. Prince and Roman Client King of the Bosporan Kingdom. The name Aspurgus is a name of Iranian origin. [Treister, Mikhail. "On the weapons of Sarmatian type in the Bosporan Kingdom in the 1st – 2nd centuries AD". p. 12]. His name goes back to the Iranian words aspa (horse) and aspabara (horseman). Aspurgus was a monarch of Greek and Iranian ancestry. Aspurgus was the son born to the ruling Monarchs Asander and Dynamis. [Wikipedia].</p>
---	--

 <p>BOSPOROS KINGDOM, QUEEN GEPAEPYRIS AD 38-39, AE 12 Nummia 7.38g 23.8mm, Obv. Bust of ASPURGUS KING from AD 7/8- 37/38, right. Rev. Veiled and dr. female bust r. wearing kalathos behind IB good VF. Note: Gepaepyris is not mentioned by any ancient literary sources. What is known of this Thracian princess, has come from surviving inscriptions from the Bosporan Kingdom, the ancient Greek city of Cyzicus (modern Turkey) and numismatic evidence. Cyzicus became the second residence for her family, where Gepaepyris grew up. From coins we know, her royal title was of Queen Gepaepyris.</p>	<p>Numismatic Note:</p> <p>GEPAEPYRIS (Greek: Γηπαυπερως, 1st century) was a Thracian princess, and a Roman Client Queen of the Bosporan Kingdom (Crimea?), the longest known surviving Roman Client Kingdom. Gepaepyris was the first daughter among the children of Roman Client Rulers of Thrace, Cotys VIII and Antonia Tryphaena. Her maternal grandparents were Polemon Pythodoros and Pythodorida of Pontus, while her paternal grandparents were RHOEMETALCES I and PYTHODORIS I of THRACE. Her maternal grandmother was the first grandchild of Roman Triumvir MARK ANTONY. Gepaepyris was related to various members of the Julio-Claudian dynasty, so she was of Persian, Greek and Roman descent. [Wikipedia]</p>
--	---

Seeing how this queen Gepaepyris was related to members of the Julian-Claudian dynasty of Rome, it is understandable why Emperor **Augustus** would have asked to marry a daughter of the **Dacian king, Cotizo** [Suetonius, Augustus: 63]: [Horace 3, od 8 v. 18], because in the spirit of 'Pax Romana' a Dacian king subservient to Rome would have been desirable!

 <p>KINGS OF BOSPOROS. Mithradates III, AD (39/40-49), AE12; Obj: BACIAEΩC MIOPAΔATOY. Diademed head right. Rev: Club draped with lion skin; quiver to left, trident to right; IB below. MacDonald 313; RPC I 1910. Condition: Good very fine. Weight: 9.40 diameter: 23 mm.</p>	<p>KINGS OF BOSPOROS. Mithradates III, Pilogermanicus Philopatris was a son of king Aspurgus and Queen Gepaepyris. He follows to Bosporian kingdom throne after his mother, a sole ruler after death of king Aspurgus in AD38/39.</p>
---	---

 <p>KU: RPA3660 Kings of Bosphorus. Cotys I, 45/6-68/9. Ae 12 Units 25 mm, 7.6 gm. Obv: ΤΙ ΚΛΑΥΔΙΟΥ ΚΑΙΣΑΡΟΣ / ΙΒ Laureate head of Claudius to right. Rev: ΙΟΥΛΙΑΝ ΑΓΡΙΠΠΙΝΑΝ ΚΑΙΣΑΡΟΣ Draped bust of Agrippina to left; in left field, monogram. MacDonald 325. RPC I 1924.</p>	<p>The Bosphoran Kingdom covered the eastern half of Crimea and the Taman peninsula, and extended along the east coast of the Maeotian marshes to Tanais at the mouth of the Don in the north-east, a great market for trade with the interior. Throughout the period there was perpetual war with the native tribes of Scythians and Sarmatians, and in this the Bosphoran Kingdom was supported by its Roman suzerains, who lent them the assistance of garrisons and fleets.</p>
---	---

 <p>KINGS OF BOSPORUS, EUNICE, WIFE OF KOTYS I Æ24 UNITS / TEMPLE / WREATH Attribution: MacDonald 337/1, Date: 68-69 AD, Obverse: ΚΑ-ΠΕ, Temple with five columns, Reverse: Monogram of Eunice and ΚΔ within wreath, Size: 24.52 mm, Weight: 8.88 grams, Description: A very nice example with typical smoothing and some tooling</p>	<p>In AD 62 for reasons unknown, Roman emperor Nero deposed the Bosphoran king Cotys I. [Bunson, Matthew, 1995. <i>A dictionary of the Roman Empire</i>. New York: Oxford University Press. p. 116.]. It is possible that Nero wanted to minimise the power of local client rulers and wanted the Bosphorans to be into the Roman empire. The Bosphoran Kingdom was incorporated as part of the Roman province of Moesia Inferior from 63 to 68. In 68, the new Roman emperor Galba restored the Bosphoran Kingdom to Rhescuporis I, the son of Cotys I.</p>
--	--

Regarding the spread of Dacians' population in antiquity, a Romanian Transylvanian writer from the 19th century, namely August Trebonius Laurian, in his book on the history of the Romanians², writes the followings, citing the classical writers³: the Romanians below the Danube's cataracts were called Getae, and those above the cataracts in the county of Tissa and Mures rivers "called themselves" Dacians. Then this name spread more and the whole "country", from the left of the Danube starting from the river "Margu" (Morava) to Boristene (Dunapru or Dnieper), it was called Dacia.

(2) A. Treb. Laurianu, *Elements of "The History of Romanians"*, for primary classes, Bucharest, state printing house, 1866

(3) [Caesar de bello Gallico lib. Vi, 25]. / [Strabo Geogr. Lib VII, cap 3. 1, 12, 13]. / [Plinius Natural History lib. Iv, 25]

This is why the 'Rhipean Mountains' have never been precisely located since antiquity. From these accounts of Strabon, it appears that after passing east of the river Tisza, are the Rhipean Mountains, so the Carpathians of Dacia, and at their foot the Hercine forest, which goes far to the Dniester (Tyras).

Romanians still call the mountains with steep valleys - "Muntii Rîposi", which at least phonetically resembles "Rhîpean Mountains"!

Curiously, no ancient writers specifically mention the Getic Mountains - meaning the Carpathians, except for the epigrammatist Martial (ca. AD 40-ca. 102) which, referring to the Mountains of Getia, thus clarifies another confusion made by the ancient people in connection with Prometheus Bound's legend of the Hesiod's Theogony (ca. 800 BC): <Getic Mountains confused with Caucasus Mountains>. But that's another story...

Dacia, the legendary land, was inaccessible in the classics' "antiquity", as Strabo said "because of ignorance of these places", of course, except for the Euxine Pontus Coast. This ignorance of the area is also earlier referred to, by Herodotus: *"What kind of people live in northern Thrace, no one can say. But it seems that over Ištu (n.b. Danube River) is a desolate and infinite country.....The inhabitants of Thrace say that the land over the Istrus is occupied by bees, and therefore men cannot go further."* [Herodotus, lib.V.c.].

Herodotus also refers **to the western Hercine Forest and the spaces occupied by the Thracians** [Histories, Book 5:9], where he says how: *"beginning with the Hercine forest, 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 Pmpeius (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)." [Justinis, 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' Istria. [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 Istria, Dalmatian Coast and some Dalmatian Coast 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). **It is worth noting the existence of Getic/Dacian tribes in Eastern Pannonia in the AD 8 Century, 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 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.

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 while the official history records their presence here around 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-cronica-franciscana-de-pe-insula-rab-18399>

 <p>Coin of Nicomede II king of Bithynia between (140- 127 BC). Wikipedia</p>	<p>Scymnus of Chios: Σκύμνος ὁ Χίος; 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 Classical Greek. It is an account of the world (περιήγησις, (periegesis) dedicated to a King Nicomedes of Bithynia (about 90 BC). This is either Nicomedes II or his son Nicomedes III Euergetes [Wikipedia].</p>
--	--

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.

Paul M Cristea, Oct. 2023. Revised: Jan. 2024/ June, 2024/ Feb. 2025